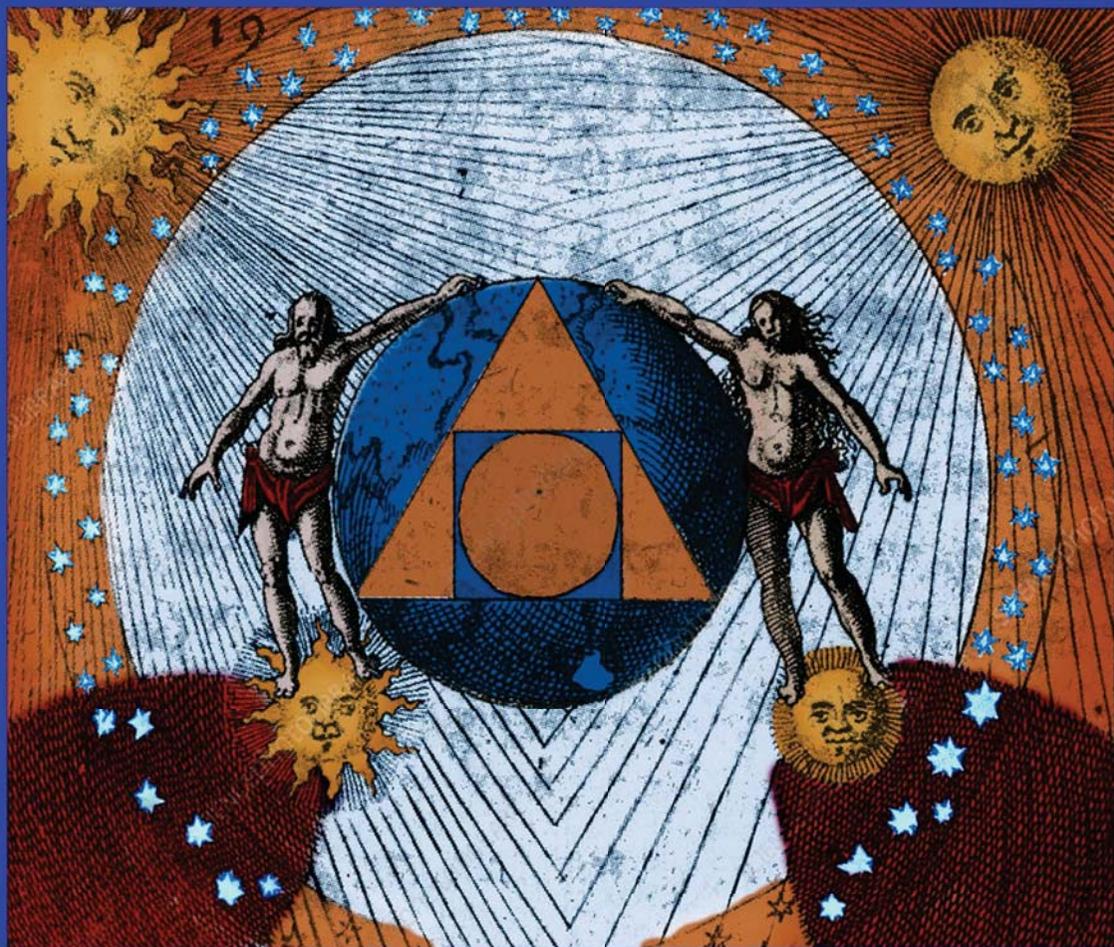


# ATANOR MAGAZINE



MARIANO BIANCA

**BERSERKER**

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**BOOKS**



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With the collaboration of Cristina Carbonari and Matteo Ranalli

# ATANÒR

## 1912-2012



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## *Preface*

One hundred years have passed since a group of initiates, scholars of esotericism and Italian Freemasons founded the Atanòr Publishing House, the first Masonic-esoteric publishing house in Italy.

From that time until today, except during the Fascist period, the publishing house, including the magazines Atanòr, Ignis and Arkete, played an important role in the Italian Masonic and esoteric scene. On the one hand, it helped to stimulate 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, it introduced the works of many foreign authors who contributed in different and significant ways to the advancement of Masonic and esoteric-initiatory disciplines, including Boucher, Churchward, de Guaita, Faivre, Guénon, Jones, Karlsson, Lavater, Leadbeater, Le Forestier, Leitman, Éliphas Lévi, Naudon, Oliver, Papus, Ragon, Steiner, Tourniac, and Wirth.

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

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

This short volume aims to outline the history of the publishing house and its ongoing editorial and cultural commitment, which has always been characterised by not favouring one esoteric or Masonic tradition over another, but rather to adopt an esoterically open attitude towards the different paths that can be taken for one's own improvement and the pursuit of an initiatory journey within the broader perspective of working for the good of humanity.

In the current era, in particular, in which, alongside the resources offered by technology and science that open new horizons for mankind, the needs of the esoteric and spiritual dimension are urgent, Atanòr intends to continue its century-long commitment to providing tools for any person, secular or religious, who feels the urgency to enrich their spiritual and, in particular, esoteric-initiatory dimension.

This brief text, which is 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.

#### *ACKNOWLEDGEMENTS*

Special thanks are due to Tina Carbonari, who for many years, up to the present day, has been responsible for the administration and distribution of the publishing house.

We would also like to thank Valtenio Tacchi and Loris Facchinetti for their contribution to the publishing activities of 1979-1982.

## **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 20th century was part of a broader European movement which, starting in the second half of the 19th century, was characterised by profound renewal, a multitude of movements and the formation of a large number of associations and institutions.

This esoteric-initiatory ferment ran parallel to the great advances in science, particularly in the physical disciplines and related epistemology, which, although not always but in many cases had taken on a strongly deterministic and reductionist perspective according to which the only acceptable and truthful form of knowledge is scientific knowledge, whereby the explanation and understanding of the world can only be formulated by adopting the scientific method, outside of any philosophical, metaphysical or religious considerations.

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

that moved outside 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. In fact, in European culture at the end of the nineteenth and beginning of the twentieth centuries, although there was great interest in science, particularly physics, there was equally great interest in metaphysics, represented by German idealism and various Italian, German and French spiritualist currents. Thus, alongside the birth of modern physics, with Einstein's relativity and quantum physics, there was an intense search for *non-physical realities* that stood in stark contrast to the determinism and reductionism of science and revived concepts and practices that drew on ancient and medieval esoteric currents. Hence the great interest in magic, spiritualism and, in general, occultism, which 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 deterministic and reductionist attitudes that led to a strong opposition between science and esotericism that characterised this period; a conflict that was not present in previous centuries, when science and esotericism (including magical and alchemical thought) in many cases were not only not opposed but worked together in forms of knowledge that formulated scientific theories that in many ways had some connection with esoteric thought; Consider, for example, the union between 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 ran parallel to his interest in alchemy. In fact, modern science developed within a broad Neoplatonic metaphysics, as opposed to Aristotelianism.

scholastic and Thomist, and many of its representatives were devotees of Hermeticism, which spread from 15th-century Italy to the educated circles of Europe and profoundly permeated philosophical and scientific culture. It should also be remembered that many scientists of the 17th and 18th centuries (including those of the Royal Society) were Rosicrucians (which was never a form of association but rather a fundamental philosophical and esoteric perspective) and, later, many of them joined the new Masonic groups.

The second half of the 19th century and the early 20th century were therefore characterised by a dichotomy, and in many cases also a theoretical and 'practical' opposition, between science and esotericism, although in some cases, such as magnetism, some esotericists incorporated certain concepts or perspectives formulated in the scientific field into their theories. This dichotomy led to a renewed interest in occultism in its various forms, among which the different magical and spiritualist doctrines stood out, as well as those of a parapsychological nature (telepathy, telekinesis, etc.); concepts and doctrines that, from the restricted sphere of a marginalised and often persecuted culture, on the one hand, attracted the interest of a very wide audience and, on the other, influenced the so-called traditional esoteric-initiatory currents, such as Kabbalah, alchemy and Hermeticism, as well as various esoteric formations such as Freemasonry; in the latter, in fact, new trends, movements and rituals arose as a 'Masonic' response to the widespread interest in occultism and various forms of magic: think, for example, of the Rite of Memphis and Misraim, Egyptian Freemasonry, or Reghini's Pythagorean Freemasonry.

This cultural climate laid the foundations for a renewed and widespread interest in the Western world in esotericism in the broadest sense, which has continued to this day, even if, as is well known, it was interrupted by the fascist, Nazi and communist dictatorships.

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

a new interpretation of the various esoteric-initiatory and spiritual traditions in the broadest sense, which led to new theories and the formation of new associations that profoundly influenced esotericism in this period and those that followed.

The various esoteric-initiatory approaches reflect the great cultural complexity of this period and, while maintaining their theoretical and practical independence, they often came into contact and even conflict with each other. but it was precisely these 'encounters' that not only enriched the cultural climate but also stimulated a deeper understanding of the various esoteric traditions and, at the same time, promoted new concepts and new formations.

Within the esoteric climate of the late 19th and early 20th centuries, the following movements and concepts are worth mentioning briefly because they influenced Italian esoteric circles and, albeit in different ways, formed the esoteric background to the founding of the Atanòr publishing house and, in many cases, found expression in its publications in various ways.

#### a) *Martinist Order*

The Martinist Order was founded in 1891 by Gérard Encausse, known by the pseudonym Papus. Papus founded this spiritual, and not strictly initiatory, 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 thinking of Louis-Claude de Saint-Martin, also adopted the path indicated by Martinès de Pasqually, a pupil of Louis-Claude de Saint-Martin, who expanded the spiritual path with mystical practices.

The Martinist Order is a spiritual order with a Christian background that aims to encourage the reawakening 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 based on magical rituals, takes place on three levels: the purification of every human being, because, being a manifestation of the fallen Adam, they are subject to the harmful influences of fallen or abusive spirits; the purification of the earthly aura infested by abusive spirits through the invocation of angelic hierarchies and the symbolic expulsion of fallen spirits; the attainment of contact with the Repairer, which is the name given to Christ.

In Italy, Martinism spread between the 19th and 20th centuries and was established in various institutions that also had a certain influence in Masonic circles. 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-Freemasonry*, imposing the possibility of becoming Martinists only on those who had the rank of Master Mason.

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

published several texts on which Reghini focused in 1924 in the pages of the magazine *Atanòr*. In August 1922, there was a meeting between Adolfo Banti, member of the Supreme Council of 33 of the Freemasons of Palazzo Giustiniani, and Marco Egidio Allegri, member of the Martinist Grand Council and its General Delegate for the Venetian regions, as well as promoter of Banti's initiation into Martinism. From here, in 1923, the Supreme Council of the Martinist Order in Italy was proclaimed and the following statement was issued on 6 June 1923: *"The Government of the Martinist Order once again declares that it has no relationship of obedience and, to date, no alliance with Grand Master Bricaud and, in order 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 Church."*

In 1923, there was also a definitive break between Arturo Reghini and the Martinist Order, which was later commented on by Ventura: *"The polemical spirit of this Master prevailed over his esotericist soul, and he did not spare his criticism, first in Atanòr and then in Ignis, of the organisational errors committed at that time at the top of the Order, partly 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 fascist laws against secret societies, it went underground, welcoming 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 *Atanòr* publishing house published several works by members of the Martinist Order, even though their studies were not always strictly aimed at expounding the principles of Martinism: Levi, È., *Il libro degli Splendori (The Book of Splendours), a Martinist work containing the sun, glory and twilight of the self* (1920),

Bricaud, J., *The First Elements of Occultism* (1922), Soro, V., *The Church of Paraclete: Studies on Gnosticism* (1922), Fugairon, L. S., *Holy Gnosis: Exposition of the Doctrines and Rites of the Universal Gnostic Church* (1922).

#### b) *Theosophical Society*

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

Helena Blavatsky set out to spread secret knowledge and occult arts that she claimed to have learned from the Masters of the White Brotherhood, whom she met on a journey (real or symbolic) to Tibet. Based on these teachings, she formulated *theosophy* on three principles: a) to form a nucleus of universal brotherhood of humanity 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 and higher capacities of man.

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

#### c) *Anthroposophical Society*

Rudolf Steiner (1861-1925), founder of *anthroposophy*, belonged to the Theosophical Society but, following differences with the President, Annie Besant, he left and in 1913 founded the *Anthroposophical Society*. He defined anthroposophy as 'a path of knowledge that would lead the spiritual in man to the spiritual 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 influenced by the rigour of scientific thought but, believing that science was insufficient to satisfy human needs, he set out to use the rigour of science to study and understand the spiritual dimension of man.

His spiritual conception is Christian in nature 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 every human being to reach, through meditation and contemplation, different stages of awareness and thus spiritual knowledge of themselves and the world.

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

For Steiner, man in particular consists of: the body, which contains the physical self, the vital forces and processes, and the physical structures of consciousness; the soul, which is incarnated in a body and outside it in a spiritual existence; the spirit, which 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 human being is endowed with

these aspects that allow him to reach spiritual entities as a guide for his existence.

#### d) *Pythagoreanism and Neopythagoreanism*

Towards the end of the 19th century in Italy, there was a revival in the study of Pythagoras' works: his symbols, his doctrine and the symbolic links between Pythagoreanism and Freemasonry. Enrico Caporali, Amedeo Rocco Armentano (1886-1966) and Arturo Reghini were particularly dedicated to these studies. Armentano and Reghini founded a *Schola Italica* and, in 1859, incorporated their ideas into a Masonic rite called *the Italian Symbolic Rite* (founded in 1859), which is still alive and recognised today within the Grand Orient of Italy.

For these scholars, Pythagoreanism could represent a bridge between Freemasonry (due to the obvious Pythagorean symbols present in Masonic symbolism) and other esoteric schools of thought of the time.

Between 1914 and 1916, Atanòr published three volumes by the philosopher Enrico Caporali: *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 with 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*, Caporali supports the thesis of a Unity of Nature and the physical forces through which it manifests itself.

These studies on Pythagoras had a certain influence on the Masonic environment, so much so that Reghini himself, but not only him, thought of a Pythagorean Masonry and an Italic Masonry based on Pythagorean thought.

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

e) *Therapeutic-Magical Brotherhood of Miriam*

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 of *the Fr+Tm+* (Therapeutic-Magical Brotherhood) of *MIRIAM*, characterised by therapeutic and philanthropic aims.

This brotherhood was formed to practise Hermetic medicine, which draws on many concepts and practices derived from Hermeticism, alchemy, magic and other occult disciplines. The name Miriam, considered in a Kabbalistic sense, was adopted to refer to 'a cohort of intelligences that have a direct influence on the spiritual evolution of human beings'; it refers to the magical rite of Miriam, 'whose evocation is a beneficial current of health for the flesh, through the spiritual power of the brother over the spirit of the brother who awaits its benefit'.

The *Schola* founded by Kremmerz, which was also joined by several Freemasons, was intended as a school for the improvement and perfection of human beings in a physical and psychic sense, understood as the achievement of a state of harmony between body and psyche. Improvement and perfection 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 perfection also derives from that of others.

For this reason, every man must not only work to achieve his own psycho-physical balance, but also to ensure that all other men can achieve it. According to the *Schola*, these objectives 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 those who participate.

#### f) *Gnostic Church and Gnosticism*

Modern Gnostic churches, like their ancient counterparts, are based on Gnosticism, which developed between the 2nd and 3rd centuries AD and is understood as the 'doctrine of salvation through knowledge'. The author who developed it most systematically was Valentinus (2nd century AD). For Gnosticism, the salvation of the soul depends on the acquisition of a higher knowledge of man, the world and the universe. Gnosticism drew on concepts and notions from various religious and philosophical traditions, in particular Christianity on the one hand and the philosophy of Plotinus on the other. It believed that the salvation of every man could only be achieved through spiritual knowledge that allows one to reunite 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 dualistic conception of the world according to which, on the one hand, there is the reality of the One and, on the other, that 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 developed a complex cosmogony in order to explain the origin of the material world and evil. The one and unknowable God, the perfect Aeon, emanated lesser entities, the Aeons, which formed all reality or Pleroma. Among these Aeons

was *Sophia*, who, in attempting to ascend to the One in order to know the unknowable, was cast into the world; Sophia generated the lower Aeons, the Archons and the Demiurge (Jaldabaoth), identified with Yahweh, the evil god of *the Old Testament* who did not know the One. The Demiurge and the Archons created the material world, evil and man. However, imprisoned within man is the *pneuma*, which is a spark of Sophia, but only some of them are able to recognise it (the so-called *Illyci*), and in order for it to be 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.

For this reason, as Jonas states: 'The Gnostic Man despises the Cosmos because it separates him from his unattainable aspiration to reunite with the divinity. The Evil Demiurge, creator of the Universe, has precipitated man into the Cosmos. The awareness of separation is the feeling of the absence of the Divine, the feeling of exile that the *pneuma*, the inner spirit of divine origin, dramatically and desperately marks the human condition. Anxiety is the feeling that awakens human interiority. This anxiety is the foundation of Gnosis, knowledge, the only thing that can free him from cosmological bonds and allow him to 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 ego, the spiritual essence. Gnosis does not reconcile man with the Cosmos, but decrees its rupture'.

In order to save himself from the evil world created by the Demiurge, man must use gnosis to ascend to *the Pleroma*; he must pass through the seven spheres and defeat the Archons who rule the world: the ultimate goal of every man is to overcome the

matter and the world and reunite with the One.

Modern Gnosticism is based on these doctrines, and Gnostic Churches began to form in the 19th century. The first modern Gnostic Church was founded by Jules-Benoît Doinel (1842-1902), who was actively involved in the esoteric and Masonic world, becoming a member of the Grand Orient de France, the Theosophical Society and the Martinist Order. A practitioner of spiritualism, he 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, particularly those of Simon and Valentinus and the Gospel of John, while for the liturgy, he referred to the rituals practised by the Cathars.

From then on, he consecrated several bishops, including Gérard Encausse (Papus), who was the founder of the Martinist Order. When J. Bricaud (1881-1934), spiritual heir of Doinel and consecrated bishop of the Gnostic Church in 1913 (of which he later became Patriarch under the name of Tau Jean II), established close relations between Martinism and the Gnostic Church, believing that they pursued the same objectives and the same 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 Tau Marsilio and the Freemason Eduardo Frosini was appointed by Bricaud as delegate in Italy of the Universal Gnostic Church.

In 1922, Soro published his essay, *La Chiesa del Paraclito* (The Church of the Paraclete), with Atanòr, and in the same year he had Bricaud's *La Santa Gnosi* (*The Holy Gnosis*) translated into Italian. However, the actual organisation of a Gnostic Church in Italy was not achieved until

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

De Conca was the primate of this Gnostic Church of Italy, 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 magazine *Acta Gnostica*. The Gnostic Church of Italy ceased its activities in 1955, but neo-Gnosticism was revived 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 defines 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, Forlì, Vicenza, Milan and Genoa, and in 1964 the magazine *Conoscenza* was founded.

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

### g) *Freemasonry and Masonic Rites*

At the end of the 19th century and the beginning of the 20th, Freemasonry in Italy was the most important esoteric-initiatory 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 the 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 various Italian cities, including Rome, Milan, Verona, Vicenza, Padua, Venice, Genoa and Naples, which had close ties with the lodges in France.

From that early period until the advent of Fascism (on 19 May 1925, a law was enacted against secret organisations, which included Freemasonry), Italian Freemasonry increased the number of its lodges and members, some of whom, as is well known, often played an important role in Italian 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 national Masonic institution.

As far as rites are concerned, it should be noted that in 1887 the Supreme Councils of Turin and Rome of the Ancient and Accepted Scottish Rite were unified. The Italian Symbolic Rite was established on 8 October 1859 in Turin, and in 1876 the Rite of Memphis was founded in Palermo, which merged with the Grand Orient of Italy in 1879 and became the Rite of Memphis and Misraim in Naples in 1880. In 1909, the Italian Philosophical Rite was established in Florence by Eduardo Frosini and lasted until 1919.

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

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

only in the esoteric and broader cultural spheres, but also in the political sphere, particularly on the part of the Grand Orient of Italy and its Grand Master Ettore Ferrari, who gave the Grand Orient a secular and anti-clerical imprint, as well as being directly involved in the political world, placing the esoteric-initiatory dimension in the background. In this regard, he stated that:

*"Freemasonry must not remain constantly isolated and in the shadows, but must come into contact with life, fighting in the light of day the holy battles of its high mission for the protection of justice and for great education. New needs present new problems; new problems require new solutions; new duties give rise to new rights. Freemasonry cannot, must not close its eyes to the new light, but must fix its gaze on it, scrutinise it and direct it".*

This conception of Freemasonry began to take hold in the second half of the 19th century, when the initiatory aims of the Order were gradually set aside in favour of social and political action. It was Grand Master Adriano Lemmi (elected Grand Master in 1885) in particular who pursued this conception, as he stated in a circular dated 20 January 1889: *"Freemasonry, without descending into 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 Ettore Ferrari's Grand Mastery within Freemasonry, and in particular in the Grand Orient of Italy, a deep rift opened up between those who adhered to Ferrari's conception and many others who considered esoteric-initiatory commitment essential to Freemasonry, considering it to be an institution of this nature. Some of the founders of the Atanòr Publishing House also adhered to the latter tendency and for this reason decided to found the publishing house, not only to spread esoteric doctrines, but also to promote a

return of Freemasonry to its esoteric-initiatory roots. One of the representatives of the publishing house, Arturo Reghini, expressed himself as follows: *"The bad innovative, anti-spiritualist trend that has prevailed in Justinian Freemasonry uses every pretext to distort the character of the Order. It is therefore necessary to bring Freemasonry back to its principles..."*.

The project outlined by Reghini continued over the years and is still at the heart of the Atanòr publishing house's commitment today.

#### h) *Occultism*

The term occultism was coined by Éliphas Lévi, deriving it from Agrippa's expression *Occulta Philosophia*, to refer to a broad spectrum of generally magical concepts and practices, including spiritualistic and parapsychological ones, which had been widespread, particularly since the 15th century. Usually, occultism includes various forms of magic, astrology, numerology, palmistry, parapsychology, spiritualism, etc. It also often includes some esoteric traditions such as alchemy, Hermeticism and Kabbalah. The spread of occultism in France began with the work *La magie du XXe siècle (Magic in the 20th Century)* by A. Morin (1855) and with the magazine *Rivista degli Alti Stadi* (Review of the Higher Stages), published by R. Caill and *Voile d'Isis*. Although modern occultism draws on ancient and medieval esoteric concepts and practices in many cases, it differs in many respects from the Western esoteric-initiatory tradition, in particular due to the presence of magical rituals and spiritualism, the mixture of different concepts and practices, and parapsychological activities.

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

of the study of magic in medieval culture and, in particular, the Renaissance. French occultism includes various schools and movements, including Martinism, Modern Gnosticism, and Theosophy.

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

In 1922, Atanòr published J. Bricaud's seminal work, *The First Elements of Occultism*, which sets out the fundamental concepts.

## ***1.2. The foundation of the Atanòr Publishing House***

In the esoteric and Masonic climate of early 20th-century Italy, characterised by many different schools of thought, movements and associations, there was a need to found a publishing house that would cater to an increasingly large number of readers interested in esoteric and initiatory disciplines and Freemasonry in particular.

In 1911, Ciro Alvi founded the Atanòr Publishing House in Todi and subsequently involved several initiates, scholars of esotericism and Freemasons in his editorial planning to ensure that it became 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 fields: *Pimandro* by Hermes Trismegistus and *La leggenda dei simboli filosofici, religiosi e massonici* (The Legend of Philosophical, Religious and Masonic Symbols) by M. Saunier were the first two texts representative of this editorial direction.

The name of the publishing house indicates what their intention was: to draw attention to the esoteric tradition within culture, to explore and disseminate the various esoteric, Masonic, initiatory, spiritual, Western and Eastern, and to place them in a crucible (the alchemical Athanor) so that their encounter could give rise to new directions, new perspectives and new tools useful for pursuing an esoteric-initiatory and more broadly spiritual path.

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

In fact, for several years, Atanòr was an ideal, and sometimes even concrete, point of convergence for the many approaches, schools and perspectives that animated the esoteric and spiritual culture of the time. With Atanòr, the esoteric-initiatory current, which had continued since ancient times, was revitalised, its fire was fuelled and, above all, it established itself as a parallel dimension to other forms of human knowledge, such as science and philosophy, and to various religious practices.

Over the course of these 100 years, the Atanòr Publishing House was not only a point of reference for all Italian esotericists, including Freemasons, but also provided them with fundamental tools to deepen their studies, carry out specific practices and rituals and, in general, to be able to

strengthen their awareness within each personal spiritual journey.

From the beginning, as it has continued to do today, Atanòr has never been the organ of any particular school or doctrine, but has welcomed studies based on different esoteric-initiatory perspectives with the sole aim of providing tools that, albeit in different ways, could be useful to initiates from different esoteric backgrounds. Particular attention was always given, albeit with varying emphasis, to studies on Freemasonry, considered one of the fundamental institutions that have a great influence on the growth and continuation of the esoteric-initiatory tradition.

In fact, those who were first 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 place obstacles between the different approaches, because all of them, albeit in different ways, were part of the Western and Eastern esoteric-initiatory Tradition that manifested itself within 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 on various esoteric topics were published, and scholars of various esoteric, initiatory, Masonic, spiritualistic and occultist schools of the time were involved in the editorial staff.

After its forced closure by the Fascist regime, Atanòr resumed its publications in 1946 and has continued to this day, maintaining its initial project, which has sometimes diversified to

depending on the preferences of those who were responsible for editorial planning over the years.

## **Chapter 2 - Publishing activities 1912-2012**

### **2.1. 1912-1935**

From its inception until 1935, when it ceased operations due to laws enacted by Fascism, the publishing house devoted its attention to some prominent esoteric interests of the time, which were marked by Martinism, the Gnostic Church and, in general, Occultism, 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 several works on Freemasonry and others on both Western esoteric tradition (alchemy and Hermeticism) and Eastern esoteric tradition.

Two essays were published on Freemasonry: Keller, L., *Le basi spirituali della Massoneria e la vita pubblica* (The Spiritual Foundations of Freemasonry and Public Life) (1915) and Maruzzi, P., *La stretta osservanza templare e il regime scozzese rettificato in Italia nel secolo XVIII* (Strict Templar Observance and the Rectified Scottish Rite in Italy in the 18th Century) (1928).

As for occultism, and in particular the works of Éliphas Lévi, the first Italian publication of *The Dogma of High Magic* dates back to 1915, in which *the boundless powers of human will are revealed and the sources of knowledge are found in ancient wisdom*.

The following year, Atanòr published *Il rituale dell'alta magia* (*The Ritual of High Magic*), which reveals to man how to use his own educated and powerful will and to subject all animals of the visible and invisible world to it. (In 1921, the *Dogma and Ritual* were combined into a single volume: *The Dogma and Ritual of High Magic*, which contains the teachings of dogma, the sublime principles of the science of will, revealing, in the ritual, the laws of will and how to use them to dominate the creatures of the visible and invisible worlds, a work drawn from the sacred books of Kabbalah and the traditions of ancient wisdom).

In the following years, his central interest in occultism led to the publication of other works by Éliphas Lévi: *The Book of Splendours*, a martinistic work by Élifas Levi containing the sun, glory and 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 Trismegistus and Solomon (1923).

In addition to Lévi's studies, Atanòr published other works of an occult nature: Bricaud, J., *The First Elements of Occultism* (1922); Picard, E., *A Concise and Practical Manual of Tarot - Interpretation of the Major and Minor Arcana* (1923); Sédir, P., *Indian Fakirism and Yogas - Popular Thaumaturgy, Constitution of the Invisible Man According to Brahmanism, Magnetic Force and Mental Force, Occult Abductions, Their Purposes and Their 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., *The Church of the Paraclete. Studies on Gnosticism* (1922); L. S. Fugairon, L.S., S. V. B. Giovanni II (J. Bricaud), *The Holy Gnosis. Exposition of the doctrines and rites of the Universal Gnostic Church* (1922).

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

In this context, the following were also published: Alessandro Conte di Cagliostro, *Il Vangelo di Cagliostro, il gran cofto* (1914); a literal translation from the Latin text by Clementino Vannetti, preceded by a historical-critical study and a bibliography by Pericle Maruzzi on the life of Count Alessandro Cagliostro and on the Freemasons and secret brotherhoods, especially in Italy, in the 18th century; *Il grande libro della natura: opera curiosa del secolo 18* (The Great Book of Nature: a curious work of the 18th century) (1920); Lull, R., *The Treatise on the Fifth Essence or the Secrets of Nature* (1924).

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

### *The Atanòr magazine*

The magazine Atanòr was founded in 1924 with the aim of providing initiates and scholars of esotericism with a tool with which to explore different esoteric-initiatory perspectives, hence the subtitle: *Monthly magazine of initiatory studies*. Arturo Reghini,

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

The magazine's aims and cultural outlook, also in reference to the political conditions in Italy (just two years after the advent of Fascism), were expressed in the editorial team's address to readers:

*"This magazine, entirely dedicated to initiatory studies, with cultural aims and objectives, and with special regard to Italian tradition, from Pythagoras to the present day, intends to remain independent of any group, school or society, refraining from promoting any particular belief. It aims to spread interest and knowledge of initiatory topics in Italy without preference for any religion, preconception or system. Rather than the craving for the new, the original, the marvellous, it will prefer the examination of facts and the verification of old or new truths.*

*We too, therefore, intend to contribute to the increase in spiritual values, which has been much talked about in Italy for some time now, in good and bad faith, and unfortunately mixed with political considerations. Based on Italian tradition and initiatory knowledge, we wanted and predicted fifteen years ago the inevitable advent of an Italian imperialist regime and policy. It was and is our deepest conviction that such a regime should hope for,*

*promote and bring about an increase in spiritual values, all the more so because, having abandoned the policy of staying at home, it becomes necessary to ensure that the West, that is, the Romanised civilised world, takes its rightful position in relation to the East, including in the spiritual sphere. And this can only be done by the legitimate heirs of ancient wisdom, and not by those who are becoming increasingly exasperated in a mechanical, industrial civilisation.*

*We therefore consistently take our place: and since, as we have said, we intend to remain independent and superior to any philosophical and religious system, rising to the universality of science and attributing to science as a field of study and experience any subject and domain without exception, and since universality is an essentially Roman virtue, we would be tempted to summarise our attitude by declaring ourselves explicitly Roman Catholics.*

*We do not do so because we do not want to be misunderstood. It is very inappropriate to attribute the name Roman Catholicism to a particular religious denomination, which in many respects is far removed from the universality that we believe it should be understood to be. It seems to us that universality cannot exist when one's vision and belief simultaneously accord immense and exceptional importance to special theories and good news and to individuals born in the valley of the Nile, or the Ganges, or even the Jordan.*

*But there is more. Researchers and scholars of science cannot identify spiritual values with religious values, and even less so with those of a single denomination that is more or less dominant in this or that country. On the contrary, from a strictly scientific and initiatory point of view, we must strongly question whether feelings in general, and those of faith, hope and charity in particular, represent an aid or rather a useless encumbrance and perhaps even an obstacle to the growth of spirituality.*

*and the attainment of enlightenment.*

*We are concerned with science and not religion, and we believe that the same scientific, experimental, Pythagorean method that is applied in physics, chemistry and astronomy should, when appropriately adapted, also be applied in the metaphysical, spiritual and inner fields, remaining absolutely impersonal in this field as well, and extraneous and superior to any kind of affection or feeling. We cannot accept the claims of those religions and beliefs that presume to take the domain of spiritual inquiry away from science and claim it for faith. Nor can we accept the abdication of a science that arbitrarily excludes spiritual experiences from the field of scientific experience, nor the unreasonable obstinacy that seeks 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. Even in this field, we are convinced that common sense, seriousness, rigour and scepticism will bear better fruit than faith, enthusiasm, imagination and feelings; and we will try to do so to the best of our ability.*

These objectives became even clearer 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 at the time, above all because it broadened its horizons to include every esoteric-initiatory approach; hence the articles dedicated to different approaches: Eastern tradition (such as Yoga),

Martinism, Rosicrucianism, Kabbalah, Pythagoreanism and various topics related to occultism.

Atanòr's intention was also to ensure that Freemasonry strengthened, or rather resumed, its esoteric-initiatory roots at a time when Italian Freemasonry (in particular the Grand Orient of Italy) was engaged in social and political issues. Despite this interest and the fact that several of its founders belonged to Freemasonry, the magazine Atanòr published only a few articles dedicated to Freemasonry, many of which focused on the relationship (or controversy) between Freemasonry and the Catholic Church.

The two most important authors of the magazine, besides Reghini, who focused his attention on 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: for example, Guénon's *Il re del mondo* (*The King of the World*) and Evola's *La potenza come valore metafisico* (*Power as a Metaphysical Value*).

The Atanòr magazine was characterised by several aspects, including: a) its focus on different religions, beyond their institutional and secular dimensions; b) its intention, reflecting 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 the only knowledge is that of the natural sciences; c) its focus on Italian socio-political reality; d) its interest in all forms of Western and Eastern spirituality.

The Atanòr magazine was influenced by the European esoteric climate and, in particular, by the occultism that 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, in line with 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 between 1924 and

1935.

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

In 1925, Reghini resumed, as he himself stated, the project of the *Rivista Atanòr*, with the foundation of a new magazine which, on Guénon's recommendation (as attested by a letter from him), was no longer called *Atanòr*. Reghini chose the name *Ignis*, and it was not printed by the *Atanòr* publishing house. *Ignis* relied on a few scholars and continued its collaboration with Evola and Guénon, who published several 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 magazine *Ur*, which continued the same objectives as *Atanòr*. But this too soon ceased publication and in 1929, for a short time, Reghini resumed publication of *Ignis* under his direction together with Giulio Parise.

*Ignis* was republished in 1980 by Casa Editrice *Atanòr*, and once again Gastone Ventura was entrusted with its editing and presentation.

## 2.2. 1946-1979

From 1946 to 1979, Atanòr's editorial line continued that of its early days, focusing in particular on texts of a generally occult nature; at the same time, however, interest in Freemasonry grew, and several essays on the subject were published.

With regard to occultism in the broad sense, the following volumes were published: Postel, G., *La Chiave delle cose nascoste* (The Key to Hidden Things), (1950); Péladan, J., *Introduzione alle scienze occulte* (Introduction to the Occult Sciences) (1948); Piobb, P., *Formulario di alta magia tratto da antichi libri* (Formulae of High Magic Taken from Ancient Books) (1950); Papus, *ABC dell'occultismo* (The ABC of Occultism) (1976); Papus, *Introduzione alla scienza occulta* (Introduction to Occult Science) (1978).

In this context, 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 in the Apocalypse of St. John* (1947); *The Greater Keys and Clavicles of Solomon* (1973); *The Magical Ritual of the Sanctum Regnum, illustrated through the esoteric symbolism of the Tarot, with an appendix containing the Magical Prayers, the Emerald Tablet and the Sephiroth* (1974); *The Great Arcanum* (1979).

His interest in Western esotericism led to the publication of works on Hermeticism, alchemy, Templarism and Renaissance magic: Pontano, G.G., *Letter of Giovanni Pontano On Philosophical Fire* (1956); Bonaventura d'Iseo, *The Ancient Ways of Alchemy from the Medieval Work of*

*Bonaventura d'Iseo: on the nature and generation of metals and their virtues* (1973); Cecco d'Ascoli, *Alchemical Sonnets by Cecco d'Ascoli and Friar Elia* (1955); Bruno, G., *The Song of Circe*, introduction and editing 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 commentary edited by Giorgio E. Ferrari (1952) and *La nuova Gerusalemme e la sua dottrina celeste* (1758), commemorative translation from Latin on 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 cerimonie magiche. De occulta philosophia seu de ceremoniis magicis Liber IV* (1951); Paracelsus, *I sette libri dei supremi insegnamenti magici: Archidoxis magicae libri 7* (1953).

In 1973, another work in this Hermetic-chemical 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. This was the first Italian edition, revised and expanded from a 1906 edition, containing all twelve tables, the key, explanations and comments on each figure by Papus, Marc Haven and Stanislas de Guaita. A first draft in German of the *Amphiteatrum sapientiae aeternae* dates back to 1602 and included only four tables, while in 1609 in Hanover the complete edition was published in twelve tables, with texts in Latin and German, including the *Tabula Smaragdina*, transcribed from the version by Joannes de Garlandia.

Khunrath's work, in addition to representing a synthesis of occult knowledge, in which symbolic affinities with the works of J. Dee and Ashmole can be found, is a historical Rosicrucian document. According to Elias Ashmole, Heinrich Khunrath, *a faithful lover of theosophy and doctor of both medicines*, visited John Dee in Bremen in 1589 and also met him in Prague at the court of Rudolf II.

*The Amphitheatre of Eternal Wisdom* consists of two paths: one *mystical*, capable of revealing, through esoteric interpretation, the truths hidden under the poor translations of the Book of Wisdom up to that point; the other, *hieroglyphic*, which exposes, by means of symbolic figures, the mysteries of the ascension of the soul on the ladder of knowledge, and is able to teach *the search for the path, 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 Johann Valentin Andreae's 1459 work *The Chemical Wedding of Christian Rosenkreuz* was published.

During this period, several works were published in the Masonic field that had a considerable influence on Italian Masonic institutions and were useful for exploring many themes of Masonic thought and rituality. Among these, we must mention the works of Porciatti, Boucher, Ragon and Ventura, which are still fundamental texts of Freemasonry today: Porciatti, U.G., *Masonic Symbolism: Blue Freemasonry* (1946); Porciatti, U.G., *The Fundamental Charters of Universal Freemasonry of the Ancient and Accepted Scottish Rite* (1947); Porciatti, U.G., *Masonic Symbolism: Scottish Degrees* (1948); Ragon, J.M., *Occult Freemasonry and Hermetic Initiation* (1948); Farina, S., *The Heraldic Emblems of Freemasonry: Esotericism of the Emblems of the Order of Freemasons and those of the Ancient and Accepted Scottish Rite* (1955); Ventura, G., *The Rites*

of *Misraim and Memphis* (1975); Boucher, J., *Masonic Symbolism* (1975); Ventura, G., *The Masonic Rites of Misraim and Memphis* (1975).

In addition, works were published that continued Atanòr's interest in the Gnostic Church, Gnosticism and Martinism: d'Olivet, A.F., *Philosophical History of the Human Race* (1973); de Guaita, S., *At the Threshold of Mystery* (1974); de Guaita, S., *The Serpent of Genesis: The Temple of Satan* (1976); de Saint-Martin, L.C., *The Symbolism of Numbers* (1976). Added to these are the studies by Gastone Ventura: *Gnostic Cosmogonies: Historical-Critical Essay on the Main Christian Gnostic Theogonies* (1975); *Cagliostro: A Man of His Time* (1976); *The Mystery of the Sacrificial Rite* (1978); *All Men of Martinism* (1978).

On Eastern tradition, the publishing house published: *The Egyptian Book of the Underworld, an initiatory text of the night sun, translated and annotated* (1959); *The Golden Verses of Pythagoras*. New presentation with an introductory essay on Pythagoreanism by J. Evola (1959); *The Mithraic Ritual*, translation from the papyrus preserved in the National Library of Paris, edited by Armando Cepollaro (1954); *The Bardo Thödol: Tibetan Book of the Dead* (1971); *Manava Dharmasastra: Collection of the Laws of Manu, the Religious Book of Primitive India* (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% of the shares in the publishing house and launched a programme to strengthen and expand its publishing activities.

Loris Facchinetti took on the role of Editorial Director, Valtenio Tacchi that of *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 in collaboration with various scholars, including the Kabbalist Eliahu Shadmi, the Jesuit Father Giovanni Caprile, the Pauline Rosario Esposito, the 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, Sedir, Guénon, Postel, Boucher, Ragon, and Porciatti, new treatises on religious, philosophical, and historical topics were published, chosen to create a cultural laboratory that could bring together scholars with different esoteric, Masonic, and spiritual interests.

During those years, Atanòr became a meeting place that allowed for the comparison of different spiritual paths from the East and West. Loris Facchinetti and Valtenio Tacchi, strengthened by their cultural and editorial experience with certain figures

historical figures of the anti-Soviet resistance who belonged to the Russian esoteric and religious tradition, such as Alexander Solzhenitsyn, 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 often 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 misunderstanding, outlining an inner path that could be shared by both the various initiatory schools and the different regions.

In this direction, 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 an attempt to build a common path of universal brotherhood. This open and constructive dialogue is evidenced by the publication of the book *Noi cattolici, noi massoni* (We Catholics, We Freemasons), the result of years of meetings, in-depth studies and research conducted in collaboration with figures 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.

The preface and conclusion of the book, written by Loris Facchinetti and signed as *Gruppo Atanòr* and Lazzaro, indicate the mission and objectives that the new members sought to give to the publishing house: *'This publication is offered to readers with the aim of providing people with evidence of a spiritual dialogue. There is no intention to cause controversy, but the controversy that already exists will flare up even more bitterly. However, 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 'reunite' every fragment of Creation or Manifestation. This book, published by Atanòr, is not imbued with the symbols or teachings*

*of esoteric wisdom. Yet, between the lines, it evokes the white walls and silence of Romanesque churches, sketches the outline of cathedrals built by free masons, brings to mind faces hollowed out by asceticism and burned by faith, recalls the serene cloisters of old convents and the celestial vault of the Masonic Temple. But it also recalls bloody struggles, excommunications, and burnings at the stake. It awakens images of violence, conspiracies, ignorance and spiritual blindness. Secular hatred has inflicted wounds that are still raw, raised barriers and caused deep fears in people's souls. This is another reason 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 in all those who continue the sincere efforts contained in this book. And we conclude with Heraclitus' warning: 'If man does not hope for the un hoped for, he will not find it, because it is unfindable and inaccessible.'"*

Among the works published during this period are: *Sefer Yetzira* with an introduction by Rabbi Abramo Alberto Piattelli and translated by Eliahu Shadmi; Ventura, A., *L'esoterismo Islamico (Islamic Esotericism)*; Mola, A.A., *La Massoneria nella Storia d'Italia* (Freemasonry in the History of Italy); Steiner, R., *Natale, Pasqua, Pentecoste (Christmas, Easter, Pentecost)*, edited by Massimo Forte; Caggia, D.V., *The Hero, the Dragon and the Soul*; Rossetti, G., *Dante's Beatrice*, edited by Silvano Panunzio and Gianfranco de Turris; of particular importance was the publication of *Mutus Liber Muratoriae*, edited by Alfredo di Prinzio, which was part of V. Tacchi's project to dedicate a number of essays to the graphic presentation of esoteric teachings.

During those years, the complete collections of *Atanòr* and *Ignis* were republished.

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

Publishing House could reach a very wide audience and, to this end, the Publishing House participated in the Frankfurt International Book Fair; and, on the other hand, to establish relationships with Italian and foreign publishing houses dedicated to the publication of esoteric, spiritual and Masonic works. With this in mind, Leo-Georges Barry's essay, *I numeri magici nucleari (The Nuclear Magic Numbers)*, with a preface by Raymond Abellio, was published in order to explore new horizons of knowledge and to investigate new theories on the origins of modern science.

During this period, several series were launched: *Hermeticism in Western Thought*, *Initiatory Studies Series*, and *Analytical-Existential Psychology Series*, edited by Giovanni di Monsalvo (pseudonym of Loris Facchinetti) and Arturo Vitaleno (pseudonym of Valtenio Tacchi).

Among the most significant works of this period, we can also mention: 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 the Royal Art* (1981).

#### 2.4. 1982-1994

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

In 1985, the group, which appointed Albanese as editorial director, Franco Giorgi as administrative controller and Bruno Castellani to the board of directors, was reduced to three members, and in 1986 only Federico Carbonari remained. In 1992, he became the sole owner with the acquisition of 96.8% of the shares, and in 2000, the entire share package passed to Cristina Carbonari. Federico Carbonari's editorial project was mainly aimed at publishing of works related universal Freemasonry, with the aim of promoting Atanòr's works 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.

In the Masonic field, several essays were published during this period, including: of particular importance were the translations of two works by Jones, B.E., *Guide and Compendium for Freemasons* (1987) and *The Book of Freemasons of the Sacred Royal Arch*; by Castiglione, R.F., *Corpus Massonicum: Introduction to the Myths, Rites and Symbols of Freemasonry* (1984); Naudon, P., *Rabelais the Freemason: Essay on the Philosophy of Pantagruel* (1985);

Wirth, O., *Freemasonry Made Understandable to Its Adepts* (1985); Maruzzi, P., *The Masonic Book, or the Catechisms of the Trade Guild* (1990); Le Forestier, R., *Templar and Occult Freemasonry* (1991); Bonvicini, E., *Esotericism in Ancient Freemasonry* (1993); Lévi, E., *The Great Mystery* (1994).

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

## 2.5. 1994-2012

From 1994 to the present day, the Editorial Director of *Atanòr* has been Mariano Bianca. The first task of the new editorial management was to redefine the objectives of the publishing house and to organise the publications into specific series. With regard to strategic objectives, 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 was less interest in essays of a strictly occult, parapsychological or spiritualist nature, but texts on magic in the broad sense continued to be published, alongside those that had already been published.

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

The new editorial structure led to the establishment of the following series: a) *Vitriol* - Esoterism: a series dedicated to the presentation of esoteric works of various kinds; b) *Rebis* -

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 allow them to awaken their consciousness, expand their gnosis and follow a personal spiritual and initiatory path towards the beyond and the invisible; d) *Éliphas Levi* - This series includes the works of this author that were published from the early period, from 1912 to 1935; e) *Templars and Rosicrucians* - This series is dedicated to studies on the nature and history of these spiritual movements; f) *Jakin - Freemasonry and Initiatory Tradition* - This series is dedicated to studies on Freemasonry, its symbolism, its rituals and its links with the initiatory tradition, particularly in the West; g) *Columns* - History of Freemasonry - This series publishes works on the birth of Freemasonry in the modern era, its development, its structure and its relations with esoteric or initiatory institutions of the Middle Ages and antiquity; h) *Pearls* and i) *Propylaea* - These series publish works which, although 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 primarily at highlighting the esoteric-initiatory roots of Freemasonry and analysing many of its aspects, such as rites, rituals, symbolism, and 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., *Scottish Rite Freemasonry* (2003); Tourniac, J., *Masonic Symbolism and Christian Tradition: A Spiritual Journey 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.

Various authors, *On the path towards the light. The Free Mason Apprentice*; edited by L. Danesin (2007); Churchward, A., *The secrets of Freemasonry* (2007); Ernesto Laudicina, *The secret of Freemasonry: behind the veil of Maya* (2008); Naudon, P., *The Origins of Freemasonry: Crafts and the Sacred* (2008); Ragon, J.M., *The Masonic Universe. Initiatory Instruction* (2010); De La Ferriere, S.R., *The Black Book of Freemasonry* (2010); Galafate Orlandi, M., *Reflections on Freemasonry. Critical review of historical sources* (2011); Venzi, F., *Introduction to Freemasonry*, preface by M. Bianca (2012); Galafate Orlandi, M., *Minimal Library, 33 books on Freemasonry* (2012).

Of particular note was the publication of the essay *The Esoteric Roots of Freemasonry: The Living Ark of Symbols* (2001), edited by M. Bianca and N.M. Di Luca. In this essay, various scholars outlined, on the one hand, the differences and similarities between Freemasonry and various esoteric, initiatory and religious traditions; on the other hand, the esoteric-initiatory components that over the centuries have constituted, in different ways, a fundamental component of the thought and practices of Freemasonry since its foundation in the modern era; the essay notes how Hermeticism, Kabbalah, alchemy, Rosicrucianism, Gnosticism, Theurgy, Christian esotericism and other traditions are found within Freemasonry, attesting to its esoteric-initiatory nature.

The question of the origins of Freemasonry and its ancient and modern history has been examined in various works, including: Di Luca, N.M., *Freemasonry: History, Myths and Rites* (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, several works by Italian and foreign authors have been published that present various aspects of esotericism and, in particular, Hermeticism: Bennett, J.G., *Studies on the Enneagram* (1997); Bianca, M., ed., *The Temple and the Places of the Sacred* (1999); Bonardelle, F., *The Hermetic Way* (2001); Faivre, A., *The Faces of Hermes: From Greek God to Alchemical Magician* (2001); Bianca, M., *The Beyond and the Invisible: Initiatory Meditations* (2002); Mascherpa, V.D., *Esoterism of Numbers: Initiation into Arithmosophy* (2004); Corona, F., *The Triple Path of Fire in the Mosaic of Otranto* (2005); Terestchenko, Th., *Initiation. 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. Writings by G. Ventura*, edited by S. Momentè (2010); Cosentino, M., *Hermeticism and Freemasonry. Hermes Trismegistus, Christian Rosenkreuz and the Sons of the Widow* (2012).

### ***Magic, Myths and Cults***

This sector has been central to the publishing house since its foundation, and in recent years new essays have been published, some of which reflect current perspectives: Alberto Brandi, *The Dark Path: Introduction to the Path of the Hand*

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

### ***Kabbalah***

Interest in *Kabbalah* and Jewish esotericism has led to the publication of the following works: Karlsson, T., *Kabbalah and Goetic Magic* (2005); Karlsson, T., *Runes and 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, *Kabbalah* is examined not only for the purpose of acquiring theoretical knowledge, but also to provide useful tools for seeing and understanding what is hidden in every person's life.

### ***Templars, Templarism and the Rosicrucians***

Since 2004, the following texts have been published on the Templars, Templarism, the Rosicrucians and their relationship with Freemasonry: Bramato, F., *La memoria dei templari: studi di letteratura templare in Italia* (The Memory of the Templars: Studies of Templar Literature in Italy) (2004); Triaca, U., *Il libro dei Rosacroce* (The Book of the Rosicrucians) (2005); Lancianese, D., *The Templars and Freemasonry: a reasoned investigation into a dilemma* (2007); Lancianese, D., *The Templars, an esoteric sect. Philosophy and secrets of the Order of the Temple* (2009); Tomassini, G., *The last guardians of the Templar treasure* (2010).

### ***The magazines Arkete, Sixtrum and Pantheon***

During this period, the publishing house released three magazines.

#### ***Arkete***

The magazine *Arkete-Esoterism-Sacredness-Gnosis* was founded in 1999 by Mariano Bianca (Editor-in-Chief) and was co-edited by Mariano Bizzarri and Natale M. di Luca.

The name *Arkete* was coined to indicate that the magazine's objective was to research the foundations of the esoteric and initiatory dimensions of both the West and the East.

The magazine's objectives are outlined in the editorial of the first issue, written by Mariano Bianca, Mariano Bizzarri and Natale M. di Luca:

*"The esoteric, the sacred and gnosis have accompanied the entire history of humankind since the 'mind' of Homo Sapiens Sapiens reached the evolutionary stage that allowed it to reflect on itself, on nature, on the world and on the forces that guide and urge it to 'discover' the presence and conditions that are 'beyond' the human realm.*

*The esoteric, as a psychic, intellectual and spiritual dimension, has developed in parallel with philosophy, art, science and technology and, while concerning a higher order of meaning, has often been the hidden matrix of progress in these domains. In all cultures, whether complex or simple, present or past, the sacred-esoteric core plays a fundamental, and sometimes central, role at the individual, interpersonal and collective levels. It can be said that each culture differs from another, not only in terms of aspects*

*structural, ideal, linguistic and cultural aspects in a broad sense, but also in the way in which the sacred-esoteric dimension, which includes the religious dimension, has been formulated and in the consideration it has been given in the society that expresses it.*

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

*By the terms sacred and esoteric, we refer to an anthropological dimension that refers to and encompasses a wide variety of doctrines, conceptions, visions of reality, knowledge, beliefs, attitudes, rites and rituals, as well as events, places, characters and phenomena which, beyond their ontological or imaginal consideration, have a strong impact not only on culture but also on human life. At the same time, this dimension urges man to transcend himself, without 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, which we find in every form of the sacred and the esoteric. This does not mean avoiding reference to the school of thought indicated by the term Gnosis.*

*ARKETE is a tool for approaching, understanding and analysing the sacred-esoteric dimension in its various expressions and from three different perspectives. The theoretical-speculative perspective (synchronic) aims to highlight the structures and contents of the various forms of the sacred-esoteric, to indicate meanings and senses of different kinds, and to formulate research directions and contents, suggesting topics for dialogue and areas of multidisciplinary convergence. The historical perspective (diachronic) aims to investigate the development of*

*sacred-esoteric dimension in its various elements in correlation with other aspects of culture and the relative influence it has had on the socio-cultural fabric; the socio-anthropological perspective, which 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, on the one hand, a place for reflection on this dimension and, on the other, to host and encourage research intrinsic to it.*

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

*ARKETE does not set itself boundaries or limits derived from concepts, 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 aims to promote the meeting and listening to voices from different cultures, doctrines, religions, traditions, schools, groups, churches and institutions, respecting their ideas, beliefs and conceptions, with the intention of walking a path together in order to unveil the mystery of the supernatural and the position of man and his destiny.*

The Steering Committee, chaired by Michele C. del Re, consisted of: D. A. Conci, J. P. Laurant, P. Lucarelli, M. I. Maciotti, 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, dealing with different esoteric and initiatory traditions.

Arkete resumed publication in 2005, no longer as an esoteric magazine but as a journal of philosophical studies, edited by Mariano Bianca and Domenico Conci. The new Arkete aims to address 'the problem of the foundation and its giving, posing and constituting itself'.

#### *Sixtrum*

From 2005 to 2007, Atanòr also published the journal *Sixtrum-Journal of Esoteric, Initiatory and Masonic Studies*. The journal, which was edited by Michele Greco and Mariano Bianca, published three issues.

#### *Pantheon*

From 2001 to 2002, Atanòr published the magazine *Pantheon, Periodico di cultura iniziatica* (Pantheon, Journal of Initiatory Culture), edited by Alessandro Scalise. The editorial director was Sergio Magaldi, and the scientific committee consisted of Corrado Balacco Gabrieli, Mariano Bianca, and Natale M. Di Luca. Two issues were published.

### Chapter 3 - *The Authors of Atanòr*

Among the many authors who published their texts in Atanòr, we must remember, on the one hand, those who participated in various ways in the publishing activities of the publishing house and, on the other, those who, with their works and, not infrequently, with their activities, influenced esoteric and Masonic culture not only of their own era but also of subsequent 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, particularly Yoga, formulated in his works an art of thought enhancement so that every man could develop his abilities and satisfy the various needs of his life. He died in Los Angeles in 1932.

In 1921, Atanòr published his seminal work *The Laws of 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 devoted himself to the profession of mining engineer. He became interested in the thought of Meister Eckhart, Luis Claude de Saint-Martin and, above all, Jakob Böhme. Returning to Hamburg in 1796, he came into contact with Schelling, who influenced his studies. After retiring from professional life, he began to publish several works and in 1826 became professor of philosophy and speculative theology at the University of Munich. In 1828, following 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 also remembered as a pioneer of social reform. 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 Eastern religions. After serving 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 Pëtr Demianovič Uspenskij. In 1922, Gurdjieff founded the Institute for the Harmonious Development of Man in France. From 1941, Bennett devoted himself to studying Gurdjieff's thinking and formulated his own personal synthesis. In 1946, wishing to reconcile Gurdjieff's thinking with science, he founded *the Institute of the Comparative Study of History, Philosophy and the Sciences*. In the following years, he came into contact with various Eastern spiritual schools and, starting in 1952, began collaborating with a group of young scientists called *ISERG (Integral Science Research Group)*. 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, whose activities were attended by representatives of various Western and Eastern spiritual schools. He died in Sherbourne in 1974. His works include: *Creation*, a dissertation on the concept that humans live in many worlds; *Dramatic Universe* (1956), aimed at formulating a unified vision of reality; *Energies: Material, Vital, Cosmic* (1964), the theory of 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* (published posthumously, 1975); *Needs Of A New Age*

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

In 1997, Atanòr published his *Studies on the Enneagram*.

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, particularly 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 a 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 self, and ontology. He is the author of numerous articles and essays in these fields, including: *Ethics, Eugenics and the Future of the Human Species* (2011); *The Imaginal Mind* (2009); *Requesting 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, where he held various cultural roles, he has published many articles on esotericism and Freemasonry in various journals, edited many editions of works by foreign scholars for Atanòr, and published *L'oltre and l'invisibile*.

*Initiatory meditations*. Since 1994, he has been Editorial Director of Atanòr.

He has edited and collaborated with various esoteric and Masonic magazines; from 1990 to 1994 he collaborated on the editorial staff of *Hiram* magazine; in 1994 he joined the Scientific Directorate 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 Management Committee of *Acacia*; from 1999 to 2004, he was Editor-in-Chief of *Arkete, a magazine of esoteric studies* 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 Masonic studies*.

Bizzarri, Mariano

Professor of Chemistry and Biochemistry at La Sapienza University in Rome. He has held various positions in academia 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 *SpaceMag* magazine; Member of the Scientific Council of the Ministry of Agriculture and Forestry; Member of the Board of the *Aerospace 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, in the esoteric and Masonic field he has published many articles in various magazines and has published the following works: *Apocalisse prossima ventura: crisi del mondo moderno* (1995); *Sulle tracce del Graal* (1996); *Tradition and Mysteries of Rome. Sacred Places and Spiritual Continuity in the City* (2002); *The Initiatory Path: An Introduction to Freemasonry* (2002); (edited by), R. Guénon, *The Awakening of Western Tradition: Texts Published in Atanòr and Ignis* (2003).

Bonardel, Françoise

Bonardel is a professor of Philosophy of Religions at the Sorbonne University. Among her works: *Hermeticism* (1985); *Philosophy of Alchemy - Great Work and Modernity* (1993); *Philosophising through Fire* (1995); *Bouddhisme et philosophie en quête d'une sagesse commune (Buddhism and Philosophy in Search of a Common Wisdom)* (2008); *Des héritiers sans passé. Essai sur la crise de l'identité culturelle européenne (Heirs Without a Past: Essay on the Crisis of European Cultural Identity)* (2010).

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

Bonvicini, Eugenio

He practised law in Bologna and taught civil law at the University of Florence. Author of numerous publications on civil law, his works on Freemasonry include: *Freemasonry in History* (1979); *Il simbolismo massonico (Masonic Symbolism)* (1979); *La Carta di Colonia 1535 (The Charter of Cologne 1535)* (1980); *La Carta di Bologna del 1248 della società dei maestri muratori (The Charter of Bologna of 1248 of the Society of Master Masons)* (1982); *La storia dei Rosa +*

*Croce* (1985); *Ancient Freemasonry: from the "Charter of Bologna" 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)

Born in 1902, he was initiated into the clandestine Masonic lodge "L'Arca dell'Alleanza" (The Ark of the Covenant) under the obedience of the Grand Lodge of France, East of Paris, in 1942 during the German occupation of France. 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, and he died in 1955.

Atanòr has published two of his works: *La Simbologia Massonica* (Masonic Symbolism, 1975) and *Manuale di Magia Pratica* (Manual of Practical Magic, 2009).

Bramato, Fulvio (1949 - )

Born in 1949 in Salice Salentino, he is the author of several essays and articles in specialist journals. He has been studying the history of the Knights Templar for many years.

For Atanòr, he has published: *Storia dell'Ordine dei Templari in Italia* (History of the Order of the Templars in Italy) (1991); *La memoria dei templari* (The Memory of the Templars) (2004).

Charpentier, Louis (1905-1979)

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 studied the humanities and spiritual disciplines in depth, particularly sacred geometry as it relates to modern and ancient architecture, such as megalithic structures.

His works, which also include a critique of consumer society and capitalism, include: *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 origins 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)

Born in 1852 in Okehampton. In 1873, he graduated in medicine from the University of London Bridge. A member of the Royal College of Physicians, Royal College of Surgeons and Geological Society, as well as Freemasonry, he dealt with various topics related to the history of human culture. He was possibly initiated into the Vittoria 890 Lodge. 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* (Atanòr, 2007); *Origin and Evolution of the 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 because of 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 observational sciences, particularly chemistry. At a young age, he moved to Paris, and his apartment became a gathering place for occultists and esotericists. In 1883 and 1885, he published two works of poetry, *La Muise Noir* (1881) and *Rosa Mystica* (1883). In 1888, he founded the *Kabbalistic Order of the Rose Cross*, which was joined by many exponents of occultism, including Péladan, Papus, Sédir, and Marc Haven. The aims and characteristics of this Order were outlined in an article he wrote that appeared in 1889 in the magazine *L'Initiation*, founded by Papus.

Among his works: *Au seuil du Mystère* (1886) (*At the Threshold of Mystery*, Atanòr, 1974); *Le Serpent de la Genèse: I Le Temple de Satan* (1891) (*The Serpent of Genesis: The Temple of Satan*, Atanòr, 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 encouraged to study Greek and Latin literature, and after completing

his studies in Chelmsford, he enrolled in the Higher Science Course at Cambridge. He graduated with the title of Professor of Arts in 1548 and later taught civil law in Louvain, while at the same time devoting himself to the study of the occult sciences. He served at the English court and, in 1555, during the reign of Mary I, he was imprisoned on charges of attempting to use magic to kill the queen, but was released in 1558. From that time onwards, he 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 that of Rudolf II in Prague. Dee was sought by the Holy Office, at the request of the Bishop of Piacenza, to be burned at the stake on charges of being a magician and necromancer. Dee was spared the stake through the intercession of the emperor, who nevertheless banished him from his territories. In 1589, he was recalled to his homeland by Queen Elizabeth and appointed rector of Christ's College, Manchester, a position he left in 1595. After Queen Elizabeth's death in 1603, James I, author of *Demonologia*, which became the text of witch hunters, helped Dee, who was in poor health, to live in relative peace until 1608, the year of his death.

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

di Castiglione, Ruggiero Ferrara (1940- )

Ruggiero Ferrara di Castiglione was born in Naples in 1940. A retired senior civil servant, he has taught at L.U.I.S.S. and the University of Cassino. He currently holds the following positions: president of the Committee for the Economic and Social Development of Southern Italy (C.S.E.S.M.); President of the Biennial Exhibition for Young Artists from Campania (now in its fifth edition); Vice-President of the Italian League for Human Rights (L.I.D.U.). A publicist, he was editor-in-chief of the culture and arts magazine *L'Incontro delle genti*. He has contributed to many specialist magazines such as *Arcana*, *Hiram* and *Il Grande Ponte*.

His publications include: *I segreti della magia* (The Secrets of Magic), in collaboration with A.C. Ambesi (1972); *A tela ordita Dio mandò il filo* (God Sent the Thread to the Woven Canvas) (1975); *Domenico Cirillo e la Massoneria di fine '700 a Napoli* (Domenico Cirillo and Freemasonry in Late 18th-Century Naples) (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*, vols. 5 (2006-2012).

For Atanòr, he has published the following texts: *Corpus Massonicum* (1984); *Alle sorgenti della Massoneria* (At the Sources of Freemasonry) (1988); *Il maestro di Cagliostro: Luigi d'Aquino* (The Master of Cagliostro: Luigi d'Aquino) (1989); *Una villa massonica nella Napoli del'700* (A Masonic Villa in 18th-Century Naples) (1999).

Di Luca, Natale M. (1949 - )

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

He has published the following essays with Atanòr: *Freemasonry: history, myths and rituals* (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 region, on 8 December 1767 and, from 1779 onwards, he lived in Paris for alternating periods. In 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 renounced politics, devoting himself solely to commerce and literature. In 1796, he published *Sage de l'Indostan*. In 1797, he founded two magazines: *L'Invisible* and *Le Palladium de la constitution*. In 1799, he became an employee of the Ministry of War, continuing his collaboration with various newspapers. Between 1800 and 1805, he underwent a profound religious and intellectual crisis, discovering his vocation for philology, theosophy and healing. Between 1805 and 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 he published *Le Troubadour, poésies occitanienes du XIIIe siècle* in 1803. 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, Atanòr, 1973)*; in 1823, he published *Théodoxie universelle*. In 1824-1825, he founded the new cult of *universal theodoxie*. 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. At a very young age, he studied the works of Nietzsche, Hegel, Michelstaedter and Weininger and took part in the First World War.

world war as an artillery officer. Following an exchange of letters with Tzara, he joined the Dadaist movement, becoming one of its leading exponents in Italy. He held various exhibitions of his works, contributed to the magazines *Bleu* and *Noir*, wrote a theoretical text entitled *Arte Astratta* (Abstract Art) and, in 1921, published a collection of poems entitled *La parole obscure du paysage intérieur* (*The Obscure Words of the Inner Landscape*). In the same year, he published an essay on alchemy, *Tradizione Ermetica* (The Hermetic Tradition). In 1925, attracting the attention of Croce, Thilgher and other leading figures in the culture of the time, he published *Saggi sull'idealismo magico* (*Essays on Magical Idealism*) and his philosophical interest culminated in the publication of *Teoria dell'Individuo assoluto* (*Theory of the Absolute Individual*) in 1927 and *Fenomenologia dell'Individuo assoluto* (*Phenomenology of the Absolute Individual*) in 1930. The end of his philosophical speculation coincided with his attention to the ancient wisdom doctrines of the 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* (Man as Power), the first Italian work on Tantra. He contributed to the magazines *Ignis*, *Atanòr*, *Bilychmis*, *Il Mondo* and *Lo Stato Democratico* and published the magazines *Ur* and *Krur*.

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

In 1928, he published *Imperialismo Pagano* (*Pagan Imperialism*), dedicated to the relationship between fascism and Christianity; in 1932, he published the essay *Maschera e volto dello spiritualismo contemporaneo* (*The 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 marked his political and cultural commitment derived from his esoteric ideas. In 1937, he published an analysis of a Western initiatory path, *The Mystery of the Grail*. He translated and edited the Italian edition of the works of Spengler, Guénon, Meyrink and Bachofen.

He devoted his essays to the subject of race: *Il mito del sangue* (*The Myth of Blood*) in 1937 and *Indirizzi per una educazione razziale* (*Guidelines for Racial Education*) in 1941. In 1943, he published an essay on Buddhist asceticism entitled *La dottrina del Risveglio* (*The Doctrine of Awakening*). On 8 September, he was present in Germany 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 caught up in a bombing raid in Vienna and, following a spinal cord injury, suffered permanent paralysis of his lower limbs. He returned to Italy in 1948 and settled in Rome at the end of 1951. In 1949, he republished his essay on Tantrism: *Lo Yoga della potenza* (The Yoga of Power). In 1953, he wrote an essay on current political affairs, *Gli uomini e le rovine* (*Men and Ruins*), and in 1958, a work on eroticism entitled *Metafisica del sesso* (The Metaphysics of Sex). His last two works were the existential guidelines contained in *Cavalcare la tigre* (*Riding the Tiger*) in 1961 and his impersonal autobiography, *Il cammino del cinabro* (The Path of Cinnabar), in 1963.

He died in Rome on 11 June 1974.

Evola's writings for the Atanòr publishing house mark a fundamental evolution in his thinking: the transition from philosophy to esoteric and Eastern 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 systematic speculative phase and the subsequent esoteric-traditional phase. The text is a systematic treatment of the Hindu doctrines of Tantrism.

This work was later published in 1949, completely reworked and with the title *Lo Yoga della Potenza, saggio sui Tantra* (*The Yoga of Power, essay on Tantra*).

Faivre, Antoine (1934 - )

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

these studies, followed by those in Amsterdam and Exeter. He edited *Cahiers de Saint-Martin*, *Cahiers de l'Hermétisme*, *Aries*, and *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, particularly 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 *The Faces of Hermes: From Greek God to Alchemical Magus* (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-fortuna*. Attracted to 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 *Alpha et Omega Temple* in London and later joined *the Order of the Morning Star*. Her literary career began in 1919 with the writing of a series of novels and short stories presenting various aspects of magic and mysticism, 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 a certain influence on the *Wicca* movement. In 1922, after disagreements with Moina Mathers, Dion Fortune formed the *Fraternity of the Inner Light* with some defectors from *Alpha et Omega*, which was later renamed *The Society of the Inner Light*. She died of leukaemia in 1946 in Middlesex.

Her 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); among her posthumous works: *The Cosmic Doctrine* (1949); *An Introduction to Ritual Magic* (1997); *What Is Occultism?* (2001).

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

Fugairon, Louis F.

Among his works: *La cité céleste et le royaume du ciel selon la science moderne* (1901); *La survivance de l'ame, ou la mort e 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, Atanòr published: *La santa gnosi: esposizione delle dottrine e dei riti della Chiesa gnostica universale* (Holy Gnosis: exposition of the doctrines and rites of the Universal Gnostic Church), written together with S. B. Giovanni 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 Notre-Dame des Aydes religious institute and then the Augustin-Thierry college. In 1904, he obtained his baccalaureate in Philosophy and Elementary Mathematics. In October, he moved to Paris, where he enrolled in a mathematics degree course at the Rollin College, interrupting his university studies two years later. From 1906 to 1909, Guénon attended the *Hermetic School* directed by Papus, gaining admission to the Martinist Order. In 1908, he collaborated in the preparation of the Spiritualist and Masonic Congress, while harshly criticising the occult circles of his time and some of Papus' ideas. Later, after meeting the 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, under the Grand Lodge of France, of the Ancient and Accepted Scottish Rite. From 1913 to 1914, he contributed to *La France chrétienne anti-maçonnique* under the pseudonym Sphinx. In 1909, he published his first articles in the magazine *La Gnose*, with which he collaborated until 1912. During this period, he studied Taoist, Hindu and Islamic traditions and was initiated into Sufism, taking the pseudonym Abd al-Wahîd Yahia (John Servant of the One God). In 1915, he obtained a degree in literature and, the following year, a higher education diploma.

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 in Blois, and in 1919, he resigned from teaching to devote himself to his studies. In 1921, he published his first book: *Introduction générale à l'étude des doctrines hindoues* (General Introduction to the Study of Hindu Doctrines), followed by *Le Théosophisme, histoire d'une pseudo-religion* (Theosophism, History of a Pseudo-Religion), in which he outlined and argued his criticism of the Theosophical Society. In 1923, he published *The Error of Spiritualism*. In 1924, he published *East and West*, in which he outlined 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 several essays, translated by Reghini and Evola, which would form the core of some of his later works published by *Atanòr*: *L'esoterismo di Dante* (The Esotericism of Dante), *La Grande Triade* (*The Great Triad*) and *Il re del mondo* (*The King of the World*). In 1926, *Atanòr* published his work *L'archeometra* (*The Archeometer*).

In 1925, he began collaborating with the Catholic magazine *Regnabit* and the magazine *Le Voile d'Isis*. He published *L'Uomo e il suo divenire secondo il Vêdânta* (*Man and his becoming according to the Vêdânta*) and gave a lecture at the Sorbonne on *La Metafisica orientale* (Eastern Metaphysics). In the following years, he published *La crisi del mondo moderno* (*The Crisis of the Modern World*) and *Il Re del mondo* (*The King of the World*). In 1930, he moved permanently to Cairo, where he continued to write and collaborate with the magazine *Le Voile d'Isis*. In 1931, he published *The Symbolism of the Cross*, dedicated to Shaykh 'Abd ar-Rahmân Elish el-Kebîr, the inspiration behind the work, and in 1932, *The Multiple States of Being*. In 1934, he married Fatimâ, daughter of Sheikh Muhammad Ibrahim. From this union, he had four

children. He contributed to the Italian magazine *Diorama filosofico*. In 1935, the magazine *Le Voile d'Isis* changed its name to *Études Traditionnelles*, which was edited by Guénon. Between 1945 and 1946, he published *The Reign 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 rites, in the cemetery of Darassa.

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

Karlsson, Thomas (1972- )

Thomas Karlsson, born in 1972, Doctor of History of Ideas and History of Religions at the University of Stockholm, is the founder in 1989-1990, in Stockholm, of the Order *Dragon Rouge* (*Ordo Draconis et Atri Adamantis*), which follows the *left-hand path* and is devoted to 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 Order's degree structure, 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 around 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, which act as the dark side and antithesis of creation. The doctrine and principles of *the Dragon Rouge* are based on *Qliphotic Kabbalah*, Tantra, alchemy and ancient Norse mythology.

Among Karlsson's works are: *Uthark. Nightside of the Runes* (2002); *Kabbala, Kliffot och den Goetiska Magin (Kabbalah and Goetic Magic*, Atanòr, 2005); *Adulrunan och den Götiska Kabbalan (The Runes and Kabbalah*, Atanòr, 2007). The *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, obtaining a PhD 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, was awarded the title of Professor of Ontology and Theory of Knowledge by the Russian Federation Academy. 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 several scientists to outline the points of contact between quantum physics and Kabbalah. 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, essayist and researcher in medieval history, for over a decade he has focused his studies on the Order of the Knights Templar and Freemasonry. He collaborates with the Institute of History at the University of Urbino, the Deputazione di Storia Patria per le Marche, the Federico II Foundation in Jesi, and the Accademia Georgica in Treia, and is editor of the *Templari e Rosacroce* series published by Atanòr. His works include: *I Templari e la missione segreta* (The Templars and the Secret Mission) (2006); *A Templar in America* (2006); *Federico II e i Templari* (Frederick II and the Templars) (2006); *I Templari e l'interrogatorio di Chinon* (The Templars and the Chinon Interrogation) (2006). Atanòr has published: *I Templari e la Massoneria: indagine ragionata su un dilemma* (The Templars and Freemasonry: a reasoned investigation into a dilemma) (2007) and *I templari, setta esoterica. Filosofia e segreti dell'Ordine del Tempio* (The Templars, an esoteric sect. Philosophy and secrets of the Order of the Temple) (2009).

Lavater, Johann Kaspar (1741-1801)

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

His fame is due to his studies on physiognomy, which he pioneered 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. Orphaned at a young age, he was ordained as an Anglican minister 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, later writing numerous texts about his *extrasensory* experiences.

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

S. Arundale, who later became the third president of the Theosophical Society. He also mentored 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 under the title *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)

In all his studies, René Le Forestier dealt with the relationship between Freemasonry, particularly French and German (the *Bavarian Illuminati*), 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° et XX° siècles. L'Église gnostique* (1990).

In 1991, Atanòr published the four-volume work *La massoneria templare e occultista* (Templar and Occult Freemasonry): *La stretta osservanza* (Strict Observance), *I Cavalieri Beneficenti della Città Santa* (The Beneficent Knights of the Holy City), *Il sistema di Wilhelmsdad* (The Wilhelmsdad System), *Gli ultimi templari* (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. Constant later decided to try again with the priesthood and went to the Abbey of Solesmes, where he studied the doctrines of the ancient Gnostics, the Fathers of the Early Church, and the books of Cassian. However, due to disagreements with the abbot of Solesmes, he left the monastery and, in reaction, wrote the *Bible de la liberté* (1841), an apology for communism, copies of which were seized an hour after its 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. He published *La Mère de Dieu* and, due to the content of this text, was forced to flee and move 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*, which contained the first notions of occultism, 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 one year in prison. 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 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 was initiated into Freemasonry but, in the same year, after having

received the degree of Master, he abandoned Freemasonry because he did not agree with its anti-Catholic drift. In 1865, he wrote a new book on symbols, *La Science des Esprits*, and *Les Livres des Splendeurs*, focusing on the Kabbalah of the Zohar, which was published posthumously by Atanòr. In December 1871, he wrote a book on Masonic rites: *Le Grimoire Franco-Latomorum*. He died on 31 May 1875. Buried in the cemetery of Ivry, his remains were exhumed in 1881 and thrown into a mass grave.

Mola, Alessandro Aldo (1942 -)

Born in Cuneo in 1942, he was affiliated with the *Grand Lodge of Italy of Ancient Free and Accepted Masons*. He was a headmaster in secondary schools during the period 1977-98 and appointed of contemporary history at the University of Milan, since 1992 he has been co-holder 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-editorial director of *Il Parlamento Italiano*, he has coordinated numerous study conferences and edited their proceedings. In 1980, he was awarded the Gold Medal for Merit in Education and Culture. He is the most important historian of Freemasonry in Italy and has published the following works in this field: *Storia della massoneria dalle origini ai nostri giorni* (History of Freemasonry from its origins to the present day) (1994); *Storia della massoneria italiana* (History of Italian Freemasonry) (2001); *Gelli e la P2. Fra cronaca e storia* (Gelli and P2. Between news and history) (2008). For Atanòr, he published two works on the history of Freemasonry: *Freemasonry in the History of Italy* (1980); (edited by) *Annales Gran Loggia D'Italia Degli A.L.A.M. 1908-2012* (2012).

Naudon, Paul (1915-2001)

Born in Paris on 16 April 1915, he graduated in law, was a Knight of the Legion of Honour, and was responsible for the historical and aesthetic protection of the French capital. Initiated into Freemasonry in 1948 at the Grande Loge de France, he was affiliated with the Grande Loge Nationale Française from 1965, where he served as Grand Orator and Grand Supervisor. 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* of 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 e 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 massone: saggio sulla filosofia di Pantagruel* (Rabelais the Freemason: essay on the philosophy of Pantagruel) (1985); *Le Logge di San Giovanni e la filosofia esoterica della conoscenza* (The Lodges of St John and the esoteric philosophy of knowledge), Italian edition edited by Natale Mario di Luca (1997); *Le origini della Massoneria: i mestieri e il sacro* (The origins of Freemasonry: crafts and the sacred) (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 into the Lodge Saint Peter Lodge in Peterborough, admitted with dispensation for his minority as the son of a Freemason. In 1803, he began teaching grammar in Caiston. In 1813, he took vows in the Church of England and was ordained a deacon and priest the following year. In 1835, he was awarded the degree of Doctor of Divinity. He founded a Lodge in Grimsby, which he ran for fourteen years. He was elevated to Royal Arch Mason in the Rodney Lodge chapter in Kingston-on-Hull. In 1845, he was awarded 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 among those on Freemasonry, the following are noteworthy: *The Antiquities of Freemasonry* (1839); *The Star in the East*, dedicated to the relationship between Freemasonry and religion (1840); *The History of Initiation* (1840), which analyses the rites and doctrines of secret and mystery associations in the ancient world and outlines the similarities between ancient initiation systems and Masonic ones; *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, Atanòr published: *The Masonic Lodge. Ritual Works*.

Papus (Gérard Encausse) (1865-1916)

Gérard Encausse was born on 13 July 1865 in La Coruña to a French father and Spanish mother. He moved to Paris, where he graduated in medicine and began practising as a doctor. There he came into contact with the most eminent occultists, including members of the Rose+Cross of the Temple and the Grail, such as Saint Yves d'Alveidre, Josephin Péladan and Stanislas de Guaita. Together with these scholars, he founded (1888) the esoteric magazine *L'Initiation*, dedicated to traditional studies, and a faculty of hermetic sciences that was a meeting place for the leading occultists of the time. During the same period, he published several essays on divination. In 1882, he was chosen by Henri Delaage to continue the initiatory chain of Louis Claude de Saint Martin with the degree of Superior Incognito and the initiatory name of Papus in honour of the first of the twelve genii of 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 spread rapidly throughout Europe and particularly in Italy.

Papus was a member of several institutions, including Kellner and Ross's *Ordo Templi Orientis* and *the Ancient Primitive Rite of Misraim and Memphis*, of which he became Grand Master of the Sovereign Grand Council of France.

Later, under the influence of the miracle worker Philippe Vachot, he embarked on the path of devotional Christian mysticism. He fought in the First World War, where he contracted tuberculosis, which led to his death in 1916.

Among his countless works are: *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* (posthumous, 1922); *La Science des nombres* (posthumous, 1932).

Atanòr 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 Must Know* (2005);

Porciatti, Umberto Gorel

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

Ragon, Jean M. (1781-1866)

Jean Marie Ragon was one of France's leading Masonic writers. Some of his contemporaries did not hesitate to call him 'the most

A 19th-century Freemason. He was probably born in Bruges, where he was initiated into the *Réunion des Amis du Nord* Lodge. He later became one of the founders of the *Vrais Amis* Lodge and Chapter in the same city. After moving to Paris, he founded the *Les Trinosophes* Lodge in 1805, where, in 1818, he developed and led a course of lectures on ancient and modern initiations. He was a staunch supporter of the origins of Freemasonry in ancient mysteries and of the presence of a magical component in Freemasonry. He was a member of *the Supreme Council of the Order of Memphis and Misraim* and of *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 Hermetic Initiation*; in 2010, *Masonic Universe. Initiatory Instruction*.

Reghini, Arturo (1878-1946)

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

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

In 1902, in Palermo, he was initiated into the Lodge *I Rigeneratori del Rito Antico e Primitivo di Memphis e Misraim* (The Regenerators of the Ancient and Primitive Rite of Memphis and Misraim). In 1903, he returned to Florence and joined the *Michele di Lando* Lodge of the G.O.I., based in Milan, of which Malachia De Cristoforis was Grand Master. In 1905, the *Michele di Lando Lodge* was dissolved and reorganised, without interruption of its work, under the name *Lucifero*, and Reghini was one of its founders. It was during this period that the Grand Orient of Italy in Milan merged with that of Palazzo Giustiniani. In 1903, he founded the *Philosophical Library*, directing it until 1908.

In 1910, he met Amedeo Rocco Armentano, who took him on the day of the winter solstice to the Passo del Vestito in the Apuan Alps, where he was initiated into Pythagoreanism. 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 views and for having joined Aleister Crowley's *Ordo Templis Orientis* with the initiatory name of *Maximus* and the degrees of 33° and VI°. For his part, 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., participated in the war as an engineering officer 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 , a meeting place for the Pythagorean . 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 onwards, he began to withdraw and isolate himself 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 hand, dedicated to

resumption of studies on the thought of Pythagoras and his 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 the Freemasonry of the G.O.I. at that time.

His works include: *The Sacred Words and Passages of the First Three Degrees and the Greatest Masonic Mystery* (1922); *For the Restoration of Pythagorean Geometry* (1931); *The fasces, or duodecimal symbolism and the Etruscan fasces* (1935); *Pythagorean Numbers (Seven Books)* (1940); *Considerations on the ritual of the apprentice freemason* with an introductory note on the life and Masonic activity of the author, edited by Giulio Parise, (1946). He edited the first Italian edition of C. Agrippa's *De occulta philosophia* (1927) and René Guénon's *Le Roi du Monde* (1927), accompanying them with an introduction.

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 barrister. In 1765, he abandoned his professional career and obtained an officer's commission, embarking on a military career in the regiment stationed in Bordeaux. In this environment, he met Captain Grainville, a member of a Lodge of the Elected Cohens, who introduced him to the thinking of Martinez de Pasqually, by whom he was later initiated. Saint-Martin left the army to become Martinez's private secretary, rising through all the ranks of the Order of the Elected Cohens. Between 1773 and 1774, he lived in Lyon with Jean-Baptiste Willermoz (1730-1824), a disciple of Martinez who would create the *Rectified Scottish Rite* in 1778. In 1772, Martinez de Pasqually left for Santo Domingo, where he died.

in 1778, thus ending the theurgical activities of the *Order of the Elected Cohens*. Saint-Martin also departed from de Pasqually's doctrine, developing his own path suited to the *Man of Desire*, which he defined as *cardiac*. He later distanced himself from Freemasonry and his esoteric research to draw closer to God 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, five of which he translated into French.

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

Among his works: *Des erreurs et de la vérité, ou les Hommes rappelés aux principes de la science* (1775); *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). In 1976, Atanòr published: *La simbologia dei numeri*.

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, revealing 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 were

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

Swedenborg also studied mechanics and designed several machines.

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 will prepare for the birth of the New Church; *Divine Providence* (1764), treatise on human freedom; *Apocalypse Revealed* (1766), exegesis of the text of John's Apocalypse.

Atanòr has published two works by Swedenborg: *The Doctrine on 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 Saint Lazarus of Jerusalem. He studied the nature of Freemasonry, its symbolism and its links with various traditions such as the Judeo-Christian tradition.

He contributed to numerous traditional periodicals, such as *Renaissance Traditionnelle*, *Vers la tradition*, and *Connaissance des Religions*.

His works include: *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 Journey from Israel to Christ*, Atanòr, 2004); *Melkitsedeq ou la tradition primordiale* (1986); *Vie et perspective de la franc-maçonnerie traditionnelle* (1978); *Principes et problèmes du Rite Écossais Rectifié et de sa Chevalerie Templière* (1979).

Ventura, Gastone (1906-1981)

Count Gastone Ventura, descendant of a noble family from Parma who arrived in Veneto during the Napoleonic era, was born in 1906 and lived in Venice. He was Grand Master of the Martinist Order, as well as Sovereign Grand Hierophant General of the Adriatic Sanctuary of the Rites of Misraim and Memphis. He was also Regent of the Grand Priory of Italy of *the Supernus Ordo Equester Templi*. As death approached on 18 July 1981, he himself put the Order of the Italian Temple to sleep. He was a vice-admiral in the Italian navy, journalist, critic and writer.

The following works have been published by Atanòr: *La terra delle quattro giustizie: romanzo iniziatico* (1971);

*Gnostic Cosmogonies: Historical-Critical Essay on the Main Christian Gnostic Theogonies* (1975); *The Masonic Rites of Misraim and Memphis* (1975); *Cagliostro: A Man of His Time* (1976); *The Mystery of the Sacrificial Rite: with appendices containing the texts of the Emerald Tablet and the mysterious Ruby Tablet* (1978); *All Men of Martinism* (1978); *Templars and Templarism* (1980); *Myths and Rites in Traditional Thought. Writings by 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, in 1884 he joined the Grand Orient de France and began to take an interest in various aspects of occultism, particularly Tarot, astrology and Masonic symbolism. In 1887, he met Stanislas de Guaita, with whom he formed a lasting partnership. De Guaita introduced him to the study of Kabbalah and Tarot and brought him into *the Kabbalistic Order of the Rose+Cross*. Wirth, at de Guaita's suggestion, redesigned 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 de 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 initiatory currents, considering their symbolism as a universal language that can 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: *Il simbolismo astrologico: pianeti, segni dello zodiaco, case dell'oroscopo, aspetti, stelle fisse* (1973); *I misteri dell'arte reale* (1981); *La massoneria resa comprensibile ai suoi adepti*, in three volumes: *L'Apprendista, Il Compagno, Il Maestro* (1985).

#### Chapter 4 - Publications from 1911 to 2012

1911	ALVI, CIRO	Friar Elia: drama.
1912	ALVI, CIRO	The Rainbow: short stories.
1912	SAUNIER, MARC	The Legend of symbols philosophical, religious and Masonic, a brilliant work by Mr Marco Saunier, translated into Italian for the first time from the original 3rd edition.
1913	HERMES, TRISMEGISTUS	The Pimander, or The Supreme Intelligence that Reveals Itself and Speaks, and other Hermetic writings; translated for the first time from Greek into Italian by Dr Giov. Bonanni with an introduction.
1913	THOMAS 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 works the secrets to achieving good on this earth are revealed: first Italian translation from the Latin text.
1914	ALVI, CIRO	Santo Francis of Assisi: novel.
1914	CAPORALI, ENRICO	Nature according to Pythagoras; with historical notes on Pythagoras and his

- school.
- 1914 D'ANCONA, ALESSANDRO  
 1914 CAGLIOSTRO, ALESSANDRO  
 COUNT OF
- 1915 CAPORALI, ENRICO
- 1915 KELLER, LUDWIG
- 1915 LEVI, ÉLIPHAS
- 1915 MARCHI, VITTORE
- Jacopone da Todi: the jester of God of the 13th century.
- The Gospel of Cagliostro, the great Cofito. Literal translation from the Latin text by Clementino Vannetti, preceded by a historical-critical study and a bibliography by Pericle Maruzzi on the life of Count Alessandro Cagliostro and on the Freemasons and secret brotherhoods, especially in Italy, in the 18th century.
- Man according to Pythagoras: a work by the philosopher Enrico Caporali, in which he revives Pythagoreanism in the light of modern knowledge with the aim of restoring national culture.
- The spiritual foundations of of Freemasonry and public life; Italian translation from the original by Icor.
- The Dogma of High Magic: in which reveals the boundless powers of human will and in ancient wisdom ancient wisdom are found the sources of knowledge; first Italian translation by Carlo De Rysky with a preface by the author himself.
- Rome's mission in the world.

- 1915 URBINI, GIULIO Umbrian art.
- 1916 CAPORALI, ENRICO Pythagoreanism compared with the other schools.
- 1916 FUMI, LUIGI Heretics and rebels in Umbria: Historical of of a decade (1320-1330) .
- 1916 LEVI, ÉLIPHAS The ritual of high magic, in which reveals to man how to use his own educated and powerful will, and to subject to it all the animals of the visible and invisible world; first Italian translation by Carlo De Rysky, with a preface by the same. r folk songs from Umbria: collected
- 1917 CHINI, MARIO in city andin countryside of Spoleto.
- 1918 ALVI, CIRO Purification: novel.
- 1919 RIVERS, MARY Solitude: verses.
- LUISA
- 1919 NYĀNATILOKA The Word of the Buddha: Essay on the Philosophical-Moral System buddo, de philosophical system of supreme truths; reduction from Pali by biccū nyanatiloka; version by Prof. G. B. Penne, with a preface and explanatory notes.
- MAHATHERA, BICCU
- 1920 MONTI, GIOVANNI A laudario from the 15th century Umbrian Bianchi family.
- MARIA (EDITED BY)
- 1920 SORO, VINCENZO (A The Great Book of Nature: work

- EDITED BY) Curious work from the 18th century, dealing with occult philosophy, the intelligence of ancient hieroglyphics, the Society of the Brothers of the Rose-Cross, ... , edited by Vincenzo Soro.  
book degli splendori, opera
- 1920 LEVI, ÉLIPHAS martinistica containing the sun, glory, the star.
- 1920 THEODOLI, WILLIAM The twilight of the ego.
- 1921 ATKINSON, WILLIAM WALKER The Law of New Thought.
- 1921 LEVI, ÉLIPHAS The Dogma and Ritual of High Magic: where they contained, Teachers in dogma, the sublime principles of the science of will, reveal, in ritual, the laws of will and how to use them to dominate the animated beings of the visible and invisible worlds, a work taken from the sacred books of Kabbalah and the traditions of ancient wisdom; translated into Italian for the first time by Carlo de Rysky.
- 1921 ROTONDI, GIUSEPPE Federico Frezzi: his life and work.
- 1921 TILGHER, ADRIANO Ancient philosophers: ancient Buddhism, Ionians, Stoicism, Epicurus, Sceptics, Plotinus, Proclus and the School of Athens, Christianity and the pagan mysteries.

- 1922 ALVI, CIRO The beautiful woman and the heroes: Atlantic drama Atlantic.
- 1922 ALVI, CIRO Enjoying a perfect life: 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 Gnosis: exposition of the doctrines and rites of the universal Gnostic Church; edited by Dr. L. S. Fugairon and S. B. Giovanni 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; translated by C. Giacomelli. Commune and lordship in Orvieto.
- 1922 PARDI, GIUSEPPE
- 1922 PUCCINELLI, L. The redemption of Adam.
- 1922 REGHINI, ARTURO The sacred words and passages of the first three degrees and the greatest Masonic mystery: a critical and initiatory study.
- 1922 SEMPRINI, GIOVANNI Giovanni Pico della Mirandola, the phoenix of genius, a work recounting the life of the prince-philosopher and revealing the Kabbalistic, magical and astrological secrets of his esoteric philosophy. With an examination, in the Appendix, of his poems in the vernacular and a portrait outside text decorated from De

- Carolis.
- 1922 SORO, VINCENZO The Church of the Paraclete: studies on Gnosticism.
- 1923 ALVI, CIRO Exalting the spirit over the flesh: novel.
- 1923 BOUSSAC DE SAINT-MARC, ANDRÉ The wolf of Gubbio: drama mystical in three acts; translation and preface by Adriano Tilgher.
- 1923 LEVI, ÉLIPHAS key of great mysteries: according to Enoch, Abraham, Hermes Trismegistus and Solomon; translated by C. Giacomelli.
- 1923 PICARD, EUDES Concise and practical manual of Tarot: tarot cards, major arcana and minor arcana, interpretation. The Treatise on the Fifth Essence
- 1924 LULL, RAMÓN or the secrets of nature; edited by Enrico Cardile.
- 1924 REBECHESU, FRANCESCO The Stoic interpretation of myth: critical and exegetical essay on fragments of the Masters of the Stoa; 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 the Rosicrucians; translation and introduction by Vincenzo Soro.
- 1925 SÉDIR, PAUL Indian fakirism and yogas: popular thaumaturgy, constitution of the invisible man according to Brahmanism, the force

- and mental power, occult abductions, their purposes and dangers; translator Matteo Levi.
- 1926 COBELLIS, THOMAS The Art of the Miracle and the Theory of success.
- 1926 PIOBB, PIERRE Venus: the magical goddess of flesh myth by Venus according to tradition; dogma of universal attraction and human love; the four esoteric meanings of the myth of Venus; the sacraments of the religion of voluptuousness; initiation into Cotito, Derceto and Ciprigna; the morality of pleasure and love; the public worship of Venus and the heresy of Adonis.
- 1927 EVOLA, JULIUS Man as power: the tantras in their metaphysics and methods of magical self-realisation.
- 1928 ALVI, CIRO The Fire of Rome: a Roman drama in three acts.
- 1928 EVOLA, JULIUS Pagan Imperialism: Fascism in the face of the Euro-Christian threat; with a controversial appendix on reactions of the Guelph faction.
- 1928 IACOPONE DA TODI The songs, edited by Marino Fioroni.
- 1928 MARUZZI, PERICLE Strict Templar observance and the Scottish regime rectified in Italy in the 18th century.
- 1929 WACHSMUTH, GUENTHER The etheric shaping forces in cosmos, on earth and in man: a life spent investigating what is

- living.
- 1930 CHECCACCI, G. voice from by there: Karma-  
HAPPY bandana, or the  
rebirth.
- 1930 LATINI, GIOVANNI Itala tellus: Latin and Italian  
rhythms.
- 1931 RENSI, GIUSEPPE Cicute: from the diary of a  
philosopher.
- 1935 REGHINI, ARTURO For the restoration of geometry  
Pythagorean geometry.
- 1946 CAPORASO, ELENA Women in socialist thought.
- 1946 PORCIATTI, Masonic symbolism :  
UMBERTO GOREL Blue Freemasonry.
- 1947 PORCIATTI, The fundamental charters of  
UMBERTO GOREL universal Freemasonry of the  
(EDITED BY) Ancient and Accepted Scottish  
Rite; complete translation by U.  
Gorel Porciatti with introduction  
and explanatory notes.
- 1947 ATKINSON, The new thought.  
WILLIAM WALKER
- 1947 LEVI, ÉLIPHAS The misteri della cabala, ovvero  
the occult harmony of the two  
Testaments contained in the  
prophecy of Ezekiel and in the  
Apocalypse of St. John; translation  
by Ercole Alvi.
- 1947 REGHINI, ARTURO Sacred numbers in the  
Pythagorean Masonic tradition.
- 1948 PÉLADAN, JOSÉPHIN Introduction to the occult sciences.
- 1948 PONTEVIA, ACHILLE Catholicism and Freemasonry:  
human considerations.

- 1948 PORCIATTI, UMBERTO GOREL Masonic symbolism: Scottish degrees.
- 1948 RAGON, JEAN MARIE Occult Freemasonry and Hermetic Initiation; complete translation from the original by Ercole Alvi; with introduction and additional notes by Gino Testi.
- 1949 PORCIATTI, UMBERTO GOREL Introduction to Freemasonry.
- 1950 PIOBB, PIERRE Formulae of high magic taken from ancient books; translation from French by Ercole Alvi.
- 1950 POSTEL, GUILLAUME The Key to Hidden Things; from the edition by F. De Monte printed in Amsterdam by Janssonius in 1646 with an appendix and a table: additional biographical notes on the author.
- 1950 SENSI, ALDO Mediumship and Ultra-Phany.
- 1951 AGRIPPA VON NETTESHEIM, HEINRICH CORNELIUS 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 The Esotericism of Dante. 1951 GUÉNON, RENÉ The Great Triad.
- 1952 GUÉNON, RENÉ The King of the World. Translation from the French by Arturo Reghini with the addition of some notes by

- 1952 SACRIPANTI, PRIMO The Son of Athel: novel.
- 1952 SWEDENBORG,  
EMANUEL The Doctrine Concerning the Holy Scriptures (1763); critical translation and commentary by Giorgio E. Ferrari.
- 1952 ZAINAGHI, LUIGI Concise and Practical Manual of astrology: with an appendix on esoteric onomantic astrology.
- 1953 KHUNRATH,  
HEINRICH Amphitheatre of eternal wisdom, the only true Christian and Kabbalistic, divine and magical, physical and chemical in its universal tri-unity (1609) .
- 1953 PARACELSUS The seven books of the supreme Magical teachings: Archidoxis magicae libri 7. New complete 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 on the 250th anniversary of the author's birth.
- 1954 Various authors The Mithraic ritual of the 3rd century AD. C.; translation from the papyrus still preserved in the National Library of Paris at No. 574 of the Greek Supplement of the Magical Collection; edited by

- 1955 Various authors. Armando Cepollaro.  
Prince Rose-Croix: ritual. Supreme Council of Sovereign Grand Inspectors General of the 33rd and final degree of the Ancient and Accepted Scottish Rite of Universal Freemasonry for the Italian jurisdiction.
- 1955 CECCO, D'ASCOLI  
Cecco Alchemical alchemical by  
d'Ascoli and Friar Elia; with historical notes and commentary by Mario Mazzoni.
- 1955 CESARI, CESARE The Este family in Modena.
- 1955 FARINA,  
SALVATORE The heraldic emblems of Freemasonry: esotericism of the emblems of the Order of Freemasons and those of the Ancient and Accepted Scottish Rite, with their exact reproduction.
- 1955 GIACHERY,  
EMERICO The book by Zeffirino.
- 1955 KAITI, LEO Plants and magical scents : the mystery of essences, smells and the sense of smell, the influence of perfumes on the body, the aura of plants, psychic plant drugs, how to induce clairvoyance, magical perfumes, perfumes and astral signs, radiant energy.
- 1956 ITALIAN INSTITUTE  
FOR AFRICA I continents: text atlas of the Italian Institute for Africa.
- 1956 ITALIAN INSTITUTE The Fiftieth anniversary of the Institute

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