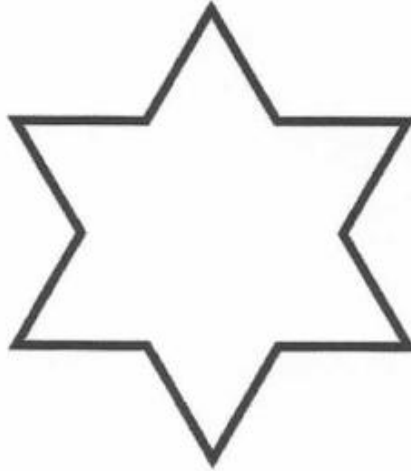


MILKO BOGARD



*In*  
***The WAKE***  
*Of the*  
***ASTRAL FORCE***



***LA FRATERNITÉ DES***  
***POLAIRES***

MILKO BOGARD





Note by the author :

30% of the author's percentage of this book goes to a number of animal welfare organizations, such as WORLD ANIMAL PROTECTION, IFAW International Fund for Animal Welfare, The DONKEY SANCTUARY and so on ...

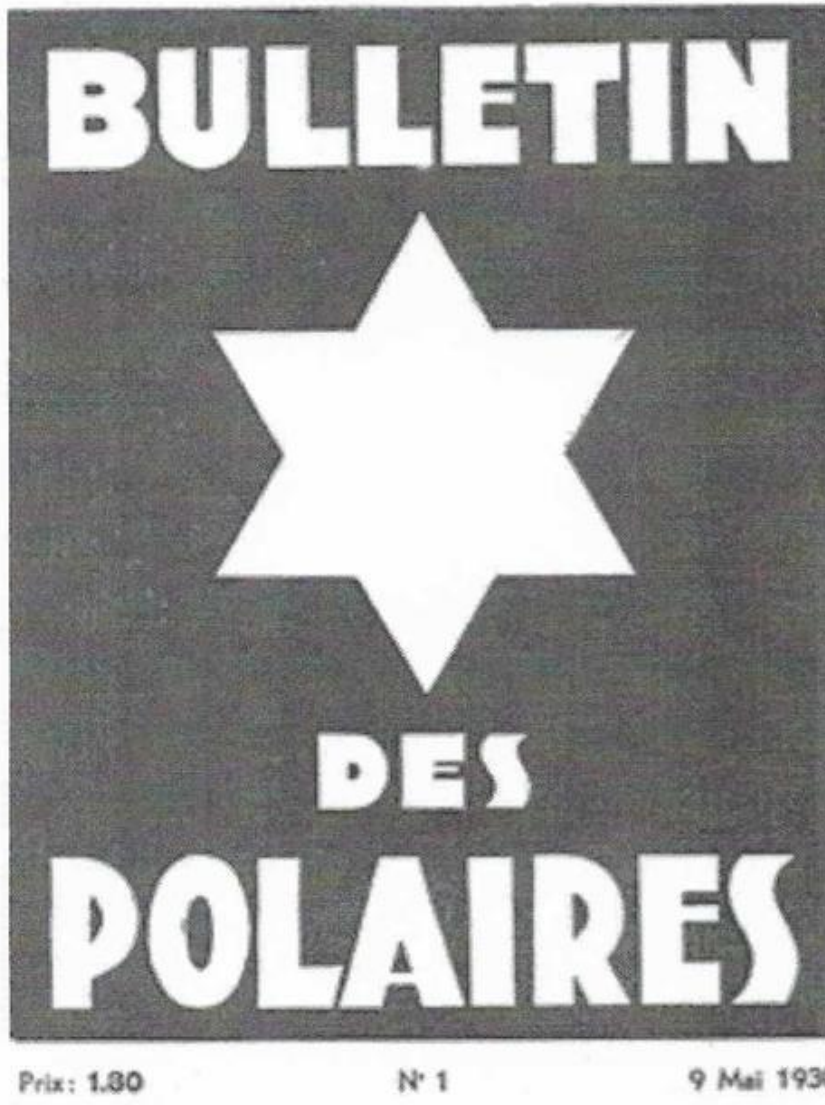


To my 3 whippets **Murphy, Doire\*** & **Dorcha**  
for we can learn much of our animals!  
"Tiocfaidh ár lá"

\* pronounced "Derry"







Also included: a brief outline of the history of  
LA CONFRÉRIE DE LA FLÈCHE D'OR and  
LE GRAND LUNAIRE

In The Wake Of The Astral Force  
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# LA FRATERNITE DES POLAIRES

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# CHAPTER ONE

# 1929 LA FRATERNITÉ DES POLAIRES

## THE POLAIRE BROTHERHOOD

"The Polaires take this name because from all time the Sacred Mountain, that is the symbolic location of the Initiatory Centers, has always been qualified by different traditions as "Polar". And it may very well be that this Mountain was once really Polar, in the geographical sense of the word, since it is stated everywhere that the Boreal Tradition (or Primordial Tradition, source of all traditions) originally had its seat in the Hyperborean regions."

*Le Bulletin des Polaires* June 9, 1930



## INTRODUCTION [1908-1920]

The Polaire Brotherhood, "La Fraternité des Polaires", a little known and understood French Occult organization of a Rosicrucian nature which was mainly active during the interbellum. In its brief period of existence, many of the most prominent French occultists of the day attended their meetings at the avenue Junot in Paris; René Guénon, Jean Chaboseau, Jean Marquès-Rivière, Maurice Magre, Lydie Martin [Sar Nitram], Henri Meslin du Champigny [Tau Harmonius], "and even Eugène Canseliet".

*“The Polaires thought of themselves as recipients of the  
Boreal tradition  
of Thule ”*

The foundation for what would eventually become “La Fratemite des Polaires” was laid in 1920 by the Italians Mario Fille and Cesare Accomani with the help of Fernand Divoire [1883-1951], a journalist and author of Belgian origin, naturalized French in 1912. According to the sources, the history of this Order starts in Italy back in 1908 where a young Mario Fille meets a mysterious hermit during a holiday in Bagnaia, a small town on the slopes of Monte Cimino in the Province of Viterbo, about 80 km north of Rome. Mario Fille met a local hermit, a certain Father Julian, during one of his long walks. The locals of the village were fearful of the hermit, or so the story goes. Mario Fille became befriended with Father Julian [*Padre Giuliano*] and visited him frequently during his stay in Bagnaia. Father Julian allegedly enjoyed the long and deep conversations with the young Franco-Italian that much that he gave Fille a present when he left Bagnaia.

Mario Fille apparently received some old and withered parchments from the old hermit who stated: *“What you have here are some pages taken from the Book of Science of Life and Death: these pages contain a successful Method of Divination on an arithmetical basis. If you ”* - Father Julian spoke to the astonished young man - *“want the answer to a real important question or issue, then write the question down, add your first and last name as well as your Mother’s name to it. Then you have to convert the letters into numbers and carry out certain lengthy arithmetic operations. But do not let this put you off, because when you finally convert the results back into letters, you will have the answer to the question. But please beware, you are the only one who has the key, you are commanded not to pass on this knowledge without the authorization of the Unknown Superiors ... ”*

Father Julian expressively warned young Mario not to reveal this knowledge because of the severe consequences which would follow; insanity or even death would be the price one had to pay. Consultation of this method, this oracle, called for processes that were allegedly “painstaking and lengthy”.

As a matter of fact, the story goes that Fille did not bother to apply the learned skills and knowledge because of this. Not until about twelve years later. It was in or around 1920 that, during a time of personal crisis, Mario Fille started to work with Father Julian's oracle. According to some sources, this was what Father Julian also had advised him to do; only to use the magic oracle in times of trouble or desperation. He followed the old man's instructions as it was laid out by him back in 1908 and after several hours' work, "a final series of numbers emerged which, when retranslated into letters, gave a cogent and grammatically correct answer" to his question. Mario Fille was truly left amazed... Although the question had to be phrased in Italian, its answers were sometimes in English or German. Nevertheless, the oracle apparently never "failed to behave with perfect reliability". In 1920, Fille allegedly made a visit to Egypt where he met his fellow countryman, Cesare Accomani. According to Jean-Michel Angebert ["The Occult and the Third Reich" ©1975], in his daily life Accomani was "a director of an important firm." As for Mario Fille, there are references to a Mario Fille who, in the years before the war, apparently wrote music and shows for vaudeville-acts and bands that were working the famous music-halls and cabarets of the Parisian nightlife. Btw Joscelyn Godwin states in his book "Arktos, the Polar Myth in Science, Symbolism, and Nazi Survival" [©1993] that Fille was "working with his friend and fellow-musician Cesare Accomani."

Mario Fille told Accomani about his experiences back in 1908 with Father Julian in the hills north of Rome. Both Accomani and Fille started working together with the oracle and it was notably Accomani who "became very enthusiastic" about Father Julian's divination method. But it was Fille and Fille alone who possessed the key to the oracle's manipulation. Mario Fille decided to pay a second visit to Father Julian but what he apparently feared had happened; Father Julian no longer lived in that small hut in the mountains just outside of Bagnaia. He finally got the idea to apply the divination method to find out the whereabouts of the old Italian hermit. But first he had made himself acquainted with the magic oracle. During one of the first divinatory-sessions the oracle revealed its name, "The Oracle of the Astral Force" ["L'Oracle de Force Astrale"]. Fille also learned that it was not a mere method of

divination but an actual channel of communication, a channel between the user and the “Rosicrucian Initiatory Centre of Mysterious Asia”. This centre was supposedly situated in the Himalayas and was directed by the so-called “Three Supreme Sages” or the “Little Lights\* of the Orient”. These Sages supposedly lived in Agartha, “a place where the spiritual activities of our Earth are directed from” [more on Agartha later], Fille soon learned that Father Julian was one of them. According to some sources, Fille already received this answer in 1918. This simple and modest hermit turned out to be one of the highest initiates of this earth, directing the fate of humanity in secret from a hidden monastery in the Himalayas. The Three Supreme Sages were headed by a Superior head, who was allegedly from Europe. The claim of a Rosicrucian centre in the Himalayas has been around since at least the seventeenth century. In 1618, a certain Henrichus Neuhusius published a manifesto, “Pia et Utilissima Admonitio de Fratibus Rosae Crucis” [“A practical and explicit warning from the Brethren of the Rose and Cross”], which stated that the Rosicrucians left to the East due to the outbreak of the Thirty Years’ War [1618-1848] and the following instability in Europe. A similar claim was later made [1710] by Samuel Richter and, in more recent times, by Rene Guenon [1886-1951], Both Richter and Guenon presented this claim in some of their works.

\* One of these “Little Lights” made itself known as “Tek”

NOTE:

What is of special interest here is that the withdrawal, this retreat from society due to instability, war etc. can also be found as a common theme in almost all mythologies. In those stories there are often “Gods”, “Ancient Ones”, or whatever they are called, who have fled underground after a defeat in battle.

In Irish mythology there are the famous magical Tuatha De Danann (people of the Goddess Dana, people of Dan) who were forced to reside in underground mounds after they were defeated by the Milesians or Sons of Mil Espaine (The Celtic tribes from Northern Spain).

In Greek mythology there are the Titans, led by Kronos, who were banished to the Tartarus, the Underworld, after they were defeated by Zeus and the Olympians.

And what about the Egyptian Neter Asir [Osiris]?

*It is the lore of the Underground ....*

## **FILLE, ACCOMANI ET LE CHEVALIER SAGE**

[1920-1928]

After the first sessions with Father Julian's oracle, Fille and Accomani decided to move to Paris and settle in Montmartre where they started to demonstrate the oracle to a group of writers and journalists. Sources claim that the oracle had send the message that Fille and his friend should journey to Paris. It is stated that demonstrations were given in the hope that these writers would publicize what they had seen and experienced. In other words, for some reason both Fille and Accomani wanted to promote the oracle to the public. According to a German source, Fille had received the authorization to demonstrate the oracle [transl. from German] to a "small group of experts". Although this source does not elaborate on the details of the authorization, the German text suggests that Fille needed to find suitable candidates to form an occult working group. The articles were supposed to attract these candidates. The Great Sages in Tibet prepared both the leaders of this group for "the coming of the Spirit under the sign of the Rose and Cross". The group of writers and journalists who were approached by Fille consisted i.a. of Maurice Magre [writer], Jean Marques-Riviere [writer], Fernand Divoire [journalist], Jean Dorsenne [journalist], Jeanne Canudo [journalist], and Rene Guenon. The personalities mentioned above were favorably enough impressed to start a collaboration. During this period Fille and Accomani "associated themselves with many influential personalities".

The "Oracle de Force Astrale" [the Oracle of the Astral Force] opened up many a door for both Fille and Accomani. It turns out that the available sources are relatively silent about this period. Officially, the Polaire Brotherhood did not exist until 1929.

It is maintained that in that year they received an order from the oracle to found "La Fraternite des Polaires". The regular communications between Fille and the 'Intelligences' resurrected a movement, of which Fille and Accomani claimed it had previously been known as Cathars, Gnostics, Albigenses, Knights Templar, and Essenes.

*"They claim as incarnated Brothers those who have always been men of great capacity such as Jesus, St. John, Shakespeare, Francis Bacon, Arthur Conan Doyle etc. "*

As mentioned earlier, the 'Intelligences' they communicated had intelligence, knowledge, and spiritual power and lived in a place called Agartha, aka the "Rosicrucian Initiatory Centre of Mysterious Asia". They were also referred to as the Great White Brotherhood, a phrase that came into use through the Theosophical Society of Mme. Helena Petrovna Blavatsky [1831-1891] and Annie Besant.

Maurice Magre [1877-1944], who'd published "Pourquoi je suis Bouddhiste" [Why I am a Buddhist] in 1928, stated the following on the subject: *"The existence of this Brotherhood, variously known as Agartha and as the Great White Brotherhood, is what it always has been, but unproven by those material evidences' of which the Western mind is so fond."*

As mentioned on page 12, the Sages of the Himalayas, the "Trois Petites Lumieres", were headed by someone from Europe to whom the oracle referred to as "Le Chevalier Sage", The Wise Knight. The oracle apparently stated that this European Sage is named "Celui qui attend" ["He who waits"] and that he was a Rosicrucian.

### **TIBET AND THE POLAR REGIONS [1928-1929]**

As explained in the beginning of this chapter, the Polaires took its name because the symbolic location of the Initiatory centres "has always been qualified by different traditions as "Polar". Tradition tells us that the Sacred Mountain [the Initiatory centre] was once located in the Polar region. It is stated that the Primordial Tradition originally had its seat in the Hyperborean regions. The Arctic is said to have been the location where the first Golden period of mankind began. This period abruptly ended due to a quick climatic change caused by a possible cosmic catastrophe. The mythical rise of Atlantis is the subject of the second period. The Arctic as a place where once paradise was located is a supposition not in itself absurd. The Apollo of Delphi had been brought back by the Archaic tribes from the Hyperborean in the Far North. Various Tibetan sources speak about the mythical city of the North, the city of peace and tranquility, Tschang-Sambhala. The French astronomer, Kabbalist, diplomat, and religious universalist Guillaume Postel stated in his "Compendium Cosmographicum" [1561] that our mythical Paradise is located below the Arctic Pole. The German mystic Jakob Bohme [1575-1624] hinted at the same



possibility in several of his writings. As stated on page 12, in the seventeenth century the Rosicrucians are said to have retreated to the Himalayas. The Swedish scientist, philosopher and mystic Emanuel Swedenborg [1688-1772] already referred to a spiritual centre situated in the Orient. Swedenborg referred to a region called Great Tartary, which stretches from the Caspian Sea and the Ural mountains to the Pacific ocean. The name Great Tartary was used by us Europeans from the Middle Ages until the twentieth century. The German Catholic Augustinian nun Anne Catherine Emmerich [1774-1824] claimed that there existed a “terrestrial paradise” located “on an inaccessible Mountain towards Tibet.” According to those who knew her, she had supernatural powers and was a visionary. The Swedish novelist, playwright, painter, and occultist August Strindberg [1849-1912] stated in his “A New Blue Book” [1908] that Swedenborg referred in fact to Tibet when he spoke about Great Tartary.

As we have read, this initiatory centre of Mysterious Asia is known under various names; Shangri-la, Great White Brotherhood, Agartha, Shamballa etc. The most famous adherent of this concept was the marquis Joseph Alexandre Saint-Yves d'Alveydre [1842-1909], philosopher, profound thinker, mystic and one of the most influential spiritual philosophers of France in the nineteenth century. In his book “Mission de l'Inde en Europe” [1910], Saint-Yves d'Alveydre describes his knowledge of the underground world of Agartha. Allegedly, a group of Eastern initiates visited d'Alveydre in 1885, one of them being named prince Hardjij Scharipf, and passed on this information. Saint-Yves' Agartha is situated in Tibet, it is “the great Asian University of the Initiates of the Greater Mysteries.”

Saint-Yves d'Alveydre clearly glorified a pacific world order under the leadership of a council of sages, the sages of Agartha, who would not rule but rather guide and inspire. d'Alveydre believed in the concept of ‘Unknown Superiors’, a concept which emerged during the mid-eighteenth century from the ranks of the Masonic Templar rite of the “Stricte Observance” of the German Baron Karl von Hund [1722-1776]. Saint-Yves d'Alveydre expanded Von Hund's concept into the spiritually advanced beings from Tibet.

Being a highly advanced culture, Agartha had adopted a form of government called Synarchy, according to Saint-Yves. He furthermore claimed that once we adopt this perfect form [Synarchy] of government, the Agarthans would reveal themselves to us. The first one to use the name Agartha in the West was a certain Louis Jacolliot [1837-1890] who speaks about Agartha in his book “Les Fils de Dieu” [The Sons of God], Saint-Yves d’Alveydre’s Synarchist theories had a huge impact on a number of French Martinists at the time. It’s a public secret that people like Papus [who always referred to Saint-Yves as his intellectual teacher], Rene Guenon and Victor Blanchard have been more than influenced by d’Alveydre. Later, several of the members of “La Fraternite des Polaires” were also involved with the theories of Synarchy [more on this later], Rene Guenon [1886-1951] contacted the Polaires in 1927.

Rene Guenon, a Martinist, Mason, Sufi and Gnostic, had started to examine such topics as Atlantis, Hyperborea, and The King of the World in his book “Le Roi du Monde” [1927], topics that were also examined by the Polaire Brotherhood. This search for hidden utopias in the Polar regions may seem rather strange to us but it must be kept in mind that we are talking about the 1920s here. In 1929, the first flight across Antarctica was made by the Admiral Richard Evelyn Byrd, many of the hidden races and tribes we know today were still not discovered and the North and South Pole were not yet mapped at the time. On the eve of his polar flight Admiral Byrd stated: “Jules Verne guides me”, referring to one of the books of this French author. Btw, Admiral Byrd affirmed the discovery of an underground kingdom by plane on the coasts of Antarctica and maintained to have met the people of Agartha...

Many believe that Jules Verne [1828-1905] belonged to a secret society during his lifetime. Someone like the French author and historian Michel Lamy claims that this Order was known as “Le Societe Angelique” or “Le Brouillard” [the clouds], others claim that Verne belonged to “L’Ordre des Polaires” or “Equipe du Grand Nord”. The Polaire Order, Team of the Grand North? The story goes that Jules Verne received a curious medallion with which he was able to encode his written texts [many believe that

Verne's texts are encrypted]. The code-system was supposedly based on Kabbalistic numerology and cosmic symbolism. Michel Lamy also mentions a secret code, but then based on the work of the cryptographer Claude Sosthene Grasset d'Orcet [1828-1900], Grasset d'Orcet is most famous for his research on the so-called "langue des oiseaux", the language of the birds, otherwise known as the phonetic Kabbalah which was popularized by the works of the alchemist Fulcanelli.

Others claim that Jules Verne had been a so-called "Frere de la Lumiere" —a Brother of Light, a member of a Masonic [research] lodge. All these claims have one thing in common, the lack of formal evidence to sustain those claims. There's one claim which seems to be true. Allegedly, Jules Verne had been invited to join a secret society which met at the "Passage Pommeraie" in Nantes. Unfortunately, this is all the information we have...

Rene Guenon is one of the more well-known luminaries of the twentieth century "whose critique of the modern world has stood fast against the shifting sands of intellectual fashion." He had developed an interest in the subject concerned, his book "Le Roi du Monde" is based on the fundamentals of traditional metaphysics. His involvement with the Polaires was short lived. For a year or two Guenon was captivated by the oracle but his interest would soon fade. The messages of the initiates of the Himalaya became more and more uninteresting and even pathetic. Rene Guenon had been asked to contribute an article about the "Oracle de Force Astrale". Rene Guenon tested the oracle by posing several doctrinal questions. The responses he received were rather vague and evasive, and therefore unsatisfactory. Few of its answers contained any precise mystical or occult wisdom or knowledge. Moreover, when Rene Guenon finally received the answers [which took ages], Fille and Accomani founded "a society dressed up with the baroque name of Polaires" ["The Polar Myth in Science, Symbolism and Nazi Survival", Joscelyn Godwin], Rene Guenon thereupon decided to disassociate himself from the newly founded Brotherhood. We are writing the year 1929.

Q. *"Do the Three Supreme Sages and Agartha exist? "*

A. *"The Three Sages exist and are the Guardians of the Mysteries of Life and Death\* After forty winters passed in penitence for sinful humanity and in sacrifices for suffering humanity, one may have special missions which permit one to enter into the garden, in preparation for the final selection which opens the Gate of Agartha. "*

~ Communication received from **L'Oracle de Force Astrale** ~

## **1929 THE FOUNDATION OF LA FRATERNITE DES POLAIRES**

It was in 1929 that the group received the task to establish an Order, the Polaire Brotherhood. Cesare Accomani [Zam Bhotiva] wrote that he received a number of communications from the oracle during the months of June and July 1929 which referred to the foundation, or better, the reconstruction of a group called "Polaires". Originally, it was intended to call the Order ROME DE LA FRATERNITE POLAIRE.

The oracle literally gave them a mission; the reconstitution of the Polaire Brotherhood whose "members were dispersed in the fifteenth century through hatred of the True Light". The oracle furthermore revealed that the establishment of the Brotherhood could no longer be postponed, because the time was near "when rods of fire will once again descend upon certain countries of this earth, and men shall have to rebuild everything once again what he has destroyed because of his thirst for gold and his egoism" [freely transl.]. The Polaires claimed to have saved France in 1933-34, "the year of the Fire", as the French writer and literary critic Andre Billy [1882-1971] wrote in "Le Figaro" [dated January 14, 1934], The Polaires allegedly also maintained to have contributed to the Munich agreements in 1939 [Neville Chamberlin's 'appeasement' of Adolf Hitler] by the prayers that its members addressed to the 'Inconceivable'. In the Fall of 1939, the Germans invaded Poland which heralded the start of the Second World War...

\* Father Julian, from whom Mario Fille allegedly received the Oracle back in 1908, referred to the Oracle as "The Book of Science of Life and Death" [see p. 10]

In the official journal of the Brotherhood, “Le Bulletin des Polaires”, dated June 9, 1930, we find the official goals of the Polaire Brotherhood [original text, freely translated]

To bring a ray of light where only darkness prevails  
To study and act according to the Truth that we bring with us  
where only charlatanism prevails  
Fighting the fear of Death with all means available  
Fighting egoism, the worst of all sins  
Love for humanity and an absolute brotherhood between the  
Polaires  
Protect and help the unwanted, loveless children  
The formation of Centres in all parts of the world, Centres  
which, in their turn, will work at the foundation of the  
“Polaires”  
“Save humanity from decadence and decline” is the noble task  
in which the Polaires invest.

But the central goal of the Brotherhood was to prepare the members for “the coming of the Spirit under the sign of the Rose and Cross”. Several streams were coming together in the Polaire Brotherhood,

1. the Rosicrucian tradition
2. the primordial Hyperborean tradition of the North
3. the use of concepts taken from the Theosophical and Martinist tradition [Tibet, Agartha, Synarchy]
4. the Italian Hermetic tradition [via Father Julian],

Obviously Mario Fille was the most influential person of the Polaires, but it was Cesare Accomani who was the prime mover behind the scheme of the Brotherhood and its foundation; “La Fraternelle des Polaires, de Thule en Shamballah” [“La Rose-Croix Polaire, resurrection Asia Mysterosa”]. At the end of 1929, Accomani published a book entitled “Asia Mysterosa - L’Oracle de force astrale comme moyen de communication avec Les Petites Lumieres d’Orient” [Dorbon-aine, Paris 1929], which he wrote under his pseudonym Zam Bhotiva. “Asia Mysterosa” was the manifest of the Polaire Brotherhood. It was the Bible of the Polaires. It contains the history of the foundation, the goals of the Order and a discussion of the use of the Oracle of the Astral Force.

A foreword was written by Fernand Divoire. Jean Marques-Riviere and Maurice Magre contributed the parts on the history and goals of the Order. Originally, Rene Guenon also intended to write a preface for the book but he changed his mind somewhere along the line for reasons described elsewhere [p. 16]. As a matter of fact, his attitude towards the Polaires changed that dramatically, he decided to publish a very critical and negative article about the Polaires which was published in the February issue of 1931 of “Le Voile d’Isis”, a journal that started originally as the official organ of the “Groupe independant d’etudes Esoterique”(1) in 1889. The Polaires decided to publish an official response to Guenon’s article in issue No. 11 of the “Bulletin des Polaires”. Under the header “Reponse des Polaires a M. Rene Guenon”, the preface for “Asia Mysteriosa” was published in the official journal of the Polaires of March 9, 1931. The preface was introduced by Cesare Accomani, the author of the book, in which he presented the arguments of the group to issue Guenon’s text:

*‘Mr. Guenon has quite simply forgotten that he corrected the manuscript of Asia Mysteriosa , that he corrected the proofs, and that he even wrote a preface, which was VOLUNTARILY withdrawn by the Author of the book. To remind him of this, we transcribe, in full, his preface. ’*

**Bulletin des Polaires** No. 11 - “Reponse des Polaires a M. Rene Guenon” 1931

Zam Bhotiva emphasizes once again in “Asia Mysteriosa” that the oracle is not Kabbalistic. It is a form of “telegraphie telepathique” where the numbers represent a transmission of communications send by sapient beings who exist on the material plane. “The method is strictly mathematical”, as one of the leaders stated to the author Pierre Geyraud [“Les Societes Secretes de Paris”, editions Emile P. Freres, 1938], which was a pseudonym for Raoul Guyader. The consultant of the oracle cannot assert any influence over the content of the answers received. But why was the operator’s manual of the magic oracle kept secret? The person who is in the possession of the Oracle of the Astral Force must be sensitive for the detection of so-called “red rays” [*rayons rouges*], vibrations, waves of a special magnetic nature [*magnetique speciales*]. Therefore the oracle can only be consulted by those who are sensitive for these rays. Furthermore it is of importance

that there's only one operator active in the (a)ether. Several consultations of the oracle by more than one consultant at the same time could lead to disturbances in the ether, disturbances that will influence the communications negatively.

- 1) "Groupe Independant d'etudes esoterique", founded in Paris by Papus in 1889 "to promote studies into esotericism and Hermeticism. Some sources described the G.I.D.E.E. as a sort of Occult University". Papus described the G.I.D.E.E. as an "Outer court for a greater and higher Initiatic Order, comprising their recruits from this outer and predominantly theosophically oriented association" [the higher initiatory Order was the "Ordre Martiniste" and its rites]

On a site note, as stated previously, Cesare Accomani [Zam Bhotiva] always made it very clear that the "Oracle of the Astral Force" was not of a Kabbalistic nature. In 1967, a small booklet was published in Paris called "Un Oracle kabbalistique" [Edit. Romanes]. Seven plates were included as well as a magical pentacle. This rare publication [37 pp] is recommended as a manual text of the method of divination as described in "Asia Mysteriosa" [more detailed information will be covered in a later section]. The authors are Mario Fille and Rene Odin [a Martinist and Grand Master of the Polaires in the mid-thirties]. As for the foundation of "La Fratemitte des Polaires", the story goes that Accomani and Fille received all the necessary instructions via the oracle regarding the rules and regulations of the Order, its rites, as well as its goals and aims. The first meetings of the Brotherhood were organized in an office of a Parisian daily newspaper, whose chief editor let the Polaires use the offices at the rue Richelieu during the evenings. For a short period the newspaper's address was also the correspondence address of the Polaire Brotherhood. On August 27, 1930, the Order moved into a studio in Paris at the ground floor of a major building at 38 avenue Junot. The studio contained a large room with a high ceiling with a large, massive table in its centre. Oak chairs of an archaic style were placed along the walls. On the left of the entrance there was a Tibetan magical statue, a so-called Kwal-Ynn, placed on a small wooden platform attached to the wall. The statue became an issue of debate among the Polaires, the object apparently was not doctrine-related. Eventually the magical statue was removed and replaced with a

map of the world. At the right there were stairs leading to a small, high-ceiled room, which was intended for initiation-ceremonies, the actual Lodge room. This Lodge, or Temple, was actually located at 36, avenue Junot in “le XVIIIème arrondissement”, which was a sign that the Lodge was under the protection of the Sages. 36 and 18 are multitudes of the numbers 3 and 9. The magic oracle is based on numbers. The number 3 is a privileged number, as is the number 9 [3x3]. These numbers were constantly used and repeated within the organization for its symbolism. For instance, the contribution was set at 9 Francs. The price of a single edition of “Le Bulletin des Polaires” was 1,80 Francs for France and 2,40 Francs for Foreign Countries. The journal was issued on each ninth of the month. A yearly subscription was 18 Francs [3x 6] for France, 21 Fr. [3x7] for Belgium and 24 Fr. [3x8] for all other countries. The total number of members of the Central Group was 63 [9 x7], a number [63] in which the number 9 and another sacred number, 7, plays a prominent role. The “Groupe Central” was led by “The Nine” [*Les Neuf*].



**Jehan Sylvius [1903-1979]**  
Member of the “Groupe Central” and  
co-author of “La Papesse du Diable”



“The Nine” consisted of, among others, Cesare Accomani [Zam Bhotiva]. Accomani apparently also used the name of Pedro de la Fuente “when he occupied himself with the Spanish Inquisition”. The other members of the Central Group were: P.G., “whose heart is an artist”, Henri Meslin du Champigny [1896-1949], a Martinist and Gnostic Bishop [under the name of Tau Harmonius], Kha-Lux or Jehan Sylvius [Ernest Gengenbach, 1903-1979], co-author of “La Papesse de Diable” [1931], Mme Femande Guignard, and the Martinist Rene Odin. The highest dignitary of the Brotherhood was, despite contrary belief, not Mario Fille. It had been decided that the “Grand Maitre de L’Ordre secret” had to be “someone of a high rank or position”. One of the members of the first hour was a canon of the Roman Catholic Church. His name was Mgr. Lesetre, “Camerier secret de Sa Saintete”, the Chamberlain of His Holiness the Pope. Mgr. Lesetre allegedly headed the Order for a brief period of time. Pierre Geyraud in his book “Les Societes Secretes de Paris - Parmi les sectes et les rites, Les Petites Eglises de Paris” [1938] describes a scene in which Mgr. Lesetre, wearing a mask, interrogates the ‘Three Little Lights’ through conciliation of a trance medium. Allegedly, Mgr. Lesetre was too authoritative and was forced to step down as a leader. He returned to his career in the Catholic Church.

He was succeeded by Henri Meslin du Champigny, who was a Gnostic bishop in “L’Eglise Gnostique Universelle”. Unfortunately, Henri Meslin already left within months also. Yet new hope arose when the “Oracle de Force Astrale” announced that a venerable leader would descend from the Himalayas and travel to Europe to claim his authority over the brotherhood. It is maintained that the supposed leader did indeed embark on a passage liner but apparently changed his mind at some point during his trip. The gap was filled by prince You-Kantor, heir to the Royal House of Cambodia. Prince You-Kantor is said to have been approx. 25 years of age when he was asked to take the leadership role of the Order. It seems that the young prince, who was a very ambitious man, was well versed in magic. He’s said to have been the author of a book called “Boniments”. But his reign did not survive long enough to make a difference. His ambition and his dogmatic approach were not accepted by the Order, exit prince

You-Kantor of Cambodia [which was a French colony at the time]. The constant change of leadership within the Brotherhood during the first two years of its existence almost ruined the cooperation and cohesion of the group. The sources remain silent about the direct consequences of the disorder within the Order's leadership [*Les Neuf*]. It is therefore not known to me who was the immediate successor, "Le Grand Maitre de L'Ordre secret", of You-Kantor. It turns out that in later years, after Zam Bhotiva's departure, the Polaire Brotherhood was led by the afore-mentioned Rene Odin. But I'm getting ahead of the story. Returning to the year 1930, the Polairesv announced the death of one of its luminaries, Father Julian. As stated previously, Father Julian allegedly was one of the Three Supreme Sages\* who directed the Rosicrucian Initiatory Centre in Agartha that was situated somewhere in the Himalayas. The story goes that Father Julian made his last communication on the 8th of April in which he announced "his imminent death". The first issue of the Polaires' official organ, "Le Bulletin des Polaires", was published on May 9, 1930.

The first issue contained much of the information that was communicated by Father Julian to the leadership of the Order. On the 7th of May, 1930, another great Italian occultist died, namely Giuliano Kremmerz [1861-1930]. Kremmerz — real name Ciro Formisano - was the founder of the "Fratellanza Terapeutica e Magica di Myriam". He died two days before the publication of the first issue of the "Bulletin des Polaires" after having predicted his own death. "Giuliano" is also the Italian form of the English name Julian. Padre Giuliano's death [Julian] occurred on April 8, 1930. Giuliano Kremmerz' birth certificate reads April 8, 1861. Some stunning coincidences or maybe not so coincidental? The communications received after April 8, 1930, are said to have come from a "Chevalier Rose-Croix" [Rose-Croix Knight] who some identified as the Master Racoczy, "a favorite of the neo-Theosophists", who's also the Comte de Saint-Germain. The Brotherhood allegedly started to develop a special interest in Montsegur and the Grail Legend.

\* On p. 27 there's a notation from Arturo Reghini of the UR-Group on the nature of the Three Supreme Sages or 'Three Wise Men' as cited in Bhotiva's 'Asia Mysteriosa'



# CHAPTER TWO

## **CESARE ACCOMANI AND THE LOST TREASURE OF THE CATHARS**

Already in 1929 the Polaires started their archaeological surveys and excavations in the region of Montsegur [in the south of France near the Pyrenees Mountains, the side of the bloody Cathar Crusade]. During the thirteenth century, Montsegur was the spiritual centre of the Cathars. Zam Bhotiva [Cesare Accomani] became widely known among occult circles when he allegedly discovered the famous dowsing rod of the Italian Renaissance philosopher and Kabbalist Giovanni Pico della Mirandola [1463-1494]. The oracle supposedly communicated to Cesare Accomani where to search for the rod. The story goes that this rod had a special property. It is claimed that the wand started to tremble when it approached gold. According to Pierre Geyraud, Accomani set off to the Cathar country [the region south/south-east of Toulouse] “the lost treasure of Montsegur”(2). Accomani was accompanied by an exceptional woman who was a member of a French Gnostic Church and an alleged descendant, if not the living reincarnation, of the famous Albigensian Vicomtesse Esclarmonde de Foix [1151-1215], an ordained theologian and Prefect, the highest order of the Cathar hierarchy. It is often claimed that it was Esclarmonde, nicknamed the Albigensian heretic-Pope as well as the White Lady of Montsegur, who instigated the building in 1204-1206 of the fortress on the escarpment of Foix.

- 2) Walter Birks [1912-1999], whose parents were members of the English Polaires' spin-off the “White Eagle Lodge”, maintains that the neo-Cathar movement completely misunderstood the essence of the so-called “lost treasure of Montsegur”. According to Mr. Birke, the treasure is of a spiritual nature. It is therefore suggested that the Cathars guarded a manuscript of which it is often said that this manuscript is the so-called “Book of Love” which is attributed to St. John the Divine. This information is derived from “The Treasure of Montsegur: A Study of The Cathar Heresy and The Nature of The Cathar Secret” (1987) that was co-written by Walter Birks with the author and Golden Dawn expert Robert A. Gilbert.

This mysterious lady accompanying Accomani, whose name was ardently kept secret, may nevertheless have been identical to the Comtesse Miryenne [Miriam] Pujol-Murat. German historian and author Otto Wilhelm Rahn [1904-1939] even claimed that Hugues de Payens, founder of “L’Ordre de Temple” [established in 1118], was one of her forefathers. Otto Rahn was a German author and Grail researcher. The countess Pujol-Murat was one of Rahn's main patrons in the region. His work later came to the attention of SS leader Heinrich Himmler and in 1936 Otto Rahn formally joined the SS. As for Accomani, Pico della Mirandola’s [supposed] wand did not tremble. More on this in a later sub-chapter...

*« It appears to me that there is a certain relationship between the messages of the oracle and those found by Saint-Yves d’Alveydre and Ferdinand Ossendowski on the subject of the Three Wise Men... Both place the Three Wise Men at the pinnacle of Agartha. »*

Arturo Reghini [1878-1946] cited by Bhotiva

*« Bhotiva refers to the various examples of the Three Wise Men in the past: the Three Wise Men of Atlantis, the Three Druids, and the Magi of the Bible. He claims that Agartha with its Three Wise Men had inspired certain oracles in ancient times like that of Delphi, that of Horus and the Babylonia Bel-Marduk »*

cited in Franz Wegener, “Heinrich Himmler: German Spiritualism, French Occultism and the Reichsführer-SS” Kulturforderverein Ruhrgebiet, ©2013, p. 118.

THE text on the following page is a translation from an original French newspaper article from 1932 that appeared in a regional newspaper from the South-West of France that was (and still is) published in Toulouse, “LE DEPECHE”. The article concerns the ongoing excavations at the time in this region of members of “La Fraternelle des Polaires”. In the article a Mr. ‘Rams’ is mentioned under whose direction the excavations were executed. The author of the article had his name wrong. The person in question wrote an indignant reply that appeared a few issues later —“My Dear Sirs, you’re entirely mistaken my name is Rahn not Rams” This man was the German historian and author Otto Rahn [1904-1939]

## IS THIS A NEW « GOLD RUSH »?

Under the guidance of a German, a group of «*Polaires*» are engaged in excavations in the region of Massat.

**EST-CE UNE NOUVELLE  
« RUEE VERS L'OR » ?**  
Sous la conduite d'un Allemand  
une troupe de « Polaires » se livrent  
à des fouilles dans la région  
de Massat

Nous avons signalé -- nos lecteurs  
se le rappellent peut-être, ceux du  
moins que la chose intéresse -- le  
séjour, l'été dernier, dans la haute  
Ariège, d'une bande de visiteurs  
étrangers appartenant à une Société  
théosophique dont le siège est à Pa-  
ris (avenue Rapp) : les Polaires.  
Il serait trop long d'exposer en dé-  
tail aujourd'hui l'origine et le but de  
cette société, bien connue d'ailleurs  
dans les cercles théosophiques en  
France et à l'étranger, principalement  
en Angleterre.

“We had reported -- our readers may remember it, those at least that were interested -- on a sojourn last summer in the ‘haute Ariège’ of a group of foreign visitors belonging to a Theosophical Society whose seat is in Paris (Avenue Rapp): the Polaires. It would be too long to explain in detail here the origin and purpose of this society, a society

well known in the theosophical circles in France and abroad, mainly in England. What were the Polaires doing in the summer in Ariège? We said it at the time and we have again clarified that their objective during the excavations at the castle of *Montségur* is to search for the treasures -- treasures that could have been abandoned by the Albigensians in the thirteenth century in the ruins of the castle and caves -- and especially to discover the remains of a Cathar relic, including the famous Gospel of St. Bartholomew\* ... of which some say there are copies in the British Museum in London.

In short, the investigations of the Polaires are aimed at the same goal as that of Mr. Arnaud, the engineer from Bordeaux of whom one of our regional confreres has at length trumpeted all over the South-West a few weeks ago, about the... future and sensational discoveries. However, Mr. Arnaud stated, it appears that he was unaware of the research carried out last summer in the region of Lordat by the Polaires and that he did not operate on behalf of this society, but on his own account. As for the Polaires, who left the region for a while, have recently returned to Ariège, no doubt attracted by the noise made in the press around the

excavations of Amaud. They are currently in Ussat-Omolac and «rummaging» again through all the caves of the region, under the direction of a stranger named Rams\*, who is said to be of German origin ... (?) ..What will this search reveal and who will be the first to discover the Cathar treasures and manuscripts, will it be M. Amaud, the French engineer at *Montsegur*, or Mr. Rams\*, the German *Polaire* at Omolac? The bets are open”

D.L.

« LA DEPECHE » March 6, 1932

\* Gospel of St. Bartholomew —The so-called Decretum of Gelasius classes the Gospel of St. Bartholomew among the apocrypha. The earliest allusion to it is in St. Jerome's works. Recently scholars have brought to light fragments of it in old Coptic manuscripts. One of these Orientalists, Baumstark, would place its composition in the first part of the fourth century. A *Gospel of Matthias* is mentioned by Origen and Eusebius among the heretical literature along with the Peter and Thomas Gospels. Hippolytus states that the Basilidean Gnostics appealed to a "secret discourse" communicated to them by the Apostle Matthias who had received instruction privately from the Lord. Clement of Alexandria, who was credulous concerning apocryphal literature, quotes with respect several times the "Tradition of Matthias".

Taken from a text on the **Judaistic and Heretical Gospels** by the Liberal Catholic Church

\* “Rams“ or “Mr. Rams” is Otto Rahn

Depicted on the opposite page:  
part of the original article by “D.L.” from the  
French regional daily newspaper “**La Depeche**”



## **CATHARES, MONTSEGUR ET LE SAINT GRAAL**

[1929-1932]

Miryanne Pujol-Murat had been introduced to Otto Rahn by Maurice Magre, a member and dignitary of “La Fraternelle des Polaires”. The elderly Maurice Magre [1877-1941], a French poet, novelist and occultist, had retired to the region of Montsegur. We have already stated that the Polaires had a special interest in Montsegur. We already know that Cesare Accomani had set off to the ancient province of Sabarthez [Cathar country] to find “the lost treasure of Montsegur”. What was this so-called treasure? Well, according to a local newspaper, the Polaires allegedly had found traces of Rosenkreutz’s passage through the region, “in the ruined castle of Lordat”. And, as if this is not enough, they also believed that the vault of Christian Rosenkreutz [CRC] was the location of the Grail that was once in the possession of the Cathars. It was Josephin Peladan [1859-1918] who created this myth of the Pyrenean Holy Grail. It was the author and historian Napoleon Peyrat [1809-1881] who came up with the idea of the lost treasure. Peladan claimed that Montsegur was in fact Montsalvat, “the holy mountain of Wagner’s Parsifal and Lohengrin” where the Grail was kept. Some sources even claim that the Polaires suspected that the Tomb of Christian Rosenkreutz was located at the castle of Lordat.

Now, why did they believe that Rosenkreutz had visited Montsegur? The Polaires advocated the theory that Christian Rosenkreutz had been initiated into Catharism by Albigensian refugees in Germany. Maurice Magre, in his book “Magiciens et illuminés” [1930], tells the story of a Christian Rosenkreutz who was the last descendant of a German family called Germelshausen, a family that allegedly had embraced Albigensian [Cathar] doctrines during the 13th century. They were all put to death except for the youngest son. He was carried away by an Albigensian priest from the Languedoc and was brought up in their monastery, the rest is history. Maurice Magre claims that his account was derived from oral tradition. There’s another theory also connected to the Polaires which claims that they believed that Christian Rosenkreutz had visited the region when he’d left Spain after his decision to return home. The whole history concerning the Cathars, Montsegur and its relationships to contemporary French occultism

is a field in itself. Therefore only a brief description of the key-figures in “the lost treasure of Montsegur” is given, together with their possible connections to the Polaires.

The central figure of this Neo-Cathar movement was Antonin Gadal [1877-1962], Antonin Gadal was born and raised in the Sabarthez region and can be seen as the man who single-handedly “unearthed the deep spirit of Catharism and revealed some essential aspects of the initiatory progression” of the Cathar Parfaits, the Perfect Ones. He had continued the work started by the local historian Adolphe Garrigou [1802-1897]. From the 1930s onwards, circles were formed around the personality of Antonin Gadal. One of these circles was formed around the countess Pujol-Murat, “which was devoted to spiritual research” [freely transl.], i.e. “La Fraternité des Polaires”. Another major influence was the work of Rudolf Steiner.

A second circle was formed around the researcher, philosopher, anthropologist, Freemason and self-proclaimed neo-Cathar, Deodat Roche [1877-1978], Together with René Nelli [1906-1982] and Antonin Gadal he formed “La Société du souvenir de Montsegur et du Graal”. Through his investigations and personal research Antonin Gadal became convinced that the numerous caves that are scattered within the walls of the Sacred Mountain, the mountain on which the whitened mins of Montsegur can be found, were part of a network of underground galleries which had played a key role in the Cathars’ initiation practices [“L’Initiation des Parfaits”]. It should be noted though that the current is not from the Cathar era since the original castle was completely destroyed and pulled down by the papal troops at the time. Nevertheless, the current min of the castle is seen as the “last Cathar stronghold.” Today, French archaeologists refer to the whitened mins as “Montsegur III”, a castle that was rebuilt after the destruction of “Montsegur II” in 1244. Oddly enough some documents have been found in Montsegur “which people have linked with Catharism and the era of their demise.” [Philip Coppens, “ The wooden book of Montsegur” ©2008]

In 1937 the aforementioned Maurice Magre [Polaire Brotherhood] attempted to unite the various theories and concepts on the Cathars by establishing a foundation called “Les Amis de Montségur et du Saint-Graal”.



« SABARTHEZ CVS  
TOS SUMMORUM » \*

The ‘Friends of Montségur and the Holy Grail’ were originally co-founded by Antonin Gadal and René Nelli. But this society didn’t survive its first formal meeting. Nelli, Gadal as well as Magre continued independently from each other. French author Albaret Audouy [“Mythe Cathare et néo ...”] also mentions the foundation of Magre’s society in his work, but the names of both Gadal and Nelli are not mentioned in relationship with this society.

So it looks as if Maurice Magre continued his work under the under the banner of --

“Société des Amis de Montségur et du Saint-Graal de Sabarthès et d’Occitanie”. During the war in 1942, the society was banned under the Vichy government. Albaret Audouy states in his book that the “Society of Friends of Montségur and the Holy Grail of the Sabarthès and of the Occitanie” was presided and founded by Maurice Magre, together with the English occultist, philosopher, and author Francis Rolt-Wheeler, Nita de Pierrefeu and Henri Feraud. Most of the occultists that joined Antonin Gadal’s circle of friends were most of all interested in the work which connected Christianity to the ancient Gnostic sects. Next to the Polaires there’s talk of other esoteric groups that were involved in the work of these circles of sympathizers. Daniel Castille states that these circles consisted of members of the “Confrérie des jeunes Gnostiques” and “les survivants de l’ancienne Loge d’Aigle Blanc”, the survivors of the ancient “Loge d’Aigle Blanc”, the so-

\* “Sabarthez guards the most High”

called White Eagle Lodge (3). Antonin Gadal continued his work for the reconstitution of the Cathar priesthood. According to his followers “Gadal’s research was a path of initiation in itself” [freely transl.] In 1948, Gadal met the founders of the Dutch “Lectorum Rosicrucianum” and this meeting sealed the alliance of the “Fratemite du Saint Graal, des Cathares et de la Rose-Croix”, the Triple Alliance of the Light. In 1957, the French branch of the LR was founded, “La Rose-Croix d’Or”, with Gadal as President. But we are drifting off topic, so let us return to the Polaire Brotherhood. As stated before, the Polaires allegedly had found traces of Rosenkreutz’s passage through the region in the ruined castle of Lordat, as it was reported in a local newspaper [see p. 29].

Zam Bhotiva [Cesare Accomani], accompanied by the countess Pujol-Murat —descendant of Esclarmonde de Foix, had started his excavations at Montsegur where he had hoped to discover the lost treasure, the Grail, that supposedly was hidden there by Esclarmonde in 1215, just before she threw herself off the mountain to escape her persecutors, the army of Simon de Montfort. Armed with the wand of Pico della Mirandola, Accomani desperately searched the complete mountain to no avail. The wand did not tremble, not once. In 1930, or 1932, Zam Bhotiva [Accomani] published his work, “La Magie appliquee a Part du chant” [“Magic applied to the art of singing”]. The preface and an outline of the chapters had been communicated to Accomani by “a great artist, now deceased, appreciated for his merits during his lifetime.” [freely transl.] These communications were received by the Oracle of the Astral Force. It is stated that after the debacle at Montsegur, Accomani continued his search in Spain, this time it would be “a search for Gold” (according to others, he returned with a new oracle. More on this later).

- 3) “L’Aigle blanc”, this is more than likely a reference to the English White Eagle healing lodge that was founded in the 1930s by a famous English medium at the time, Grace Cooke. The “White Eagle Lodge” was founded after Grace Cooke received a visit in the early 1930s from “the leader of the Polaire Brotherhood in Paris”. More on Grace Cooke, the Polaires and the White Eagle Lodge in the forthcoming sub-chapters.

But like at Montségur, he once again failed. Discouraged Cesare Accomani left the Polaire Brotherhood, disgusted with the Order - "if not the Oracle itself." But the story goes that the Order needed sponsorship to finance the excavations. These sponsors started to question the intentions after the failure at Montségur. This would finally result in the loss of support among the members for Accomani.

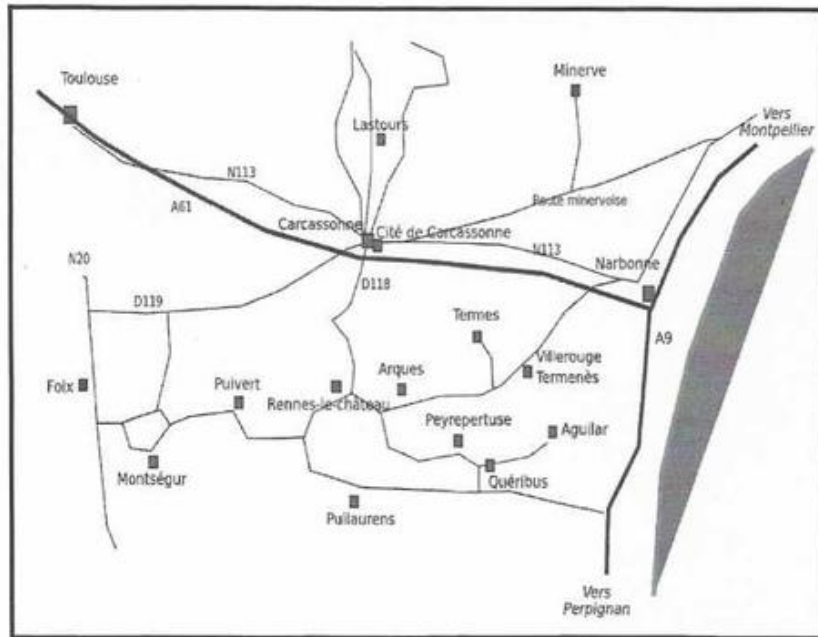
Ronald MAES - Collège Ésotérique et Occulte d'Europe et d'Orient

*The Brotherhood had lost its co-founder and instigator... Despite his departure, the Polaires seemed to have had no hesitation in continuing advertising Accomani's "Asia Mysterosa"*

[see "Les Cahiers de la Fraternité des Polaires" N°2, February 9, 1933]

« "There again flow inexhaustible sources and there are two entrances:  
One to the Boreas lets men go down; But the other, to the Notos, is for the Gods.  
Never through it do men enter  
Since it is the path of the Immortals!" »

Song XIII  
THE ODYSSEY



CATHAR COUNTRY

A map signifying the routes of the Cathar castles (squares and lines) in the south of France around the turn of the 13th century

# CHAPTER THREE

## **LA FRATERNITE DES POLAIRES [1929- 1932]**

During the formative years, at the end of the 1920s, the Polaires seem to have had some connection with Krishnamurti, the Messianic Buddha of the Theosophical Society under Annie Besant and C.W. Leadbetter. The source for this claim is French author and novelist Christian Bemadac, a onetime associate of Antonin Gadal. Bemadac seems to have simply stated that Krishnamurti was the Polaires' Messiah [J. Godwin, "Arktos, the Polar Myth in..." ©1996], Is it possible that Bemadac confused the Polaires with the Theosophical Society? It is known that many of the Polaires were Theosophists. Besides, three dignitaries of "La Fraternite des Polaires", Maurice Magre, G.E. Monod-Herzen, and Fernand Divoire, contributed in 1928 and 1929 respectively to the "Cahiers de L' Etoile", a journal that was published between 1928 and 1930 as a 'successor' of the "Bulletin de l'Ordre de l'Etoile d'Orient" of "L'Ordre de L' Etoile d'Orient" [The Order Of The Star in the East], the Order Krishnamurti disbanded\*.

The supposed connection between the Polaires and "The Order of the Star" was also claimed by a member of the earlier mentioned White Eagle Lodge, a worldwide Healing Order that was founded in the 1930s which had a direct link to the Polaire Brotherhood [more on the Theosophical connection at the end of this chapter]. J.G. Caldwell reports this claim in an article of his where he states that he met this member in 1987. According to this person, the Polaires "had taken over the Order of the Star, complete with its symbol, when Krishnamurti dissolved it on August 3, 1929". Complete with its symbol? A pentagram? [Order of the Star] For whatever it's worth, the Polaires used a hexagram...

\* In 1927, the name was shortened to the "Order of the Star". In 1929 Krishnamurti disbanded the Order. The review "Bulletin de L'Ordre de L'Etoile d'Orient" changed its name in 1929 to "Bulletin International de L'Etoile" and was published until August 1933.

According to the French AMORC historian Christian Rebisse [Christian Bernard], in September 1931 Cesare Accomani was approached by the Grand Master and founder of the American Rosicrucian Order A.M.O.R.C., Harvey Spencer Lewis [1883-1939]. Rebisse does not state why the contact was made. I'll refrain from the obvious speculations, besides A.M.O.R.C. is not

the subject of this book. Except maybe for the notion that both Orders were future affiliates of a federation of initiatory organizations that would become known as the F.U.D.O.S.I.

Then there is the rather peculiar and strange story of Accomani who paid in 1931 a visit to “a nationally known Spiritualist medium” in London. During one of the consultations of the Oracle, it had reported that a well-known deceased Scottish author, spiritualist, and physician, Sir Arthur Conan Doyle [1859-1930], had appeared to the Sages “with the question to know more about the Polaires”.

In January 1931, Cesare Accomani [Zam Bhotiva] traveled to London, England, to pay a visit to a certain Mrs. Grace Cooke [1892-1979], a well-known visionary and medium. Accomani, “the Frenchman”, had been advised by the Sages of the Great White Brotherhood to contact her. “He was the leader of the Polaire Brotherhood in Paris.” of whom she had never heard of in her life before. The story goes that Accomani explained to Mrs. Cooke that there was to be another world war and that the Parisian group would be destroyed. Because of her psychic gifts, Accomani told her that the Sages had chosen her “to become the new leader of the Brotherhood when the French Group was destroyed”.

After much soul searching she went to Paris for initiation at their Temple at 38, avenue Junot in Montmartre. On January 27, February 20, March 3 and on March 20, a seance was held with Grace Cooke, her husband Ivan Cooke, Lady Conan Doyle, and Mme Caird-Mill. As a medium Grace Cooke had a so-called spirit guide named “White Eagle”. It turned out that he was also one of the Sages of the Great White Brotherhood. Through “White Eagle” Mrs. Cooke was contacted by the aforementioned Sir Arthur Conan Doyle. Sir A. Conan Doyle communicated through her that the Polaires were “destined to help in the moulding of the future of the world... For the times are near.” The messages that were received by Mrs. Cooke of the deceased Sir A. Conan Doyle were published in 1933 in a book called “Thy Kingdom Come” that was written by her husband, Ivan Cooke. These messages along with the encouragement from Mrs. Cooke’s spirit guide, as well as the help of the Polaire Brotherhood, would provide the basis for Grace



Cooke and her friends to found the “White Eagle Lodge” in February 1936. The Polaires’ help consisted of “projecting rays of certain colours” [thought projection] from France to London to aid the foundation of the Healing Lodge. In one of the séances Grace Cooke received the following message from Sir A. Conan Doyle; “The hour approaches where the two Forces, the blue and the red ray, will come into contact; this will produce a major event of some sort on earth.” [freely transl.] Three years later the war broke out...

*“See ~ the Star rises in the East ~ it is the Sign of the Polaires, the Sign of the two interlaced Triangles”*

message received by **Grace Cooke** [Minesta] from  
Le Chevalier Rose-Croix, The Knight of the Rose Cross  
January 1931



Monthly journal of the POLAIRE BROTHERHOOD  
issued on each ninth of the month  
N° 10 February 9, 1931

## **LA FRATERNITE DES POLAIRES ~ ITS PRINCIPLES AND OCCULT PRACTICES**

First of all, it should be noted that the reader must be aware of the fact that the sources which can tell us something about this Order are really hard to find. In other words, sources are scarce. In some occasions the sources contradict each other. Therefore, presenting a synoptic description of the Order's curriculum is somewhat out of the question, mainly because the Order was centred around the oracle. Nevertheless, after combining all the information that was available on this topic, there emerged a picture which presents some insights into the nature of the Polaires' practices. In the chapter "The Foundation of La Fraternite des Polaires" [p. 17] we have already talked about some of the goals and aims of the Polaires, as published in the official organ of the Order, "les Bulletin des Polaires", dated June 9, 1930. The Brotherhood was founded to prepare "the coming of the Spirit under the Sign of the Rose and Cross". The essence of "la morale Polaire", the Polar morals, is reflected in the so-called "Trois Tables" [three tables] which can be summarized as:

- 1) to combat egoism, self-indulgence, pride, and hypocrisy
- 2) protecting animals
- 3) Observing the rules of hygiene

With regard to the symbolism of the Polaires, it is clear that certain numbers were frequently used and repeated within the organization. The numbers 3, 7, and 9 [3x3] were privileged numbers. Originally, the creation of the Polaires descended from the venerable principles of "L'Oracle de Force Astrale", the magical "Oracle of the Astral Force". It is for instance stated that the membership of the Polaire Brotherhood in France did not exceed a total of 63, the number 63 being the outcome of 7x9. This is just one of the many examples of how number symbolism was used in the Polaire Brotherhood. As for the rites and possible degrees of the Brotherhood, almost nothing is known about this aspect of the Order. At the end of the interbellum, the Polaires' documents were allegedly deposited at the Theosophical Society's headquarters at No. 4 Square Rapp, in Paris. Later, during the occupation by the Nazis, the documents were looted along with the

archives of many Masonic and other esoteric and initiatory organizations. As for the ceremonies, it seems that these were particularly stunning. This, together with the fact that the members met in hooded robes, is about as much as we know. Pierre Geyraud in his “Les Societes Secretes de Paris -Parmi les sectes et les rites: Les Petites Eglises de Paris” [pp. 56-66], gives a [very] brief account of “an initiation” as it was told to Geyraud by “one of the members”. Unfortunately the author does not provide further information in this regard...

*“The initiations were held in a small, high-ceiled room at the first floor of the building at the avenue Junot. Accompanied by pre-recorded music the candidate appeared before the six hooded members of the Council, their faces covered. There was a sword placed on the table. The candidate had to answer certain questions. This degree required him to pledge an oath while on his knees. He had showed me his membership card:  
Hie adsum frater tuus onder glans signo lutetiae millesimo nongentesimo en tricesimo anno post J.-C. ”*

“The carrier of this card is your Brother, under the sign of the Polar Star; Paris, 1930.” [transl. from Latin]

**Pierre Geyraud:** “Les Societes Secretes de Paris -Parmi les sectes et les rites: Les Petites Eglises de Paris” (Editions Emile Paul Freres, 1938)

The actual rituals were received through communication with the oracle, together with the rules and regulations of the Brotherhood as well as its purposes and aims. Supposedly, Cesare Accomani and Mario Fille were also told where a part of the original documents of the Brotherhood were buried. These documents allegedly contained many of the secrets of the Polaires. They were written in the German language and buried in Palestine [contemporary Israel], At a proper time, the exact location of the documents would be announced by the Rose+Croix. These communications were received immediately after Father Julian’s death in April 1930. As mentioned on page 38, the Polaires always stated and claimed that “there was to be another world war” and that “the Parisian group would be destroyed”. One of the most important aims of the Brotherhood was the protection of France through the use of the magnetic powers of their members. “To

succeed in this aim, all the members of the various lodges have raised their minds in order to work closely together with the most pure and exalted Spirits which work for ‘La Paix du Monde’, World Peace”. Someone added that the Polaires contributed to the so-called Munich agreement of 1938, a pact signed by the leaders of the UK, Germany, France and Italy of which Chamberlain, the British Prime Minister at the time, claimed it would guarantee “peace in our time”. Well, it’s more than obvious that this statement was made well before the outbreak of the Second World War, because we all know ever since that day how worthless this piece of paper actually was when the Nazis invaded Poland a year later in 1939.

Let us return to the use of magnetic powers by the members within the Polaire Brotherhood. As for the protection of France, the members concentrated their thoughts on bringing forth a protecting force of energy which would surround their homeland. All the *Fratres* and *Sorores* allegedly concentrated their thoughts at various hours of the day, beginning at 8 o’clock in the morning, then at noon, and finally at 9 o’clock in the evening. The Brotherhood claimed that the “union of Polar thoughts” [“*union des pensees Polaires*”] is very significant and most important to the preservation of peace. Like I have already stated, almost nothing is known about the occult practices and doctrines of the Brotherhood. But we know that disciplines like meditation, telepathy, trance induction etc. were part of the core curriculum. It was maintained by the leaders of the Order that the adepts of the Brotherhood were in contact with spirits which had intelligence, knowledge, and spiritual power. Through meditation and consultation of the oracle, the spirits’ answers came back in thought, although encoded.

Words or expressions like “Power Rays” were part of the Brotherhood’s vocabulary, or so it seems. The Order claimed that these rays were necessary to “fight the power of evil”. Those who worked with the “Oracle of the Astral Force” had to be sensitive for the detection of so-called “Red Rays”. As stated on page 20, these red rays are waves, vibrations, of a special magnetic nature. In the Conan Doyle message of 1931, the deceased Scottish author

also referred to a so-called “Blue Ray”; “The hour approaches where the 2 Forces, the blue and the red ray, will come into contact; this will produce a major event of some sort on earth”. According to the Order’s doctrines the colour Red “encourages mediumistic powers”, but this colour is to be used carefully, “as it can do harm as well as good.” The colour Blue is one of the strongest so-called healing colours, as a matter of fact, it is the essential colour of healing. “The Blue ray is the most used on the Other Side.” The blue ray has another quality, it allays fear and “soothes excited nerves and has a powerful effect on mental cases”. The battle of good versus evil was part of the Polaires’ doctrines. The rays, these waves of a special magnetic nature, are necessary to combat “the power of evil and this is why the work was so important.” The more a member became acquainted with the occult practices of the Brotherhood, the more dangerous a member became to the dark ones. Protection was drawn around members, as well as patients, after every contact with the Sages in the beyond. The psychic power was visually drawn from beneath their feet, “up and around either side of their own and their patients body and directing it down into the top of the head, straight down through the body back into the ground.” The visualization of a protective shell around the member’s body is a well-known practice in occultism.

*“As the white light of the Sun divides itself into seven primary colours, so too does the Light of God express itself in seven qualities. ”*

The concept of the rays, or “power rays” as the Polaires liked to call them, is a Theosophical concept. To be more precise, it was in “The Secret Doctrine” of H. P. Blavatsky that this concept was introduced to modern Western esotericism. In her book “The Secret Doctrine” H.P. Blavatsky talks about the Seven Rays. All things and beings in this world —all forms of mind and matter — “arose from combinations of seven fundamental impulses”, as the Theosophist Ernest Wood [1883-1965] maintains in his work “The Seven Rays” [1925]. In Theosophy these fundamental principles are equal to the primordial forces in nature which “combine to bring everything in existence”, as Wood stated. The Occult

concept of these various rays - or the Seven Rays, if you will - is, of course, not an invention of Theosophical thought; it is an ancient concept that we find in various religions and esoteric philosophies. The Sun which emanates seven rays in Hindu mythology, the First Seven Days of the Biblical Genesis, The Chaldean Mithra who is the God of the Seven Rays that “lifts up the soul of men”, just a few examples of this concept that has appeared in religions, mythologies, and occultism, since more than 2500 years ago...

**«Everything is light»**

*‘Everything is light. In one its ray is the fate of nations, each nation has its own ray in what great light source we see as the sun. And remember: no one who was there did not die. They transformed into the light, and as such exist still... ’*

**Nikola Tesla 1899**

## REFERENCES TO THE POLAR STAR IN LITERATURE AND OCCULT HISTORY

The secret Brotherhood of the Polaires always claimed that the Order had connections to the magical landscapes of Tibet and the Polar region. The sources are scanty, but once in a while a strange clue does emerge. There is a form of occult practice in which the Polar Star stands central. According to the Martinist Paul Sedir [1871-1926], the immemorial doctrines of the Brahmans of India teach us that each of the mighty Rishis, or the wise of antiquity, inhabits one the seven stars of Ursa Major, the Great Bear, while the Polar Star is inhabited by their leader. The fundamental text on the system of yoga, The Yoga Sutra, teaches that there's an energy represented by the Polar Star, which signifies "total harmonious functioning of the Sun, Moon and Earth energies and represents the Kundalini in its transformed state of purity, awareness and stillness."

"By performing Samyama [witnessing] on the Polar Star, knowledge of the movement of the Stars is gained",  
comment on the **Yoga Sutra**

In Goethe's comedy-drama "Der Grofikophta", there's a rather strange innuendo on the Mysteries of the Polar Star, when the Count examines his disciple from which the following dialogue is taken [freely transl.]:

Count [Cagliostro]:

**"What is the right Time for the Disciple to engage in Meditation and Contemplation?"**

The Disciple:

*"The Nighttime*

Count:

**"Which Nights are to be preferred?"**

Disciple:

**"When the Skies are clear and the Stars are shining"**

Count:

**"Which Star should be observed in particular"**

Disciple:

**"The Polar Star"**

"Der GroBkophta" [1792]

**Johann Wolfgang von Goethe**

[1749-1832]

Goethe's interest in -and fascination for- the Secret Sciences is well known. So is Goethe's reference to the Polar Star a sheer coincidence or what? Could it be that Goethe was aware of the importance of this star in the doctrines of "a particular esoteric tradition"? German Occultist and author Dr. Lambert Binder [1905-1986] refers to a book by the Czech mystic Karel [Karl] Weinfurter [1867-1942], called "Der Brennende Busch" [The Burning Bush], in which Weinfurter gives an account of a certain magical exercise in which the Polar Star plays an important part. Karel Weinfurter was a well-known Czech mystic and occultist in the German speaking communities. He was one of the main dignitaries of a Martinist Lodge in Prague at the turn of the twentieth century. It is also claimed that another famous Czech occultist, Franz Bardon [1909-1958], belonged to a circle that was led by Karl Weinfurter in Prague. In a chapter called "Mystischen Schulen" [Mystical Schools], Weinfurter explains: [transl.]

*"In one case we started to correspond with an English occultist. This occultist, an eighty-year-old man, published a review called "Magic Mirror". It seemed he possessed an energy which was extraordinary, despite of the fact that he lived a simple and poor existence. This man published his own journal which he sold cut-price. It was quite evident from the contents that he had experienced some successes in the area of ceremonial magic in his life. He especially was known for invoking forces, such as those which are housed in trees. Some of us were engaged in practicing one of his concentration exercises, which he had recommended to us. It was called the "Concentration on the Polar Star" were, at the same time, a certain spiritual Brotherhood was invoked, whose Symbol was the Polar Star [which also was its power source]. In all cases they experienced similar results which convinced us that there must be something more to it. We were informed just in time by our group in Vienna, that these exercises were very dangerous, which made us discontinue this routine... "*

The German writer of this article [which dates from 1951], Dr. Lambert Binder, automatically assumes that this text directly points to the Brotherhood of the Polaires.



## **LA FRATERNITE DES POLAIRES [1933-1940]**

As noted on previously, there had been a constant change of leadership within the Polaire Brotherhood during the first two or three years of its existence. The brotherhood had many problems in discovering the great teacher and Grand Master which the oracle had promised them. After the short Grand Mastership of prince You-Kantor of the Royal House of Cambodia, the general picture of the Order and its organization somewhat changed.

We have seen that Cesare Accomani [Zam Bhotiva] had left the Brotherhood in 1932 after the debacle at Montsegur. In the following year, 1933, the Polaire Brotherhood was officially registered at the “bureau des associations de la prefecture de la police de Paris” with Victor Blanchard as president.

The exact date of registration was August 6, 1933.

Victor Blanchard is a house-hold name in the world of esotericism, a name that needs no further introduction among the majority of the readers. He was the Grand Master of “L’Ordre Martiniste et Synarchique” and a dignitary in a number of other organizations: “L’Ordre Kabbalistique de la Rose-Croix”, “L’Eglise Gnostique Universelle”, “L’Ordre du Lys et de L’Aigle”, and “L’Ordre Hermetiste Tetramegiste et Mystique”. Blanchard was also one of the imperators and founders of the F.U.D.O.S.I., a federation of initiatory orders and societies [mainly of Rosicrucian- and Martinist origin] that was established in Belgium in 1934. In the official registration papers of 1933, Blanchard is listed as president of the Polaire Brotherhood. We know that the original Order consisted of a central group that was led by “The Nine”, a council of nine members. The leadership of the Order was in the hands of “Le Grand Maitre de L’Ordre secret”, Grand Master of the Secret Order. This Grand Master was chosen through the aid of the Oracle of the Astral Force and also had to be “someone of a high rank or position”, as it is stated on page 23. Mgr. Lesetre, Henri Meslin du Champigny, and prince You-Kantor all were former Grand Masters of “La Fraternite des Polaires”. So there’s the Council of Nine, “Les Neuf”, the “Grand Maitre de L’Ordre secret”, and, since 1933, a president of the Polaire Brotherhood [Blanchard]. It is claimed that after Accomani’s departure in 1932, there was a kind of reorganization of the Polaires into a “more popular

movement with an emphasis on practical magic, astrology, and herb-lore". Blanchard also represented the Polaires, as well as several other Orders, within the F.U.D.O.S.I. [see "FUDOSI 1934-1951" by the author] I have already stated on page 24 that Rene Odin acquired the Grand Mastership of the Polaires after Accomani's departure in 1932.

However, Christian Rebisse states that *"in March 1932, having undertaken futile searches at Montsegur, the discouraged Zam Bhotiva left the order. Victor Blanchard (1884-1955), the Grand Master of the Martinist Order and Synarchy replaced him. "*  
Christian Rebisse "Rosicrucian History from Its Origins to the Present" [©2005]

### **Victor BLANCHARD [1878-1953]**

Victor Blanchard represented the Polaire Brotherhood at the pre-war conventions of the F.U.D.O.S.I., a federation of initiatory organizations that he co-founded, together with H.S. Lewis [A.M.O.R.C.] and Emile Dantine [O.A.R.C.]. The first official convention was held in Brussels, Belgium from August 8 to 16, 1934. Victor Blanchard was the Supreme Grand Master of the "Martinist Order and Synarchy". Lydie Martin, a member of the Polaires, was also a member and a high dignitary of the "Ordre Martiniste & Synarchique" [OM & S]. It is often stated that the OM & S was officially founded in 1921. Although Blanchard indeed represented a group of Independent Martinists, the name "L'Ordre Martiniste et Synarchique" was not exactly well-known before 1934. As a matter of fact, Blanchard's group was that unsuccessful during the 1920s that he laid down his responsibilities as a Grand Master at the end of the decade for a certain period of time. The OM & S [Ordre Martiniste et Synarchique] did not have its own temple but instead met in the Polaires temple at the Avenue Junot in Montmartre. The third convention of August 1937 of this federation of initiatory Orders and societies [F.U.D.O.S.I.] was held at this temple. In a correspondence between Jean Mallinger and Lydie Martin, dated December 7, 1935 it is stated by Blanchard that he intended to strengthen his Order by offering membership of the OM & S to the members of the Polaire Brotherhood. At the time, there was a power struggle going on among the various French Martinist Orders.

Eventually, Blanchard and the federation wanted to establish some sort of Martinist council in Paris. But soon the relationship would turn sour. What happened was that on the 14th of July, 1938 Blanchard had send the following proclamation to Emile Dantinne [Sar Hieronymus], one of the Imperators of the federation of various Rosicrucian and Martinist Orders, the F.U.D.O.S.I. :

*“To Sar Hieronymus*

*Brussels*

*My dearest Brother, with great pleasure I bring to your attention that the Centre of Agartha, to which I am, as you already know, directly connected, handed over several magical objects and documents that once belonged to Christian Rosenkreutz, founder of the Rosicrucians... ”*

Victor Blanchard had auto-consecrated himself as the Universal Grand Master of the Rose-Croix and of all the initiatory orders of the entire world. Each Grand Master of the federation received this proclamation, “which requested allegiance and recognition of his new dignity.” Given such a ridiculous claim, and the fact that Blanchard expected loyalty and obedience from all Grand Masters, it is easy to understand why he was expelled from the F.U.D.O.S.I. “Only the Polaires and the Martinist Order and Synarchy remained loyal to him.”

Victor Blanchard became a study in arrogance when he proclaimed himself as Universal Grand Master of the Rose-Croix. Blanchard obviously would have stated that he had been chosen through the aid of the “Oracle of the Astral Force”...

After the Second World War, Blanchard and his “Martinist Order and Synarchy” returned to the ranks of the F.U.D.O.S.I. Why Blanchard was admitted is not known to me. By the way, his role as president of the Polaires is no longer mentioned ....

## **LA FRATERNITE DES POLAIRES CONTINUED...**

As we already know, the Polaires had many problems in discovering their Grand Master. After the removal of prince You-Kantor the picture becomes complicated. In 1932, Cesare Accomani had left the Order. Pierre Geyraud [“Les Societes Secretes de Paris”] states that “at the time” [this book was published in 1938], Rene Odin had acquired the Grand Mastership of the Polaires. Another French source states that “M. Odin” was Accomani’s successor after he had left the group. But Accomani was never Grand Master, he was co-founder and a high dignitary of the Order [of course, he was its most important member, its leader]. Remember that the position of Grand Master was reserved for an individual “of high rank or position”, as it is stated on page 23. So, allegedly, Rene Odin is said to have been the Grand Master of the Polaires during the mid-thirties. The [former] Martinist Rene Odin is said to have simplified the rituals of the Order after Accomani’s departure.

Under the leadership of Rene Odin, the Polaires’ blend of personal mysticism was also removed. This blend of personal mysticism arose after the Oracle had promised the Polaires “a great teacher and Grand Master”. Allegedly, the oracle was rarely consulted by Odin. He emphasized the non-dogmatic character of the group; non-dogmatic was a quality of great importance to Odin. According to some sources, Accomani’s departure evidently had a great impact on the original group. The word “schism” is not used within the context, but it is clear that the Polaires had arrived at a fork in the road of its existence. Under Odin they allegedly regrouped as a more popular movement with - as stated previously - “an emphasis on practical magic, astrology, and herb-lore.” We know from its internal documents [membership lists etc.] that the Polaires admitted both sexes. At some point during their existence, the Polaires had separate branches — at the latest in 1936 and onwards [under the Grand Mastership of Odin], It is not sure if these separate branches already existed under the Grand Mastership of, respectively, Mgr. Lesetre, Henri Meslin du Champigny, and prince You-Kantor, although I tend to think that the separation of the sexes occurred sometime after the departure of Cesare Accomani [Zam Bhotiva].

The Female branch of the Polaire Brotherhood was led by a certain Mile Fernande Guignard. She is said to have “preached the Christian creed of love and truth as well as universal brotherhood”. This branch purportedly extended its membership under Mademoiselle Guignard. This development was expected by the Polaires, or so is said. Because it is written that

*“in the age of Aquarius, which we have entered and which will last for one hundred fifty years, Woman shall complete the task of Universal Salvation, Le Salut Universel, as it is set forth in our Traditions, in particular the Gnostic Tradition*

J.G. Caldwell reports that by 1936, “La Fratemite des Polaires” had separate Lodges for men and women in Paris. The Polaires also had branches in Geneva, New York, and Belgrade [Serbia], “all working under Mario Fille’s direction in a well-meaning but woolly-minded way for the welfare of humanity”. Caldwell explicitly mentions the name of Mario Fille here.

# CHAPTER FOUR

## **A SUDDEN TWIST « LES FEUILLES DE BOIS »**

One of the vestiges of Fille's status in the Polaires' organization is the aforementioned "Un Oracle Kabbalistique" [p. 20], a small booklet which Mario Fille wrote together with Rene Odin. Unfortunately, I have only found publications dating from 1967 and 1971 although I have read somewhere that "Un Oracle Kabbalistique" was written around circa 1938. This booklet contains a curious reference and description of a manuscript that would become known as the "Wooden Book", the "Feuilles de Bois" [wooden pages]; "Pages from the wooden book were depicted in a 1967 booklet -Un Oracle kabbalistique."

**Philip Coppens:** "The wooden book of Montsegur" ©2008

It was labelled "The Oracle" by Fille and Odin. Just as it was said of the "L'Oracle de Force Astrale", the "Oracle Kabbalistique" was able to contact the hidden masters of Agharta. Allegedly, the thin booklet of 37 pages was recommended by the Polaire Brotherhood ["La Fraternite des Polaires"] as a divination manual to learn the method that was described in Cesare Accomani's book "Asia Mysteriosa". The book "Un Oracle Kabbalistique" contains a chapter that is titled "Origine du Manuscrit d'apres les confidences du vieux philosophe" which explores the origins of the manuscript "according to the confidences of the old philosopher." [read: Mario Fille]. Adding all things together, the Oracle(4) is "identified as the Wooden Book itself"

**Philip Coppens:** "The wooden book of Montsegur" ©2008

- 4) Belgian former AMORC member and author Marcel Roggemans claimed on his [now-defunct] website "Geschiedenis van de occulte en mystieke broederschappen" that "there is clarity about the so-called oracle technique, originating from the Rosicrucians, that Father Julian would have used." [transl. from Dutch]. In the area of the 19th century "Rosicrucians of Toulouse" there was a Louis Lechartier [1853-1912] who was in the possession of a so-called "magical square" which, according to Lechartier, contained the key to all occult knowledge. Lechartier was also a member of "L'Institut d'etudes Cabalistiques" together with Firmin Boissin. In the same company we find other occultists such as Leo Taxil [1854 - 1907], pseudonym of Gabriel Antoine Jogand-Pages, and Jules Doinel. "The day after Lechartier's death on Feb. 2, 1912, his entire library was bought by strangers. A copy of this magic square was in the National Library where it disappeared inexplicably." [transl. from Dutch]

## THE WOODEN BOOK

It seems as if the “Oracle de Force Astrale” and “L’Oracle” were two sides of the same coin. And if I’m not mistaken that coin was called “The Wooden Book”, a mysterious manuscript that apparently was found around 1935 during the excavations at the castle of Montsegur. First of all, what was [and is] the “Wooden Book”? Actually, it is not a book nor is it made out of wood. It is a set of loose ‘papyrus-like parchments’, thin palm leaves with a “non-European or Arabic type of writing” as well as depictions of geometric shapes, numbers and some animal figures. It turns out that the parchments are part of a system of Astrology that is known as “Nadi Astrology” which is practised in Tamil Nadu [Tamil Nadu, “Land of the Tamils”], a state in the South of India [of which Madras is its capital].

*“The divination is based on the belief that the past, present and future lives of all humans were written down by the Seven Sages of the Hindu tradition in ancient times, recorded on these small palm leaves, called Nadis, which were stored in the central library, in the Saraswati Mahal library of Tanjore city, where Nadi astrologers have consulted them since. They are preserved by applying oil extracted from peacock’s blood, though it is said that the Seven Sages originally wrote the Nadis on animal skins.”*

**Philip Coppens:** “The wooden book of Montsegur” ©2008

The centre of the entire spiritual movement was an oracle. And it is more than likely that this oracle, the “Oracle of the Astral Force” [“L’Oracle de Force Astrale”], consisted of an ordinary set of Nadi leaves containing the ancient astrological records of a form of Hindu Astrology that is known as Nadi Astrology.

The late Belgian author and investigative journalist, Philip Coppens [1971-2012], asserted that Nadi astrologers concluded that the “Wooden Book of Montsegur” were not original Nadi leaves. Coppens maintained that independent analysis revealed “that the writing is Oriya, a language that itself was created from the Kalinga writing in ca. 1050 AD.” [P. Coppens ©2008] This Indo-Aryan language is spoken in the Indian state of Odisha, in the mid-eastern part of the country.



Coppens concluded that someone had been able *“to lay his hands on - most likely —copies of Nadi palm leaves, brought them to Montsegur and hid them there, perhaps out of sympathy with the Cathar cause, or for a more personal reason.”*

**Philip Coppens:** “The wooden book of Montsegur” ©2008

According to Fille and Odin “the top layers” of these parchments - of these leaves - were corroded. Allegedly, “only one word could be read: Fatalite - Fate.” Allegedly, this word, “Fate”, occurred several times in the parchments of the wooden book. Therefore, it is maintained that the word ‘Fatalite’ [Fate] seems to be a keyword in the oracle book as well as in the history of the Order. After all, the mythical ‘Father Julian’, with whom the history of the “Fraternite des Polaires” starts in 1908 when a young Mario Fille meets the mysterious hermit on the Italian slopes of Monte Cimino, turned out to be one of the highest initiates who directed the “Fate” of humanity in secret from a hidden monastery in the Himalayas, [p. 11] And, when at the beginning of the 1930s the Polaires were expecting one of the Nine to arrive from Agartha, to once again take up residency in Western Europe, this initiate would lead Europe to its rightful “Fate”.

#### MYTH, FABRICATIONS, AND FACTS

As maintained previously, the so-called “Les Feuilles de Bois” [the wooden pages] were apparently “found around 1935 during the excavations at the castle of Montsegur.” [p. 53] This claim originated from Deodat Roche, an early researcher of Catharism who was nicknamed “The Cathar Pope”. As stated on page 32, “together with Rene Nelli and Antonin Gadal, Deodat Roche formed “La Societe du souvenir de Montsegur et du Graal.” According to some sources, the wooden pages, the « Feuilles de Bois », were initially in the possession of Deodat Roche. It is maintained that he passed on six leaves “to his trusted friend and secretary Lucienne Julien.” [“Les Carnets Secrets” 10 ©2008]. Allegedly, Roche told Julien that the 18 pages were found by a workman around 1935 when part of the wall of the castle of Montsegur had to be reinforced. The leaves were purportedly found in a cavity between the foundation stones of the castle wall. But more on Deodat Roche and the Wooden Book later...

There are references to the so-called 'Lost Treasure of Montsegur' in some of the previous sub-chapters, such as in "Cesare Accomani and the Lost Treasure of the Cathars" [p. 26] and "Cathares, Montsegur, et le Saint Graal"[p. 30]. Several speculations are being made regarding the nature of the treasure [the Holy Grail, the remains of a Cathar relic, Cathar manuscripts etc.]. Then, lo and behold, somewhere in time the story of the origin of the Oracle of the Polaire Brotherhood suddenly got changed from having Italian origins to a discovery at Montsegur. And suddenly we are stuck with three alternative versions of the story how the parchments were obtained by the Polaires, Padre Giuliano's story included [Father Julian]. Mario Fille's first account on Father Julian is the original story in which Fille met "a mysterious hermit during a holiday in Bagnaia, a small town on the slopes of Monte Cimino\* in the Province of Viterbo, about 80 km north of Rome." [p. 9]

\* The slopes of Mount Cimino is an area known for its hot springs, Renaissance villas and Etruskan ruins.

*"But somewhere between 1939 and the late 1960s, Fille and Odin changed the story of how the parchments had been discovered, claiming they had found the parchments in Montsegur. "*

**Philip Coppens:** "The wooden book of Montsegur" ©2008



## THE TRUTH ABOUT THE ORIGINS OF THE ORACLE ?

« LES POLAIRES ET LE TELEGRAPHE DE L'AGARTHA »

There's a chapter in Mario Fille and Rene Odin's book "Un Oracle Kabbalistique" which provides an ebullient version of how the wooden book was discovered. For some reason Fille and Odin decided in the 1960s to rewrite history. The Oracle would become the "Lost Treasure of Montsegur" and Fille's story of how he obtained "some old and withered parchments" from Father Julian was no longer mentioned... According to some of the sources, this Saint Graal version of the discovery of the parchments [published in 1967 in Fille and Odin's "Un Oracle Kabbalistique"] was a deliberate falsification. The question automatically arises: why was the original version of the story abandoned in which the parchments were given to Mario Fille by the mysterious Father Julian? As maintained earlier, the chapter "Origine du Manuscrit d'apres les confidences du vieux philosophe" [Origin of the manuscript according to the confidences of the old philosopher] from the booklet depicts a complete different version of the story on the origins of the "Book of Science of Life and Death", as Father Julian referred to the original parchments. Another striking aspect is that the two authors of the book relate how Mario Fille, after studying the mysteries for nearly forty years, befriended a "brilliant engineer" named Rene Odin(5). The name "Cesare Accomani" is no longer mentioned. It is Fille and Odin "who then formed the Polaires, which at the time convened in Paris and maintained links with several other esoteric societies." [Les Carnets Secrets No.10 ©2008] The last quotation in which the authors state that the Polaires "maintained links with several other esoteric societies" is clearly a reference to the F.U.D.O.S.I.(6). "La Fratemité des Polaires" was a member of this Federation between 1934 and 1939.

The Fille and Odin version states that when they returned from their visit to London in 1931, *'they asked for permission to hold a series of excavations, in Montsegur and Lordat, another important Cathar stronghold in the region, that attained fame during the Cathar Resurgence in the early 14th century, organised by one of the last known Cathar perfects, Pierre Authie. '*

**Philip Coppens**, "The wooden book of Montsegur" ©2008.

Through the help of Maurice Magre, they received the authorization for the excavations where, according to three mediums, - one of them being Grace Cooke - a treasure of the Knights Templar was hidden.

The excavations at Montsegur and Lordat lasted ca. forty days. They were joined by members of Grace Cooke's group. Coppens maintains that the English members "dressed in white and holding lit candles, they sang in honour of Esclarmonde de Foix."

It seems that the chanting occurred largely because in 1930 Accomani had written a book "La Magie applique a Tart du chant".

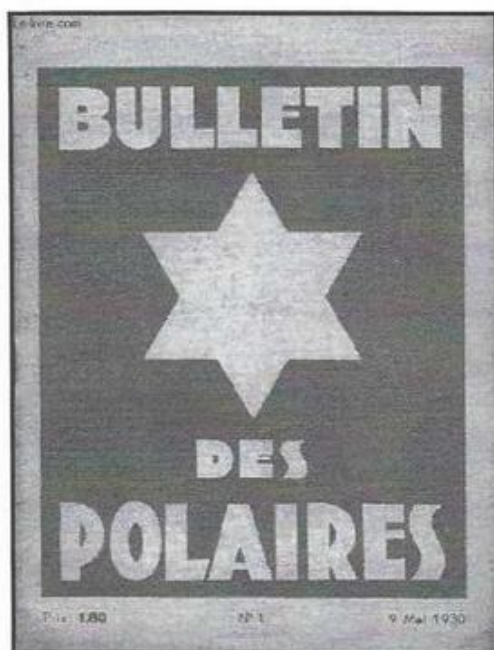
Amazingly, the prophecy came true; something was apparently found." The story ends with Mario Fille noticing that, during a survey of the ongoing excavation, "one part of a wall of the castle of Montsegur was in a slightly different colour than the rest of the building. When they struck it with a hammer, they found a niche, into which were stored the yellowed papers, separated by a stone."

**Philip Coppens**, "The wooden book of Montsdgur" ©2008

According to the late Belgian author and journalist Philip Coppens, Fille and Odin changed the original story due to the fact that the Oracle they consulted had not exactly lived up to their expectations. Rene Guenon had tested the oracle "by posing several doctrinal questions" just before the official foundation of the Order. Guenon considered the responses unsatisfactory and would soon leave the group. And what about the debacle at Montsegur, where the excavations of the Polaires brought nothing to light? Cesare Accomani desperately searched the complete mountain for the "lost treasure of the Knights Templar" but discovered nothing of value.

- 5) It seems that Renee Odin also had a strong interest in the Literal Kabbalah [Gematria, Notaricon, Temurah] which deals - simply put - with the numerical values of words. The original French source referred to this form of the Kabbalah as "la Kabbale numerique".
- 6) "Federation Universelle des Ordres et Societes Initiatiques", in Latin: "Federatio Universalis Dirigens Ordines Societatesque Initiationis". The F.U.D.O.S.I. disbanded in 1951 [see "FUDOSI 1934-1951"]

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Issued on each ninth of the month  
N° 1 May 9 1930



Still, one question remains: why wait for 35 years? [*'Un Oracle Kabbalistique'* was published in 1967.] Of course, as maintained previously, a simple explanation would be that the original text - *in which the story about the nature and origins of the Oracle were changed* - was written in, or around, 1938 and remained unpublished at the time. After all, "*La Fraternité des Polaires*" went somewhat dormant in 1939 after Victor Blanchard proclaimed

himself as Universal Grand Master of the Rose-Croix in 1938. The final issue of "*Les Cahiers de la Fraternité des Polaires*"(7), the bimonthly journal of the Order, was published in March - April 1939. The Polaire Brotherhood did not survive the war and was not re-established after 1945. And then, in 1967 there's a sign of life, first and foremost of two men, the two writers of the book, of which not much is heard after the 2<sup>nd</sup> World War...

- 7) "*Les Cahiers de la Fraternité des Polaires*" was formerly known under a different name. The first issue of the journal was published in May 1930 as the "*Bulletin des Polaires*". With the issue of January 1933 the journal changed its title to "*Les Cahiers de la Fraternité des Polaires*". The first two years the journal regularly reported on the London seances of Bhotiva and Grace Cooke at Wembley Park. After 1932 the journal started to shift its focus on the Cathars, the Grail etc.

In the end we are left with 3 versions on the origins of the Oracle:

- 1) The “Oracle of the Astral Force” received by Mario Fille in 1908 from a “Father Julian” [*see also the Addendum*]
- 2) Deodat Roche and his claim that the Wooden Book [Oracle] was found around 1935 by a workman during the reinforcement of a wall at the castle of Montsegur.
- 3) Mario Fille and Renee Odin’s claim that the Wooden pages were discovered by Fille during excavations of the Polaires in 1931 at Montsegur and Lordat.

There’s a variation of the story appearing on the internet where Cesare Accomani introduced “a new oracle” to the Polaires after his debacle at Montsegur in 1931. A French member at the time maintained that it was Cesare Accomani who discovered the new oracle. *“Without getting discouraged, and with the wand in hand, he went to look for gold in Spain. In the absence of gold, he brought back a new oracle. But, discouraged, he left the group. Here we don’t want to talk about him anymore. The current head of the Polaires in Paris is Mr. Odin.”*

“Les Societes Secretes” MX (ufoweb ©1999-2005)

*“The French occult group The Polaires resorted to similar tactics in 1932 when their leader Cesare Accomani (aka Zam Bhotiva) stooped to hiding a book of Hindu astrology in the ruins of Montsegur for subsequent re-exhumation after a lengthy, highly publicized and typically fruitless sweep of the surrounding countryside, including extensive digging in the ruins of Lordat and other castles, apparently in the hope of turning up that pesky missing grimoire, the Book of Seven Seals’. Accomani was forced to resign as a result and the bewildered occult lodge he left behind spontaneously imploded not long afterwards.”*

“The Lost Caves of Monsegur”, Terra Umbra-Empire of Shadows ©Dec. 2009

Of course, both texts are not coming from scholarly sources. Unfortunately, both texts also do not present their sources. The first text excerpt nevertheless confirms a suspicion: As stated before, the name “Cesare Accomani” is no longer mentioned. As the alleged member remarked *“Here we don’t want to talk about him anymore.”*

The second text claims that it was Accomani who 'introduced' the wooden book, the new oracle, to the Polaires. All in all, it is clear from all the sources that Accomani was shunned by the Polaires after 1931-1932.

The exact year of the supposed discovery of the "missing grimoire" is another issue. For instance, Fille and Odin's account of the excavations at Montsegur was published in the "Bulletin des Polaires" No. 11 of March-April, 1931.

The newspaper article "Est-ce une Nouvelle Ruee Vers L'Or?" ["Is this a new Gold Rush?"] that was issued in the French newspaper "La Depeche" is dated March 6, 1932; "Under the guidance of a German, a group of «*Polaires*» are engaged in excavations in the region of Massat." (see p. 29). Both examples come from factual sources; one being an article taken from the Polaire Bulletin from the year 1931, the other being a French regional newspaper from 1932. To shed more light on these questions the dreaded 'further research is needed'\* is unavoidable.

\* What is especially needed are trustworthy scholarly sources. The problem with an organization as the Polaires is the lack of these scholarly sources. The bibliography of this book only lists one book that is solely about the history of the Polaire Brotherhood, namely Richard Raczynski's "La Fratemité des Polaires". It's a poor starting point for further analysis and research. Fortunately, there's the website of the IAPSOP [International Association for the Preservation of Spiritualist and Occult Periodicals] where one can find various volumes of the Order's periodicals which automatically makes this website THE primary source for research on the Polaire Brotherhood. Still, the overall picture of the available sources on this Order is poor. Therefore, 'further research is needed' should be read as 'further sources are needed', especially primary sources...

# CHAPTER FIVE



## **LES POLAIRES ET SYNARCHY**

Now, there's one aspect in the history of the Polaires that I have left untouched so far; the alleged involvement of the Polaires in the controversial Synarchist movement. An explanation of the Synarchy model can be found in an article that I wrote, entitled "Saint-Yves d'Alveydre: Synarchy and Secret Societies" ["The Rose Line", English periodical ©2001]. In a nutshell, Synarchy was a socio-political concept of an "ideal form of government" that was developed by the philosopher and occultist Joseph Alexandre Saint-Yves D'Alveydre [1842-1909]. Saint-Yves d'Alveydre envisioned a government led by an Order of the highest Initiates. The government of a nation would be composed of three pillars; One for Academia [Science], another for the Judiciary [Law], and a third for Commerce [Economics]; Synarchy as opposed to anarchy. Saint-Yves D'Alveydre's concept corresponded closely with the medieval model of the Knights Templar. The Templar model exerted control over political, financial, and religious life in medieval Europe.

The scope in this sub-chapter is limited to the alleged involvement of various members of the Polaires in the so-called "Mouvement Synarchique d'Empire", a movement which apparently arose from a French Theosophical group called "La Kurukshetra", founded around 1936 by Vivian Postel du Mas. "Le Mouvement Synarchique d'Empire" [M.S.E.] is often described as a secret - but official - group which was part of a Pan-European movement which consisted of bankers, businessmen, diplomats and other government officials whose aim it was to unite Europe under the leadership of the Nazis. In other words, a movement which had chosen to support Adolf Hitler and the N.S.D.A.P. [the Nazi Party], The Synarchists chose Hitler not because of his ideas, but because they saw in him the man with the political and strategic ability to seize the absolute hegemony in all of Europe. And the Synarchists were ardent supporters of a united nations of Europe. The story goes that this French movement played an important part in the preparations of the German invasion of France and the installation thereafter of the Vichy-regime.

One of its most important members was the Russian born French philosopher Alexandre Kojève [1902-1968]. Another French key-figure seem to have been Jean Coutrot [1895-1941]. Coutrot originally belonged to the conservative ^Nationalist wing of the Synarchy movement, but later, in the thirties, turned to communism. The representatives of this current could be found among the students of the “Ecole Polytechnique” [Polytechnics]. In 1931, this current founded the “Groupe X-Crise”. Coutrot wrote the influential “L’Humanisme Economique“. As we can note, there were apparently more Synarchist groups active in French society at the time. As a matter of fact, their numbers were quite high [though most of these groups were small and insignificant]. The general public learned of the existence of the Synarchist movement in 1941 when France was already under the Vichy-regime. A report by the police had warned of a plot by Synarchists to take over the government. The supposed plot went public and the relationship between the Synarchists and the Martinist Order became an issue. It is noteworthy to know that just before these publications, several suspicious deaths surrounding Jean Coutrot were investigated. Jean Coutrot was already deceased, he allegedly committed ‘suicide’ in the summer of 1941.

Returning to Postel du Mas, as such Du Mas’ group is not perse identical with the “Mouvement Synarchique d’Empire” which allegedly consisted of big “bankers, businessman, and government officials”. The M.S.E. had well established connections with several European finance and banking houses, such as the Banque du Worms, the August Thyssen bank, and even the bank of England. This movement allegedly reared its head already at the beginning of the interbellum, during the 1920s. Although others claim this movement was created in the early thirties. In the article “Le Pacte Synarchique - ou la technocratic au pouvoir” the author even suggests a possible link between the supposed creation of the Mouvement Synarchique d’Empire in 1922 and the foundation of Victor Blanchard’s “Supreme College de Synthese Initiatique d’Occident” in 1921 [72]. In other words, there is a possibility that Blanchard’s “Martinist Order and Synarchy” was somehow connected to the Synarchist Movement of the Empire, according to the sources concerned. I have to admit, Victor Blanchard was well-

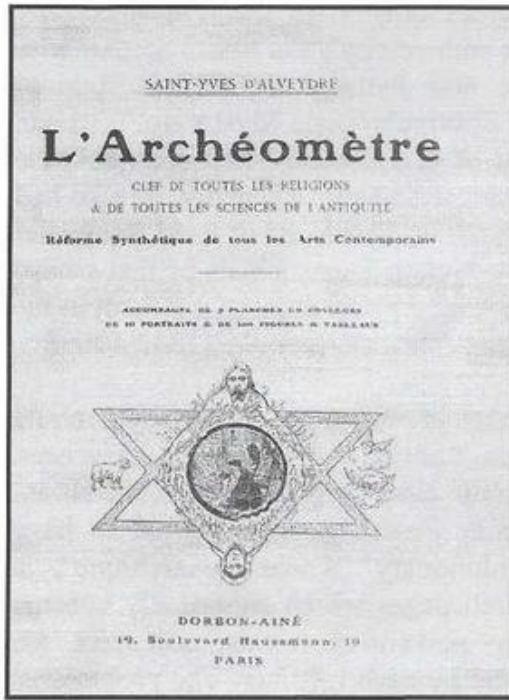
connected as head of the general secretariat for the members of French Parliament but that's about as far as our suspicion goes. Up to now I have never encountered any proof for Blanchard's involvement into the political side of the pro-Fascist Synarchist movement. Now let us return to the main topic, the M.S.E. of Vivian Postel du Mas. He appears to have been a member of the Polaires, although other sources only state that Du Mas only "briefly accepted the Oracle's authenticity". Du Mas, together with Italian occultist, Freemason, and Pythagorean Arturo Reghini [1878-1946], is cited in Zam Bhotiva's "Asia Mysteriosa". Vivian Postel du Mas was a member of "La Societe Theosophique", the French branch of the Theosophical Society. Allegedly, he also had been a member of the chivalric "Les Veilleurs" of Rene Schwaller de Lubicz [1887-1961]. Many French Theosophists of that period had a strong interest in the Synarchy philosophy as put forth in the works of Joseph Alexander Saint-Yves D'Alveydre [1842-1909].

In 1936 Vivian Postel du Mas created the Theosophical circle "Kurukshetra" of which Jeanne Canudo also seemed to have been a member. In 1937, this group gave birth to the "Mouvement Synarchique d'Empire", M.S.E. Postel du Mas is said to have written the notorious, revolutionary "Pacte Synarchique", a document of circa one hundred pages which supposedly became the manifesto of the Synarchy movement. It was, as it were, the secret oath of allegiance signed by each member. The problem is, the document itself was not signed [in other words, the writer is not known to us]. In the article "Le Complot Synarchique" [published in the French Martinist review "Pantacle"] a book supposedly written by Postel du Mas, "Schema de l'Archetype social", is mentioned. The text is allegedly much influenced by the Synarchy movement, but also by the ideas of the Austrian Count Richard Nicolaus Coudenhove-Kalergi [1894-1972], author, politician and founder of "Die Paneuropa-Union" [Pan-European Union]. Postel du Mas' associate in "Kurukshetra/ Mouvement Synarchique d'Empire" was the previously mentioned Jeanne Canudo. Jeanne Canudo, a journalist, was a member of "L'Ordre Martiniste Traditionnel", "La Fraternelle des Polaires", and the Co-Masonic Order "Le Droit Humain".

It is stated in the beginning of this chapter that “Le Mouvement Synarchique d’Empire” arose from the Theosophical group “Kurukshetra” [name taken from the Bhagavad Gita].

Saint-Yves D’ALVEYDRE - “L’ARCHÉOMÈTRE”

« *The Key to all Religions and of all the Sciences of Antiquity* »



Other French sources claim that Postel du Mas knew Jean Coutrot. Both Coutrot and Du Mas were supposedly responsible for the foundation of the M.S.E.. As a matter of fact, these sources speak of a transformation. It is literally stated that they transformed the “Comité Synarchique Central” into the “Mouvement Synarchique d’Empire”. According to these sources, the contents of the document “Pacte Synarchique”, supposedly written by Postel du Mas,

proved that the group was pro-fascist and against a parliamentary system. One of their main goals was to overthrow the French government. But the sources are contradictory. Take, for instance, the autobiography “The Frog Prince” of the French publisher Maurice Girodias [1919-1990], in which the writer paints a lively picture of Postel du Mas’ Theosophical community. Girodias i.a. speaks about certain gatherings where this group fought Hitler and Mussolini on the astral plane “by directing thought-waves”[74]. Whatever the truth, Maurice Girodias’ account is not exactly a description of a pro-fascist and anti-democratic movement.

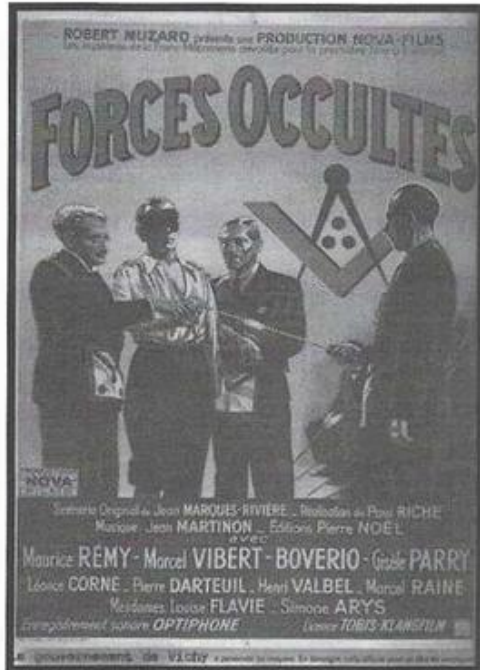
[for more details see page 98, “Jeanne Canudo et le Mouvement Synarchique d’Empire”].

Returning to Jeanne Canudo, she was arrested after the war for active collaboration with the enemy. Canudo has always denied the accusations made against her. In a letter dated January 9, 1946, addressed to the Martinist Jean Chaboseau, she wrote (freely transl.): *“I am acquainted with the philosophical aspect and the social philosophy of the subject [synarchy]. I'm ignorant to the conspiracy aspect, which 'conspiracy' is this?”* [75]

This letter was written just after the death of the Grand Master of the “Traditional Martinist Order” of France, Augustin Chaboseau [1868-1946]. His son Jean Chaboseau wanted to appoint Canudo as a member of the Supreme Council of this Order. The Grand Secretary of this Martinist Order, Jules Boucher [1902-1955], suspected that Jeanne Canudo had been a member of the M.S.E. French researcher Lucien Sabah in his “Une Police Politique de Vichy: Le Service des Societes Secretes” [pp.251-254, 257-258] claims that Canudo indeed worked for the secret services of the Nazis. During the Second World War, a special bureau was established by the Nazis in France called “Le Service des Societes Secretes”. The S.S.S. specialized in infiltrating the French initiatory Orders and Societies, primarily the Freemasonic organizations. Canudo played a part in the ongoing investigations against the Synarchists. The S.S.S. had a special interest in members of the various Martinist Orders, suspecting that many of them supported the theories of Saint-Yves d'Alveydre. Martinists were prosecuted, had their premises searched, or received threats from the S.S.S. Perhaps the most famous account is that of Constant Chevillon [1880-1944], Grand Master of the “Martinist Order of Lyons” and the “Rite of Memphis-Misra'im”, who was killed in 1944 by the Vichy regime. The whole story can be found in “History of the F.U.D.O.S.I. 1934-1951”, but what is of special interest here is that Jeanne Canudo was involved in some way in this tragedy. The S.S.S. had discovered that Chevillon was Grand Master of the Masonic “Rite of Memphis-Misraim”. His home was already raided in 1941 by the authorities “where they found among other things documents concerning the Synarchy-movement” [76]. The synarchical document in question was the notorious “Synarchical pact”. Chevillon had received this document from Jeanne Canudo. Chevillon stated that he only wanted to compare

the ideas of this document with the ideas of Saint-Yves d'Alveydre. But the damage was already done....

*"The story ends on March 23, 1944, somewhere outside Lyon, when Constant Chevillon faced a firing-squad formed by a pseudo police-unit. In reality they were collaborating Frenchmen, by order of the "Parti Populaire Francais" and the M.S.R...."*[77]



Another famous French Martinist, Robert Ambelain [1907-1997], received constant death threats during the war while his wife and child were deported to a concentration camp [78]. These are just two cases stemming from a long, long list of victims, most of them being Freemasons. Another member of the Polaires would turn into an active collaborator with the enemy, Jean Marquès-Rivière, one of the dignitaries of the Polaires, who had left the Order in 1939. This former

student of Mahayana Buddhism organized an exhibition in September 1941 on *"Le Juif et la France"* [the Jew and France]. In 1941, he published his *"Les rituels secret de la franc-maçonnerie"* from which he derived the script of a cinema movie on the "ritual crimes of Freemasonry". In 1943 the movie *"Forces Occultes"* entered the cinemas. *"The film depicts the rise of a young MP who, to further his career, joins the French Freemasons. He subsequently starts to believe that along with the Jews, they deliberately want to push France into a war against Germany."* Jean Marquès-Rivière, a former Mason himself, worked for the Nazis at the Rue Cadet, which was the seat of the "Grand Orient of France", the largest Masonic body of France and the oldest in Continental Europe. Here he analyzed and translated all the ancient documentation that the G.O.d.F. had inherited from the ancient

obediences of the 18th century. The Vichy-regime installed a department of the so-called “dissolved” societies in the premises of the Theosophical Society at No. 4 Rapp square. Jean Marques-Riviere was sentenced to death after the war. But he had fled France just on time. Some sources maintain that he had fled to India where he went into hiding in some Buddhist monastery.

Jean Marques-Riviere spend his life after the war as a refugee in Spain. According to the historian Andre Combes, Jean Marques-Riviere also would have lived for some time as a Buddhist monk in Ceylon and died in Lyon in 2000 [after having received amnesty from the French government].

ON A SPECIAL NOTE :

Alfred A. Knopf [“Our Vichy Gamble, N.Y. 1947] maintains that, according to former OSS officer [predecessor to the CIA] William Langer, “some French industrial and banking interests, even before the war, had turned to Nazi Germany” and considered Adolf Hitler as the one who could save Europe from Communism. Allegedly, these people were dreaming of a government of Europe on fascist principles “by an international brotherhood of financiers and industrialists.” It is said that this theory originated with the discovery of the “Pacte Synarchique” document, the presumed Manifest of the Synarchists [see pp. 64-65]. Allegedly, this document was found following the death of Jean Coutrot in May 1941. According to the “Pacte Synarchique”, the earlier mentioned “Mouvement Synarchique d’Empire”, M.S.E., was founded in 1922 “with the aim of abolishing parliamentarianism and replacing it with synarchy.” Somehow this led to the belief that the fascist-like and anti-communist French terrorist group “La Cagoule”, officially called “Comite secret d’action revolutionnaire”, was the armed force of French synarchism. It was also believed that important members of the Vichy Regime were synarchists.

An investigation followed and no evidence was found for the possible existence of the M.S.E. [“Mouvement Synarchique d’Empire”]. The majority of the synarchists were either associated with the French “Banque Worms or with the Groupe X-Crise”; who were close to Admiral Darlan”, the prime-minister of Vichy France [Regime de Vichy] between 1941 and 1942. Apparently, this led automatically to the belief that synarchists were responsible for the defeat of France “for the profit of the Banque of Worms.” [Annie Lacroix-Riz, “Le choix de la defaite: Les elites francaises dans les annees 1930”, ©2006]

It is maintained that many historians suspect that the “Pacte Synarchique” was a hoax, a hoax that had been created by “La Cagoule” to weaken prime-minister Darlan. It seems that “a few far-left historians” defend the idea of the existence of the M.S.E. and the synarchy.

## LA FRATERNITE DES POLAIRES : THE AFTERMATH

The year 1939 marked the end of the Polaires. In the previous chapters we have seen that the Order received a blow after the expulsion in 1938 of Victor Blanchard from the F.U.D.O.S.I. Members started to leave the Order and the War was the last straw. In 1941 all secret societies were prohibited in France by the Vichy government and that was it. The Polaires were gone ... But strangely enough, I have never stumbled upon any material which deals with the demise of the Order. After the war the majority of the occult and mystical brotherhoods as well as the Masonic Orders picked up where they had left off in 1941 and continued their activities. Except for the Polaire Brotherhood. They just ceased to exist, or so it seemed ....

To my knowledge, the Polaire Brotherhood was never officially disbanded. There are some indications that certain members of the Polaires joined forces with members of the German “Thule-Gesellschaft” and founded a new Order in 1945. French esoteric author Andre Wautier [“Dictionnaire des Gnostiques et des principaux inities”] claims that in 1945 certain “adepts of the Societe Thule and La Fraternite des Polaires” founded a new Order, “L’Ordre Vert” [Green Order]. Other French sources have stated that during the interbellum a prominent member of the Polaires, Fernand Divoire [1883-1940], maintained a relationship “avec la Societe Initiatique Allemande Thule” and helped Otto Rahn in his research on the Grail at Montsegur.

**Andre Wautier**, “Dictionnaire des gnostiques et des principaux inities”

Another prominent member, Maurice Magre [1977-1941], had introduced Rahn to the circle of the Comtesse Miryenne Pujol-Murat [see p. 31]. In 1937, the German leader of the S.S., Heinrich Himmler [1900-1945], meets French occultist Gaston de Mengel, who wrote for the Polaire Brotherhood [“Bulletin des Polaires”] as well as for other French groups and journals [“Le Voile d’Isis”]. There are sources which claim that Gaston de Mengel was a full member of the Polaires, but these claims are lacking facts and evidence. What is known that Mengel co-operated with “the founder of an esoteric University in Nice” [82], whose identity is not specified. Himmler had a special interest in occultism. In 1934,



he decided to restore an early seventeenth century castle, the so-called “Wevelsburg” at Paderbom in Germany, which would function as the ritual headquarters of the S.S. Heinrich Himmler also headed a special branch for esoteric studies called “Ahnenerbe”. His name is also mentioned in connection with the mythical “Vril Society”. Fernand Divoire, Maurice Magre, Gaston de Mengel; three names of people who, in one way or another, were connected to the Polaire Brotherhood. They also had connections to various German circles. Seen against this background, it suddenly becomes quite plausible that there existed an Order after 1945 such as “L’Ordre Vert”. But this is speculation on my part.

French author Andre Wautier is the sole source for this claim. Unfortunately, I have found no further information regarding the supposed connection between the Polaires and “L’Ordre Vert”. That “L’Ordre Vert” existed is a given fact. But what was it that the Thule Society and the Polaire Brotherhood shared in common? If we take a look at the occult side of the Thule Society, they mainly studied material from such esotericists as Rudolf von Sebottendorff [who founded Thule in 1918], Guido von List, Adolf Lanz von Liebenfels [who founded the “Ordo Novi Templi” in 1907], and Helena Petrovna Blavatsky. Both organizations adhere to the occult theory that the tradition teaches us that the “Sacred Mountain [the initiatory centre] was once located in the Polar region”, as it stated on page fourteen. But what about the Nazi-theories, the Aryan race and white supremacy, the notorious Protocols of Zion etc.? These teachings and theories were certainly not included in the curriculum of the Polaires. At the other hand, we all know that some characters that were involved with the Polaire Brotherhood supported the Nazi cause in some way or another [each having their own agenda].

Andre Wautier continues by claiming that the Green Order, “L’Ordre Vert”, continued its activities well into the sixties [without revealing any information on its theories and belief system, Order structure etc.]. Apparently, the Order merged in 1976 with the German “Luzifer Gesellschaft” that was based in Kolln [Cologne], The “Luzifer Gesellschaft“ [Lucifer Society] allegedly had branches in Belgium, France [“L’Internationale

Luciferienne”] and some other countries, according to Wautier. Their rites were based on the so-called “Red Mass”, which supposedly were “less demonic than those of the Satanic Gnosis.” [83] According to Wautier, “Their adherents honor Lucifer, Mithra, Kali, and Lilith.”[84] Both organisations, “L’Internationale Luciferienne” and “L’Ordre Vert”, also turn up in research reports on the activities of a former French neo-Templar Grandmaster named Julien Origas [1920-1983], Origas was a former member of AMORC, “L’Ordre Martiniste Traditionnel”, “L’Internationale Luciferienne” etc. In the early seventies he headed “L’Ordre Renove du Temple”. Luc Jouret became a member of this Order. Jouret would later establish “L’Ordre du Temple Solaire”, together with Jo di Mambro [1924-1994], another associate of Origas. This Templar cult supposedly committed mass suicide in 1994 [see my book “In the Shadow of the Cathedral of Souls” on the history of AMORC]. Returning to Julien Origas, it is known that he was a right-wing political activist who had been an active collaborator during the war. According to Belgian researcher Marcel Roggemans [85], Julien Origas was in contact with a branch of “L’Ordre Vert” in Brussels, Belgium. “L’Ordre Vert” is depicted as a neo-Nazi Order which advocated the coming of a new superior race. Roggemans claims that Julian Origas was one of the leading characters of “L’Internationale Luciferienne”. This Order is once again depicted as an extreme rightwing organization. The aforementioned “Order of the Solar Temple” was closely connected to the Luciferian movement. In 1970, the French “L’Ordre Vert Celtique” was founded by a certain Rene Lixon. The Order was also known under the name “L’Eglise Europeenne de Mithras” [the European Church of Mithras], All these organizations advocated the neo-Pagan tradition as envisioned by Heinrich Himmler. They all were, and still are, involved in right-wing politics and preaching their shady occult ideas to justify their theories on racial supremacy. Whatever one thinks of the Polaires, this is certainly not the environment in which the Polaires operated. The picture presented here has not much in common with this group, the Polaire brotherhood, which served France by combatting Hitler and Mussolini on the astral planes. Nevertheless, it is certainly possible that several [former] members were involved in the foundation of this “L’Ordre Vert” ....

### Members, Adherents and Associates

Mario Fille - Cesare Accomani [Zam Bhotiva] - Fernand [Ferdinand] Divoire - Jean Marquès-Rivière - Maurice Magre [René Thimmy?] - Jean Dorsenne [Jean Troufleau] - Jeanne Canudo - Victor Blanchard [Sar Yesir] - Henri Meslin du Champigny [Tau Harmonius, B. Anel-Kham] - Mgr Lesètre - Maurice Bauden - Lydie Martin [Sar Nitram] - René Odin - Gabriel E. Monod-Herzen - Jehan Sylvius [Kha-Lux, Ernest Gengenbach] - Gérard de Senailhac - Fernande Guignard - René Remande - Gabrielle Coquet - Renée Guénon - Jean Chaboseau - Comtesse Miryenne Pujol-Murat - Vivian Postel du Mas - Grace Cooke - Eugène Canseliet [see "Appendix III, "Le Grand Lunaire"]



It is generally maintained that the Polaires, "La Fraternité des Polaires", ceased to exist in 1939. Unfortunately, there's not that much information available on the Polaires. Allegedly, the complete archives of the "Fraternité des Polaires" were deposited in the offices of the headquarters of the Theosophical Society in Paris.

Unfortunately, the premises of the Theosophical Society at No. 4 Square Rapp were looted during the occupation by the German invaders, along with the archives of many of the other Masonic- and Occult societies.

French writer and journalist Christian Bernadac (1937-2003), in his work "Le Mystère Otto Rahn" (©1978), reports "the presence of strange Italian visitors on the site of Montségur in Ariège at the beginning of the seventies". The Italians claimed to be members of the Polaires...

## Figure A -Grandmasters of La Fraternite des Polaires

1908 Rome  
Father Julian  
[Padre Giuliano]

Mario FILLE

1920 Egypt  
Cesare ACCOMANI

1920-1928 Paris  
|----- **L'ORACLE DE FORCE ASTRALE**

Maurice Magre  
Jean Marques-Riviere  
Jeanne Canudo

Fernand Divoire  
Jean Dorsenne  
Rene Guenon

1929 Paris  
**LA FRATERNITE DES POLAIRES**

“Grand Maitre de L’Ordre Secret”  
Mgr. LESETRE  
Henri Meslin du CHAMPIGNY  
\_\_\_\_ Prince You-KANTOR

1933 Paris  
President  
Victor BLANCHARD

1931 London  
visit to  
Grace COOKE

1932 -1939  
Rene ODIN

1936 Grand Maitresse  
Femande GUIGNARD

1936 London  
Loge d’Aigle Blanc

-----  
Loge de Geneva   Loge de New York   Loge de Belgrade



# CHAPTER SIX

## **THE POLAIRE BROTHERHOOD UPDATE 2020**

The original edition of “La Fraternité des Polaires” dates from June 2006. This new edition features a revised text that supplants all the previous versions. Nevertheless, some of the new information could not be processed in time for inclusion in the present edition without completely re-arranging the original text.

This ‘2020 Update’ includes those parts of the information which could not be incorporated in the revised text without rewriting the complete chapter of the subjects concerned.

## **ON MONTSEGUR, THE NINE, AND THE SACRED MOUNTAIN**

When Otto Rahn, the German author and historian, who was doing research at the Bibliothèque Nationale in Paris, met Maurice Magre, the latter encouraged Rahn to leave the books behind and do work on the ground. Rahn went to the south of France where he would live for a year in the area of Ussat-les-Bains. He studied the Cathars under his mentor Antonin Gadal.

As stated earlier on in this book, Maurice Magre introduced Otto Rahn to the Countess Pujol-Murat. The countess, with whom Rahn would develop a deep Platonic friendship, claimed to be the incarnation of Esclarmonde de Foix [literally the Tigh of crystal' of Foix], And it was Countess Pujol-Murat who would finance the excavations.

Officially, Rahn was never a member of the Polaires, but he definitely knew everyone involved. It is maintained by some sources that his involvement with “La Fraternité des Polaires” is, for instance, reflected in his belief of the concept of “mystic rays”. Within the Polaires this concept was known as “power rays” [“blue & red rays”, p. 41-42], Rahn perceived the top of the conical hill of Montsegur, where the mins of the Cathar castle is located, as a sacred centre. Rahn believed that an antenna of initiatory energy “transmitted its mystic rays to all those embarked upon a personal path.”

**Nigel Graddon:** “Otto Rahn And The Quest For The Grail” ©2008

The Polaires referred to this hill, upon which the castle fortress of Montsegur stood, as a local ‘Sacred Mountain’. The Polaires believed that this “symbolic location of the Initiatory Centres”

once existed in the Polar regions after which the 'mountain' moved to Tibet, to Agartha. It seems indeed that the Polaires saw Montsegur as the local 'Sacred Mountain' which somehow acted as a 'substation' for contacting the initiates, The so-called Nine, in Agartha. As stated on page 22, the numbers 3, 7 and 9 played a prominent role in the symbolism of the Polaires. "La Fratemite des Polaires" was built around the "L'Oracle de Force Astrale" and its symbolism; the oracle was based on numbers.

Within the Polaires 'The Nine' referred to the nine hidden masters of Agartha, the "Rosicrucian Initiatory Centre of Mysterious Asia" who directed the Fate of humanity from a secret monastery somewhere in the Himalayas. The inner group were led by 'The Nine'. The Polaires' organization was built around the numbers three and especially nine [3×3]. These references towards 'The Nine' were not limited to the Polaire Brotherhood. After the war 'The Nine' emerged in several places...

### **JACQUES BREYER & THE 'EGREGORE DE L'ORDRE DU TEMPLE MEDIEVAL"**

*"A certain Jacques Breyer [1922-1996] claimed to have had a mystical experience with two companions on June 12, 1952 in the ruins of the Arginy Castle in France, in which they were directly initiated as Knights Templar from the spirit world by ascended Masters of the Temple. "*

**M. Bogard:** "In the Shadow of the Cathedral of Souls" [AMORC 1915-1990]

As stated in my work "In the Shadow of the Cathedral of Souls", Jacques Breyer [1922-1996] is considered as the father of 'Neo-Templarism'. His experience in the ruins of the Arginy Castle, where he contacted the "egregore de l'Ordre du Temple medieval", would finally lead to the foundation in 1967 of the "Ordre Souverain du Temple Solaire". According to Philip Coppens,

*"Jacques Breyer, began to communicate with The Nine from within a tower of the castle of Arginy, near Lyon. He argued that "his" Nine were the souls of the nine founding knights of the Knights Templar. Is it a coincidence that amongst the alchemical drawings that Breyer made on the walls of the tower are designs that match designs found in the wooden book? "*

**Philip Coppens:** "The wooden book of Montsegur" ©2008



It is known that Breyer's interest in the esoteric started just after the war, when he inherited from his grandfather "a grimoire of medicinal plants". Breyer was a war invalid who suffered from Tuberculosis and was a survivor of the concentration camps [Buchenwald]. One of Breyer's companions in 1952 was the Alchemist and Astrologer Armand Barbault(8).

In 1981, Breyer joined forces with Julien Origas and Jo Di Mambro, a former lodge master of AMORC who co-founded in 1984 the notorious "L'Ordre du Temple Solaire". BTW, the central authority of the OTS was the "Synarchie du Temple" [Synarchy of the Temple] "whose membership was secret".

Returning to Breyer, Origas and Di Mambro, these three men joined forces *"in the practicing of a mystical ceremony on the premises of the "Golden Way Foundation" that was established by the latter. The foundation also belonged to the Arginy movement. Allegedly, Jo Di Mambro should have stated that this ceremony was at least as important as the Arginy experience of 1952."*

M. **Bogard**: "In the Shadow of the Cathedral of Souls" [AMORC 1915-1990]

- 8) As an alchemist Armand Barbault (1906-1982) is connected with Anthroposophic medicine and natural science. In his book "Gold of a Thousand Mornings" he cites "clinical trials of his alchemical medicines carried out by Hauschka and Weleda Labs, as well as experiments and writings of Theodore Schwenk ('Sensitive Chaos')". In 1948 he began to rework a process that is depicted in the "Mutus Liber", an alchemical work from 1677. Allegedly, it took Barbault more than 20 years to attain the 1st degree of perfection. The process involved "saturating plant material with dew and performing a complex series of cyclical distillations." The earth he used was "determined by astrological factors". Armand Barbault's aim was to produce medicines rather than transmutation.

"Gold of a Thousand Mornings" [©1975 **Neville Spearman**, London] - Jean Duron (email)

## **ANDRIJA PUHARICH, REMOTE VIEWING, AND THE CIA**

The aforementioned late Belgian author and investigative journalist, Philip Coppens [1971-2012], asserted that the parapsychological researcher, physician and author Andrija Puharich [1918-1995] organized seances which led to the interest of the American CIA. These seances involved nine people that were channeling 'The Nine Principles'. These 'principles' referred to the Egyptian Creator God [Neter or Netjer] Atum and his Nine Principles. During the 1950s the CIA had become interested in using such psychic communications. In 1952, Puharich was already presenting papers on the possible usefulness of paranormal phenomena by the military.

*"This would eventually result in a series of Remote Viewing projects, that were run by the CIA and DIA (Defence Intelligence Agency) from the 1970s to 1995. "*

**Philip Coppens:** "The wooden book of Montsegur" ©2008

Like the Polaires, Andrija Puharich also required a powerful medium for his seances. During the early 1970s this medium was Uri Geller, who was apparently the only person Puharich had ever encountered "that was able to channel 'The Nine' directly." To the Polaires 'The Nine' were ascended masters from the Himalayas; during the 1970s, they became extra-terrestrial beings to Puharich. But, as stated on the previous page, originally, during the 1950s-60s, 'The Nine' referred to the "Great Ennead" of nine deities that were worshipped at Heliopolis in Ancient Egypt. In his book "The Sacred Mushroom (Key to the Door of Eternity)" [©1974], there are some events\* presented by Puharich that occurred during the mid-1950s when he experimented with 'remote viewing'. At the time, he ran the "Round Table Foundation". It is maintained that during some of these events, when one of the 'subjects', the Dutch sculptor Harry Stone, went into a deep trance state and spoke and wrote in the Ancient language and script [hieroglyphs],

\* The great English writer and philosopher Aldous Huxley (1894-1963) sat in with the experiments after which he wrote "The Doors of Perception" (itself a reference to a quote from William Blake), "a book which ushered in the 60s counterculture". BTW American 60s Rock-icons "The Doors" took its name from the title of Huxley's book

Harry Stone identified himself as Ra Ho Tep, a high born Egyptian who lived around circa 2700BC. Allegedly, he defined the long lost “Ritual of the Sacred Mushroom” and its effects upon our consciousness. Puharich’s “Round Table Foundation” was instrumental for the so-called “Council of Nine”[9] affair as it was referred to. The story goes that *‘Dr. Puharich and his colleagues were actually guided to the discovery of a splendid specimen of the extremely rare Amanita Muscaria, growing in the Maine woods - less than a mile from their laboratory. ‘*

**A. Puharich:** “The Sacred Mushroom, Key to the Door of Eternity” ©1974

Andrija Puharich’s work with Uri Geller in the 1970s caused the English writer Colin Wilson [Aleister Crowley: The Nature of the Beast, ©1987] to declare that Puharich “appeared to have gone mildly insane.”

*“others doubted his sanity, or called him a liar and a cheat.  
But whatever he was, he opened the eyes of many to the incredible mind-power  
we all possess. ”*

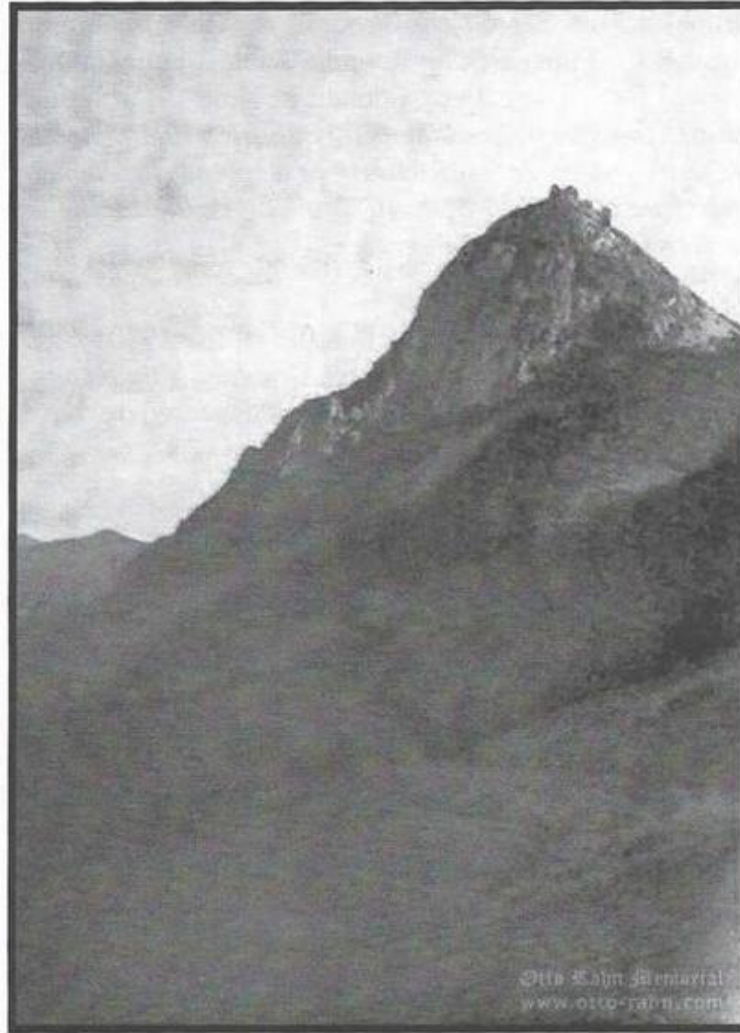
*“The symbolism of architecture, ceremonies, and images is  
superior to ordinary language due to the multitude of meanings  
which only symbolism can express, since it works through analogy;  
the hieroglyphic and ideogram forms of writing are superior to  
ordinary writing due to the breadth and precision of their  
meaning. ”*

“Il punto di Vista dell'Occultismo”

**Arturo Reghini** [1878-1946]

in *Leonardo*, April-June 1907

- 9) The ‘Council of Nine’ referred to the Egyptian Creator Deity ATUM and his ‘Nine Principles’ that were worshipped at Heliopolis; ‘Ennead’ stands for the Nine. Next to ATUM the other deities [Neter, Netjer] that were worshipped with Atum were his children SHU and TEFNUT, their children GEB and NUT, and their children OSIRIS, ISIS, SETH, and NEPHTHYS.



### **Chateau de Montségur**

Montségur was in fact Montsalvat, "the holy mountain of Wagner's Parsifal and Lohengrin" where the Grail was kept

**Joséphin Péladan (1858-1918)**

## POSTSCRIPTUM « LA FRATERNITÉ DES POLAIRES »

The Polaire Brotherhood would never recover after the war. "La Fraternité des Polaires" fell apart after the proclamation of Victor Blanchard of July 1938. Officially, the Order did not last for long. Founded in 1929, approximately a decade later, the Polaires ceased to exist. The Order was never officially dissolved...



"Les Cahiers de la Fraternité des Polaires"  
1933-1939 – follow up to the  
"Bulletin des Polaires" 1930-1932

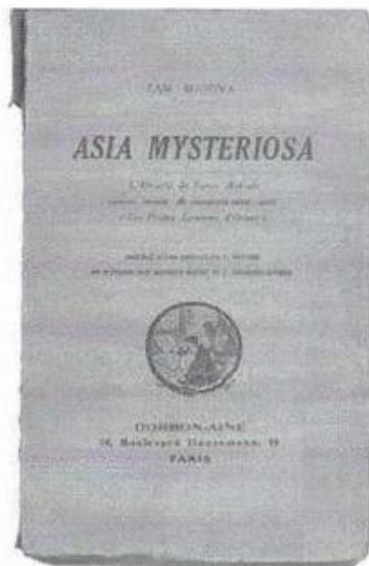
At the second half of the 1930s, the Polaire Brotherhood was a member of the F.U.D.O.S.I. The third convention of this federation was held in 1937 at the premises of "La Fraternité des Polaires". As noted before, the then president of the Polaires was Victor Blanchard. Blanchard was one of the three Imperators of this federation of initiatory organizations and Grand Master of the "Ordre Martiniste et Synarchique", one of the member groups of the F.U.D.O.S.I. But what do we really know about the Polaire Brotherhood? Unfortunately, there's not that much information available on the Polaires. Allegedly, the complete archives of the "Fraternité des Polaires" were deposited in the offices of the headquarters of the Theosophical Society in Paris. The premises of the Theosophical Society at No. 4 Square Rapp were looted during the occupation, along with the archives of many Masonic- and Occult societies. What we know is that, as reported on page 18, the central goal of the Brotherhood was to prepare the members for "*the coming of the Spirit under the sign of the Rose and Cross*". On that same page, it is stated that "*several streams were coming together in the Polaire Brotherhood.*" Further study showed that these streams, e.g. the Rosicrucian tradition and the Italian Hermetic tradition, were represented in name only and were part of the Order's 'Traditional History', except for the concepts taken from the Theosophical and Martinist tradition. The

majority of its members were also either [former] members of the Theosophical Society or the “Martinist Order and Synarchy”, or of both. It is clear that “La Fraternité des Polaires” originally was established by Mario Fille and Cesare Accomani to communicate with the “Rosicrucian Initiatory Centre of Mysterious Asia” through the use of the “Oracle of the Astral Force”. The Polaire Brotherhood was built around the oracle. The results of the communications regarding the investigations at Montségur at the beginning of the 1930s were very disappointing and caused the departure of Cesare Accomani. After Accomani’s departure, the Order somewhat shifted its focus from the Oracle to Catharism, or better, to the neo-Cathar movement that was mainly advocated by members such as Maurice Magre. Under Mario Fille and René Odin, the Polaires changed to a somewhat more popular movement “with emphasis on practical magic, astrology and traditional herbalism”. Despite the lack of in-depth information on this short-lived Order, it seems the Polaires never ceased to excite the imagination of those interested in the history of the occult and mystical Orders of the Occident.

*« Formez le Groupe des Polaires et faites-lui  
parcourir le Monde »*

message from l’Oracle de Force Astrale

1930 edition of ASIA MYSTERIOSA



At the end of the 1920s, a curious work was published by one ‘Zam Bhotiva’ entitled “Asia Mystériosa” [the Oracle of the astral force as a means of communication with the Little Lights of the East], with contributions written by Fernand Divoire, Maurice Magre and Jean Marquès-Rivière. This book turned out to be the cornerstone of the Polaire Brotherhood. At the time, the work was both maligned and praised by fellow esotericists. The Italian philosopher and Occultist Julius Evola [1898-1974] for instance, although not a member but

like the Polaires an advocate of the philosophy of the Hyperborean tradition, strongly criticized the actual working method with the Oracle. Evola maintains that [literal transl.]

*“the mechanical aspect and impersonality of the method, in which the actual person proposing the question does not play any role whatsoever, only leads to a sub-personal and not to a super-personal level, all in all an example of the materialistic misconception of higher consciousness and traditional symbolism. ”*

Arvo (J. Evola) “Introduction to Magic” (3rd Volume) -

The original article, “Sopra un Oracolo aritmetico e sopra l retroscena della coscienza”, appeared in 1929 in one of the volumes of the review “KRUR” of the successor to Evola’s UR-Group. « Arvo » was Evola’s pseudonym in the UR-Group.

*“The Polaire Brotherhood will therefore be under the high protection of the Spark of a Rosicrucian Sage and, as indicated in an article of esoteric status, its Supreme Commander will be "The One Who Waits", that is sent from 'Asia Mysteriosa'. The dream of the Illuminated, of Saint Yves d'Alveydre begins to come true ... ”*

« and »

*“Indeed, the Polaires will not have to obey ordinary men but to Initiates who, freed from the deadly grip of human instincts and low passions, will have the power to carry out this formidable task. A ray of Agartha, of Asia Mysteriosa, will thus illuminate this superhuman effort towards Universal Brotherhood, towards the Light.. ”*

### ***Asia Mysteriosa***

“L’Oracle de force astrale comme moyen de communication avec Les Petites Lumieres d’Orient”  
**Zam Bhotiva** [Dorbon-ame, Paris 1929]

## **THE AUTHORS OF ASIA MYSTERIOSA**

The preface of “Asia Mysteriosa” was written by the journalist and poet Fernand Divoire, with Jean Marques-Riviere [journalist, essayist] and Maurice Magre [writer, poet] contributing commentaries\* to the 1st edition of the book. As we have seen in this book, the nucleus of the Order consisted of journalists, writers, artists etc. which were initiated in various initiatory currents such as Martinism, Rose+Croix, Gnosticism, Templarism, and Freemasonry. In its brief existence, Fernand Divoire, Maurice Magre, and Jean Marques-Riviere were key players in a number of activities of the Order. Now who were these Polaires, these authors of “Asia Mysteriosa”?

- \* **Maurice Magre** : *“Une Moyen de Communication avec les Maitres*  
**J. Marques-Riviere** : *“Le Mystere de la Vie Spirituelle ”*

Jean Marques-Riviere [1903-2000]

Orientalist, journalist, occultist, former Freemason, and a dignitary of “La Fraternite des Polaires”. Jean Marques-Riviere was a controversial figure, being a fanatic anti-Semite under the Vichy regime. He collaborated with the Nazis as a chief of police of the ill-famed S.S.S. [“Service des Societes Secretes”] and was sentenced to death in absentia after the war in 1947 [and once again in 1949] for delivering Freemasons and Jews to the German Gestapo.

Around circa 1925, Jean Marques-Riviere was received as a Freemason by the Masonic Lodge Theba of the “Grand Orient de France”. From his youth onwards, he had been fascinated by Tibetan Buddhism, Theosophy and the Traditionalist School(10) of Rene Guenon [1886-1951], He studied the Sanskrit and Tibetan languages under Jacques Bacot at the university of the Sorbonne in Paris. He studied Buddhism “in association with the Societe Theosophique”. In 1929, Jean M. Riviere published “*A Fombre des monasteres Tibetains*”, a fictional autobiography in which he affirmed the existence in the region of Tibet of three ‘masters of the world’. In an epilogue to a new edition in 1982, *“Marques-Riviere admitted that the texts he presented were accounts of his nightly dreams as a young student, intellectually stretched to the limits of his capacity during his waking hours.”* Isrun Engelhardt “Nazis of Tibet: A Twentieth Century Myth.”, Paris ©2008

When Jean Marques-Riviere was a member of Lodge Theba, he met Rene Guenon at one of the gatherings of this lodge. Guenon was the editor of the journals “Le Voile d’ Isis”, organ of the G.I.D.E.E. [“Groupe Independant d’Etudes Esoteriques”] and “La Revue Theosophique - Le Lotus Bleu”, review of the French section of the Theosophical Society.

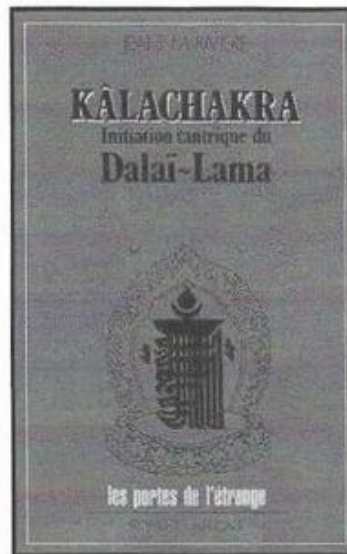
- 10) Rene Guenon was one of the principal thinkers of ‘Traditionalism’. The Traditionalist School is a group of contemporary thinkers who believe(d) in the existence of a perennial wisdom or perennial philosophy, primordial and universal truths which form the source for, and are shared by, all the major world religions. Next to Guenon, it included thinkers like Frithjof Schuon (1907-1998) and Julius Evola.



Jean Marquès-Rivière published various articles in “Le Voile d’Isis” in the years 1931-1932. In 1929, “Asia Mystériora” was published for which Jean M. Rivière wrote a commentary about this secret initiatory centre “from which all spiritual activities on earth were conducted.”

But then, in 1930, something strange happened. Jean Marquès-Rivière wanted to publish an anthology with the title “Le Bouddhisme au Tibet”, in which all his published articles on Tibetan Buddhism were collected. But just before the date of publication of his anthology, Marquès-Rivière forbade his publisher to publish “Le Bouddhisme au Tibet”. Allegedly, his decision was brought about by performing a secret Tantric ritual in which blood and alcohol are part of the ingredients used in the ritual working.

Jean M. Rivière ©1985



These rituals were intended to invoke angry Tibetan deities (even demons). Marquès-Rivière felt so possessed by these terrifying beings for days, that he no longer had the strength to chase them away. His mental possession almost bordering on madness can be seen in a remarkable passage of a commentary in one of the texts of the Oracle of the Polaires(11). It is told that, although without success Jean M. Rivière sought protection from several people.

But it was only after the intervention of Joseph de Tonquédec, a renowned exorcist at the time of the Archdiocese of Paris, that the Tibetan ‘demons’ would have abandoned him [M.F James “Esotérisme et Christianisme autour de René Guénon” pp. 308-309 ©1981]. After this bad ritual experience, Marquès-Rivière resigned from Freemasonry in 1931 and wrote “La Trahison spirituelle de la Franc-Maçonnerie”, *The Spiritual betrayal of Freemasonry*. He also started to collaborate in “France Catholique”, a French

Catholic weekly, and the anti-Masonic RISS, “Revue Internationale des Societes Secretes”, organ of the French Catholic League under the names of ‘Verax’ and ‘G. Ellas’. Around this time he joined “La Libre Parole”, an anti-Semitic newspaper.

*“At the same time, he launched his own anti-Masonic review, Les Documents Nouvelles, published between 1933 and 1936, and published, under the auspices of the National Catholic Federation, several anti-Masonic brochures. ”*

**Emmanuel Kreis** “The anti-Jewish and anti-Masonic networks around the International Review of Secret Societies ( RISS ) from the inter-war period to the Occupation period”  
©2013

In 1935, Jean M. Riviere published ‘^’Organisation secrete de la Franc-Maçonnerie” in which he denounced “the shameful dictatorship [...] of the Masonic claw\* with its dirty nails.” Jean M. Riviere left France in 1936 to travel to India.

*“Freemasonry is a pseudo-Church, a counterfeit of ancient initiations  
and venerable religious rites, a worthless museum of symbols  
misunderstood and handled by primaries ”*  
**Jean Marquis-Riviere**

\* The ‘Claw’ probably also refers to a hand-gesture commonly used by Masons posing for portraits: right hand at chest bending all knuckles into a claw...

11) « Kala-Nag, Sanskrit word composed of Kala and Nag. Each of these words have multiple meanings, it will be preferable to study them before giving a total interpretation. Kala, or rather Kal, signifies the Supreme Spirit considered as destroyer of the universe; it would be the Christian Satan, but even more grandiose, because, like the Black God of the Kabbalists, he is one of the aspects of the Demiurge. He has a sense of death, of fatal destiny; Kali, feminine form, has a sense of darkness, at night. It is Parvati, wife of Shiva; and for those who know the aspect of Shiva, its passive side can only be terrible and formidable, [...] it is one of the sisters of Yama, the God of Hell and Death. [Nag = snake] In itself, it has no evil meaning, but associated with Kala, the sign of Darkness, the meaning becomes appalling: it is the Black King, Satan, the principle of differentiation par excellence. It seems, according to a strange symbol of communication, that he is a human being. Therefore, the full meaning of the Sanskrit word seems to apply to an *exceptionally* evil human being, such as the Antichrist of the Apocalypse. »

After his experiences with the Tantric ritual workings, Marques-Riviere returned to the bosom of the Catholic church, although not for long. While in India, he once more turned his back on Christianity. Between 1937 and 1940 he published three works on the subject of Tantrism, “L'Inde secrete et sa Magie” [1937], “Le Yoga Tantrique hindou et thibetain” [1938], and “Rituel de Magie Tantrique” [1939],

It is clear that Jean M. Riviere was a fanatic anti-Semite who turned his literary talents against Freemasonry. On August 13, 1940, under pressure from the Germans, the Vichy Government published a law which prohibited all secret societies in France. Under the supervision of Professor Bernard Fay, four sections were created to combat these societies. One of these sections, « le Service de Police » (SPSS), was directed from 1942 onwards by Jean Marques-River in the northern occupation zone. This post was entrusted to the renowned orientalist and occultist because of his pro-Nazi positions, his anti-Semitism and his brochures on Franco-German collaboration. After the occupation of France by the Germans, the security-service of Reinhard Heydrich saw that one of its most important duties would be to ‘cleanse’ the country of its Masonic lodges and organizations. At No. 72 Avenue Foch in Paris, a special Gestapo cell was set up for this purpose. Freemasonry was accused of collaborating closely with the Jews, capitalism, and communism.

*“The Lodges were visited and stripped, the ritual objects and the documents were confiscated. ”*

V. &V. **Trimondi** “Hitler-Buddha-Rishna, eine unheilige Allianz vom Dritten Reich bis Heute” ©2002

Much of the confiscated Masonic material [documents, charters etc.] were published and issued in a journal called “Les Documents Mafonniques” of which Marques-Riviere, together with Robert Valery-Radot, was the editor-in-chief.

[More on the subject of Jean Marques-Riviere’s wartime activities can be found on pp. 68-69]

As stated previously, after the war Jean Marques-Riviere was sentenced to death in absentia for collaborationism. He was also involved in acting as an agent for the Germans by delivering Freemasons and Jews to the Gestapo [German: ‘*Geheime Staatspolizei*’]

*‘No less than 510 Freemasons were shot during the war or died in the concentration camps, an assessment to which Marques- Riviere largely contributed’*

V. &V. **Trimondi** “Hitler-Buddha-Krishna, eine unheilige Allianz vom Dritten Reich bis Heute” ©2002

He left Paris with the German troops at the end of August 1944 and went east. To prevent his arrest, he fled France just in time. As stated on p. 68, for the most part he lived as a refugee in Franco’s Spain\* after the war. French historian Andre Combes [1939- ] maintains that Jean Marques-Riviere died in France in the city of Lyon in the year 2000. I can only assume that he received amnesty in France after the death of General Franco in 1975, but this is mere speculation.

It is difficult to understand why an educated man and ‘Buddhist’ like Jean Marques-Riviere became a fascist. Although the question is simple, answering it will be very complex and falls outside the scope of this book. It will simply take too many pages to present a ‘possible explanation’. I emphasize the word ‘possible’ because there’s a lack of sources for detailed information on this subject. The question is especially hard to answer because Marques-Riviere was a fascist who practised what was preached by delivering the ‘enemies’ of the Nazis to the Gestapo. If one reads between the lines of what Marques-Riviere has written and stated on the subject, his belief and practise of Tibetan Tantric Buddhism [Kalachakra Buddhism] combined with his involvement in the neo-Cathar movement and the Polaires, where he was in contact with Otto Rahn and other Germans, created a [possible] breeding ground for his admiration of the Nazi philosophy. Btw. Contrary to popular [Western] belief, Buddhism has namely also its shady sides [I urge the reader to inform him- or herself on this topic\*]

*“The case of Marques-Riviere is complex and should not be accepted too quickly because, on many points, it recalls that of Rene Guenon. Both are adherents of oriental doctrines and have always remained so. ”*

MFM d'A in 'bulletin n° 8' (1981) of the **Auguste Barruel Society**

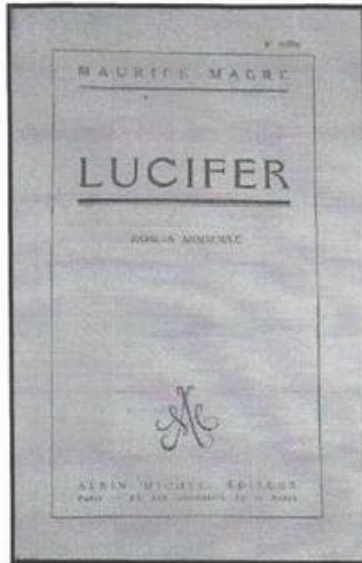
\* Francisco Franco was the fascist dictator of Spain between 1939 and 1975.

\* “Over the last 25 years thousands of people worldwide have been initiated into the highest levels of Buddhism by the 14th Dalai Lama. Fundamental to this initiation is a holy text (*tantra*), namely the *Kalachakra-Tantra*, part of which is the *Shambhala Myth*. The *Kalachakra-Tantra* is anything but pacifist in its content, rather it prophecies and promotes on an ideological basis a bloody religious war for world leadership between Buddhists and non-Buddhists”

© Victor & Victoria Trimondi

### Maurice Magre [1877-1941]

Born in Toulouse, the French poet, writer, and novelist was a staunch defender of Occitanie\*, a region in the south-west of France of which Toulouse is its capitol. As a writer, Maurice Magre contributed significantly to the research of the mass martyrdom of Cathars in the twelfth century.



Maurice Magre "Lucifer"  
(Albin Michel, 1929)

Maurice Magre was a writer of considerable talent now almost forgotten. In 1937, he obtained the Grand Prize for Literature from the French Academy for all of his work. Magre was very successful as a writer of fantastic fiction. "Having tried sex and opium as roads to the ideal and found them wanting, Magre found a further potential resource in the occult underworld of Paris."

*"He was one of the most far-ranging and extravagant French writers of fantastic fiction in the first half of the 20th century, and perhaps the finest of them, because of the versatility of his imagination and the manner and purpose for which he deployed it".*

### LE FIGARO, 1924

*"Magre is an anarchist, an individualist, a sadist, an opium addict. He has all the faults, he's a very great writer. You have to read his work."*

cited in Emmanuel Pierrat, "Les Francs-Maçons sous l'occupation: Entre résistance et collaboration" (Albin Michel, ©2006)

\* The Occitanie region has its own language, Occitan, also known as Lengad'òc [French: Langue d'oc], which is also spoken in Italy's Occitan Valleys [region in the southern Alps], Monaco, as well as Spain's Val d'Aran [region in the Pyrenees mountains of Catalonia]. These regions together are also referred to as Occitania.

In the second part of his life, he became interested in esotericism. In 1919, Magre discovered “The Secret Doctrine” [1888], the Victorian-era masterpiece of Madame Blavatsky [1831-1891], the co-founder of the “Theosophical Society” that was established in 1875 in New York. As a staunch defender of Occitanie, Magre was also a fervent supporter of Catharism, a religious phenomenon to which he devoted two outstanding works: “Le Sang de Toulouse” [1931] and “Le Tresor des Albigeos” [1938]. His support culminated, amongst others, in the foundation of the “Societe des Amis de Montsegur et du Saint-Graal.” [p. 32]

In this environment, he befriended the German writer and [autodidact] archaeologist Otto Rahn, who Magre had met in Paris. In the preface of his book “La Croisade contre le Graal” [1933], Rahn ‘boasts’ of being a friend of Maurice Magre. Rene Nelli writes in the “Translator’s warning” from Otto Rahn’s book “La Cour de Lucifer, Les Cathars Gardiens du Graal” [1937] that ***“it is possible that Rahn’s first initiator in this sort of Occitanian esotericism was Maurice Magre.”***

Next to being the founder of the ‘Society of Friends of Montsegur and the Holy Grail’, Maurice Magre also founded the “Graal Pyreeneen” [the Pyrenean Grail], a magazine dedicated to the ‘Quest of Montsegur’. He issued the magazine together with the Englishman Francis Rolt-Wheeler with whom he also co-founded the “Societe des Amis de Montsegur et du Saint-Graal.” [p. 32] Rolt-Wheeler was a writer, astrologist, and occultist who had connections with English- as well as French esoteric Orders. He was a long-time friend of the English occultist and ceremonial magician Dion Fortune\*, former member of Moina Mathers’ “Alpha et Omega” Temple [Golden Dawn] and co-founder of the “Fraternity of the Hidden Light” [1928], In 1923, Rolt-Wheeler founded the “Institut Astrologique de Carthage”, the Astrological Institute of Carthage [Tunisia].

*“The Secrets of the Tarot, the mysteries of the Rose+Cross, the Search for the Holy Grail and the Transmutation of the Philosopher’s Stone are only four different aspects of the same thing.”*

Francis Rolt-Wheeler (1876-1960)

\* In the introduction to the Tarot Medieval series in the July 1935 edition of the Occult review “L’Astrosophie” Rolt-Wheeler called her the “greatest esotericist of today.”

Francis Rolt-Wheeler is the author of the term Astrosophy and founder of the esoteric journal “L'Astrosophie”. As a Gnostic he became interested in the neo-Cathar movement of Antonin Gadal and the spiritual centre of the Cathars, Montsegur.

Returning to Maurice Magre, he collaborated in the monthly magazine “Cahiers de l'Etoile“ where he met a doctor M. Martiny, a colleague of Sergei S. Chakhotin [1883-1973], the famous Russian biologist, sociologist and author of “The Rape of the Masses” [English edit. publ. in 1940], a keywork on the effect of the use of propaganda on the psychology of masses [a clear warning at the time against the techniques used by the Nazi-party, the N.S.D.A.P.]. In 1944, Chakhotin was one of the founders of SAL, “Science-Action-Liberation”.

**Yann Moncombe** “Du viol des foules à la Synarchie, ou le complot permanent”, ©1983 p. 25

One of the other five founders was G.E. Monod-Herzen. And it was this Gabriel E. Monod-Herzen with whom Maurice Magre collaborated within the French section of the Theosophical Society [Societe Theosophique], Monod-Herzen was also involved in the “Association pour l'Université Theosophique” and was, of course, a member of “La Fraternelle des Polaires”. An aspect of Maurice Magre that is somewhat neglected by the available sources is his engagement with Buddhism. As stated previously on page fourteen, Magre published in 1928 the book “Pourquoi je suis Bouddhiste” [Why I am a Buddhist]. A French hermeticist and former Bonpo monk maintains in one of his blogs that Maurice Magre was known as “the populizer of Buddhism” and as a “Bouddhiste Theosophe disciple de Mme Blavatsky et de la Doctrine Secrete” [a Buddhist Theosophical disciple of Madame Blavatsky and of the Secret Doctrine]. We know that Magre visited the Indian philosopher, yogi, poet, and nationalist Sri Aurobindo [1872-1950] at his Ashram in Pondichery\*, India.

*“Writers on esotericism and traditional wisdom, such as Mircea Eliade, Paul Brunton, and Rene Guenon, all saw him as an authentic representative of the Indian spiritual tradition. ”*

**Peter Heehs**, “The Lives of Sri Aurobindo”, Columbia University Press ©2008

\* since 2006 renamed in Poudouchery (French) or Puducherry (English)

*Analysing the historical backgrounds of the various dignitaries of the Polaires, there's a picture emerging of an organization where the higher leadership consisted of a majority of members with a background in the Theosophical Society*

**Fernand Divoire [1883-1951]**

Fernand Divoire was a Belgian born poet, journalist, and essayist. Divoire was a follower of Joséphin Péladan in his younger days. The astral put him in contact with Mario Fille and Cesare Accomani, so the story goes. Divoire formed a study committee to review the demos of the Oracle, consisting of the journalist and Orientalist Jean Marquès-Rivière, the novelist Maurice Magre, author of *Le Sang de Toulouse*, the journalist Jean Dorsenne [Jean Troufleau], and so on. He was a prolific writer and poet but his works on Occultism were few in number.



Fernand DIVOIRE "Occultisme... casse-cou"  
Dervy, Paris 1947

According to various French sources, Divoire published a book entitled "Pourquoi je crois en l'Occultisme" [*Why I believe in Occultism*], year of publication unknown\*.

In 1947, Divoire's "Occultisme... casse-cou" is published. At the end of his life, Divoire reflects on his involvement with the Occult and on Occultism in general. A friend named Henri-Auguste Vignes introduced Fernand Divoire to the Martinist and Rosicrucian Joséphin Péladan [1858-1918]. "We noted the names of authors and book titles

\* Many titles from Fernand Divoire are still available on the internet, but there's no information on "Pourquoi je crois en l'Occultisme" [including "Gallica.bnf.fr"]

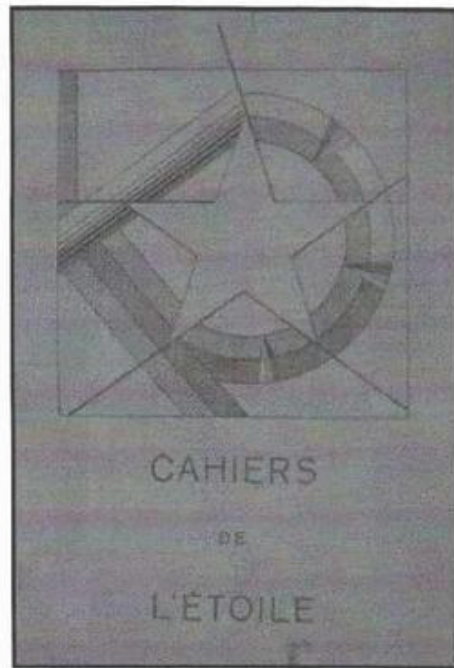


*“Mais c'est une vieille loi de l'Occulte que l'initié tue l'initiateur. Ou du moins qu'il essaie”\**

Fernand DIVOIRE “Occultisme... casse-cou” Paris 1947

In the work of Péladan”. The “Bibliothèque Sainte-Geneviève” at the place de Panthéon, in the 5<sup>th</sup> arrondissement of Paris, was the next stop on Divoire’s quest for knowledge. The rest was history...  
Fernand Divoire b “Occultisme... casse-cou”

During the 1920s, Fernand Divoire was the editor-in-chief of the ‘L’Intransigeant’, a major rightwing newspaper at the time. In 1933, he was the ‘secrétaire général’ of the fiercely anti-German daily newspaper “Le Rempart”. In the years 1928 and 1929, Fernand Divoire also contributed to the “Cahiers de L’ Étoile” [there was an English edition called “The Star Review”]. The “Cahiers de L’ Étoile” published poetry, essays, stories, and notes of various authors, poets, esotericists, and so on [for more information, see p. 37].



\* *“But it’s an old Occult law that the initiate kills the initiator. Or at least he tries to.”*  
Fernand DIVOIRE “Occultisme... casse-cou” Paris 1947



As stated on page 65, “in 1936 Vivian Postel du Mas created the Theosophical circle “Kurukshetra” of which Jeanne Canudo also seemed to have been a member. ”

*“At the end of the interbellum, the Polaires’ documents were allegedly deposited at the Theosophical Society’s headquarters at No. 4 square Rapp, in Paris. Later, during the occupation by the Nazis, the documents were looted along with the archives of many Masonic and other esoteric and initiatory organizations. ”*

On a Special Note: The French journalist Christian Bemadac [1937-2003], who’s also known for his writings on World War II and the Holocaust, surmises that Alfred Rosenberg [German ideologist of the Nazi party, 1893-1946] wanted the archives *“for his Academy\* in Frankfurt”*  
Yann Moncomble “La Synarchy et le groupe des Polaires” ©1983

According to a French Blog [“La Synarchy et le groupe des Polaires”], the Polaire Brotherhood was a direct emanation of the Theosophical Society, “to which most of its members belonged.”

*“We tried our luck at the Theosophical Society”. They were told that the archives were gone since the war - “an answer they give to all researchers and which is, in our opinion, a little to easy and probably false. ”*

Allegedly, the Theosophical Society also maintained that the Polaire Brotherhood is unknown to the French branch of this society. So what can we conclude out of all of this? To maintain that the Polaire Brotherhood was a direct emanation of the “Societe Theosophique de France” is a bold claim. Maybe a bit too bold?

\* The ‘Frankfurt academy’ was part of a Rosenberg project called “Hohe Schule der NSDAP“, the creation of an elite Nazi university. “Rosenberg's plan was to establish at least a total of eleven units of the school in different locations.4Frankfurt was the first unit, established in March 1941: The Institute for the Study of the Jewish Question. A monumental central university building was to be built on the shores of the Chiemsee, a lake in Bavaria, after the war. The Institute in Frankfurt am Main was part of the preparatory work; as ordered by Adolf Hitler on January 29th, 1940.

## JEANNE CANUDO ET LE MOUVEMENT SYNARCHIQUE d'EMPIRE

*"I am acquainted with the philosophical aspect and the social philosophy of the subject [Synarchy]. I'm ignorant to the conspiracy aspect, which 'Conspiracy' theory is this??"*

Letter to Jean Chaboseau from **Jeanne Canudo**  
dated January 9, 1946

Next to being a member of the Polaires, Jeanne Canudo [born circa 1890] also held memberships to "L'Ordre Martiniste Traditionnel" and the Co-Masonic\* Order "Le Droit Humain". Jeanne Canudo belonged to the original group of writers and journalists that were approached by Fernand Divoire to witness the demonstrations of the Oracle by Accomani and Fille. As a result of these demonstrations "La Fraternelle des Polaires" was established in 1929. In 1936, Jeanne Canudo became a member of the [schismatic] Theosophical circle "Kurukshetra" of Vivian Postel du Mas. Vivian Postel du Mas is said to have established "Le Mouvement Synarchique d'Empire" which allegedly arose from the "Kurukshetra" group.

Jeanne Canudo was also involved in the establishment of various youth organizations in France, among which one of the more important ones, the "Etats Generaux de la Jeunesse". Allegedly, the central aim of this organization was to mobilize European youth in support of a future United States of Europe. In 1933, Canudo founded the journal "Terre d'Europe" ['Land of Europe']. A number of sources maintain that Canudo advocated a vision of a political union of European countries [A. Ulmann - H. Azeau, "Synarchy and Power" ©1968, G. Lachman, "Politics and the Occult" ©2008 etc.] Although the subject of politics falls outside the scope of this book, some things just can't be left untouched, I guess. Without going too deep into the matter, it cannot be denied that [international] politics played an important part in her life.

\* Co-Masonry (Co-Freemasonry) is a form of Freemasonry which admits both men and women and which began with the foundation of the Co-Masonic Order "Le Droit Humain" in France in 1898.

The “Mouvement Synarchique d’Empire” of Postel du Mas and Canudo is said to have pursued “the aims of Saint-Yves d’Alveydre for France and a united Europe” [European Union - “Les Veilleurs”, OAC]. The earlier mentioned Maurice Girodias [see p. 66] witnessed the gatherings of an occult circle that met at Postel du Mas’ apartment to hear the “secret masters” speaking through a teenage trance medium named Laurette. According to Girodias, Jeanne Canudo was the “occult brain behind the radical and socialist parties, a militant adventuress of feminine Freemasonry and the cause of women in general.”

**G. Lachman**, “Politics and the Occult, ...” p. 368 ©2009

Maurice Girodias, who would become a celebrated Parisian publisher [“The Story of O”, “Lolita”, Elenry Miller’s “Sexus” and William S. Burrough’s “The Naked Lunch”], became intrigued at a lecture of Krishnamurti in 1935 “where Postel du Mas and Canudo led a group dressed as Templar knights wearing red capes and riding boots.” [G. Lachman, “Politics and the Occult, ...” p. 149] Lie became involved in the gatherings of Postel du Mas and Canudo’s Occult circle [probably “Kurukshetra”] at the age of sixteen. He was apparently told that they, Postel du Mas and Canudo, were “schismatic Theosophists with political designs, and they are linked to Count Coudenhove-Kalergi.”

**Andre Ulmann** and **Henri Azeau**, *Synarchie et pouvoir* (Julliard, ©1968)

The ‘headquarter’ of this Occult circle [described by some as a “vaguely Theosophical community”] was in the rue Serpente, although most of the activity took place in a large apartment in the nearby Boulevard Saint-Germain. Jeanne Canudo’s initiatory name within this group is said to have been Kriyia. In his autobiography, “Une joomee sur le terre” [©1990](13), Girodias said of Postel du Mas and Canudo’s magical salons: [next page]

- 13) Maurice Girodias published his autobiography, *Une joomee sur le Terre*, in English as *A day on earth*. The first volume was called *The Arrival* and the second *The Gardens of Eros*. Originally, “Girodias wrote in the 1970s two volumes of his autobiography: *J’Arrive* in French and *The Frog Prince* in English, then wrote another volume in the 1980s. The first two installments of his biography came out under the title *Une Journee sur la Terre* (A Day on Earth), while the third volume was never published.

Once upon a time in Paris: a Brief description of the Olympia Press, Nov. 23<sup>th</sup>, 2009

“I saw at his feet men of science, company directors, and bankers.” Maurice Girodias also claims that in a conversation with Postel du Mas he was told that, alongside businessman Jean Monnet [who served as the acting Secretary-General of the League of Nations from 1919-1923], the Austrian Count Coudenhove-Kalergi was one of the most influential promoters of the plans of Vivian Postel du Mas and Jeanne Canudo. Allegedly, it was also Coudenhove-Kalergi who made the “Etats Generaux de la Jeunesse” largely possible through his backing. This information was retrieved from an interview by Andre Ulmann and Henri Azeau with an ‘inter-war member’ of the MSE, the “Mouvement Synarchique d’Empire”. This ‘member’ maintained that Postel du Mas and Canudo’s MSE had “inspired the action of Coudenhove-Kalergi and his pan-Europeanism”. Richard Nicolaus Coudenhove-Kalergi [1894-1972] was also a Freemason and former member of “Les Veilleurs” which also included Vivian Postel du Mas. “Les Veilleurs” was founded in 1919 by Rene Adolphe Schwaller de Lubicz [1887-1961](14).

Joscelyn Godwin, “Schwaller de Lubicz: les Veilleurs et la connexion Nazie” ©1991

In 1921, Coudenhove-Kalergi became a member of the Masonic Lodge “Humanitas” in Vienna, Austria. In March 1925, a circular

- 14) Along with other members of the Theosophical Society, the French mystic and scholar Rene Adolphe Schwaller de Lubicz broke away to form the occult group “La Fraternite des Veilleurs” (*The Watchers*). Their inner circle, the “Centre Apostolique”, was inspired by the “Culte du Sacre-Coeur” of the “Hieron du Val d’Or” with its Templar connections. According to Joscelyn Godwin, in “Schwaller de Lubicz: les Veilleurs et la connexion Nazie” (1991), its inner circle was known as “Tala”. This group was, and still is, considered controversial. Often described as a right-wing and anti-Semitic organization to which, according to the journalist Pierre Mariel\*, a young Rudolf Hess belonged. I have to add though, that this group was also often misunderstood. Other members were, among others, the bookseller Pierre Dujols, the alchemist Henri Coton Alvert, and Vivian Postel du Mas. Schwaller de Lubicz later popularized the idea of sacred geometry in Ancient Egypt as described in his book “The Temple of Man”.

\* Pierre Mariel allegedly had ties to the French intelligence and was a self-proclaimed expert on the occult. Under the name ‘Werner Gerson’ he published one of the first books on Nazi occultism. Mariel was also a one-time French Grand Master of AMORC and a Martinist.

from the Grand Master of Lodge “Humanitas” was published in the Masonic journal “The Beacon”:

*“Freemasonry, especially Austrian Freemasonry, may be eminently satisfied to have Coudenhove-Kalergi among its members. Austrian Freemasonry can rightly report that Brother Coudenhove-Kalergi fights for his Pan European beliefs: political honesty, social insight, the struggle against lies, striving for the recognition and cooperation of all those of good will. In this higher sense, Brother Coudenhove-Kalergi’s program is a Masonic work of the highest order, and to be able to work on it together is a lofty task for all brother Masons. ”*

“European Elites and Ideas of Empire, 1917-1957” Cambridge University Press, ©2016

Raoul Hassan, writing under the pseudonym Geoffrey de Chamay, stated in his book “Synarchie: Panorama de 25 années d’activité occulte” [1946] that both the German occupation and the Vichy government were seen as “an opportunity by the Synarchists.” Hassan [de Chamay] maintained that Postel du Mas and Canudo welcomed the German occupation. It is said that the majority of Canudo’s pro-European organizations “were found, after 1940, either in the corridors of power in Vichy, or in the collaborationist circles in Paris.”

**Geoffrey de Charnay**, “Synarchie: Panorama de 25 années d’activité occulte”, éditions Medici-Paris 1946

Hassan’s statements are in total contrast with what Maurice Girodias stated in his autobiography where he speaks about certain gatherings of Postel du Mas and Canudo’s Occult circle where the group fought Hitler and Mussolini on the astral plane [see p. 65]. Was it just pragmatism or was there a deeper agenda unfolding?

*“All matter is merely energy condensed to a slow vibration, we are all one consciousness experiencing itself subjectively, there is no such thing as death, life is only a dream, and we are the imagination of ourselves ”*

R.A SCHWALLERDELUBICZ  
[1887-1961]

## A GENERAL CONCLUSION ?

The whole so-called Synarchical cabal or plot is much too complex to analyze and critically evaluate in just a couple of pages. Moreover, politics is not my métier. To keep the big picture in view, I'll end this *Postscriptum* with an allegation made earlier in this book on page 69 where it is maintained that the Synarchists were responsible for the defeat of France [see "On a Special Note", p. 68].

*"The majority of the synarchists were either associated with the French 'Banque Worms' or with the Groupe X-Crise; they were close to Admiral Darlan, the prime-minister of Vichy France [Régime de Vichy] between 1941 and 1942. Apparently, this led automatically to the belief that Synarchists were responsible for the defeat of France "for the profit of the Banque of Worms."*  
Annie Lacroix-Riz, "Le choix de la défaite: Les élites françaises dans les années 1930" ©2006

PACTE SYNARCHISTE REVOLUTIONNAIRE  
POUR L'EMPIRE FRANÇAIS



THE author of this allegation is Annie Lacroix-Riz [1947 - ], a French historian and prof. emeritus of modern history at the 'Université Paris Diderot' [since 2019 'l'Université de Paris']. According to the anti-conspiracy theorists, Annie Lacroix-Riz belongs to a tiny group of 'far-left historians' who are defending this theory, a theory that is not generally accepted among the elite of scholars and academics. And although she belongs to the far-left -she's openly a communist- this is a

historian and professor [emeritus] who has been studying this period, the interbellum in France and Europe, for more than 40 years. And more and more archives are accessible these days that shed a light on what was actually going on in France during this period. In my book, this makes her an expert on this topic. Obviously, the contents of her work should be critically evaluated. On first sight, the underlying conclusions in her book, "Le Choix de la Défaite" [©2006], may seem hard to believe. Annie Lacroix-Riz asserts that the military defeat of France in 1940 was the expected result of a strategy put in place by the synarchists in the 1920s. The French Synarchy movement consisted of "the self-proclaimed elite of the time"; bankers, businessmen, the Bank of France, the 'Comité des Houillères', the 'Comité des Forges', elements of the military, technocrats etc.



“It was the France of great economic and financial interests that dictated the choice of Germany as a privileged partner in the 1930s...” [freely transl.] These were the ‘forces’ that had supported the esoteric circles of Postel du Mas, Canudo and the others, groups which had privileged positions during the war.... Most of us will consider this theory far-fetched and unlikely. However, the assertions made by Annie Lacroix-Riz are not entirely implausible, many examples from after 1940 are there to prove that it is at least possible. A kind of ‘truth’ will probably lie somewhere in the middle of all the speculation and anecdotal evidences, I guess...

*“Propaganda Due ”, the Italian pseudo-Masonic lodge (P2) was a “textbook example” of an attempt to establish a synarchy, as it united politicians, the Catholic Church, and the Mafia-controlled drug economy.*

Greer, John Michael “The Element Encyclopedia of Secret Societies”  
HarperElement, London, ©2006.

**Appendix I**  
**THE TRUE NATURE OF THE**  
**KABBALISTIC ORACLE**  
**LE TELEGRAPHE DE**  
**L'AGARTHA**

## THE TRUE NATURE OF THE KABBALISTIC ORACLE « EE TELEGRAPHE DE L'AGARTHA »

*Consultation of this Oracle took place through word and number manipulation, but the processes called for were painstaking and lengthy...*

*Thereupon he followed the instructions, which were to phrase one's question in Italian, adding one's name and the maiden name of one's mother, turn them into numbers, and make with them certain mathematical operations. At the end of several hours' work, a final series of numbers emerged which, when retranslated into letters, gave a cogent and grammatically correct answer to one's question. Fille was amazed. Apparently the Oracle never failed to behave with perfect reliability, though its answers were sometimes in English or German. Obedient to Pere Julian's command, Fille alone possessed the key to its manipulation. One of the first questions to ask such an oracle is "Who are you?" Working with his friend and fellow-musician Cesare Accomani, Fille learned that this was called the "Oracle of Astral Energy": that it was not a method of divination like some Kabbalistic oracles or the I Ching, but an actual channel of communication with the "Rosicrucian Initiatic Centre of 'Mysterious' Asia," situated in the Himalayas and directed by the "Three Supreme Sages" or the "Little Lights of the Orient," who live in - Agartha. These at first included Father Julian, then, after his passing on 8 April 1930, purported to come from a "Chevalier Rose-Croix" who was guessed to be a favorite of the neo-Theosophists, the "Master Racoczy," sometime incarnated as Roger Bacon, Francis Bacon, and the Comte de Saint-Germain*

**Joseph George Caldwell**, "On Edward Bulwer-Lytton: Agartha, Shambhala, Vril and the Occult Roots of Nazi Power" ©2004

## RENE GUENON ET L'ORACLE DE FORCE ASTRALE DES POLAIRES

As explained previously in this book, "Asia Mysteriosa" was Zam Bhotiva's attempt to explain the working of the Oracle while still preserving its secret. When the first edition of "Asia Mysteriosa" was published in 1929, Rene Guenon\* [1886-1951] was no longer a youngster, he was a man in his middle years, 43 years of age. Some sources find it surprising how Guenon could be so gullible to believe that the Oracle possessed all the properties that were attributed to it by Mario Fille and Cesare Accomani.

\* Rene Guenon was a French Metaphysician and an important representative and writer of the Traditional school of philosophy. Guenon was concerned with what he called the Primordial Tradition and the universal principles found in all forms of this tradition. Guenon was initiated into Sufism in 1910. Before he converted to Islam, he had been a member of the Martinist Order of Papus and Chaboseau, where he became involved with such Orders as the Masonic rite of Memphis-Misraim, "l'Eglise gnostique" (Gnostic Church), and the short-lived "L'Ordre du Temple Renove". He was also a member of 'regular Masonry', he was initiated into the Ancient & Accepted Scottish Rite of the "Grande Loge de France" in 1910 or 1911...

Well, first of all, Tibet was still a mystery to the West of which we knew almost nothing, a purely mythical place. The second half of the 19th century saw some contacts with Jesuits and Capuchins from Europe, but the area, often called *“the roof of the world”*, remained fairly isolated from the West until the 1920s and 1930s. In 1927, Rene Guenon published his book *“Le Roi du Monde”*, the King of the World, where his fascination with Agartha becomes apparent. Together with Guenon’s conception of ‘initiatory centres’ that were qualified by different traditions as “Polar”, it is not hard to understand that the Polaires and Guenon shared a common fascination with the mysteries of Agartha. As for the ‘Oracle of the Astral Force’, the sources maintain that in response to a number of doctrinal questions, Rene Guenon received some “rather vague and evasive” responses.

*‘Few of its answers contained any precise mystical or occult wisdom or knowledge. Moreover, when Rene Guenon finally received the answers [which took ages], Fille and Accomani founded “a society dressed up with the baroque name of Polaires ” [ “The Polar Myth in Science, Symbolism and Nazi Survival ”; Joscelyn Godwin], Rene Guenon thereupon decided to disassociate himself from the newlyfounded Brotherhood. We are writing the year 1929.’*

**Tibet and the Polar Regions** [1928-1929], see page 16

We know that Rene Guenon denounced many of the Occult and ‘pseudo-Masonic Orders’ and organizations, including the Theosophical Society, in the French and Anglo-Saxon occult underground scenes. Guenon himself had been a member of some of these *“so-called initiatory organizations ”* [see previous page], it is therefore not that obvious Guenon would recognize the Polaires as being an authentic and regular initiatory Organization. And, as stated hereabove, when Accomani and Fille announced the foundation of the Polaire Brotherhood, Guenon immediately disassociated himself from the Polaires.

*“Rene Guenon, etait predispose a devenir la dupe des Polaires ”*

*“Rene Guenon was predisposed to fall victim to the Polaires ”*

**Alexandre Palchine**

“Critique de l’oeuvre de Rene Guenon”, ©2019

## UN ORACLE KABBALISTIQUE

« *De la vraie Nature de l'Oracle Kabbalistique* »

**Titre(s)** : Un Oracle Kabbalistique [Texte imprime] / Mario Fille. Rene Odin

**Publication** : Paris : Editions romanes, 1967

**Description matérielle** : In-8° (21 cm), 49 p., ill. 3 F. [D. L. 12941-67]

*"a small booklet was published in Paris called "Un Oracle Kabbalistique" [Edit. Romanes], Seven plates were included as well as a magical pentacle. This rare publication [37 pp] is recommended as a manual text of the method of divination as described in Asia Mysteriosa. "*

The 'Oracle' is mentioned many times in this book. After all, originally the Order was centred around the "Oracle de Force Astrale". After the arithmetic was simplified "and the mediums spoke directly", the responses became more developed and less fragmented. This is how the Polaires learned that they were the depositaries of the Boreal Tradition...

*"The Times are near, said the Oracle. A rain of fire will hit some European countries, and it will then be necessary to rebuild an Order on a fraternal bases. This will be the mission of the Polaires "*

But what about its method? In 1995, two editions of the 1929 publication of "Asia Mysteriosa" appeared on all store shelves. Both editions\* seemed to be identical. Both contain the complete texts of "Asia Mysteriosa" by Zam Bhotiva, plus additional information, and in particular the content of a text by Mario Fille and Rene Odin: "Un Oracle Kabbalistique", reconstructed and adapted to the French language from a Kabbalistic manuscript by Mario Fille and Rene Odin.

This text must have appeared undated well before its reproduction in a work dating from 1995 if one believes a note published in *Politica Hermetica* N 0 21. The "Bibliotheque de France" presents the year 1967 as the year of its publication [see 'Header'].

\* Edition de Janvier de Combronde & Editions Pardes



## SQUARE I

- The numbers [digits] must be divided by two [2]
- Non-divisible numbers must be replaced with a [typographical] symbol such as the Asterix sign \*

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(P)	17 19 39 30 32 59 49 29 22 18 27 20 17 4 23 33 13 42 19 24 31 30 29 32 21 15 6 4 13 29 46 42 35	
(I)	21 14 6 4 42 20 4 30 17 15 33 27 42 41 57 44 17 32 23 10 31 36 34 15 14 19 31 42 21 27 23 19 15	
(P)	39 30 15 42 11 19 35 38 42 44 28 8 19 17 29 33 36 44 44 11 14 13 32 35 24 29 30 31 42 13 19 17 43	
(I)	11 31 14 6 23 17 42 36 6 22 30 21 31 29 14 37 42 6 4 42 28 51 61 14 36 8 8 32 6 38 42 61 72	
(P)	31 37 21 19 15 38 32 23 27 33 14 45 18 11 23 30 17 25 35 15 18 25 6 19 27 15 38 19 21 33 17 42 25	
(I)	29 14 13 6 32 8 17 21 35 28 42 23 35 4 38 32 19 8 38 41 20 18 31 30 23 13 18 10 36 34 14 42 17	
(P)	25 13 38 17 29 18 41 6 20 33 17 32 25 26 29 33 16 41 57 6 31 58 6 42 61 44 42 84 21 6 19 13 38	
(I)	30 23 17 42 38 31 42 43 44 49 28 37 49 53 17 8 38 18 14 19 38 13 28 14 17 36 8 15 8 32 6 38 25	
(P)	29 31 27 35 25 38 18 6 2 32 39 64 27 37 21 33 11 20 19 35 13 44 25 41 39 57 25 32 19 21 11 15 37	

- (I) stands for, in French, IMPAIR, which means 'Odd(-numbered)'  
 (P) stands for, in French, PAIR(E), which means 'Even(-numbered)'

L'Oracle de Force Astrale  
 comme moyen de communication avec 'Les Petits Lumières' d'Orient,  
 Paris 1929

## SQUARE II

- The numbers [digits] must be divided by three [3]
- Non-divisible numbers must be replaced with an Asterix \*.

CARRÉ N° 2	
(I)	6 4 27 13 9 16 57 8 17 11 26 30 54 4 36 2 21 63 19 22 5 68 55 30 4 48 11 48 25 2 0 26 8
(P)	16 13 9 25 19 14 63 12 26 25 28 31 16 57 7 42 4 48 12 14 10 11 22 23 29 28 34 35 16 19 11 7 2
(I)	42 2 5 63 11 21 7 57 10 24 22 63 4 57 23 8 2 30 21 1 5 7 54 92 30 63 5 13 11 31 16 4 1
(P)	12 63 66 61 14 23 29 2 1 10 36 45 63 19 22 4 5 23 31 8 40 2 13 8 5 19 20 28 25 38 32 14 13
(I)	2 14 33 16 63 23 30 48 28 63 37 6 69 27 21 34 29 26 8 5 1 35 44 40 5 7 63 30 44 23 10 19 23
(P)	63 12 57 13 16 25 57 27 26 31 7 35 32 8 21 57 17 14 11 48 14 29 26 19 33 61 48 8 1 54 2 38 57
(I)	21 8 11 17 20 4 63 21 17 57 1 19 14 12 19 63 6 38 27 31 9 10 13 2 7 29 11 24 4 63 30 7 14
(P)	13 25 11 11 63 12 57 17 1 4 6 63 8 30 7 57 2 48 4 54 1 2 1 5 9 63 66 63 19 9 57 20 31
(I)	21 16 11 17 2 63 21 4 57 48 6 8 1 26 31 6 27 1 7 5 65 66 53 41 40 42 45 19 17 54 30 46 50
(P)	52 12 19 63 23 14 20 2 30 61 48 7 10 36 54 4 63 11 9 50 25 34 40 57 8 19 11 61 43 2 27 7 57
(I)	90 17 8 42 63 2 21 7 57 1 30 10 63 26 9 34 21 63 30 47 31 20 11 8 12 63 46 14 10 8 30 4 1
(P)	9 80 76 19 7 82 10 63 42 63 17 14 5 21 2 57 7 63 76 57 0 0 20 2 8 7 30 63 43 2 38 31 17
(I)	6 27 5 9 17 12 10 63 28 9 10 57 8 29 14 1 10 48 0 48 5 26 13 16 14 91 54 24 63 31 17 20 30
(P)	24 32 28 31 5 27 54 14 46 64 32 57 4 26 63 11 14 0 57 8 11 13 58 30 38 5 2 63 55 44 29 35 16
(I)	13 58 12 2 63 30 35 26 19 2 48 9 63 6 63 12 12 48 11 49 0 0 7 7 54 30 63 48 11 64 91 80 10
(P)	11 17 13 9 63 13 1 0 22 5 12 57 34 10 42 20 7 5 41 50 28 17 45 2 21 90 7 12 1 31 53 20 11
(I)	63 12 57 54 9 24 54 12 42 63 9 12 48 36 45 63 5 7 42 27 21 30 30 63 48 45 54 12 63 30 2 1 4
(P)	9 31 28 48 54 10 16 14 8 48 66 32 20 48 10 54 19 1 12 63 7 8 1 0 57 0 0 63 7 31 0 8 1

- (I) Impair = Odd  
(P) Pair(e) = Even

L'Oracle de Force Astrale  
comme moyen de communication avec 'Les Petits Lumières' d'Orient,  
Paris 1929



### SQUARE III

- Subtract 33 from each number
- Replace the negative numbers with an Asterix \*.

CARRÉ N°3		202
(I)	30 21 52 42 36 38 43 49 36 41 41 15 54 37 51 43 29 20	
(P)	44 33 18 15 49 40 42 13 28 19 43 21 49 45 13 48 54 49	
(I)	21 52 30 54 19 37 37 11 31 17 32 42 40 56 49 51 52 37	
(P)	35 21 13 18 42 36 52 43 48 54 43 11 21 30 54 49 26 19	
(I)	23 12 17 52 49 41 54 29 31 33 18 55 49 17 15 36 41 54	
(P)	12 35 21 42 36 17 44 42 43 29 55 30 54 17 49 15 26 89	
(I)	31 22 25 17 24 18 52 42 36 45 21 10 15 12 10 40 52 13	
(P)	29 54 36 42 47 47 42 37 51 33 52 51 42 36 49 40 54 35	
(I)	15 52 42 20 29 21 36 30 37 17 18 42 40 56 49 19 51 52	
(P)	36 30 22 17 54 35 54 37 37 49 31 19 28 51 43 15 54 49	
(I)	33 52 20 54 37 54 17 37 47 54 19 43 49 36 35 23 54 37	
(P)	20 55 12 49 48 23 31 18 54 44 51 17 10 50 40 54 49 20	
(I)	52 54 37 54 37 47 42 51 30 43 37 56 40 55 49 51 36 37	
(P)	55 20 49 19 51 52 31 27 18 10 43 54 17 10 41 21 32 54	
(I)	12 20 19 52 42 36 54 29 31 27 12 36 10 11 22 40 51 54	
(P)	41 21 17 32 54 44 49 10 30 40 42 43 49 45 27 48 54 49	
(I)	52 49 20 15 18 10 41 54 55 49 22 27 23 31 36 41 54 24	
(P)	40 24 12 31 36 42 45 37 15 26 20 33 52 49 35 48 54 49	

(II) Impair = Odd  
(P) Pair(e) = Even

L'Oracle de Force Astrale  
comme moyen de communication avec 'Les Petits Lumières' d'Orient,  
Paris 1929

## SQUARE IV

- Divide the numbers by 5
- If the result is not a whole number – replace these numbers with an Asterix \*.

CARRÉ N° 4

(I)	85	53	14	38	21	35	105	40	45	13	63	90	95	20	105	10	12	45	15	40	105	67	50
(P)	21	75	80	50	105	33	80	75	90	20	97	80	95	99	37	22	90	45	15	40	38	105	32
(I)	34	28	28	51	85	35	90	75	55	80	35	95	80	70	70	35	31	65	105	50	70	80	50
(P)	75	80	10	10	45	92	19	81	44	53	110	70	75	90	20	20	105	110	105	15	95	40	105
(I)	92	43	43	24	59	86	58	80	80	90	40	105	107	54	51	50	70	80	50	13	12	91	92
(P)	41	29	22	18	75	80	50	73	101	32	19	39	105	35	20	20	90	95	105	40	105	21	53
(I)	53	85	35	90	15	105	70	105	35	95	50	105	35	68	48	20	20	90	50	20	80	15	20
(P)	28	37	54	12	63	75	105	20	70	50	90	47	13	91	77	102	109	38	95	40	105	39	21
(I)	32	56	36	110	80	90	36	22	63	24	20	90	75	55	82	36	18	101	80	35	95	18	39
(P)	35	15	105	45	70	105	50	80	95	90	45	15	110	80	25	90	85	35	105	70	45	35	50
(I)	13	80	20	105	10	45	15	40	105	50	70	35	90	20	20	80	110	105	15	95	70	80	50
(P)	29	32	26	97	119	67	35	15	105	55	55	45	50	95	72	92	121	14	70	45	19	35	50
(I)	61	11	73	105	95	95	35	40	45	59	121	23	90	20	69	55	34	80	17	90	39	50	105
(P)	32	75	19	80	112	60	47	45	98	35	95	90	20	20	105	110	105	15	95	43	40	116	105
(I)	44	18	87	103	83	42	105	95	95	61	81	31	18	35	91	29	69	55	105	50	52	80	20
(P)	35	23	94	12	15	20	21	33	81	35	10	10	105	69	17	38	73	20	29	28	32	40	105
(I)	80	70	50	105	62	21	20	85	35	105	95	93	31	35	80	35	50	80	20	55	80	90	95
(P)	12	59	35	15	95	50	80	35	80	90	75	110	80	25	90	85	35	105	70	45	35	50	117

(I) Impair = Odd  
(P) Pair(e) = Even

L'Oracle de Force Astrale  
comme moyen de communication avec 'Les Petits Lumières' d'Orient,  
Paris 1929

## SQUARE V

- Subtract 9 from each number
- Replace the negative numbers with an Asterix \*.

CARRÉ N° 5		204
(I)	28 38 25 23 27 30 2 88 16 13 30 83 9 18 42 20 20 19 7 41 95 2 25 12 17 30 93 3 54 5	
(P)	28 52 8 67 59 2 7 53 25 17 9 2 8 54 8 30 55 18 91 7 90 9 71 31 25 12 17 30 7 6	
(I)	3 41 24 25 2 60 23 19 27 8 30 57 51 19 6 49 64 30 3 9 1 1 66 5 62 4 43 59 48 3	
(P)	7 4 5 28 30 13 5 49 17 6 3 30 13 27 91 6 19 13 8 90 83 91 99 2 1 9 38 7 36 48	
(I)	16 12 30 9 88 54 18 23 1 30 6 19 44 25 65 28 27 18 12 31 25 7 14 4 27 26 16 8 2 30	
(P)	65 7 64 28 18 8 12 13 2 2 1 82 7 18 16 63 32 25 1 50 7 6 27 39 3 28 7 50 9 61	
(I)	9 16 92 12 13 25 9 39 11 19 27 90 9 20 27 52 9 6 11 3 2 83 30 1 7 81 9 43 5 8	
(P)	11 30 2 91 26 16 3 1 30 28 7 1 16 93 16 30 8 4 5 73 5 2 16 51 9 53 29 6 8 1	
(I)	6 8 16 12 25 23 5 23 5 30 24 9 8 25 17 3 27 3 30 4 70 16 58 4 51 2 62 5 1 4	
(P)	2 1 3 63 1 71 6 7 28 18 8 39 12 21 43 16 28 5 60 6 3 65 3 7 9 5 48 3 91 9	
(I)	16 63 69 57 8 12 30 50 12 18 16 50 16 30 24 24 30 26 16 30 51 13 28 49 27 18 12 53 93 85	
(P)	28 59 30 13 30 7 13 23 30 19 60 25 12 69 2 11 92 30 51 13 4 54 7 9 52 93 3 1 7 63	
(I)	3 16 12 30 97 20 9 20 18 19 28 1 13 23 27 19 54 27 28 16 3 78 30 1 24 1 5 54 1 7	
(P)	28 8 6 82 38 9 9 12 3 5 27 2 2 17 1 30 2 54 1 30 9 97 66 5 60 7 91 9 61 3	
(I)	16 12 90 30 66 25 16 28 19 4 30 26 16 7 30 13 28 84 27 6 7 18 2 3 12 61 2 65 42 50	
(P)	1 3 11 1 30 5 13 2 18 16 32 3 25 27 9 9 1 56 28 3 9 2 1 61 4 4 7 2 9 73	
(I)	24 25 19 16 23 28 16 19 30 17 16 11 30 19 11 2 24 30 26 16 27 28 30 12 28 18 16 19 30 2	
(P)	4 52 11 30 9 26 16 9 30 28 16 17 3 30 13 27 6 19 3 1 9 96 30 5 9 6 61 7 1 13	

- (I) Impair = Odd  
(P) Pair(e) = Even

L'Oracle de Force Astrale  
comme moyen de communication avec 'Les Petits Lumières' d'Orient,  
Paris 1929

## SQUARE VI

- Divide the numbers by 3 – subtract 4 from the quotient
- If the result is not a whole number [non-divisible] – replace these numbers with an Asterix \*.

CARRÉ N° 6	
(I)	36 25 60 21 24 69 39 33 55 69 75 69 60 45 50 37 19 55 19 39 41 20 70 66 80 35 10 17 82 20 41 65 40
(P)	42 23 75 18 39 78 78 75 64 21 18 75 24 54 20 73 62 68 25 57 33 32 31 24 22 69 52 60 43 42 36 53 10
(I)	41 24 39 33 24 57 75 24 66 70 13 27 21 75 13 36 33 93 82 29 17 24 39 13 31 40 61 57 75 66 17 22 57
(P)	60 54 65 54 75 57 35 57 75 24 57 60 66 36 75 36 75 13 46 50 24 36 75 24 62 66 21 18 60 42 21 75 24
(I)	35 38 60 31 57 81 47 75 33 42 75 55 36 75 68 32 66 33 54 80 66 17 28 69 14 31 75 61 14 42 80 29 41
(P)	43 60 22 69 34 69 75 21 36 43 24 62 21 75 33 28 45 19 19 66 39 16 33 41 22 16 28 42 19 23 37 24 32
(I)	75 52 21 66 41 21 31 33 39 25 63 22 33 60 34 21 58 94 10 69 16 69 14 60 35 45 16 38 39 52 14 31 66
(P)	69 41 42 52 13 28 10 75 24 32 36 66 45 17 45 31 10 66 18 83 82 19 35 66 83 29 34 57 61 10 10 52 75
(I)	14 75 17 21 57 33 34 28 21 75 10 18 42 38 39 13 66 32 24 24 55 22 43 34 60 11 46 21 43 69 13 75 64
(P)	39 54 75 42 75 24 14 24 39 33 24 57 75 24 43 17 25 10 28 66 27 21 75 36 75 78 60 53 49 19 35 42 24
(I)	17 37 11 64 91 60 62 54 42 75 53 24 69 46 75 69 42 52 43 75 54 11 33 42 66 10 31 45 80 66 41 75 11
(P)	19 60 69 69 75 21 36 24 33 21 60 24 54 75 18 69 57 33 21 60 66 42 75 45 60 33 39 42 60 48 57 75 91
(I)	24 43 39 33 24 29 57 66 21 11 17 45 57 31 33 75 21 17 52 18 75 36 75 43 78 17 19 60 16 52 42 17 24
(P)	73 82 28 16 56 23 56 60 66 36 75 24 11 20 69 39 20 66 36 33 35 21 69 60 57 34 66 31 24 78 22 60 21
(I)	91 75 10 69 68 57 60 18 81 56 91 60 66 14 21 75 32 78 60 27 61 66 52 63 10 33 14 55 43 68 75 43 80
(P)	13 53 40 25 13 83 17 29 50 47 54 10 42 66 75 24 48 75 60 19 10 50 16 33 18 31 39 71 13 17 33 52 54
(I)	63 33 60 21 36 69 43 31 76 20 33 69 75 21 24 75 21 69 66 42 60 24 18 60 54 13 10 60 48 57 82 19 75
(P)	22 45 60 66 24 16 91 57 60 18 39 21 66 33 42 60 69 66 39 21 36 16 75 24 63 33 60 69 11 42 75 10 40

(I) Impair = Odd  
(P) Pair(e) = Even

L'Oracle de Force Astrale  
comme moyen de communication avec 'Les Petits Lumières' d'Orient,  
Paris 1929

« *Traduction finale* »

*'If you actually bothered to transcribe the results of each line in a spreadsheet, you just would have to do 23 searches and replace the results according to the 'alpha key' to have the full content of this damn oracle!*

*You will notice that there is nothing remarkable there and that it is more than likely that the answers that were given in Guenon's time did not come out of this table and that the time spent in unravelling the arithmetic complexity of the process was only an excuse to hide completely fabricated answers. "*

freely transl. from the original French text\*

Alexandre Palchine, "Rene Guenon et l'oracle de force astrale des Polaires" [©2019]

As it is maintained at the beginning of this addendum,

*"Consultation of this Oracle took place through word and number manipulation, but the processes called for were painstaking and lengthy... Thereupon he followed the instructions, which were to phrase one's question in Italian, adding one's name and the maiden name of one's mother, turn them into numbers, and make with them certain mathematical operations. At the end of several hours' work, a final series of numbers emerged which, when retranslated into letters, gave a cogent and grammatically correct answer to one's question. "*

As it is maintained in this book, the actual method of operation was never disclosed. Allegedly, numbers and symbols played a part, according to some sources a big part, in operating the Oracle [especially the numbers 3, 3x3 and 33], According to Alexandre Palchine ["Rene Guenon et l'oracle de force astrale des Polaires" ©2019], the contents of the six squares should be regarded as the 'Memory' of the Oracle. Each square is comprised of 2 x 9 lines = 18 lines, 9 odd- and 9 even-numbered. Therefore, Alexandre Palchine states, there are 108 'possibilities'.

\* The analysis of the Oracle's method was carried out by Alexandre Palchine and the mathematician Denis Constaes. The address of the original French text can be found in the bibliography of this book. The text is filed under "Internet", see "Le Blog d'Alexandre Palchine"

*« Nous avons appris depuis lors que les quelques  
personnes (1) serieuses (2) qui avaient tout d'abord donne leur  
adhesion, n'avaient pas tarde a se retirer... »*  
Rene Guenon Voile d'Isis, February 1931

**A FINAL NOTE :**

For some reason there is hardly any information available on Mario Fille, Cesare Accomani, and Rene Odin, three of the main personalities of the history of the Polaire Brotherhood. No dates of birth nor death, nothing about their esoteric careers or possible memberships of other organizations, and so on.

For instance, all we know of Mario Fille is that “there are references to a Mario Fille who, in the years before the war, apparently wrote music and shows for vaudeville-acts and bands that were working the famous music-halls and cabarets of the Parisian nightlife.” [p. 10] According to Joscelyn Godwin, Fille’s right-hand man in the Polaires, Cesare Accomani, was also a musician. On page 11, one of the sources maintained that he was “a director of an important firm.” Accomani is also said to have “occupied a fairly high position in one of Paris’s leading office equipment factories after he left.” Cesare Accomani wrote [at least] two books; *‘Magnetisme Personnel’* [1909] and *‘La Magie dans l’Art du Chant’* [1930 or 1932]. It is maintained that there are letters in circulation under Accomani’s name. These correspondences continued until the 1950s. As for Rene Odin, further information is still needed ...

*“La Fraternite des Polaires, de Thule en Skarbhallah”*



**Appendix II**  
**MARIA DE NAGLOWSKA AND**  
**THE CONFRERIE DE LA**  
**FLECHE D'OR**



## MARIA DE NAGLOWSKA AND THE CONFRÉRIE DE LA FLÈCHE D'OR

Maria de NAGLOWSKA and the POLAIRES?

Once thought to be the [Tantric] lover of Julius Evola [1898-1976], Maria de Naglowska [1883-1936] was a Russian occultist active in the Parisian underground of the 1920s and 1930s. De Naglowska, who was also known as 'La Sphiale de Montparnasse', blended her work on sex-magic with Luciferianism into a unique Magical belief system and established a group in Paris called the "Confrérie de la Flèche d'Or" or "Brotherhood of the Golden Arrow". It is known that she was in touch with a number of well-known occultists and organizations belonging to the French Occult milieu of her time, one of these organizations being "La Fraternité des Polaires".



Maria de NAGLOWSKA  
[1883-1936]

In "La Magie à Paris" [1934, Les Editions de France, Paris], a book written by René Thimmy\*, the writer maintains that Maria de Naglowska's mediumistic gifts were noted very early. Legend has it that she already came in contact with Rasputin and/or the Siberian sect Хлысты [Khlysti] at a very young age. The Khlysti sect was known for its sexual rites. After her youth in St. Petersburg as a daughter of an Aristocrat, De Naglowska first moved to Berlin, then Switzerland [i.a. Geneva] and around 1920,

\* René Thimmy (possible) pseudonym for Maurice Magre

*"Committing a sin in an honour of God is the only way  
to be forgiven for previous sins"*

**Khlysti Sect**  
ХЛЫСТЫ

after being expelled from Switzerland due to her radical Libertarian ideas, she found refuge in Rome. As a journalist she worked for the newspaper "L'Italia" until 1926. "There she cultivated her esoteric interests and met Julius Evola"

**H.T. Hakl:** "The Theory and Practise of Sexual Magic" [©2008]

Evola made reference to De Naglowska in "Metafisica des Sesso" [Metaphysics of Sex, edizioni Atanòr 1958]. Julius Evola and Maria de Naglowska co-authored "La Parole Obscure du paysage intérieure", a Dadaist poem that both recited in 1921 at the "Grotte dell'Augusteo" in Rome. In the member list of Evola's UR group, Maria de Naglowska's name is mentioned in the section 'unconfirmed', with "from Alexandria" added to her surname.



Her poem "Message de L'Étoile Polaire" [Gruppo dei Polari] was published in issue 11-12 of the UR group's periodical in 1927.

The story goes that during her stay in Italy, Maria de Naglowska received "this incomparable magic mirror" from a Russian émigré who allegedly initiated her into the Hyperborean tradition.

In 1926, she moved to Egypt "to spend some time with her son" in Alexandria. She worked for a brief period as a

journalist and became a member of the Theosophical Society before she returned to Rome. In 1929, she left Italy for Paris where she was unable to get a work permit. Maria de Naglowska lived in a cheap hotel room in Montparnasse, the Bohemian quarter, where

she started to give lectures at the brasserie “Rotonde” and “Coupole”, the “Café des Occultists”. At the beginning of the 1930s, Maria de Naglowska translated the book “Magia Sexualis” from the American Occultist, Spiritualist and “Rosicrucian Seer” P. B. Randolph [1825-1875] into French. The French translation of “Magia Sexualis”, for which she is best known today, was published in 1931 by Robert Télin in Paris. The lectures or “conferences” De Naglowska gave at the time at the Parisian cafés were based on her own teachings she had developed over time. She referred to these teachings as the “Doctrine du Troisième Terme de la Trinité” [doctrine of the Third Term of the Trinity].



*“Erostisme Initiatique”*

In 1932, Maria de Naglowska founded the “Confrérie de la Flèche d’Or” [Fraternity of the Golden Arrow]. De Naglowska taught sexual magical ritual practices [“Erostisme Initiatique”] in which her occult doctrine centred on the “Third Term of the Trinity”, in which the Holy Spirit of Christianity is recognized as the Divine Feminine; The Trinity is used in its original form: “Father, Mother, Son”.

The ritual practices were aiming to “bring about a reconciliation of the light and dark forces in nature through the union of the masculine and feminine, revealing the spiritually transformative power of sex”.

**Maria de Naglowska** [1883-1936]

One wonders where Maria de Naglowska drew her Occult doctrines on Sex Magic from. The obvious answer is, of course, Pascal Beverly Randolph. After all, it was Maria de Naglowska who translated Randolph's occult classic "Magia Sexualis" [written around circa 1865]. Therefore, she was - and still is - often regarded "as merely a disciple of Randolph", as Hans Thomas Hakl puts it in "The Theory and Practise of Sexual Magic" [©2008]. But she definitely was not. Certain parts of the book were not written by Randolph. Her publication is more of a 'compilation' which also includes Randolph's "Seership", "The Mysteries of Eulis", "The Ansairitic Mystery", and "The New Mola". The remaining part is from 'sources yet unknown' or from De Naglowska herself. Joscelyn Godwin, who is an authority on Pascal Beverly Randolph, thinks that *"Magie Sexuelle is freely adapted from the manuscript given [or sold] by Randolph to the members of Eulis."* [read: "Brotherhood of Eulis"] Allegedly, copies of these instructions are unknown to exist...  
**P.R. Koenig** "Correct Gnosticism [Magie Sexuelle]"

#### **MARIA DE NAGLOWSKA, HENRI MESLIN DU CHAMPIGNY, AND THE POLAIRE BROTHERHOOD**

So the question remains, where did the teachings of Maria de Naglowska root from? At the time, Pierre Geyraud, a former Catholic priest, in his book "Les Societes secretes de Paris" [1938] pointed out that the origins of the sexual magical ideas of Maria de Naglowska could have been a continuation of the ideas of the clandestine "Cenacle d'Astarte" that was founded in 1920 in Paris. This closed and secret Parisian group aimed at the unification of the followers and supporters of the Divine-Feminine - "the third hypostasis(15) of the Absolute manifested." The mission of the "Cenacle d'Astarte" was to restore "the worship of the God-Mother and to announce the coming of the Paraclete who would reveal itself as Sophia, Our Lady the Holy Spirit, She-Who-Must-Come." Apparently, the emblem of the "Cenacle d'Astarte" represented "a highly symbolic representation of the female sex".

15) The 'third hypostasis' refers here to the 'Holy Spirit' of the Holy Trinity

The epithet of 'La Sophiale' with its Gnostic flavor attributed to De Nagiowska, may have been inspired by the doctrine of the Parisian group.

**Pierre Geyraud:** "L'Occultisme in Paris" [Paris 1953, p. 109-20]

It is known that Maria de Nagiowska was close to the "Fraternite des Polaires". Some claimed that she was involved in the Polaires. A fact is that she was an intimate of Henri Meslin du Champigny, who was a "Grand Maitre de la Fraternite des Polaires", and a Martinist and Gnostic bishop of "L'Eglise Gnostique Universelle". Like Pierre Geyraud in "Les Societes secretes de Paris", Henri Meslin also wrote about the "Cenacle d'Astarte", using the pseudonym « B. Anel-Kham », in a book that was published two years after Maria de Naglowska's death, namely "Theorie et Pratique de la Magie Sexuelle - L'Amour et l'Occultisme" [Paris 1938, Librairie "Astra"].

However, contrary to Geyraud, Henri Meslin did not postulate a direct link between the "Cenacle d'Astarte" and Maria de Nagiowska. Her name is not mentioned in the book. According to the Occult scholar Vittorio Fincati of the "Istituto Mediterraneo di Studi Politeisti", it is nevertheless likely that Henri Meslin du Champigny served as a sort of a mediator who transmitted the teachings of the "Cenacle d'Astarte" to Maria de Nagiowska. It is a mere fact that the doctrines of the "Third Term of the Trinity" are not really compatible to those of P. B. Randolph. De Nagiowska stated the following on P.B. Randolph: "The light I am illuminated by is not the one Randolph was illuminated by" [De Nagiowska, "Satanisme masculin, Satanisme feminin," La Fleche no. 16, pp. 20-21], And, as Vittorio Fincatie states in the article "Una Gnostica a Montparnasse", Henri Meslin had his hands in various diverse Occult organizations. It is well possible that his membership [or involvement] remained anonymous in some of these organizations due to the possible controversial nature of these organizations [like, for instance, the "Cenacle d'Astarte"].

In the official organ of the “Confrerie de la Fleche d’Or” [Brotherhood of the Golden Arrow] of April 1932 (16), there’s a statement made by Maria de Naglowka that is significant «transl.»: *“This very closed’ group that oversees the destiny of our ‘organ of magical action’ [“organe d’action magique”] has no need to claim a Caucasian origin, because Paris is enough for the truth to blossom. ”*

As mentioned on a previous page, a Russian emigre allegedly initiated De Naglowska into the Hyperborean tradition when she was living in Rome during her stay in Italy [±1920-1926 and 1929]. Fincati states in “Una Gnostica a Montparnasse” that *“it is very curious that Naglowska speaks about a former monk who transmitted the ‘boreal tradition’ to her in Rome [1922] and at the same time [note: the year is 1929] the Polaires claimed to have received the source of their teachings from a hermit!”*

I assume that Vittorio Fincatie refers here to the order Cesare Accomani and Mario Fille received from the oracle in 1929 to found “La Fratemitè des Polaires”. The ‘Intelligences’ they communicated with were allegedly living in Agartha, the “Rosicrucian Initiatory Centre of Mysterious Asia”. And, as we have read before, one of these ‘intelligences’ is said to have been Father Julian, the hermit...

Vittorio Fincatie finds it particularly interesting that De Naglowska wrote her poem “Message de L’Etoile Polaire”\* in Alexandria, Egypt, the same city where Mario Fille and Cesare Accomani received [in reality and not according to legend] the “Oracle of the Astral Force”. Here Fincatie deviates from other sources. These maintain that Fille met Accomani in Egypt and that Fille, “during a time of personal crisis”, started to work with the oracle. Of course, Mario Fille already received the oracle from Father Julian back in 1908, as the “traditional history” of the Polaires tells us [more on this later],

16) “La Fleche N° 11“ « Organe d’Action Magique » April 15, 1932. The periodical “La Fleche”, which was the official organ of the “Confrerie de la Fleche d’Or” was published between Oct. 15, 1930 and Dec. 15, 1933; 18 issues in all

\* The poem “Message de L’Etoile Polaire” [Gruppo dei Polairei] was published in issue 11-12 of the UR group’s periodical in 1927.

Fincatie continues his article [“Una Gnostica a Montparnasse”] by specifying that when De Naglowska arrived in Paris in 1929, she almost completely abandoned the Polaires after she came into direct contact with Henri Meslin “to focus on the themes of Gnostic Sexual Magic, in the most suitable place, the ‘counter-initiatic’ neighbourhood of Montparnasse.”

**Vittorio Fincatie**, “Una Gnostica a Montparnasse”

### **THE OCCULT MENTORS OF MARIA DE NAGLOWSKA**

A number of people were indirectly involved behind the scenes of De Naglowska’s activities at the time. First, there was Henri Meslin du Champigny. He was an intimate of hers who, as stated on a previous page, possibly was a sort of *‘mediator who transmitted the teachings of the ‘Cenacle d’Astarte’ to Maria de Naglowska.*” According to Vittorio Fincato, Le Clement de Saint Marcq also seems to have been of interest to Maria de Naglowska. In the periodical “La Fleche N° 6” of March 15, 1931, De Naglowska placed an advertisement for the “Union Spiritualiste Internationale” of which Clement de Saint Marcq, Camille Belliard, and Edouard Saby were its directors. This movement is quite unknown and was founded to raise a united front against materialism among all free spirits within the spiritualist, philosophical, and intellectual circles. Georges Clement de Saint Marcq [1865-1956] was a Belgian Spiritualist, Freemason, and former member of the Belgian branch of Papus’ “Groupe independant d’etudes Esoterique” and the Martinist Order\*. He was most known for his text “L’Eucharistie”, a brochure of 38 pages that was issued in 1906.

\* More information on the Belgian branch and Clement de Saint Marcq’s role in the Belgian “Independent Group of Esoteric Studies” and the Martinist Order can be found in “Les Fils des Etoiles” ~ M. Bogard ©2019

*“The procreative semen is a comestible material, semi-solid, semi-liquid, which therefore can be eaten or drunk; it is at once flesh and blood”*

“L’Eucharistie” (1906), **Clement de Saint Marcq**

“L’Eucharistie” [The Eucharist] by the Chevalier Le Clement de Saint Marcq(17) emphasizes a concept that is built upon a theory of “Sacred Spermatophagy.” Clement de Saint Marcq’s booklet is his interpretation of one of the Christian sacraments [or ‘ordinance’], the Holy Communion. The Eucharist [aka Lord’s Supper] is a Christian rite; a re-enactment of the Last Supper of Jesus and his disciples during Passover where Jesus commanded his followers to “*do this in memory of me*” while referring to the bread as “*my body*” and the cup of wine as “*the new covenant in my blood.*” [Luke 22:20]

On a personal note: of course, advertising the “Union Spiritualiste Internationale” in “La Fleche” [official organ of De Naglowska’s movement] is not much to go on, but it fits nicely with the text suggesting that there was a link between Maria de Naglowska and Chevalier Clement de Saint Marcq.

A more likely candidate with whom she could have been in contact with was Petr Pavel Kohout [1900-1944, nom de plume: Pierre de Lasenic], Pierre de Lasenic did a lot of his early studies in France, paying particular attention to the school of thought of the Martinist Order. The first hints of his interest in the Occult is his membership in the group “Volne sdruzeni pracovniku okultnich” [Free Association of Occult Workers] of which he was its leader from 1920 to 1921. He was a member of the Czech Martinist lodge “Simeon” from 1926 up to 1927. In 1930, Lasenic [Petr P. Kohout] went to Paris, where he established a branch of the Czechoslovakian Occult group “Universalia”. Lasenic is said to have been “the most skilled practical magician” of “Universalia” [Hermetik Universalia],

17) Le Clement de Saint Marcq is referred here as a “Chevalier”, Knight. The Belgian Lodge KVMRIS, of which Clement de Saint Marcq was a former member, was the centre of activities of the “Ordre du Temple” in Belgium. KVMRIS was affiliated to Peladan’s “Ordre de la Rose-Croix du Temple et du Graal” as well as to Papus’ “Groupe Independant d’Etudes Esoteriques ” [“L’Ordre Martiniste”]. Josephin Peladan is officially listed as regent of the “Ordre du Temple” between 1892 and 1894. At the end of 1894 the regency was handed over to the “Secretariat International des Templiers” which had its seat in Brussels, Belgium, until 1934. For more information, see “Les Fils des Etoiles” ~ M. Bogard ©2019



According to the Austrian publisher [Gnostika, Ansata Verlag] and author Hans Thomas Hakl, Maria de Naglowska announced the publication of his best-known book “Les Rituels des Sociétés de Magie Sexuelle” [The Rituals of the Societies of Sexual Magic] in a series of occult publications called “Dragon Vert”, “which seems to have been related to La Flèche.”

**H.T. Hakl:** “The Theory and Practise of Sexual Magic” [©2008]



Pierre de Lasenic remained in Paris for three years and returned to Prague in 1933.

In 1938, he founded his own group which was called the “Horey Klub” that was situated in the Modřany’s Prague district. According to Hakl, Lasenic was

somehow involved in “an otherwise unknown French magical Order called S.E.S. [Société Egyptienne Secrète]”.

It turns out that the initials have been mistakenly explained as the Secret Egyptian Society\*. The following information is coming from Universalia’s Occult encyclopaedia, a collection of free leaves that were kept [alphabetically] in a paper box and were written by members such as Pierre de Lasenic [Petr Pavel Kohout], Jan Kefer, and Franz Bardon.

Pierre de Lasenic maintains that behind the initials S.E.S. there’s an Egyptian Society hiding called HAKA SUTEH, which means the “City of Seth”, symbolical meaning: “The One who resurrects”. This society was allegedly founded in 1840 by Mohammed bin Nefther. The Society is said to have been established for the research for religious- and Hermetic culture of Ancient Egypt and its comparison “with the spiritual currents of later periods”. It consisted of seven degrees and there seemed to have been a similarity with the “Crata Repoa”(18) ritual-wise. The S.E.S. was led by a “Grand Master of Hermes”. The periodical of the Order, “Cycles”, was issued twice a year.

The Mother Lodge was situated outside of Europe but around the 1930s the headquarters had moved to London. According to Lanesic [Kohout], the S.E.S. - “next to the New Eulis, and H.B. of L. ” - is one of the most secret existing societies.

The Seven Degrees of the “Haka Suteh” were:

1° The Stone - 2° The Architect - 3° Mateseth - 4° The Battle of Shadows - 5° Recognition of the Earth - 6° Glory of God - 7° Hierophant Bunu

**M. Blankenburg, A. Haszprunarova/** Czech Hermetics

\* The explanation that S.E.S. stands for “Societe Egyptienne Secrete” comes from Vladislav Zadrobilek, head of “Universalialia” in the 1990s. Zadrobilek made this statement in an interview presented to the magazine “Gnostika” in 2005 [Gnostika no. 30, July 2005 p. 27].

**H.T. Hakt:** “The Theory and Practise of Sexual Magic” [02008]

Another possible group of people who contributed [behind the scene] to De Naglowska’s work were belonging to what remained of the ‘Fratemite Hermetique de Louxor’ [Hermetic Brotherhood of Luxor]. Unfortunately, the original source does not provide any further details. The H.B. of L. had been officially dissolved in France in 1899 by Franfois-Charles Barlet [1838-1921]. It is more than likely that Maria de Naglowska was familiar with the sexual magical teachings of the HBL; teachings that were after all mainly derived from the teachings of P. B. Randolph and the Zoharist erotic Kabbalistic doctrine of Max Theon, the alleged founder of the English HB of L.

18) CRATA REPOA, a supposed Egyptian Masonic Rite that was written in, or around, 1770 by C. F. Koppen and J. W. B. v. Hymmen. The book claims to detail the initiatory practices of the ancient Egyptians [it describes the ancient initiation conferred in the Great Pyramid] and which sets forth the principal elements of an initiatory drama. C. F. Koppen is said to have been the final Grand Master of the 18th century German “Afrikanische Bauherren” [African Architects]. The “Crata Repoa” is often considered by the [more ancient] Masonic sources as the Book of Constitution of the African Architects.

In another rumour, it is said that De Naglowska also received certain 'inner teachings' of the "Église Johannites des Crétiens Primitif", the Johannite Church that was incorporated into the structure of the "Ordre du Temple" of Fabr -Palaprat [1773-1838].



Robert T lin is the final 'possible associate' discussed in this chapter. In "La Fl che N  7" [Nov. 15, 1931] Maria de Naglowska states that the manuscript of the "Magia Sexualis" was given to her by a stranger on the street. One month later, an advertisement for the book "Magia Sexualis" in the daily newspaper "Le Figaro" [Dec. 26, 1931] states that it was the publisher Robert T lin who had the original manuscript. Robert T lin was a Swiss publisher who had moved to Paris. Vittorio Fincati\* believes that, given that the book "Magia Sexualis" may very well be a

work that Randolph never wrote, and that Robert T lin was known in the bohemian milieu of Montparnasse at the time, he was chosen by Maria de Naglowska as a publisher due to his reputation of being somewhat of a literary rascal.



\* Vittorio Fincati was a member of the "Istituto Mediterraneo di Studi Politeisti" [Mediterranean Institute for the Study of Polytheism] that was founded in 1994 which had as its main purpose "the diffusion of knowledge of all the non-monotheistic religions of the Mediterranean. After the establishment of the Pagan Federation, the institute transferred representation to it. Fincati specialized in the studies of sexual magic "because it is the basis of our oldest religions" [V. Fincati]

picture: Maria de NAGLOWSKA [St. Petersburg 1883- Z rich 1936]

Hypothetically, it is well possible that De Naglowska chose Téliin because of his reputation. He was the perfect candidate for the publication of her book, the legend of Randolph's book was created. Using second-hand material from Randolph that was taken from lessons of the old French section of the "Fraternité Hermétique de Louxor" [Hermetic Brotherhood of Luxor], probably coming from Henri Meslin du Champigny, who in turn was a connoisseur of the sexual magical teachings of the "Cenacle d'Astarté", added with material coming from unknown sources [Kohout?], were put together and published as P.B. Randolph's "Magia Sexualis".

**Une Russe enseigne à Montparnasse  
la "sainte doctrine satanique"**

*Mme de Naglowska nous dit ce qu'est le "troisième terme"*

Mme de Naglowska, qui est Russe et promène autour d'elle un regard continuellement inspiré, attaché vraiment fol en sa croyance, fait remarquable en un temps où les sectes pullulent et où la foi et le salut se vendent en série, en dehors des religions établies, absolument comme la charcuterie, la confection ou la petite industrie.

Par écrit et par la parole, elle s'efforce à répandre ce qui est, selon elle, la religion, la doctrine, bref la véritable orientation spirituelle de la race humaine : la sainte doctrine : mystique restituée au monde, par étapes, parce que la révélation massive en serait funeste.

— J'enseigne le troisième terme de la Trinité johannique, le livre à qui le mérite la chef magique du Saint des Saints.

Il y aura, et ceci n'est pas neuf, beaucoup d'appelés et peu d'élus. Ceux qui le méritent.

Mme Maria de Naglowska, qui recherche l'humidité et bruits violents, source d'énergie, tient ses séances dans un grand café de Montparnasse, où elle reçoit ses visiteurs, rédige et dirige le journal d'action magique dont elle est, sous diverses signatures, l'unique et intrépassante collaboratrice.

— Le Mésotisme, première révélation. Le christianisme romain, deuxième étape, l'apporte le couronnement de l'initiation, l'explication définitive du Grand Mystère.

**Satan purificateur**

Elle consent à m'indiquer la ligne générale de sa doctrine.

— Le grand écran, c'est le rite sacré de l'amour magique. Les vrais initiés pratiquent la messe d'or selon des rites et un rythme que je ne puis encore vous expliquer.

— Mais Satan ?

— Nous y arrivons. Satan n'est nullement une puissance maléfique, malgré la déplorable réputation qu'on lui a faite.

— Faut-il diable ?

— Ne plaisantez pas, c'est très sérieux. Satan figure l'élément purificateur du pôle négatif, la colonne noire sur quoi s'appuie l'homme. A la femme, pôle positif, colonne blanche, l'initiation divine suffit.

— L'énergie du sexe, sublimée, intellectualisée selon les rites que j'indique dans un ouvrage à paraître bientôt, en tirage limité. Ah ! Ça ne s'adresse pas à tout le monde ! Lorsque l'on saura célébrer vraiment la Messe d'Or, les vibrations nées du rythme épouseront enfin l'intelligence humaine. Alors ce sera la Grâce, la vraie, la seule, celle que Satan seul peut conférer. Evidemment, une partie de la race humaine disparaîtra comme foudroyée. Il ne subsistera que les forts et nous parviendrons à son temps meilleurs.

— Sur quoi vous fondez-vous ?

Mme de Naglowska, nouvelle Vellède, affirme et discute peut-être d'une foi véritable. Mais le curieux c'est l'origine des dogmes nouveaux. Mme de Naglowska a été élevée au collège de Sophie, qu'avait établi, en 1794, Mme de Krudener, la mystique amie du tsar Alexandre I<sup>er</sup>.

L'instruction y était double : d'abord l'enseignement scolaire normal des 400 élèves, ensuite l'initiation de quelques-unes d'entre elles aux secrets des incantes cachés par un prêtre nommé Petroff, qui fut tué à la Révolution russe de 1803 et qui hypnotisait ses catéchumènes et les enseignait par chant et par suggestion. Le reste provient d'une initiation satanique dont Mme de Naglowska ne m'a voulu dire qu'une chose : c'est qu'elle est venue directement à la connaissance des hommes et qu'elle la tenait en partie de la tradition maçonnique de certaines loges d'Europe centrale.

Bref, le Diable va sauver le monde. Attendez ! Quant à moi, je me bornerai à répéter une fois phrase de Balzac : « Je suis l'homme le plus noir de l'univers. Je ne fais jamais de commentaires. »

— J'ai passé toute ma vie à défendre mes idées, conclut-elle, et vous ne trouverez pas mauvais qu'aujourd'hui j'en tire quelque argent !

Evidemment non. — Antoine Thibaud.

PARIS-SOIR, Sept. 24, 1932

"A Russian teaches the Holy Doctrine of Satanism in Montparnasse"

## MARIA DE NAGLOWSKA ET LE SATANISME FEMININ

*"I will strive by any means to illuminate myself, with the aid of a woman who knows how to love me with virgin love...I will research with companions the initiatory erotic act, which, by transforming the heat into light arouses Lucifer from the Satanic shades of masculinity>"*

Gareth J. Medway (2001), *'Lure of the Sinister: The Unnatural History' of Satanism*". New York University Press, p. 19.

Part of a first-hand account of a ceremony is outlined in the above quoted text where a naked Priestess « in this case Maria de Naglowska » lies supine upon the altar while a male initiate places a chalice upon her genitalia and proclaims the above quoted text Julius Evola claims in his hook "Eros and the Mysteries of Love: The Metaphysics of Sex" [© Inner Trad. 1991, p. 261] that De Naglowska often used Satanic rhetoric and imagery for shock effect, a ***"deliberate intention to scandalize the reader through unnecessarily dwelling on Satanism"*** [J. Evola ©1991]

Despite their friendship during her time in Rome, and despite the fact that Evola also equated birth and motherhood with the magical process, Evola has been from time to time very critical about Maria de Naglowska's writings on Sexual Magic, as demonstrated in "Metafisica del Sesso" [Metaphysics of Sex], {freely translated}:  
*"A personal digression, centred on a scandalous vision echoing themes from her 'esoteric conscience' that were greatly influenced by the contacts she had in the Caucasian and Hasidic [or Chassidic] cultures"* [Evola, "Metafisica del Sesso" p. 294]

But there was more to De Naglowska's special brand of Satanism:  
*"In her mind, God is Life and Life is God. But Life can generate the world only by means of a dialectical process in which Life is constantly confronted with the negation of Life. This negation is Reason, and Reason is associated by De Naglowska with Satan, who likewise constantly fights God. But since God actually needs negation —Satan—as his dialectical counterpart in order to create the world, initiates who want to be part of the dialectic process have to serve Satan before they can serve God. "*

**Hans Thomas Hakl:** "The Theory and Practise of Sexual Magic" [02008]

Maria de Naglowska explicitly envisioned 'Satan' as a force within rather than an actual external evil spirit; "Reason is in the service of Satan". Her form of sexual magic aims at the reconciliation of

Light [the light forces] and Darkness [the dark forces] in nature through the union of the masculine and feminine, revealing the spiritually transformative power of sex. Satan is, for instance, employed as “a symbol for man's desire for joy and freedom” in one of De Naglowska’s books where it is stated that

*“The Free Man in you was Satan, and He wanted eternal joy, but you, Freed Brother, you decided otherwise, because you were not only Satan but also, He who lives, being Life. ”*

Maria de Naglowska, “Advanced Sex Magic: The Hanging Mystery Initiation” ©Inner Traditions 2011, p. 81

Of course, this is only a superficial introduction on the symbology as used by Maria de Naglowska [I’m afraid that a full discussion on the theory and practise of sexual magic is out of the scope of this book]. BTW she visited the Roman Catholic Church “Notre-Dame des Champs” for a period of contemplation every afternoon [how’s that for a Satanist?].

Note: one of the practices that is often overlooked in books, essays, and papers that are published about Maria de Naglowska, is the use of the mirror in her magical practices, or “Consulting the Magic Mirror” as she referred to it. The mirror was used in combination with her mediumistic gifts. These ‘gifts’ were allegedly already noted very early in her life, as Rene Thimmy asserts in his book “La Magie a Paris” [1934, see p. 117].

As stated at the beginning of this sub-chapter, when Maria de Naglowska moved to Paris in 1929, she was unable to get a work permit. She began holding occult seminars in the Montparnasse area of Paris to support herself. It was here that her reputation as an Occultist grew, especially in the artistic and occultist circles of Montparnasse — *“whence her nickname ‘La Sophie de Montparnasse’* Among her followers were the occult philosopher and astrologer Jean Carteret [1906-1980], the Hermetic poet Claude d’Yge [Fratel Lug], and the writer and Surrealist Andre Breton [1896-1966]. Her lectures and gatherings were visited by artists such as the photographer Man Ray, writer, philosopher and intellectual Georges Bataille, Surrealist painter Max Ernst, the American Occultist, writer, and traveller William Seabrook and many others. It is maintained that she daily received “disciples or important guests” at the American Hotel at the rue Brea. Each Wednesday there was a public lecture in the Studio Raspail, 36 rue

Vavin, as advertised in the periodical “La Fleche «Organe d’Action Magique»” [which she sold on the streets and by mail order]. After the public lecture there was a gathering of her disciples “in another room” for ritual work. These seminars and lectures led to the formation of “La Confrerie de la Fleche d’Or”.

*« She is one of those beings that is marked by the  
Angel of Mystery »*

Rene Thimmy (**Maurice Magre**) 1934

The following excerpt is taken from a document signed by De Naglowska in which Frater Lug\* was admitted to the rank of—in Italian — “*Scopatore di corte*”. The ritual was held in 1935 at the Studio Raspail in Paris, where Claude d’Yge was admitted to one of the degrees of the Order.

*"Today, Tuesday 5 February 1935, We, Maria de Naglowska, High Priestess of the Third Age Temple, affirm that: Mr. Claude d'Yge, having felt a sincere ardor for the construction of the Third Age Temple of our Historical Triangle, today, by virtue of the ritual baptism of our religion of the Third Term of the Trinity, he is admitted to the rank of "Scopatore di corte". Courage be in him!"*  
Signed: **Maria de Naglowska**, Paris, at 46 rue Vavin

\* “Frater Lug”, was the initiatory name of Claude d’Yge whose real name was **Claude Lablatiniere** (1912-1964)

## THE AFTERMATH: LA MAGIE A PARIS

The connection between the Polaires and Maria de Naglowska can't be ignored nor denied, despite the fact most of the indications are either indirect, vague, or circumstantial. And one has to understand that such a connection would have never been 'officially' acknowledged by "La Fraternite des Polaires", due to the controversial nature of De Naglowska's choice of expertise, the theory and practise of Sexual Magic. Pierre Geyraud described the Polaires in 1938 as a harmless organization in his "Les Societes Secretes de Paris":

*"There are many groups, which, without having anything to hide from investigations by the police or adversaries, impose on their members the oath of silence, sometimes "under the penalty of death". Nothing is more harmless, for example, than the "Compagnonnage du Tour de France", or the "Fraternite des Polaires" So why these secrets?"*

Pierre Geyraud "Les Societes Secretes de Paris", editions Emile P. Freres, 1938

As an occult and initiatory organization, *nothing* was *more harmless than* the "Fraternite des Polaires". That was at least the opinion of the former Catholic priest Pierre Geyraud [real name: Raoul Guyader], author of several French books on initiatory organizations that were active during the interbellum in Paris.

If asked at the time, I sincerely doubt whether such a qualification also applied to the "Confrerie de la Fleche d'Or" of Maria de Naglowska. In her time, Maria de Naglowska was a controversial figure for her beliefs and lifestyle, someone you surely did not want to be openly linked with. Nevertheless, it is a fact that Maria de Naglowska was an intimate of Henri Meslin du Champigny. Henri Meslin even published a book on the subject of sexual magic called "Theorie et Pratique de la Magie Sexuelle", using the pseudonym «B. Anel-Kham» [probably] for reasons just explained. There are also indications that De Naglowska already knew Mario Fille and Cesare Accomani of the Polaire Brotherhood from the time the Brotherhood yet had to be [officially] established.

The membership list of the "Gruppo di UR" [UR Group], founded in Italy by Julius Evola and Arturo Reghini, is said to have included the name of Maria de Naglowska as a 'possible member' [*"non confermati"*]. She is listed by contemporary Italian sources as a member of the "Gruppo dei Polari" [Polaires]. The list also



included the names of Cesare Accomani [Zam] and Mario Fille [Agarda]. The name between brackets is the name under which Acconami and Fille published their articles in the official organ of the UR Group. [The “UR Group” existed between 1927 and 1929 in which they issued the periodicals “UR” and “KRUR”].



Maria de Naglowska’s name is once again mentioned in relationship with the Polaires before its official foundation in 1929. Another prominent member of the Polaires, Maurice Magre, published a book called “La Magie à Paris” [Les Editions de France, Paris] in 1934, in which a number of Parisian Mages, Mystics, initiatory Orders, and “phénomènes « mystérieux » are portrayed. Like Henri Meslin, Magre used a pseudonym [René Thimmy] for this book. Page 69-71 are dedicated to Maria de Naglowska, whose name Maurice Magre [René Thimmy] changed to Vera de Petrouchka.

*“I have intentionally changed the name of this priestess of magical love”*

René Thimmy « La Magie à Paris » Paris 1934  
Chapter VI: *L'Amour Magique* p. 63-81

Magre’s main reason to use a pen name is probably similar to that given by his fellow Polaire member Henri Meslin du Champigny. As stated on the previous page, the indications are indirect and vague and the more important sources use a pseudonym, but fact is that Maria de Naglowska is mentioned by various sources as having direct contact with at least four of the most prominent members of “La Fraternité des Polaires”. Among them both its founders, Fille and Accomani - a Grand Master, Henri Meslin du

Champigny, and finally, Maurice Magre(19), one of the most important members of the Polaires after Accomani left in March 1932. The resemblances between some of the occurrences that would lead to the foundation of both the “Fratemite des Polaires” and the “Confrerie de la Fleche d’Or” will hopefully lead to more research.

For instance, there’s a similarity between both the Polaires and the “Fleche d’Or” in one of their ‘premonitions’ that is addressed in an article called “Les Polaires” published in “La Fleche” N°13 [June 15, 1932]. In this article, “Les Polaires”, Maria de Naglowska makes it clear that both she and the Polaire Brotherhood were awaiting the coming of a high initiate - cryptically described as “*The one who waits*” - expected to arrive in 1933, “*as we already announced in the autumn of 1930*” [“La Fleche N°13”]. This Initiate would elect the candidates “*among the brave who will throw themselves into the river of separation*”.

- 19) As written in this book, in the beginning of the 1930s Maurice Magre associated with Antonin Gadal and the whole group at Montsegur. German historian Otto Rahn also belonged to this group. Rahn had met Magre in Paris and it was Magre who introduced Otto Rahn to the Countess Pujol-Murat and her circle “devoted to spiritual research”. In a book called “*Les arcanes noirs de L Hitlerisme*” of the French Martinist, Mason, and Occultist Robert Ambelain, the writer claims that Maurice Magre had implied that the political climate in Europe during the interbellum [1918-1939] was influenced by Lamas coming from Tibet. These Lamas had become politically active at the time and used Tantric magic to achieve their goals. According to Robert Ambelain, (transl.) “*Behind the mystique of the island of Thule, behind a racist Pan-Germanism of war and combat, behind the ancient Germanic Gods, there was something else: Tibetan sects and their magic.*” The author furthermore states that he thinks that Maurice Magre’s ideas came from the conversations he had with Otto Rahn. Rahn had probably spoken about these Tibetan Lamas who came to Berlin in the 1930s. When Magre had heard this, he suspected nothing but impending doom (R. Ambelain “*Les arcanes noirs de L Hitlerisme*”). Btw the relations of the Nazi leaders with astrology, magic and Tantrism were mentioned at the Nuremberg tribunal in 1946...

PS the subject “the dark side of Buddhism” is still a trending topic among certain circles on the internet

« *Women should not seek carnal pleasure but convert sexual energy into spiritual energy* »

B. Anel-Kham  
(Maurice Magre)

on Maria de Naglowska in *Theorie et Pratique de la Magie Sexuelle*

According to Vittorio Fincati of the Italian “Istituto Mediterraneo di Studi Politeisti” at Vicenza, Italy, this short article [“Les Polaires”] could contain the essence of what the overall meaning and goal of the whole enterprise of De Naglowska’s school of thought was. It all had started with some ‘mediumistic event’ which occurred in Egypt, which, of course, reminds us of the story how the Polaires had obtained their Oracle in the version of Vittorio Fincati [p. 78], where Fille and Accomani received the “Oracle of the Astral Force” in Alexandria, Egypt.

*“Curiously, Naglowska reported in “La Fleche” about a meeting in Alexandria, Egypt, with a French occultist who made her a fateful prediction.”* [V. Fincati, “Una Gnostica a Montparnasse”] The great revelation, the coming of “The one who waits” which the article predicted, was “a leader”, one of ‘the Nine’ that was expected to arrive from Agartha to lead Europe to its rightful “Fate”. The Polaire Brotherhood expected their leader to arrive in 1933. But Maria de Naglowska maintained that “The one who waits” would not come alone - every genuine occult Order would be taken over by a high initiate from the Himalayas(20), each would have its own “true” leader. All these Grand Masters would teach the same thing (*freely transl.*);

*“All of humanity should act in solidarity with each other, and when the Best of them have overcome Death, All of humanity will have defeated Death in Him. This was the Word that was brought to earth by the Crucified One”.*

**Maria de Naglowska, “Les Polaires” « La Fleche N°13 » (June 15, 1932)**

Of course, this was De Naglowska’s interpretation of the message of the “true” leader that was expected to arrive from Tibet. But what is of real interest here is that both the “Fratemite des Polaires” and De Naglowska’s “Confrerie de la Fleche d’Or” were expecting a leader from abroad, an expectation that was based on “an oracle of some sort”.

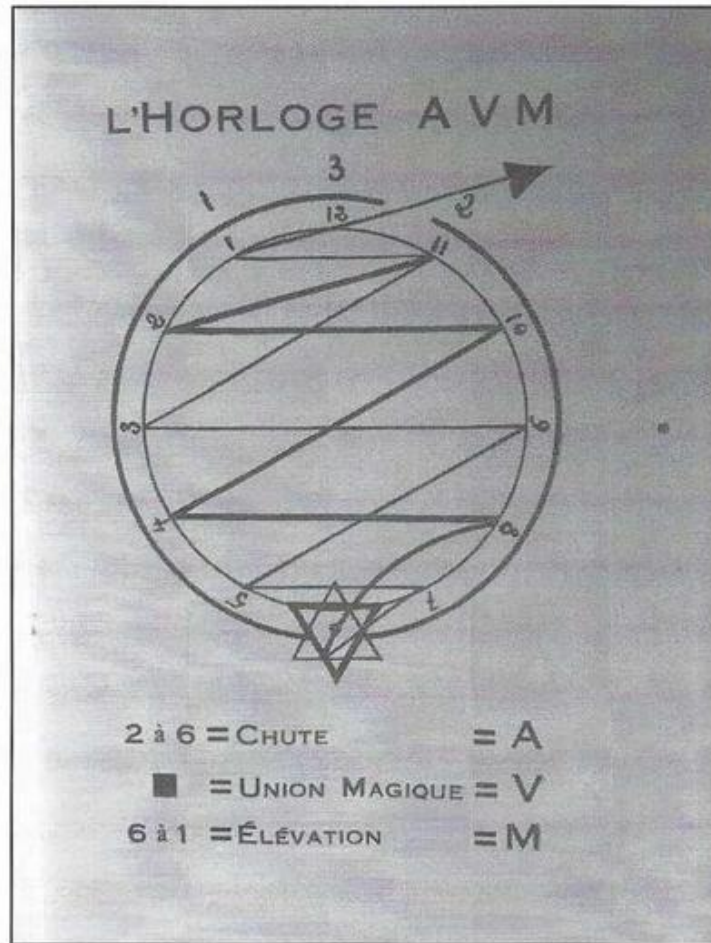
20) The “Lamas coming from Tibet” which Robert Ambelain reported in his book “Les arcanes noirs de L’Hitlerisme”? (see note 14)

Vittorio Fincatie [*Istituto Mediterraneo di Studi Politeisti*] then concludes that their expectations were not met; both the “Fratemite des Polaires” and De Naglowska’s “Confrerie de la Fleche d’Or” did not get their expected leader. Furthermore, the predictions of a ‘catastrophic world event’ in 1933 never came true. A similar prediction was allegedly made by De Naglowska’s group [La Fleche N° 9, January 15, 1932] (21). According to Fincatie, this led to the collapse of both groups. Maria de Naglowska suddenly left Paris in 1936, without even designating a successor to continue the “Confrerie de la Fleche d’Or”. She went to her daughter in Zurich, Switzerland, where she died on April 17 of that same year.

As stated on page 70, “La Fratemite des Polaires” received a blow after the expulsion of Victor Blanchard from the F.U.D.O.S.I. in 1938. Members started to leave the Order and the War(22) was the last straw, or so it seems.

Originally, the Polaire Brotherhood was built around an oracle, the so-called “Oracle of the Astral Force”. At the beginning of the 1930s, the Order seemed to have shifted its focus from the Oracle to Catharism, or better, to the neo-Cathar movement. But then, in July 1938, Victor Blanchard - president of the Polaires in Paris - send a proclamation to Emile Dantinne of the F.U.D.O.S.I. in which Blanchard requested allegiance and recognition of his new position as the Universal Grand Master of the Rose-Croix. It appears that Victor Blanchard had started to use the Oracle again. The rest is history....

- 21) Maria de Naglowska made another prediction of a ‘catastrophic event’ in “La Fleche” N° 20 of Jan 15<sup>th</sup> 1935 (final issue of the “Organe d’Action Magique”). The actual prophecy was published under the header “Avant la Guerre de 1936”, a World War would start the following year (1936). Although WWII officially started in 1939 (invasion of Poland), the Germans participated in the Spanish Civil War of 1936 which was a testing ground for the German military (the famous “Condor Legion”) for WWII.
- 22) The story goes that when the Germans arrived in Paris in June 1940, a special section rushed to the offices of the publisher Dorbon-Aine, searched for the manuscript of “Asia Mysteriosa” and all its existing copies and destroyed them. *“What could have been so important in this book for a special section of the German secret service (note: Ahnenerbe?) to go to such lengths to get rid of this book and all its available copies? ”*



### The AVM Clock

“The symbol hereabove has tremendous power; it is a talisman for anyone who deepens the mystery with respect.” It is the CLOCK OF THE UNIVERSE from her 1927 poem “Message de l'étoile polaire” [UR Magazine] – Naglowski's rite of “The Golden Mass” (La Messe d'Or) was based on the utilization of this Pentacle

## **MESSAGE FROM THE POLAR STAR**

*'It is eleven o'clock on the grand watch of The Universe, the Door is open, and the elect are invited. For the sword has torn the womb of the womb and in the "depth of the breast" the Word is spoken. Sin is no more and in the new shining city the tree of life already offers its first fragrant fruit to the kiss of the sun.*

*The Prince of the World, the Great Condemned from the start, expiated his fault and finds his wife washed from head to toe. Blessed are those whose candles are lit at the new dawn, blessed are those who have opened their eyes to the light which shines triumphant in the heart of the Night, at the promised hour of renewal. The Son is placed on his throne and sends to the four corners of the world his faithful servants charged with gathering the harvest. An hour is left to all creatures, a brief time: but decisive whoever has ears to hear can still change direction and run to Life by abandoning Death. The Cup is offered to all, but the wine must be drunk voluntarily, in accordance with the ancient wisdom that silence has kept intact to this day.*

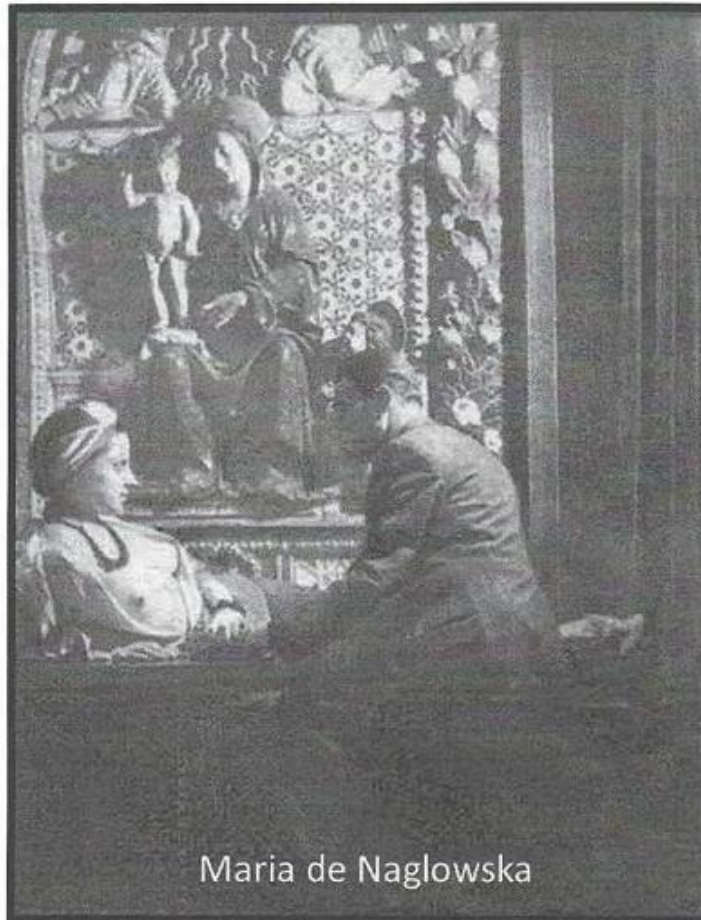
*Now the lips are unsealed and you just have to listen to understand everything.*

*This was the sign first, then it was the symbol today opens the era of reality. "*

Peace to all and joy to be fair.  
Alexandria of Egypt, 1927

Taken from the original text  
**MESSAGE DE L'ETOILE POLAIRE**  
published in 1927 in  
issue 11-12 of the UR group's  
periodical "UR"

The UR Group was founded by  
**Julius Evola** (1898-1974) and **Arturo Reghini** (1878-1946)



Maria de Naglowska

In 1935, Maria organized meetings to present the preliminary rites of **La Messe d'Or**, the Golden Mass:

1. La consécration de l'Avènement du Troisième Terme ;
2. L'ordination des postulants au grade de Balayeur de la Cour ;
3. L'ordination des postulantes au titre d'officiantes mineures ;
4. La consécration des rythmes alternés de la vie et de la mort ;
5. La célébration de la Troisième Naissance.

T.T.T.  
**Troisième Terme de la Trinité**

**Appendix III**  
**LE GRAND LUNAIRE**



## LE GRAND LUNAIRE

“Le Grand Lunaire”, also known as the “Tres Haut Lunaire”, is undoubtedly the most secret Occult society of the Interbellum.

To my knowledge it is not exactly known when the “Grand Lunaire” [the ‘Great Lunar’] was formed. The Order was portrayed in a daily French newspaper that was published in 1925 [see next page]. There are also references to a society that was founded in Paris during the Belle Epoque [1871-1914], Before I continue with the facts and fictions of the “Grand Lunaire”, there’s a question that needs to be answered first: What was the connection between “Le Grand Lunaire” and “La Fraternite des Polaires”? Well, there was no direct link, with an emphasis on the word ‘direct’.

Analogue to the case of Maria de Naglowska and the “Confrerie de la Fleche d’Or” [Pp. 117-139], there was an indirect link to the Polaires. That link was the writer, journalist, and member of the Polaires Jean Marques-Riviere [1903-2000]. He is mentioned as one of the members of “Le Grand Lunaire” in the works of various French sources, for instance in “Rene Guenon, temoin de la tradition” [Guy Tredaniel, ©1978] by Jean Robin. Pierre Geyraud, a contemporary of Marques-Riviere, maintained in his book “Les Societes Secretes de Paris” [Emile-Paul Freres, Paris, 1939] that this Occult group included a well-known journalist. Jean Marques-Riviere was a journalist and essayist. Another name belonging to the Polaires that is often mentioned in relation to the “Grand Lunaire” is that of Fernand Divoire.

It turns out that some of the more important and prominent members(23) of “La Fraternite des Polaires”, such as Henri Meslin du Champigny, Maurice Magre, and Jean Marques-Riviere, were involved in such groups as the “Confrerie de la Fleche d’Or”, the clandestine “Cenacle d’Astarte”, or the T.H.L.\*; the “Tres Haut Lunaire” or “Le Grand Lunaire”. These groups were considered ‘highly controversial’ [sex magic, black magic].

- 23) Those who found a home in the strange world of the Parisian Occult underground at the time, used to meet in public places as for instance bookstores, such as Pierre Dujols’ *Librairie du Merveilleux*, at the me de Rennes, or the brasseries and cafes at Montparnasse, such as *Le Dome*, the *Cafe des Occultists*. It was a small world where they all knew each other, especially the more prominent members. And many of these mystics and occultists frequented each other’s circles. Henri Meslin, Maurice Magre, and Jean Marques-Riviere are such examples.

\* The abbreviation stands for “Tres Haut Lunaire”.

Btw the actual existence of the THL has always been an issue among ‘the experts’...

*‘Le T. H. L. est une Societe luciferienne. Oh !pas une de ces Societes Secretes erotiques de faible imagination, qui en sont restees a la messe noire, comme celles de la rue Bujfon, du la rue Champollion, du quartier Saint-Sulpice on de Vaugirard... ’*

Pierre GEYRAUD, “Les soci t s secretes de Paris”, Le Tr s Haut Lunaire, pages 112-118, Emile-Paul Freres, Paris, 1939

### **LE TRES HAUT LUNAIRE ~ L.T.H.**

As described in the introduction text, the “Grand Lunaire” [*The Great Lunary*, henceforth abbreviated as T.H.L., “Tres Haut Lunaire”] was “undoubtedly the most secret Occult society of the Interbellum.” Paradoxically, this curious secret society revealed itself in 1925 in an article by Maurice Pelletier in the daily newspaper “Le Petit Journal”\*. The article painted a wordy picture of a mysterious group which met in the heart of Paris, a group that was practising left-hand Tantrism, “or even Satanism.” Although somewhat sensational and unsubstantiated, the article carried information of which certain aspects were later ‘confirmed’ by the various sources\*, such as authors and journalists who published material on the T.H.L. “Le Grand Lunaire”, “Tres Haut Lunaire”, “Confrerie du Grand-Lunaire”, three names of an Occult society of which we don’t know when the group was founded. Nor do we know if the society ever disbanded. Its rituals are almost unknown to us. There are stories about gatherings at the beginning of the 20th century in the forest of Meudon [around 10 km south-west of Paris]. These gatherings were held under a full moon. Next to these forest gatherings, the T.H.L. held convocations at a member’s mansion in the heart of Paris. The T.H.L. was “constituted in the vicinity of the Eglise Saint-Merri”, a 16th century Gothic style church located along Rue Saint Martin, on the “Rive Droite”, the right bank of the Seine.

Pierre GEYRAUD, “Les societes secretes de Paris”, Le Tres Haut Lunaire, pages 112-118 (1939)

\* “Le Petit Journal” was published from 1863 to 1944. Together with “Le Petit Parisien”, “Le Matin”, and “Le Journal”, this newspaper was one of the four major French dailies at the time.

\* Unfortunately, there are no known surviving initiation documents, no surviving manuscripts nor Minutes from the T.H.L. itself, the authentic main and primary source...

*“The Saint Merry church was chosen as a centre because on the main portal of that church, at the top of the arch, decorated with Martyrs, Virgins and Sinners, there’s a crouched statue of a Baphomet between two praising Angels. ”*  
Le Ires Haut Lunaire, pages 112-118 (1939)

This quote stems from “Les societies secretes de Paris” of Pierre Geyraud(24). This book is probably one of the very few publications [1939] of its time, if not the sole, in which the T.H.L. is discussed.

The book “Les societies secretes de Paris” covers the more obvious movements as the Rosicrucians and the Martinists, but also such groups as the “Compagnons du Devoir et du Tour de France”, “l’Ordre du Christ Roi”, the Tunesian “Aissaouas” [a Sufi brotherhood], “les adeptes du Vaudou” [the adepts of Voodoo] etc.

The chapter dedicated to the “Tres Haut Lunaire”, Pp. 112-118, opens with a dreamlike stroll on a clear June night, through the forest of Meudon near Paris. Strange noises and a mauve mist, that turned out to be flames, are coming from the depths of the woods. The story is told by the author, Pierre Geyraud.

He then suddenly remembers that, at each Solstice, the Parisian secret societies gather at the Dolmen and Druid Stones that had been erected here and there on the wooded hills of the forests at the *departement de Seine et Seine-et-Oise*’ [both departments were abolished as part of a reorganization in 1968 of the Paris metropolitan area]. A small crowd practices “a thousands-of-years-old prehistoric rite” by which Man aided the Sun to free itself “from hostile Spirits.” Geyraud asserts that his late-night stroll in June unexpectedly put him on track of “an astonishing secret society.”

He allegedly is not the only person who witnesses the mid-summer event. More spectators are watching the ritual. But they are somehow associated with this illustrious company. Geyraud maintains that he questioned one of them. What were they doing among these Celtic stones, these townspeople who were either campers nor travellers? This person was evasive at first, the author says, but finally answered: *‘It’s for Saint Jean... But we would prefer to be alone...’*(25)



A second ‘visitor’, “a man from Brussels”, who seems to be closely connected to this secret society, warns Geyraud not to get involved with this group.

Man from Brussels: *“They are very powerful and very dangerous”*

Pierre Geyraud: *“Very dangerous? In what way? ”*

Man from Brussels: *“By their magic power and their high connections in political circles. By their handymen that are handsomely paid...”*

24) Pierre Geyraud was the pseudonym of Raoul Guyader, a former French Catholic priest who published several books dealing with this subject. Besides “Les sociétés secrètes de Paris” (1939), Geyraud published such titles as “Parmi les sectes et les rites : les Religions nouvelles de Paris” (1937), “Les Petites Eglises de Paris” (1937), “L’Occultisme a Paris” (1953), and “Sectes et rites, petites églises, religions Nouvelles, sociétés secrètes de Paris” (1954)

25) ‘Saint Jean’ clearly refers to the Feast of St. John. In French Freemasonry of the “Grande Loge de France”, the Feast of St. John is the most important festivity of the year - At the Summer Solstice, the Sun enters Cancer about the 21st day of June, which is correlated to the 24th and dedicated as a feast day to St. John the Baptist. Btw. The Feast of St. John (the Baptist) is also an annual public (Catholic) holiday in the Italian cities of Florence, Turin, and Genoa on June 24.

*“At all times, the ancient initiatory currents have always celebrated the Fire-Principle assimilated to the Word and the Light personified”*

Patrick BERLIER "La Symbolique des deux saints Jean" Arqa ©2017

*“I recognized one of them: an alchemist I had met a few months earlier, during an investigation into contemporary magic...”*  
Pierre GEYRAUD, “Les societies secretes de Paris”, Le Tres Haut Luneire, pages 112-118(1939)

Geyraud refuses to leave the woods. But he decides to keep his distance from these celebrants of the Solstitial Rite of Fire. Looking at these officiants of all ages, he suddenly recognized one of them: an alchemist he had met a few months earlier, during an investigation into contemporary magic...

Pierre GEYRAUD, “Les societies secretes de Paris”, Le Tres Haut Luneire, pages 112-118 (1939)

AND here ends this translated version of the introduction of Pierre Geyraud’s chapter on “Le Tres Haut Luneire”, the T.H.L. The reason I put so much emphasis on this chapter is, that it is one of the very few comprehensive summaries, if not the sole, from a writer or journalist who wrote actively during the existence\* of this secret society. Being a former Catholic priest, Mr. Pierre Geyraud possessed an intellectual curiosity and sympathy for the world of faith and Occult rites. He purportedly had good contacts among the leaders and members of Occult groups. But I’ll leave it up to the reader whether the introduction was more of a writer’s fantasy or whether the author described an actual event. Whether the “Grand Luneire” [T.H.L.] ever practised their ritualistic work here, is indeed confirmed by other sources. In an interview of Robert Amadou [1924-2006] with Eugene Canseliet that was published in book form under the title “Le Feu du Soled” [©1978], Canseliet claims that two members of the T.H.L. visited the Dolmen of Meudon on a regular nightly basis [more will be disclosed later]. What is factual is that certain ‘secret societies’ indeed gathered on the wooded hills at the Druid Stones in the forests around Paris. There are reports and descriptions of such group rituals that were held at the Meudon forest. For example, in “Forets de l’ouest de l’Ile-de-France”, the authors maintain that at the end of the 1960s, a Druidic cult held a ceremony once a year in the forest of Meudon. Jean-Pierre Hervet et Patrick Merienne, “Forets de l’ouest de l’Ile-de-France” Ed. Ouest-France ©1996

\* I have to stress though that, to this day, the actual existence of the T.F.I.L. has always been, and still is, a controversial and debatable topic. See also the final page of this Appendix...

## MENHIR DU CHÊNE DES MISSIONS

"Menhir du Chêne des Missions", Standing Stone of the Oak of the Missions



### Le Chêne des Missionnaires Les Menhirs et les Dolmens

"Le Chêne des Missions", a rough semi-circle with "a real Menhir and bogus Dolmen", is a fitting location that matches with the description of the circle of Druid Stones by Pierre Geyraud. The national forest of Meudon covers an area of just over 1,100 ha situated directly south-south-east of Paris. The forest contains several structures such as the *Menhir de la Pierre Chalais* [c. 4,000 years old], *La Terrasse et le Dolmen*, *Pierre aux moines* and the aforementioned *Le Chêne des Missions*, literally translated as The Oak of Missions.

"Le Chêne des Missions" is not a Megalithic structure. The actual structure is a reconstruction dating from 1895.

It was the work of missionaries of Breton origin from the seminary of Bièvres in Meudon. The missionaries are said to have chosen this site because of a three-hundred-year-old oak tree, one of the oldest in the forest, dedicated to the "Notre-Dame des Aspirants", Our Lady of the Aspirants.

The pseudo-Megalithic structure consists of an original Menhir [Standing Stone], half a dozen 'homemade' Dolmens and an oak tree [the Oak of the Missionaries] arranged in an arc of a circle.

Le PARISIEN, "Il était une fois des dolmens en forêt de Meudon...",  
Le 15 juillet ©1998



The depicted diagram illustrates the ritual circle of the "Chêne des Missions".

The Oak tree [B], the most powerful and most sacred of the trees to the Druids, absorbs the forces that are released during a ritual.

'A' stands for a stone element that once supported an Altar.

'M' - Menhir.

'C, D & E' - Dolmens in various sizes.

"Le Chêne des Missions", the circle of Druid Stones as described by Pierre Geyraud? Whether a group like "Le Grand Lunaire" ever practised their rituals at this stone circle remains uncertain. But it seems that there is some evidence that confirms this claim. It is therefore more than likely that this was the circle Geyraud had in mind when he wrote his introduction to "Le Très Haut Lunaire" on pages 112-113 of his book "Les sociétés secrètes de paris, parmi les sectes et les rites" ...

In 1941, one of the alleged members, **Jules Boucher** [1902-1955], published the “**Manuel de Magie Pratique**” [Niclaus, 1941], a manual on practical Magic. Although the “Grand Lunaire” is not mentioned in this book, it may be assumed that much of the information presented in this book originated from the T.H.L. After all, the “**Grand Lunaire**” was Boucher’s learning school in Magic. The following excerpts are from “Manuel de Magie Pratique” [1941], except for the introduction on the Circle of Druid Stones

### **CEREMONIAL MAGIC AT THE FOREST OF MEUDON**

“It was in 1895 that missionaries from Meudon, originally from Brittany, noticed an imposing 32m-wide oak in the middle of the forest. Certainly to remember the distant country, they then decided to form a circle composed of four dolmens and a majestic Menhir at the foot of this immense tree.”

*“The Dolmens at the forest of Meudon have a circular layout. The circle — the Magic Circle — is perfect. The central stone is the Altar. The oak, a powerful tree, is responsible for absorbing external shocks and protecting the practitioners. The Oak Tree is surrounded by a small circle which forms a lunar image in connection with the big circle [the so-called circle of protection]. The orientation of the Oak, central stone, and commanding stone have been carefully calculated. The Menhir, the echo table, perpendicular to the axis, increases the power of projection. ”*

Btw the small circle of stones surrounding the Oak and the Altar stone in the centre of the big circle are no longer present.

**Jules BOUCHER** “Manuel de Magie Pratique”, Pp. 119-121

### **LAY OUT SACRED SPACE**

Magical and Ritual supplies :

*“Robe, lead Tentacles, Wand, Sword, Water, Incense Burner, proper Incense, Lantern and Skull, chalk [to draw a circle]”*

Jules Boucher stated elsewhere that the Robe is manufactured in Red or Black. A Red Robe is used for ‘Action’, Red is ‘Active’, the magician ‘acts’. A Black Robe is used for ‘Prevention’, Black is ‘Passive’, the Magician ‘prevents’.

*“In front of the circle, a Triangle will be placed. Incense burner, lantern, skull and water, are placed inside the Triangle.*

*On the left of the circle of protection there’s a smaller circle in which the portable Occultum is placed. Wand and Sword are placed on the ground inside the circle of protection, both pointing into the direction of the left and right corner of the triangle of manifestation. ”*

**Jules BOUCHER** “Manuel de Magie Pratique”, p. 118



## THE ALTAR

*"Table or Cabinet can both serve as an Altar. Table or Cabinet is draped with a red curtain on all four sides. On the front of the Altar the Seal of Solomon is depicted in Black and White. Upright Triangle = White, Downward Triangle = Black"*

Jules BOUCHER "Manuel de Magie Pratique", p. 112

*Names of resins, gum resins, and balms that are used in Magic :*

*Incense - Sun*

*Myrrh - Moon*

*Galbanum - March*

*Benzoin Sumatra - Mercury*

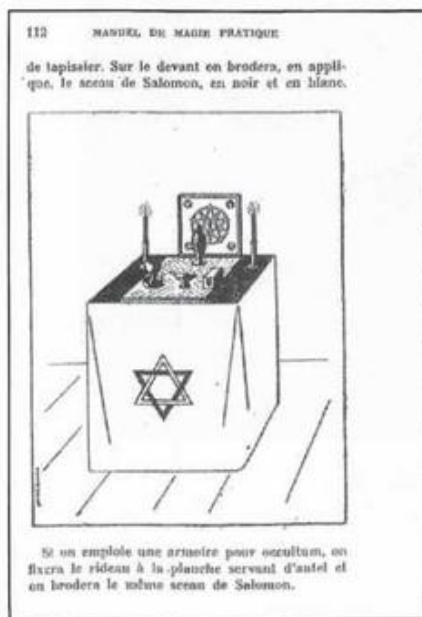
*Benzoin Siam - Jupiter*

*[citrus] Sandalwood - Venus*

*Storax - Saturn*

*We will quickly study each of these resins in particular, followed by the accessories of the resins, and finally; Opium and Hashish.*

Jules BOUCHER "Manuel de Magie Pratique", p. 55



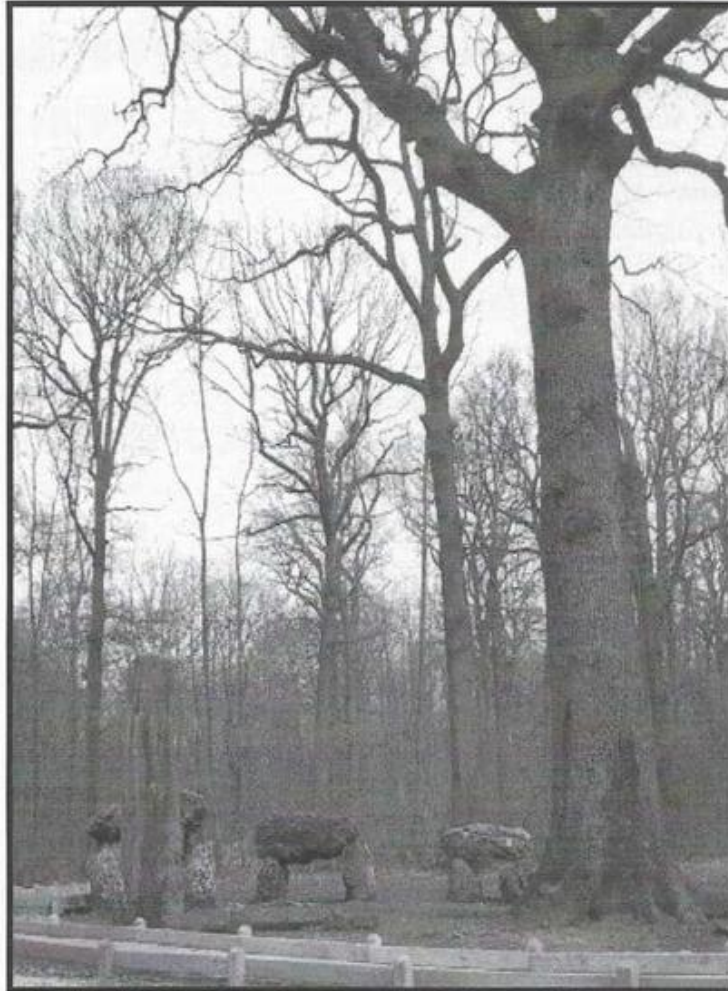
The "Manuel de Magie Pratique" was published in 1941. Boucher was actively involved in the magical association L'A.R.O.T. at the time (see Pp. 178-182).

Nevertheless, it is known that the "Grand Lunaire" conducted rituals at the forest of Meudon. It is therefore more than likely that the information presented in this book, albeit maybe adapted to a certain extent, originated from the "Grand Lunaire" / "Très Haut Lunaire"

*« “Et même si les esprits chagrins ont parfois fait état de messes noires et de sacrifices, l’endroit respire davantage la quiétude de l’éternité que le satanisme de pacotille !” »*

*“Il était une fois des dolmens en forêt de Meudon...”*

**Le PARISIEN**, Le 15 juillet ©1998



**The Forest of Meudon**  
sur la route forestière des Treize-Ponts



Once upon a time there were dolmens  
in the forest of Meudon

## LE GRAND LUNAIRE CONTINUED...

As explained previously, being an author on several subjects related to Occultism, Pierre Geyraud was the sole contemporary of the T.H.L. who, being an author, wrote about this group. This sub-chapter continues with information taken from his book “Les sociétés secrètes de Paris”.

« *Le T. H. L. est une Société luciférienne* »

The lively introduction follows up with a statement about the T.H.L. [see also p.143]: “The T.H.L. is a Luciferian Society”, Geyraud says. He immediately follows by saying: ”Oh! Not one of those erotic Secret Societies of weak imagination, which remain stuck at [the level of] the Black Mass\*”

No, there was something more serious going on within the “Tres Haut Lunaire”... Like Pelletier’s 1925 article in the newspaper “Le Petit Journal”, Geyraud starts his chapter “somewhat sensational” But that does not automatically implicate that his comments are not informative. After all, it is asserted that Geyraud had his connections in the Occult underground of Paris. According to the author, the sect was headed by the black Pope [*Le Pape noir de la secte*], who, like the other leaders of the group, was an Alchemist. Allegedly, no one knew his address. Among those who earned a place among the higher echelons of this society were “an editor from the left bank” [of the river Seine], a renowned journalist, a banker, an artist/designer, and “two young women”.

Neophytes were accepted into the T.H.L. by a ‘chef de section’ [literally-section chief, head of the section], who lived near the Place d’Italie [XIII<sup>e</sup> arrondissement]. The Novices were received into the Society *4in (the) Occultum*”, that is to say, in a closed or secret Lodge [en loge secrète]. In the second degree, the affiliates were accepted into this degree by another ‘head’ or ‘leader’ at the rue de Crussol. At this address there was a small Luciferian Oratory, decorated predominantly in blue, with embroidery and pentacles.

\* Pierre Geyraud mentions several addresses of these so-called ‘erotic Secret Societies’; rue Buffon, rue Champollion, quartier Saint-Sulpice *br*’de Vaugirard.

In the third and final degree, the initiates met in the “*occultum principal*”, the main and principal ‘Occultum’, at the rue Chapon, which happens to be situated exactly in the parish of Saint-Merri. The Lodge room was decorated in red. Behind red curtains the Baphomet grimaced. There was a cage in which several toads were held, so-called ‘Satanic animals’.

There the Supreme Intelligence [was] manifested within the initiate, based on the works of Fulcanelli [“*Les Mysteres des Cathedrales*”], of Schwaller de Lubitz [“*Adam, l’Homme Rouge*”], of Lotus de Pa’ini [“*La Magie et le Mystere de la Femme*”], and of Aleister Crowley.

« *The time has come to say that THL means Tres Haut Lunaire;  
the star of the night is said to be Luciferian* »

*"Le moment est venu de dire que T. H. L. signifie Tres-Haut Lunaire; l'astre des nuits est, dit-on,  
luciferien "*

Pierre GEYRAUD, “*Les soci&es secretes de Paris*”,  
Le Tres Haut Lunaire, (1939)

The initiates of the T.H.L. practised High Magic [Ceremonial or Ritual Magic]. *‘In the Occultum at the rue Chapon, they sometimes perform Ceremonial magic in honour of Lucifer’*, says Geyraud. Pierre Geyraud is said to have had some good contacts among the Occult initiates of Paris. This also applied to members of the T.H.L. But not to all... After all, he just needed to receive a regular initiation. Geyraud indeed claimed he received [although indirect] threats from certain elements of the “Tres Haut Lunaire”, T.H.L. In his book, he speaks of a method of directing magnetic forces which would have triggered a certain ‘physiological syncretism’, “for want of a better word” [Geyraud]. These forces were purportedly produced with collective participation of the group. These forces were captured and absorbed by the Black Pope and immediately redirected, either beneficially, at the will of a protege, or detrimentally\*, towards the image of an enemy.

\* There have been incidents of magical attacks executed by (former) members of the T.H.L. One of these cases occurred during the mid-1980s among the leadership of the French “Rite Ancien et Primitif de Memphis-Misraim”. (See page 169)

In this context Geyraud also dedicates attention to a method of creating a 'living being' that was allegedly deployed by the T.H.L. This method resulted in the creation of "beautiful beings of pleasure", the Ephialtes...

A being somewhere between a Homunculus and a Succubus [or Incubus] was 'created' through a process in which female blood was heated over a fire made of wood and 'magically mixed' with strong, virile semen. The process took place in a dark room filled with the scent of certain [secret] perfumes...

Geyraud also describes an incident that allegedly took place at the turn of the 1920s and 1930s in the Parisian Metro, where a member obtained the needed amount of female blood\* by biting one of the occupants. The author claims in "Les societees secretes de Paris" [Pp. 112-118] that the Metro incident in 1930s Paris went to court at the time.

\* Besides being needed for the creation of the Ephialtes, 'blood' was also needed for the creation of [certain] Spells.

For protection against these spells of the T.H.L., Geyraud was advised 1) to constitute in his bedroom a, in French "un quadrilatere protecteur", [literally translated] 'a protective quadrangle', and 2) to draw four Solomonic seals on the four separate walls, in blue and yellow ink. He was also advised to put a piece of charcoal under his bed...

*"The Supreme teachings, adds Pierre Geyraud, are notably based on the books of Fulcanelli"*

Pierre GEYRAUD,  
*'Les societees secretes de Paris '*

"Le Tres Haut Lunaire"  
pages 112-118  
~ 1939

## A LOOK AT THE GREAT LUNARY THROUGH THE LENS OF THE OTHER SOURCES

The final word depicted on the previous page is a “name”. It’s a name that is constantly stirring in the background of the short-lived history of the T.H.L. That name is “FULCANELLI”...



Uber Campa Agna

According to Pierre Geyraud [p. 150], the head of “Le Grand Lunaire” was an Alchemist. So were the heads of the various sections [*chef de section*]. The majority of the small known membership were somehow associated with the here abovementioned personality of ‘Fulcanelli’.

I think it is fair to say that the majority of the readers, with an interest in the subject, are familiar with the phenomenon that ‘Fulcanelli’ is.

*“The alchemist Fulcanelli was the most famous adept of the 20th century, the man who achieved the Great Work less than 100 years ago, but his true identity has always been shrouded in myth and uninformed speculation...”*

Patrick Rivière “Fulcanelli: His True Identity Revealed” Red Pill Press ©2006

The fact is that the most important students and disciples that are associated with ‘Fulcanelli’(26) were involved in the leadership of the “Grand Lunaire” [T.H.L.]. Therefore, this chapter will focus on who these people were, and what their role in the Occult society was .

- 26) For more information on the possible personality of Fulcanelli and everything related to this phenomenon, see; Patrick Rivière *“Fulcanelli: His True Identity Revealed”* (Red Pill Press ©2006), and Geneviève Dubois *“Fulcanelli and the Alchemical Revival: The Man Behind the Mystery of the Cathedrals”* (Destiny Books,U.S ©2005).

### **THE ALLEGED MEMBERSHIP OF THE T.H.L.**

Jean-Julien Champagne [1877-1932], Jules Boucher [1902-1955], Gaston Sauvage [MD?], Alexandre Rouhier [1875-1968], Ernest Britt [1857-1950+], Maryse Choisy [1901 or 1903- 1979], Robert Ambelain [1907-1997]

### **INCLUDING THOSE HIDDEN BEHIND THE SCENES, THE SO-CALLED SILHOUETTES ON THE PERIPHERY**

Fernand Divoire [1883-1951], Camille Savoie [1869-1951], Lotus de Païni or Péralté [pseudonym of Elvezia Gazzotti, 1862-1953], René Adolphe Schwaller de Lubicz [1887-1971], Jean Marques Rivière [1903-2000], Natalie Clifford Barney, Maria de Naglowska [1883-1936], Pierre Noël?, Eugène Canseliet [1899-1982]

The above depicted list was generated based on data [names] provided by all the various sources which I consulted.

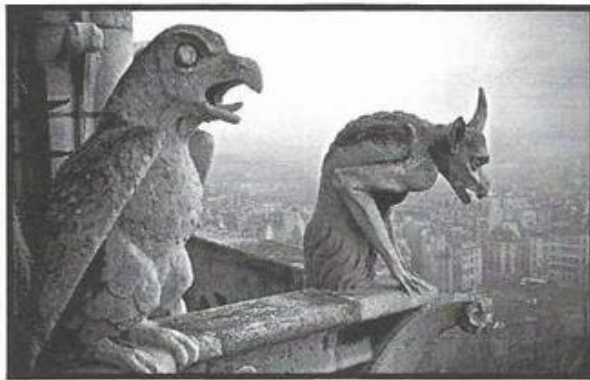


The here depicted Ex-Libris, a personal label identifying the owner of a book in which it is pasted, was designed by Jean-Julien Champagne for his friend and fellow member in the T.H.L., Jules Boucher.

Now, what can we make of all of this? How reliable is this list? Like I explained before, there are no documents, manuscripts nor minutes of lodge meetings et cetera existing of “Le Grand Lunaire”. The majority of information is coming from secondary sources. Luckily, there’s some information available that comes from more relevant [primary] sources, namely from [former] members [Boucher, Ambelain]. But the downside of these ‘relevant’ sources is that their information is very limited and also superficial. After all, the T.H.L. was a secret- and controversial Occult group. What was the glue that held these people together? Was the T.H.L. only active in Paris? What relationship did the T.H.L. have with the “Frères d'Héliopolis”, an alchemical group of which its key members occupied a similar position within the T.H.L.? Was the feeling of unity among members only based on intellectual or social collusion? *“Let us not forget that an essential secret society has no name. More or less formal circles are emanating around this secret Order of which some are antagonistic when they come from the same source”.*

**Gino SANDRI** “Le Grand Lunaire. Robert Ambelain et les milieux occultistes au début du XXe siècle” éd. Arqa ©2013

For all the obvious reasons, there are no easy answers to those questions. In this case, the subject matter is much more complicated than it seems. It will not be easy to separate the wheat from the chaff in all the available information regarding the history of this society. What do we know about “Le Grand Lunaire” or “Très Haut Lunaire”? It seems that there is a consensus on four, five names among the sources that I consulted in writing this text.



Chimera  
at the  
'Cathédrale Notre-Dame  
de Paris'



## JEAN-JULIEN CHAMPAGNE [1877-1932]

who were actually the main adherents of “Le Grand Lunaire” ?

It seems there is a convergence of views among the major French sources that Jean-Julien Champagne, Jules Boucher, Gaston Sauvage, and Alexandre Rouhier were the key figures in ‘leadership roles’, for want of a better word, of the “Grand Lunaire”. Three of those names, J. J. Champagne, Boucher, and Sauvage, were also involved in the previously mentioned “Les Freres d'Heliopolis”, the Brotherhood of Heliopolis. And it was in this group that the name of Fulcanelli was mentioned for the first time. It seems as if the T.H.L., “Le Grand Lunaire”, is inextricably connected with the so-called “Fulcanelli phenomenon”.

*"The name Fulcanelli has flickered tantalizingly in and out of modern occult literature and speculation for more than half a century. Yet the identity of the 20th-century alchemist behind the pseudonym remains a complete mystery. Today, Fulcanelli has taken on the aura almost of an alchemical saint '- an ageless adept of our own times, as enigmatic and fascinating as the semi-legendary Comte de St. Germain. "*

**Johnson, Kenneth R.** “Mysteries of Mind, Space and Time” « The Hidden Face of Fulcanelli,» ©1992

The character of Jean-Julien Champagne constituted the direct link to ‘Fulcanelli’. Together with Eugene Canseliet, Julien Champagne is said to have been the only person who has ever met Fulcanelli in the flesh. “To this must be added the successive testimonies of Eugene Canseliet” [G. Sandri ©2013].

Alchemy was considered an art and the premier form of the craft in this Occult society. Pierre Geyraud maintains in “Les societies secretes de Paris” [1939] that the highest teachings of the T.H.L., intended for the initiates of the group, were notably based on two books of Fulcanelli, “Le Mystere des Cathedrales”\* [Mystery of the Cathedrals] and “Les Demeures Philosophales” [The Dwellings of the Philosophers], respectively published in 1926 and 1930.

\* *"There is a little more to this story - Fulcanelli believed that the secrets of Christian hermeticism were to be found in bas-reliefs throughout Europe's cathedrals - after he bestowed this knowledge upon a trusted disciple in 1920 (whereupon Le Mystere des Cathedrales was published) he disappeared without a trace. Thirty years later he made a single appearance to his disciple, before disappearing again, and, according to his disciple, actually had grown younger by at least 20 years. "*

**Frank ZAPPA** “But who was Fulcanelli?”, interview with Zappa by David Ocker ©1994-1995



Frontispiece of « **Le Mystère des Cathédrales** » 1926  
Design : Jean-Julien Champagne [1877-1932]

The design of J. J. Champagne was also used for the famous catalogues of the  
“**Librairie du Merveilleux**” from Pierre Dujols [1862-1926]  
and  
for the cover of an issue of the “**Revue Atlantis**”  
from Paul Le Cour [1871-1954]

In the chapter on Alchemy, Pierre Geyraud asserts in a later book, "L'Occultisme a Paris" [1953], that Julien Champagne was the co-founder of the "Tres Haut Lunaire", T.H.L.

It is a fact that the name of J. J. Champagne, together with the names of Jules Boucher and Gaston Sauvage, constantly turns up when one consults the sources on "Le Grand Lunaire" or "Le Tres Haut Lunaire". These same names are mentioned on the previous page with regard to the "Les Freres d'Heliopolis". Both Boucher and Sauvage were taken on by Jean-Julien Champagne in the 1920s as his Alchemy students [Jules Boucher in 1922],

On top of that, Julien Champagne, together with Eugene Canseliet(27), was directly connected with the publication of Fulcanelli's book "Le Mystere des Cathedrales" [see commentary at the bottom of the previous page]. It is therefore clear that J. J. Champagne played a central role in the whole history of "Le Grand Lunaire", *The Great Lunary...*

Besides being an Alchemist and Occultist, Jean-Julien Champagne was also a painter, illustrator, and inventor. Julien Champagne died in 1932 after being seriously sick, 55 years old, arthritis in his left leg, a serious drinker... Pierre Geyraud claims that J. J. Champagne had to pay a price for betraying the sect, the T.H.L., and the curse caused "a terrible and slow death" at the rue Rochechouart...

- 27) Like Boucher and Sauvage, Eugene Canseliet was a student of Jean-Julien Champagne, who was 22 years his age. During the 1910s and early 1920s Julien Champagne had been part of a famous alchemist group which congregated at the "Librairie du merveilleux" of Pierre Dujols. This group included Rene Schwaller de Lubicz, Henry Coton Alvar, Jean-Julien Champagne, Celli and others. Pierre Dujols was Coton Alvar's master [in Alchemy] and friend of Champagne. For what it's worth, according to Robert Ambelain, Jules Boucher and Rene A. Schwaller de Lubicz, Jean-Julien Champagne was 'Fulcanelli'. Boucher was a student of Champagne as well as a member of the T.H.L., so was Ambelain. Schwaller de Lubicz worked with J. J. Champagne. He paid a monthly fee to the painter allowing living expenses, in exchange for this Champagne would work in the operative aspect. Schwaller would try to explain the theory and Champagne as the excellent laboratory manipulator he would make the experiments...

As for Jules Boucher, Gaston Sauvage, and Alexandre Rouhier, it is especially Alexandre Rouhier [1875-1968] who seems to have had a leading role within the society.

**DR. ALEXANDRE ROUHIER** [1875-1968]

On page 153, Pierre Geyraud [“Les sociétés secrètes de Paris”] asserted that *“among those who earned a place among the higher echelons of this society were “an editor from the left bank” [of the river Seine], a renowned journalist, a banker, an artist/designer, and “two young women*

The here mentioned “editor from the left bank” is identified by some as Alexandre Rouhier. He was the commercial director of the the publishing house “Editions Vega”\* and the Vega bookstore.

Alexandre Rouhier, aka “Doctor Rouhier”, was a pharmacologist by profession and a pioneer in the first-hand study of hallucinogenic drugs. As an author he wrote a classic book on peyote: “Le Peyotl, la plante qui fait les yeux émerveillés” [Peyotl, the plant that fills the eyes with wonder, 1927], and the shorter “Les plantes divinatoires” [Plants of divination, 1927]. Joscelyn Godwin, in his preface to the 2007 English translation of “L’architecture naturelle” by Petrus Talemarianus [pseudonym of Dr. Rouhier], states that Alexandre Rouhier had been lecturing on the subject to a “Groupe Paleosophique” whose members included the Belgian composer and theorist Ernest Britt [1857-1950+], the mathematician and historian Francis Warrain [1867-1940], and the psychical researcher Eugene Caslant.

One of the members we recognize is Ernest Britt, who was a firm friend of Oswald Wirth. Britt later got married with Mme Dina of the Vega bookstore & publishing house. He also was a member of the T.H.L.

English translation of “L’architecture naturelle” [Petrus Talemarianus] by **Joscelyn Godwin** ©2007

\* Today, Editions Vega still occupies an important place in the field of spirituality since their main author is Rene Guenon. In the years 1927 to 1930 the owner of the Vega Bookstore, Madame Dina, was intimately involved with Rene Guenon.

In his book “L’architecture naturelle”, originally published in 1949, the signature of the editor [A R] Alexandre Rouhier is depicted [p. 161], preceded by a date and place; St. Baume, June 24th 1944, at the Solsticial Feast of Fire [nuit solsticiale de la Fete du feu]. Clearly an indication that Geyraud’s “editor” was none other than Dr. Rouhier. The book, “L’architecture naturelle”, is a report by Petrus Talemarianus [Alexandre Rouhier] “*on the establishment of a "Golden Rule"; according to the principles of Tantrism, Taoism, Pythagoreanism, and The Kabala, serving to fulfill the Laws of Universal Harmony and contributing to the accomplishment of the Great Work.*”

**Petrus Talemarianus** “Naturel Architecture”, Idyllwild, CA : Sacred Science Institute ©2007

Eugene Canseliet, in his “Alchimiques souvenirs” of the alchemical review “La Tourbe des Philosophes” [N ° 15-16, 1981], asserts that Gaston Sauvage, Jules Boucher, and Alexandre Rouhier all worked at the “laboratoires Poulenc”, the Poulenc laboratories\* in Paris. According to Ariane Touze, Dr. Rouhier's thesis on the peyote and his trip to New Mexico were funded by the Poulenc laboratories. She also maintains that it was on the premises of the “Poulenc Freres“ that Doctor Rouhier met “Gaston Sauvage and other characters” that were later also identified as members of the T.H.L. French author and Martinist Robert Amadou [1924-2006] mentions Alexandre Rouhier as a Satanist in his book “Le Feu du Soleil” [Pauvert, ©1978].

\* Originally, the company was called “Poulenc Freres“ which was a chemical, pharmaceutical and photographic supplies company at the rue Cluny in Paris. In 1928 the company merged with the “Societe des usines chimiques du Rhone” (Society of Rhone Chemical Factories) from Lyon and became known as “Rhone-Poulenc”. Being the product of several previous mergers, today’s incarnation of the original company is known as Sanofi S.A. which is one of the biggest pharmaceutical companies on the planet.

“Le Feu du Soleil” [The Fire of the Sun] is a reflection of an interview of the author with Eugène Canseliet on alchemy. Amadou also refers to a book written by Rouhier under another pseudonym he used, namely the book “Envoûtement et contre-*envoûtement*” by R.P. Sabazius [éditions Occulta, ca 1937].



The title, literally translated; *Bewitchment and counter Bewitchment; Practical method of action and protection according to the Kabbalistic traditions of the Jewish and Arab Magical Sciences*

The acronym A\*M\*S\*G\* is inscribed at the top of the front cover. The acronym is well-known among [contemporary] Satanists; *Ad Majorem Satani Gloriam*. At the end of the book the seal of *Lucifuge Rofocale* is depicted.

*Lucifugus Rofocalus* [Latin], the Demon in charge of the government of Hell by order of Lucifer [Grand Grimoire, possibly early 18<sup>th</sup> or even 19<sup>th</sup> century]. In some of the contemporary Left-Hand Path magical systems, *Lucifuge Rofocale* is mostly associated with one of the Kabbalistic Qliphoth [i.a. the Swedish “Dragon Rouge” and the former MLO, “Misanthropic Luciferian Order”].

On page 147, It is claimed by Eugène Canseliet that “two members of the T.H.L. visited the Dolmen of Meudon on a regular nightly basis. These two were Rouhier and Jules Boucher “whose interests were more intellectual according to Canseliet”. Canseliet literally stated that they “often went at night to the Dolmen of Meudon, armed with their portable Occultum from the Grand Lunaire”. Robert Amadou “Le Feu du Soleil” (Pauvert, ©1978)

*“Le Très Haut Lunaire” -- the only authentic case combining regular masonry, alchemy, Egyptian rites and satanic practices”*  
Themys Box, Blog ©2014

Canseliet also maintains that Julien Champagne “allowed himself to be dragged into a deplorable collaboration” with Rouhier, Boucher and the others. If Eugene Canseliet was right this would mean that J. J. Champagne was not the actual person who initiated this Occult society known as the T.H.L.

#### JULES BOUCHER [1902-1955]

Jules Boucher and Gaston Sauvage, the two remaining key-personalities in ‘leadership roles’ of the “Grand Lunaire”. Like Jean-Julien Champagne, both Boucher as well as Sauvage were also involved in “Les Freres d'Heliopolis”.

As for Jules Boucher, it was a cousin of J. J. Champagne who worked with Boucher at the company of the “Poulenc Freres”, who introduced the young chemist to the artist and Alchemist Julien Champagne. In 1922, Jules Boucher was welcomed into the midst of “Les Freres d'Heliopolis”, a small group of Alchemic devotees who accepted Champagne as their master.

*‘He remained a close trustee of this circle until Champagne’s death in 1932, although he left the membership of Le Grand Lunaire in something of a funk over the prevalence of sex and the use of visionary narcotics as a focus of the group’s raison d’être.’*  
Steven Ashe “Rosicrucian Alchemy & The Magicians of Le Grand Lunaire”  
©2013

After leaving the “Grand Lunaire”, Jules Boucher is said to have been “merciless terrorized” by his former associate, Gaston Sauvage and the other members of the T.H.L. As Genevieve Dubois states in “Fulcanelli and the Alchemical Revival” [Destiny Books, ©2006], that *“it should be mentioned that Boucher had been subjected to the Ceremony of the Curse*

Allegedly, Boucher felt it necessary to seek an exorcism from the Gnostic bishop of Lyon at the time, Tau Jean II [Jean Bricaud\*].  
Jean Rosselot, “O.V. de L.Milosz”, Paris 1955

\* Jean “Joanny” Bricaud [1881-1934] was the Patriarch of the “Eglise Gnostique Universelle”, the official Gnostic church of the “Ordre Martiniste” [Martinist Order] at the time. Joanny Bricaud [1881-1934] succeeded Papus as head of the “Ordre Martiniste” after his death in 1916.

Gaston Sauvage was the final remaining key-personality of the T.H.L., and yet information about this man is scarce and simply hard to find. Like Boucher and Alexandre Rouhier, Gaston Sauvage was employed as a chemist at the “laboratories Poulenc. Within “Le Grand Lunaire” Mgr. Sauvage directed the T.H.L. section on black and Satanic magic.

After Jules Boucher left in 1932, he became a driving force behind a number of [sometimes short-lived] occult organizations.

In the subsequent years, Jules Boucher became involved with several other groups and initiatory Orders, sometimes in collaboration with old acquaintances, such as “L’AROT.”, “L’Ordre Martiniste Traditionnel”, “Elus Cohen”, “Memphis-Misrai’m”, and finally “L’Ordre Martiniste Rectifie” [1948].

During the second half of the 1930s, together with the likes of Robert Ambelain, Claude d’Yge, Helene de Callias [pupil of the composer Vincent d’Indy] and Mme Brouard [radiesthesist, dowser], Jules Boucher was one of the lecturers at the Sunday conferences of the “College International d’Occultisme Traditionnel” [CIOT] at the rue Washington in Paris. The CIOT was directed by Madame Bordy and was part of the organisation of Constant Chevillon [Martinist Order, Memphis-Misraim], successor of Jean ‘Joanny’ Bricaud [1881-1934], These Sunday conferences were open to the public.

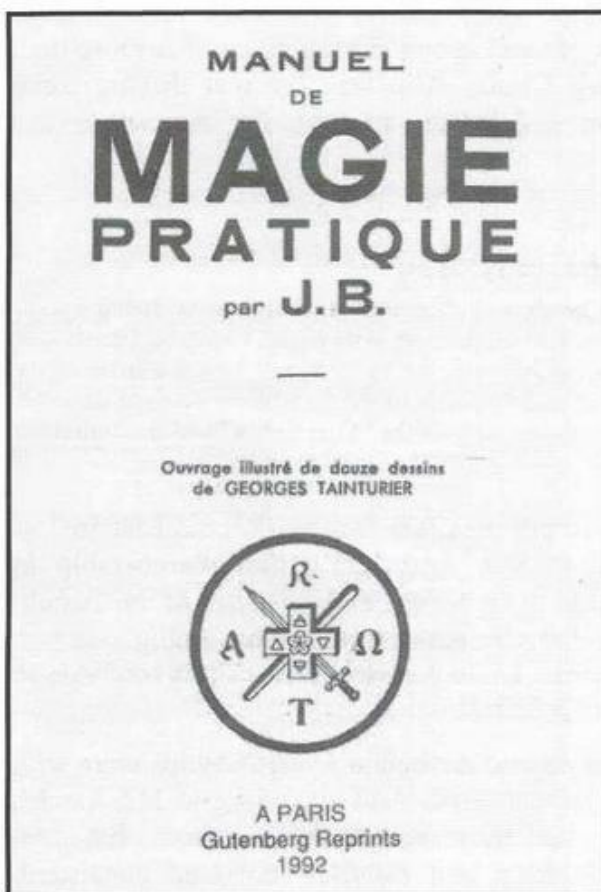
\*

Over the years Jules Boucher used various initiatory names, pseudonyms and aliases for his activities within these Orders and Rites. Examples of such initiatory names and pseudonyms which Jules Boucher used are such names and abbreviations as Phaligus. Leo Ruber [red lion], Julius Bellifer and J.B.

In the beginning of the 1940s Boucher published the “Manuel de Magie Pratique” [Niclaus, 1941—Dervy 1953 new edition]. His oeuvre as an esoteric writer was limited. But one of his books, “La Symbolique maçonique” [1948], is a classic and became an evergreen seller. Beyond his interest in Freemasonry and secret



societies [with articles in the journal “Le Symbolisme”], Jules Boucher devoted a series of articles to Alchemy that were published in the magazines “Votre bonheur” and “Consolation”, issued by Mary Choisy since 1935.



The cover of “Manuel de Magie Pratique” features a seal of the “Association pour la Rénovation de l’Occultisme Traditionnel”, L’A.R.O.T.\*

This group was established in 1935 by Jules Boucher and... Mary Choisy. The association also included another member or former member of the T.H.L., namely Robert Ambelain.

1992 re-issue of “Manuel De Magie Pratique”,  
Published originally in 1941 [Éditions Niclus, Paris]

Between 1935 and 1937, Mary Choisy founded three magazines on Occultism; “Votre Bonheur”, “Votre Destin” and “Consolation” [*Your Happiness* , *Your Destiny* and *Consolation*].

\* As for L’A.R.O.T., a more comprehensive look into this Occult association will be presented at the end of the addendum.

Among the regular contributors were Robert Ambelain, Jules Boucher and... Henri Meslin, Fernand Divoire and Maurice Magre, all three of them members of the “Fratemite des Polaires”. Both Ambelain and Jules Boucher were personally involved in the “Association for the Restoration of Traditional Occultism”, L’A.R.O.T. And although their names are much more widely known among the esoteric and occult communities, it is more than likely that it was Mary Choisy who was the real driving force behind the association L’A.R.O.T. through the magazines she published.

\*

#### ROBERT AMBELAIN [1907-1997]

Robert Ambelain probably needs no further introduction to most. Being a well-known French author on esoteric subjects, an Astrologer, Occultist, Freemason, Martinist and a Gnostic, Ambelain was the International Grand Master of the “Rite of Memphis-Misraim” and Patriarch of the “Apostolic Gnostic Church”. He also re-established several rites such as the “Elus Cohen” and the “Primitive Scottish Rite”.

A number of French sources maintain that the “Grand Lunaire” or “Le Tres Haut Lunaire” was Ambelain’s first membership in which he was schooled in the practices and activities of the Occult. According to Gino Sandri\*, this claim is somewhat ambiguous. G. Sandri “Le Grand Lunaire - Robert Ambelain et les milieux occultistes au debut du XXe siecle” [ed. Arqa ©2013]

The question as to what extend Ambelain’s relationships were with the T.H.L. has yet to be answered. And according to Mr. Sandri, the answer will be far from simple. Throughout his life, Ambelain’s way of thinking and mindset remained consistent, despite the twists and turns in the occultist’s life and esoteric career. Whatever the truth, it was in 1938 that Robert Ambelain defended the “Grand Lunaire” openly, following a press campaign during those days against the T.H.L.

\* Gino Sandri “is a well-versed Occultist who has spent his life infiltrating esoteric societies only to get expelled from them” [Wikipedia], **Laurent ‘Octonovo’ Buchholtzer**, "Pierre Plantard, Genevieve Zaepfell and the Alpha-Galates", in: *Actes du Colloque 2006*, Oeil-du-Sphinx, 2007.

*"... In the immediate post-war period, this secret society continued to operate discreetly. Robert Ambelain, who is not yet the grand master of Memphis Misraim and the leader of a prestige masonry in the making, attracted for so many years by "occultism", tries to renovate certain aspects with the protective help of Doctor Alexandre Rouhier [1875-1968] and a few selected friends. "*  
Robert AMADOU "Le Feu du Soled" (Pauvert, ©1978)

Robert Amadou refers here to the years immediately following 1944-1945. According to Robert Amadou, the "Grand Lunaire" continued "to operate discreetly" with Dr. Rouhier exercising patronage over Ambelain's 'renovation proposals' for the T.H.L. It seems that Ambelain wanted to adapt some aspects of the teachings or practices of the original Occult group, and to continue the activities of "Le Grand Lunaire" after the war. I have to emphasize though that this is mere speculation on my part.

At the end of the 1930s Ambelain became involved with Martinism. In the following years he developed an umbrella organization which included, among others, *Elus Cohen*, *Memphis-Misraim*, *E.G.A. [Gnostic Church]*, *RC d'Orient!* *L'Ordre des Chevaliers EASIA-EASIE*. The "Ordre des Chevaliers Masons Elus Coens de l'Univers" [Elus Cohen] practised Ceremonial magic. In 1935, he and other members of the T.H.L. had founded "L' A.R.O.T.", an association which practised Alchemy [Spagyrics], Magic, Astrology etc. Why would Robert Ambelain still be interested in the "Grand Lunaire"?

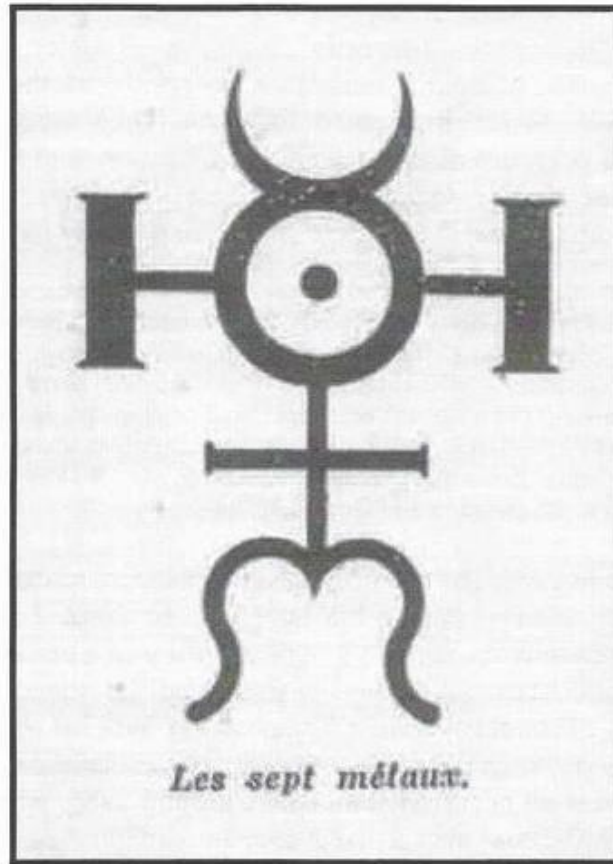
His attitude towards the use of magic for personal reasons seemed not to have changed during his later life. In 2002, I received a [private] correspondence from a high dignitary of a certain English branch of the Martinist Order. In this email he stated that *"the whole saga of Ambelain and Kloppel is sad with all the in-house fighting and trying to kill each other with magic ceremonies. "*

Allegedly, this all occurred somewhere around 1985, when Gerard Kloppel [1940-2008] succeeded Ambelain as Grand Master of the "Rite of Memphis-Misraim". This 'rumour' originated from French Martinist circles close to Ambelain and Kloppel\*

\* Gerard Kloppel also succeeded Robert Ambelain as Grand Master of the "Ordre Martiniste Initiatique"

*The affairs of Le Grande Lunaire were secret and encompassed the wide spectrum of esoterica from the diabolic and black magic section of the group run by Gaston Sauvage to the sexual magic of the Hermetic Brotherhood of Luxor of Charles Barlet, inherited from the teachings of the American P.B. Randolph. The writings of René Schwaller and the published works of Aleister Crowley also formed a key part of the group's curriculum.*

Steven Ashe "Rosicrucian Alchemy & The Magicians of Le Grand Lunaire" ©2013



#### THE SEVEN METALS

*Symbol taken from*

Page 160-161 from "*Manuel De Magie Pratique*",  
Jules Boucher [1902-1955], Éditions Niclaus, Paris 1941

*"This Symbol is made up of the assembly of the seven global signs,  
as well as it can be easily realized"*

## WOMEN OF THE GREAT LUNARY

### MARYSE CHOISY [1901/03-1979]

The membership of the “Grand Lunaire” included some remarkable women, less well-known than their fellow male members and usually overlooked by us. Some were active members, some were hidden behind the scenes. They were, in a sense, ahead of their time. They flouted social conventions too flamboyantly; about the choice of partners or love in general, about their career choice, their looks, and so on. It took real strength of character for women at the time to step outside the social norm and leaving oneself at risk of ostracism.

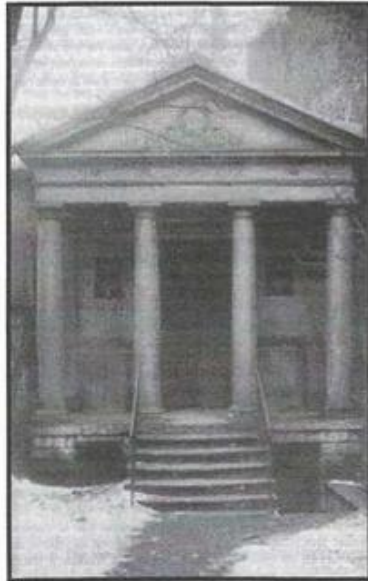


Mary Choisy and her Greyhound named  
*Suridéaliste* (1926)

Lotus de Païni or Péralté [pseudonym of Elvezia Gazzotti], Natalie Clifford Barney, Maria de Naglowska, Maryse Choisy; four names of women of whom we know they were actively or indirectly involved in the activities of the T.H.L., “Le Grand Lunaire”.

- We have already spoken extensively about the activities of the Russian mystic, Occultist, author, journalist, and poet **Maria de Naglowska** [1883-1936] and the “Brotherhood of the Golden Arrow” [Confrérie de la Flèche d'Or], the Order she founded in 1932 in Paris. Unfortunately, we simply don't know the extent of her involvement in this secret society.

- **Lotus de Païni** [1862-1953], painter, author and Pagan Occultist, as she is called in Audrey Fella's "Les Femmes Mystiques" [Bouquins ©2013]. Around 1900, she became a member of the Theosophical Society. As a writer, Lotus de Païni was interested in the role of women in folklore, mythology, spirituality and the Occult. It is said that De Païni's written work, notably her esoteric "La magie et le mystère de la femme" [1928], inspired "generations of surrealist artists and writers, most notably André Breton." According to Pierre Geyraud, De Païni's book [*on the connections between one's inner and external life*] was also part of the curriculum of the T.H.L.
- The author and Occultist Gino Sandri mentions the name of American playwright, poet and novelist **Natalie Clifford Barney** [1876-1972] as a possible contact to the T.H.L. in his book "Le Grand Lunaire. Robert Ambelain et les milieux occultistes au début du XXe siècle" [éd. Arqa ©2013]. Barney was an expatriate living in Paris who was famous for her salons that were held at her home, at 20 rue Jacob, "for more than 60 years". These salons brought together writers and artists from around the globe, "including many leading figures in French literature".



Next to the pavilion she rented was a large, overgrown garden with a Doric Temple tucked into one corner, "Le Temple de l'Amitié". Temples like the 'Temple of Friendship' were very fashionable during the early 18<sup>th</sup> century in the gardens of Europe, the so-called «*jardins à fabriques*». The largest of these parks, such as the "parc Monceau", had around 20 of these structures such as a Gothic ruin, an Obelisk, a small Pyramid etc. These Parks combined the picturesque with moral virtues. The original owners

often had a Masonic connection, such as is the case with “Louisenlund” in Germany, the previously mentioned “pare Monceau” and “Chateau de Mauperthuis” in France, and the castle park of Wespelaer in Belgium [see my book “Egyptian Influence on Rosicrucianism” Kindle ©2019], It seems that Clifford Barney’s small Parisian garden with its “Temple de l’Amitie” at 20 rue Jacob had no history in which a Freemason played his part. Personally, I did not discover any connections between Natalie Clifford Barney and the T.H.L. or any other group. Personal relationships to occultists are also hard to find.

*The poet, novelist and metaphysician O.V de Lubicz Milosz [1877-1939] was a regular visitor during the first World War; Famous French opera-singer Emma Calve [1858-1942], once engaged to Jules Bois [1868-1943], was once asked by Ms. Barney to sing under her lover’s window, that of Renee Vivien [Natalie Clifford Barney was openly Lesbian], Emma Calve was a Martinist, who was personally initiated in 1893 by Papus [1865-1916], co-founder of the Martinist Order.*

In his book “Le Grand Lunaire, Robert Ambelain et les milieux occultistes au debut du XXe siecle” [©2013], Gino Sandri is of the opinion that beyond the worldly activities that were organized at these ‘Salons’, there also were “*clearly more discreet activities*” organized. Sandri clearly thinks that Natalie Clifford Barney possibly maintained a link with “Le Grand Lunaire”. According to Sandri(28), together with J. J. Champagne and Alexandre Rouhier, she was one of the alleged contacts of “Le Grand Lunaire” [T.H.L., “Tres Haut Lunaire”]

28) Gino Sandri announced the revival of the Priory of Sion as an “integral Traditionalist esoteric society in 2002. He signed the document under the title General Secretary and claims to be Pierre Plantard's former private secretary. Plantard founded the Priory in 1956, which turned out to be a hoax.

## **MARYSE CHOISY [1901/03-1979]**

*"This is why she threw herself headlong into the occult. She knew all the initiatory sects. She tried all forms of Magic [except the black mass], up to the Witches' circle, where we evoke Satan. Satan did not come. [...] Maryse Choisy, disappointed by Magic, would turn to religion. "*

Bernard Guillemain, *'Maryse Choisy ou l'amoureuse sagesse'*, p.1 18

Maryse Choisy was raised by her "aunt Anna", the Comtesse de Bremont [1852-1922]. Her aunt had been initiated in 1888 into the "Hermetic Order of the Golden Dawn", together with her friend Constance Wilde, Oscar Wilde's wife. Maryse studied at Girton College, which was part of the University of Cambridge [PhD in Philosophy] and meets Albert Einstein in 1921. One evening in 1922, she takes the Orient-Express to Vienna on a whim, and pays a visit to Sigmund Freud, the founder of psychoanalysis. In 1925, she meets Rene Guenon and she frequents the surrealists. In 1928, Maryse Choisy gets hired as a housekeeper in a brothel. Her first publication appeared in 1923. She continued to publish books, essays and articles on an array of subjects until the end of her life. When she met the philosopher and Jesuit priest Pierre Teilhard de Chardin [1881-1955] in 1938, Mary Choisy converted to Catholicism and began to "connect science, religion and psychoanalysis in her work." [Teilhard developed the idea of the Omega Point and co- developed the concept of the Noosphere\*]. After the war, in 1946, she founded the review "Psyche", the "International Review of Psychoanalysis and Human Sciences".

## **1935-1937 LES REVUES d'OCCULTISME**

As previously mentioned, between 1935 and 1937 Maryse Choisy founded and directed several Occult magazines, called respectively "Votre Bonheur", "Votre Destin" and "Consolation". These Occult magazines were published under the banner of the "Association pour la Renovation de l'Occultisme Traditionnel", L'A.R.O.T. Among the contributors to these magazines were people such as Ambelain, Boucher, Magre etc., people who belonged to the 'inner circle' of Choisy's associates within the world of Occultism. Robert Ambelain and Jules Boucher were also involved in the establishment of "L'A.R.O.T." As stated here above, in 1938 Mary Choisy converted to Catholicism and started to distance herself

\* The Omega Point is the belief that everything in the universe is fated to spiral towards a final point of unification, The Noosphere represents a new state of the biosphere[1] and is described as the planetary "sphere of reason". The noosphere represents the highest stage of biospheric development, its defining factor being the development of humankind's rational activities



from the daily managing activities of these magazines. In 1978, she published her memoirs of the period 1825-1939, entitled "Sur le chemin de Dieu on rencontre d'abord le diable" [*On the way to God we first meet the devil*]. On page 329, Maryse Choisy states:

*"I created an esoteric weekly: Votre Bonheur, then Consolation. Henri Bergson gave me a brilliant article for the first issue. Each newspaper has its peak and its decline. After some time I saw myself surrounded by little mages who dreamed of Faustian adventures. They spoke of an angel whose name ended in 'ael' and were surprised that he broke dishes. After Péladan I discovered that it was dangerous to associate with alchemists and groups of occultists without being attached to some real and great Church."*  
**Maryse CHOISY** "Sur le chemin de Dieu on rencontre d'abord le diable" (Éditions Émile-Paul, ©1978)



Like the others, in her written works Maryse Choisy never mentioned her involvement in the T.H.L.. Maybe throwing an indirect reference here and there, but that was about it.

Like Jules Boucher, Mme Choisy also felt it necessary to seek an exorcist. Except that this time it was a house that needed to be exorcised. The story is told in the previously mentioned memoirs [...]

[Sur le chemin de Dieu ...] ©1978 ]

#### Astrological Ephemeris for 1936 - L'AROT

Mme Choisy asserted that the hauntings started somewhere in 1929, after she had been visited by a 'Doctor L...'. This person delivered a message from 'the Monks of Mount Athos' whom she'd accused of homosexuality. These monks demanded a rectification in the newspapers. She fulfilled the request of the monks, but still -- strange things started to occur in her apartment ...

« **PARIS SOIR** »

March 15, 1931

**A Haunted House in Paris**

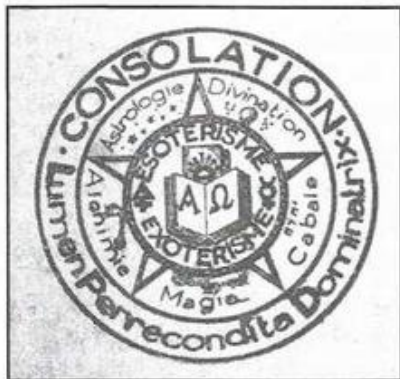
*'Mrs. Maryse Choisy, who makes a lot of noise in les lettres feminines ; was recently accused by her landlord of making even more noise in her apartment as well as burning too much incense. And Maryse Choisy justified herself in the following letter addressed to her accuser: "Sir, I never make noise at home, because either I work or I am traveling. There are noises in my apartment at night, even when it is deserted, because said apartment is haunted. I have at least fifteen witnesses who have seen it. I had it exorcised twice. I really can't help it. To people who have complained about the noise coming from my apartment, I have said several times, "When you hear a noise, please go upstairs, and you will see for yourself, with your own eyes, how the furniture moves there on its own". But no one has ever come up, because those who complain have enough courage to complain, but they don't have enough courage to dare to enter a haunted apartment. As for the question of incense, I consider it a favour for your tenants to breathe a smell as pleasant as that of incense rather than questionable fumes from kitchens. Talk about thick fumes of incense is greatly exaggerated. It would be enough to show the tiny little incense burner in which I burn incense so that all the technicians in the world refuse to believe in the legend of "thick smoke". I burn church incense because it's the only way to live quietly in a haunted apartment. If the tenants want to hear less noise, they must deign to bear the smell of incense. I therefore consider this incident to be closed. "*

An apartment cursed by the Monks of Mount Athos? According to Eugene Osty (1874-1938), director of the "Institut Metapsychique International" at the time, the Hesychasts were well-versed in High Magic. Btw "Hesychasm is a mystical tradition of contemplative prayer in the Eastern Orthodox Church".

On the other hand, the years 1929-1931 was a period in which Maryse Choisy and Jules Boucher were still involved in the activities of "Le Grand Lunaire"...

Even if Maryse Choisy did not believe in the devil at the time, she preferred to protect herself and requested an exorcism from the archbishopric of Paris.

*The exorcist arrived with his arsenal of Latin prayers, charcoal against Satan and his pumps. It was a beautiful ceremony. The Church called me. I think it was a letter from Saint Augustine to Saint Monique: "May God save me from sin ... as late as possible." The boor devil was expelled. The phenomena ceased. I slept for three weeks. I kept domestic workers (as we didn't say yet) for a month. At the full moon that followed, everything started again. The cupboards started to dance again, the lamps to flash, the bells to ring, the walls to breathe, the doors to open, the cats to bristle, the dog to wet the carpets. Again my maid left me. The archdiocese seemed helpless. So this is not Not the devil? So who is it? The visionaries came to have their little test canter on rue Vauvenargues. The Magi of Montparnasse brought their myrrh and their intuition. The hocus-pocus, the blank scrolls, the pentacles piled up. Dressed in long linen dresses, bearded wise men, we do not know where they came from, invoked archangels whose names ended in 'ael'. The Phenomena made fun of everything. They no longer even waited for the full moon to occur.*  
**Maryse CHOISY** "Sur le chemin de Dieu on rencontre d'abord le diable"  
(Éditions Émile-Paul, ©1978)



Symbol of the Occult review  
CONSOLATION  
directed by Maryse Choisy until 1938

'L'A.R.O.T.', *The Association for the Restoration of Traditional Occultism*, was established in 1935, its goal being the study and implementation of 'Initiatory Sciences'. L'A.R.O.T. was a non-religious organization professing the "broadest tolerance and respecting all forms of belief". Madame Choisy was the director of the successful occult magazine 'Votre Bonheur' with a circulation of 50,000 a week. The association used to meet in the premises of the magazine 'Votre Bonheur' "in the company of its founder Madame Choisy. It is maintained that within the bosom of this magazine, L'A.R.O.T. was led by three of its original members - Robert Ambelain, Jules Boucher, and Georges Clouzet.

Robert Ambelain and Jules Boucher were among the founders of L'A.R.O.T. Depending on which sources you consult, either Robert Ambelain or Jules Boucher is listed as founder or co-founder of the association. According to Pierre Geyraud ["Les sociétés secrètes de Paris"] it was Maryse Choisy who founded L'A.R.O.T. Allegedly, Robert Caborgne was the secretary of the association and member of the review's steering committee. After WW II, Robert Caborgne had replaced Georges Clouzet. To summarize, Maryse Choisy, Robert Ambelain, Jules Boucher, and Georges Clouzet were involved in the establishment of L'A.R.O.T. What exactly Mme Choisy's role in the association was, is not easy to determine. Some sources maintain that the association L'A.R.O.T. was established in 1935 within the editorial board of the magazine 'Votre Bonheur' that was led by Mme Choisy.\*

The governing body allegedly consisted of Robert Ambelain, Jules Boucher, and George Clouzet. L'A.R.O.T. was accommodated at 15, rue Lord Byron in Paris. Their members first completed a probationary period in which a 'general education' was given. After the probationary period 'serious members' were selected to specialize in one of the subjects of the teachings. It is said that Robert Ambelain also required of their members to have successfully completed the Abramelin working [the Conversation with the Holy Guardian Angel, HGA].

The group had a low membership with an emphasis on quality and diversity. In 1941, the group had to stop its activities due to prohibition of all Order activities by the pro-German Vichy regime. After the War the group continued its activities under the leadership of the above mentioned men, except for Clouzet who was replaced by Robert Caborgne. The subjects of the teachings of 'L' A.R.O.T. were ;

- Esotericism, Religion
- Hindu Doctrines, Yoga
- Alchemy, Spagyrics, Hermeticism
- Astrology (general, Cabalistic)
- Methods of Psychic Development
- Dowsing, Clairvoyance
- Magic, Hypnotism, Magnetism



Le symbole de l'A. R. O. T.

Three circles is the symbol of traditional magic protection.

The letters 'A.R.O.T.' are placed in a circle, representing various occult ideas / symbolic words such as :

T.A.R.O. ; The Tarot. “Les Arcanes Initiatiques” (Mysteries of Initiation), the Sword and the Wand. In the centre, the Cup and the Pentacle symbolized by the Circle. The Sword corresponds to Fire, the Wand corresponds to Air, the Cup to Water, the Pentacle to Earth.

R.O.T.A.; In Latin, the wheel of becoming. A and O, Alpha and Omega, the beginning and the end. At the centre, Dagger and Wand, the attributes of the Magus. They correspond to the two poles, “Active” and “Passive”, “Attraction” and “Repulsion”, COAGULA-SOLVE. The Wand concentrates and condenses the fluids and the Dagger disperses and dissolves.

T.O.R.A.; In Hebrew the Torah represents the Law. It's the Law of Evolution. In the centre the “Croix de Saint-Andre”, the St. Andrew's Cross [‘X’ is the Greek letter ‘Khi’], initial letter of the words Kone, Krusos and Kronos, the Crucible, Gold and Time, the unknown triad of the “Grand Oeuvre”, the ‘Great Work’. The Cross is the Hieroglyph, reduced to a simple expression of the emanated luminous radiations of a single heart.

A.R.O.T.; The synthesis of the three protective Magic Circles. The two “Rose+Croix” symbols placed in the circle are reversed, one black, the other white. They are the symbol of Involution and Evolution just like the “Seal of Solomon” which appears in the second circle.

The main source of information on the association is an article by ‘J.B.’[Jules.Boucher]\* which appeared in December 1935 in the weekly review *Consolation* [n°19] entitled “Qu'est-ce que l'A.R.O.T. ?” Jules Boucher used the pseudonyms Leo Ruber, Julius Bellifer and J.B for his articles during his A.R.O.T. membership. As stated at the beginning of this sub-chapter, the association [L’A.R.O.T.] used to meet in the premises of the Occult review ‘Votre Bonheur’, “*in the company of its founder Maryse Choisy*”. Whatever the exact role of Choisy was, the magazines of Choisy and the association were inextricably linked.

\* Pierre Geyraud used this article as a main (and sole) source for a chapter on the association published in his book “Les societees secretes de Paris” [Emile-Paul, 1939],

For instance, someone made it clear that the seal of L'A.R.O.T., as depicted on page 179, would contain the initials of Maryse Choisy. Her initials, M.C., are depicted on the left and right side of the upper triangle of the Seal of Solomon in the seal [p. 179]. Btw these initials were no longer present in later versions of the association's seal. Remember, as stated previously, Mary Choisy converted to Catholicism in 1938 after which she started to distance herself from the association.

The 1920s and 1930s were a thriving period for the Occult subculture in general, especially in [Western] Europe.

The First World War of 1914-1918 was the chief cause of the widening interest in psychical research. For instance, although Spiritualism already counted millions of believers before the war, the deaths occurring in almost every family in countries such as France, England and Germany, caused a sudden and concentrated interest in the possibility of life after death. Much publicity was given in the press at the time to "stories of soldiers' return, and generally to the life after death", as Arthur Conan Doyle wrote in his article "Spiritualism and the First World War"

**Arthur Conan DOYLE** "The History of Spiritualism. Vol. II" London: Cassell & Company Ltd., 1926

Of course, the growing interest in psychical research and the Occult in general was not caused by the Great War [1914-1918] alone. The process of general social change, the decreasing influence of religion etc., have all played their part. But these processes were already set in motion before the war. And it was not the newspaper press alone that was not able to resist the pressure of public opinion. There was a vast literature with a taste for the Occult developing after the First World War. And when Maryse Choisy launched her magazine 'Votre Bonheur' in 1935, it wasn't the only Occult magazine that was available in Paris:

*"Les Etudes mystérieuses", "Le Cahier secret d'occultisme", "L'Astrosophie", "les Cahiers mensuels de Magie et Occultisme", "Le Chariot", "Fiat Lux", "Le Mercure Universel", "Les Annales des Sciences Hermetiques", "Les Echos des sciences Mystérieuses"*

All these titles mentioned on the previous page were commercial journals and magazines which were sold in the bookstores of the St-Michel district, the rue Saint-Julien-le-Pauvre, or those of the Quai des Grands-Augustins.

*Not included are the journals and magazines that were issued to members of the various initiatory organizations, such as "Le Voile d Isis" [started in 1889 as official organ\* of the "Groupe independant d'etudes Esoterique"] and "La Rose+ Croix" [official organ of the "Societe Alchimique de France" of Jollivet-Castelot]*

\* In the 1930s "Le Voile d' Isis" was dedicated to the so-called Traditional School, the belief in the existence of Perennial Wisdom. The principal thinkers in this tradition were people such as Rend Guenon, Frithjof Schuon and Julius Evola. The journal was published by the Chacomac brothers under the header of "Etudes Traditionnelle" since January 1936.

Despite the strong competition among these Occult magazines, Maryse Choisy's 'Votre Bonheur' was a magazine with a circulation of 50,000. Next to the numerous advertisements, various [paid] services were offered by these magazines. For instance, "Consolation" offered palmistry consultations, dowsing diagnostics, graphology, clairvoyance, horoscopes, a Bookstore service which sold i.a. "Le Mystere des Cathedrales" [Fulcanelli], Talismans etc. etc. It is absolutely clear that Maryse Choisy held an important position within L'A.R.O.T. The association continued its activities after the Second World War without Mme Choisy. But it seems that the activities of L'A.R.O.T. were soon over. Jules Boucher founded the "Ordre Martiniste Rectifie" in 1948. Robert Ambelain was involved in the post-war continuation of the "Rite of Memphis-Misraim" and the establishment of an organization which included Martinism, Elus Cohen [Martinezism], Gnostic Church and the aforementioned Masonic "Memphis-Misraim".

#### ON A SPECIAL NOTE :

In 2007 "l'Academie des Sciences Occultes Secretum Secretorum" was founded, a group which claims to replace L'A.R.O.T. in modern times. The founder members of the A.S.O.S.S. are affiliated to the "Supreme Conseil des Rites Confederes" and "l'Ordre des Rites Unis de Memphis et Misra'im" FORUMM], Lineage: Robert Ambelain - Gerard Kloppel - Joseph Castelli [2008]







*In*  
**The WAKE**  
*Of the*  
**ASTRAL FORCE**



**LA FRATERNITÉ DES POLAIRES**  
**A CLOSING WORD**

**1908** - According to legend, a young Italian by the name of Mario Fille encountered Father Julian, an old hermit, in the hills outside of Rome who entrusted him with an old manuscript, the "Book of Science of Life and Death".

**1920** - Twelve years later, Fille and Cesare Accomani, a friend, discovered that the manuscript was in fact a method of consulting an oracle. The oracle -- the Oracle of the Astral Force -- turned out to be an actual channel of communication, a channel between the user and the "Rosicrucian Initiatory Centre of Mysterious Asia" that is situated in the Himalayas.

**1929** - Cesare Accomani [under the pseudonym Zam Bhotiva] revealed the secret in his book "Asia Mysteriosa: l'Oracle de Force Astrale Comme Moyen de Communication avec "Les Petites Lumieres d'Orient". 1929 marks the year of foundation of the "Fraternité des Polaires".

**1930** - The first issue of the official organ of the Order, the "Bulletin des Polaires", was published on May 9<sup>th</sup>, 1930, to further the goals of the brotherhood. The "Fraternité des Polaires" included Fernand Divoire, Jean Marquès-Rivière, Maurice Magre, Jeanne Canudo, Victor Blanchard, Henri Meslin du Champigny, Lydie Martin, and Renée Guénon. The method of consulting the oracle was impressively complex, the results were not what was expected.

**1932** - Accomani [Zam Bhotiva] left the Polaires, purportedly due to the loss of support among the members for Accomani. He allegedly was succeeded by René Odin. The Oracle had promised the Polaires "a great teacher and Grand Master". This blend of personal mysticism was removed as the oracle was rarely consulted by Odin. Under Accomani's successor, the Polaires became a more popular movement with its emphasis on practical magic, astrology, and herb-lore.

**1933** - The Polaire Brotherhood was officially registered at the "bureau des associations de la préfecture de la police de Paris", with Victor Blanchard as president, on August 6<sup>th</sup> 1933.

**1935** - By the mid-1930s the Order's journal -- which had changed its name in 1933 to "Les Cahiers de la Fraternité des Polaires" -- focused on the Cathars, Montségur and the Grail. The first two years the journal regularly reported on the London seances of Zam Bhotiva and Grace Cooke.

“Despite this banal material, the journal's recurring recourse to Nordic or Polar symbolism (to which the journal's name refers) and the claim of contact with an ancient, hidden Western centre of initiation were more serious and found a certain resonance among occultists before World War II.” \*

**1937** - The “Fratemite des Polaires” hosted the third International Convention of the F.U.D.O.S.I. at their premises at 38 avenue Junot in Paris.

**1938** - Victor Blanchard, president of the “Fratemite des Polaires” in Paris, auto-consecrated himself as the Universal Grand Master of the Rose-Croix and of all the initiatory orders of the entire world.

The Polaires received a blow after the expulsion of Victor Blanchard from the F.U.D.O.S.I.

**1941** - All secret societies were prohibited in France by the Vichy government.

**1944** - On the eve of war, the Polaires were headed by Rene Odin. What did they do during the years of occupation? After Paris was liberated in August 1944, nothing was heard of the “Fratemite des Polaires” ever again.

### **ONE OF THE MOST EXTRAORDINARY STORIES OF MODERN OCCULTISM ?**

The “Fratemite des Polaires”... Basically, this Order only lasted about ten plus active years or so, although it was never officially disbanded. The Polaires —a story of an old manuscript theorized into a system and doctrine and finally integrated into “the Occult scheme of the 1930s”...

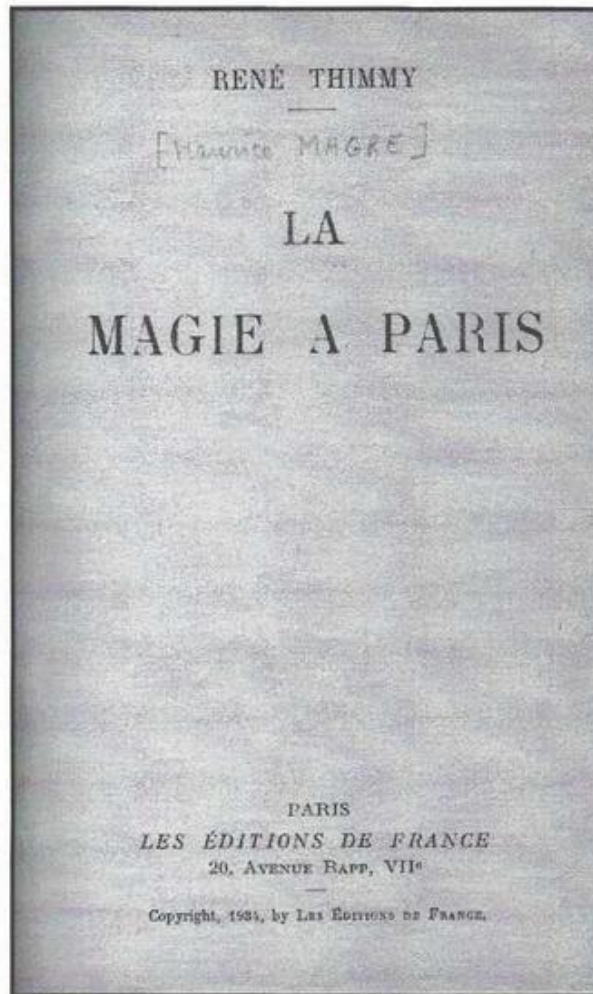
The Order was centred around an Oracle, *L'Oracle de Force Astrale*. This Oracle was a communication channel between the Order and the so-called Three Supreme Sages, who were supposedly living somewhere in the mountains of the Himalayas.

For the Polaires, these Sages were real and existed. They were men of flesh and blood who lived in a place called Agartha, *a place where the spiritual activities of our Earth are directed from*.

But when Cesare Accomani left in 1932, the Polaires increasingly avoided discussion of the Oracle as the years passed. Instead they turned to the selfless pursuit of world peace by a synchronized meditation twice a day. And then, towards the end of the Order's lifespan, the president of the “Fratemite des Polaires”, a man who was an important functionary of the government administration, rising to become head of the general secretariat for the Members of Parliament of France, auto-consecrated himself out of the blue as the Universal Grand Master of the Rosicrucians...

\* IAPSOP International Association for the Preservation of Spiritualist and Occult Periodicals

*The Fraternite des Polaires claimed to be custodians  
of the boreal tradition of the mythical  
kingdom of Thule*



**Maurice MAGRE "La Magie de Paris"**  
Les Éditions de France ©1934

Société Théosophique de France  
La Fraternité des Polaires  
Société des Amis de Montségur et du Saint-Graal

\*

as a silhouette on the periphery involved with :  
Cenacle d'Astarté  
Confrérie de la Flèche d'Or  
Le Grand Lunaire







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Baba Studio with Raymond Johnston

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**Le Blog d’Alexandre Palchine**

“Rene Guenon et l’Oracle de Force Astrale  
des Polaires” Aug. ©2019

## ABOUT THE AUTHOR

Born in 1958, Dutch native Milko Bogard is a musician, esoteric researcher and Hermeticist. His interest in the occult, as well as his love for music, started at a young age and would eventually lead into active membership of various Hermetic and Masonic Orders in adult life. He studied Hermetica as part of the Religious Studies BA program at the University of Amsterdam and published several papers in various journals and on the Internet. In 2018 he published his first book [under his own name], on the subject of Egyptian Freemasonry, which marks the first of a series of publications on the F.U.D.O.S.I., a federation of Occult & Mystical Orders and Societies which existed in Europe during the first half of the 20<sup>th</sup> century. Soon other publications followed, among which a comprehensive account of the history of AMORC. In 2009 his work on the Martinist Order was published by Belgian author Marcel Roggemans under the title "History of Martinism and the FUDOSI". In his book description on Amazon.com Roggemans describes the contents as [without any further comment] a "partial translation of his work, with supplementary annotations and research by the translator Milko Bogaard". Upcoming publications planned by the Dutch author and musician includes historical studies on such initiatory Orders as, amongst others, "L'Ordre Kabbalistique de la Rose+Croix" [OKR+C], "Société Alchimique de France", "Order of the Lily and the Eagle"

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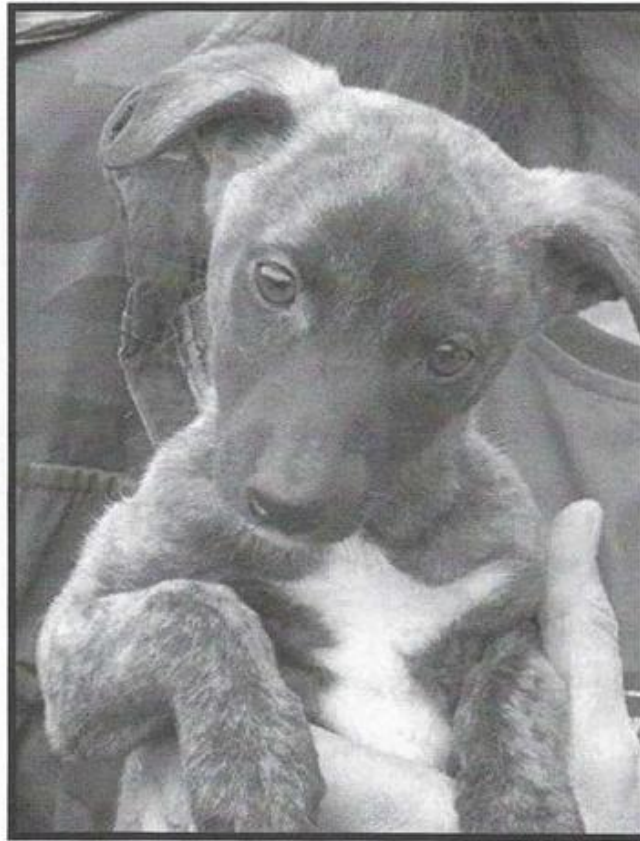
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**Not all those  
who wander  
are lost**





**DORC'HA the Whippet**  
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*"Hunde haben alle guten Eigenschaften des Menschen, ohne gleichzeitig ihre Fehler zu besitzen."*

*"Dogs possess all the positive Qualities of Man, without simultaneously possessing all his Mistakes"*

~ Friedrich II a/k/a Friedrich der Große (1712 - 1786) ~









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