

+ ECCLESIA GNOSTICA +



1890. Église Gnostique Universelle Catholique -
EgliseGnostique

de France

Episcopal Seal of Doinel

JULES DOINEL and the Eglise Gnostique Universelle Catholique

The "Universal Catholic Gnostic Church" was 'spiritually' founded (without apostolic succession) on September 21, 1890 by Jules Doinel (Jules-Benoît Stanislas Doinel de Val-Michel, 1842 - 1903). Doinel, a Freemason (member of the 'Grand Oriënt de France'), was a librarian and Spiritist. As a practising Spiritist he had recurring visions of the Divine Feminine 'aspect'. Doinel became convinced that it was his destiny to take part in the restoration of the Divine Feminine aspect and to give it its proper place in religion, the reestablishment of the fallen church of the Sophia. In 1888 Doinel discovered in the library of Orléans a Charter dated 1022 which was written by a forerunner of the Cathars, a certain Canon Stephan de Orléans, a schoolmaster who taught Gnostic doctrines. He apparently was burned later the same year for heresy. Doinel started to become fascinated by the Cathars and their predecessors, the Bogomills, Paulicians, Manicheans, and various other Gnostic movements. He studied their doctrines and became convinced that "Gnosticism was the true religion behind Freemasonry". In the second half of 19th century France a growing interest in the Cathar-movement had been developed. Around 1874 a successful book was published, titled "Histoire d'Albigenses", written by Napoléon Peyrat, Federico Mistral and others re-established the

"Compagnie des Jeux Floraux" (see "FUDOSI Orders & Societies - on Viscount de la Passe), in 1896 appeared the magazine "Montsegur", published by Prosper Estieu and Joseph Péladan published his short treatise "from Parsifal to Don Quixote, the secret of the Troubadours". The Cathar-hype conquered all of France and was of special interest for the Parisian occultists at the end of the 19th century. Doinel's contribution to the Cathar-hype at that time was the "legend of the first Gnostic Mass which was held at the parade-ground of the castle of Montsegur", thus Doinel.

One night in 1888 Doinel had a vision in which the "Aeon Jesus" appeared. Doinel alleged that he was consecrated that night as a Patriarch by Jesus Christ himself who was

assisted by two Bogomil Bishops in this miraculous vision. Doinel also received instructions to establish a new church.

Doinel was spiritually consecrated as "Bishop of Montségur and Primate of the Albigensians" (Dates vary with regard to Doinel's vision, another source mentions May 1890, "Montségur" referred to the famous Cathar castle near the city of Foix, in the south of France). After this miraculous vision Doinel started his attempts to contact Cathar and Gnostic Spirits in seances which were held in the salon of Lady Marie Caithness and her circle, a circle which would later become known in France as the "Societe Theosophique d'Orient et d'Occident". Doinel's Gnostic seances were attended by many notable occultists of the time, one of them being the Abbé Roca, a former Catholic Priest and close associate of both Stanislas de Guaita and Oswald Wirth. These communications with Spirits were received through a pendulum suspended by the Duchess over a board of letters. The following words were received during a séance by Doinel and Lady Caithness (excerpt of a communication between Doinel and a spirit "whom Valentinus had named Sophia-Achamôth")

- *" The One has brought forth One, then One. And the Three are but One: the Father, the Word and the Thought. Establish my Gnostic Church. The Demiurge will be powerless against it. Receive the Paraclete ".*

Lady Marie Caithness (1842-1895)

Maria de Marietegui, Lady Marie Caithness, the Duchess of Pomar, was approached around 1882 by H.P.Blavatsky, Colonel Olcott, and Annie Besant, to establish the French artery of the Theosophic Society. The Duchess organized seances in the same oratorie that over the years served as the "Meditational Sanctuary" of the "Societe d'Theosophique de Paris". She was one of the first members of the T.S. and one of the first European followers of Spiritism. "Spiritism" was highly influential as a movement on the Occultists at the time, many occultists were affiliated to Spiritist-circles and made use of certain practises which belonged to the "spiritist-curriculum" (séances, Automatic Writing etc.). These practises were generally accepted within the Occult movement of the day. Many writings of that period (1875-1925) which are nowadays considered as "Classics of Occultism" were written "under guidance" (or 'attunement') of some kind of "spirit", "hidden Master" etc. (Blavatsky's "Secret Doctrine", Crowley's "Book of the Law", A.M.O.R.C.'s 'key-document' the "Nodin-manuscript" etc.). "Visions", apparitions, "voices" etc. were commonly accepted within the occult movement as 'genuine' communications with the Supernal world. This common trust in these practises and experiences explains the "success" of people such as Jules Doinel. This aspect is generally forgotten nowadays in writings concerning the history of the occult movement at the "fin-de-siecle"...

Lady Caithness was of Spanish origin. She was married to the English Lord Caithness. She'd inherited an incredible fortune after her first husband had died, the Duke of Pomar, and owned i.a. a palace in Nice, named "Tiranti". The palace in Nice became a meeting-place of Spiritists and Occultists. One of the visitors was Helena Petrova Blavatsky, years before she would establish the T.S. The circle of Lady Caithness attracted many of the well-known spiritists and occultists of the "French Occult revival" at the end of the 19th century. Lady Caithness was a disciple of Anna Kingsford of the TS. She considered herself to be the reincarnation of Mary Stuart. Doinel had been a long-time associate of Lady Caithness. It is of interest that a séance held in 1881 had foreshadowed to the Duchess "a revolution in religion which would result in the 'New Age of Our Lady of the Holy Spirit' " (source : "History of the Gnostic Catholic Church" by T.Apiryon).

In September 1889 Doinel allegedly contacted the "Very High Synod of Bishops of the Paraclete", a synod consisting of 40 Cathar Bishops who "manifested" and gave their names. The names were later checked against records from the National Library and were proven to be accurate. Apparently the Head of the Synod was a Guilhabert de Castres, a Cathar Bishop of Toulouse who had lived in the 12th century. De Castres instructed Doinel to reconstitute the Gnostic Doctrine by establishing a Gnostic Church, the "Assembly of the Paraclete". Doinel was spiritually wed with his "Helene-Ennoia" (Simon Magus' "Sophia"), his ' Helen' who would serve as an oracle. He was also ' ordered' to take the Fourth Gospel, "the Gospel of John", as the holy book of the forthcoming Gnostic Church. Male Bishops and female "Sophias" would administer Doinel's Gnostic "Cathar" Church, a neo-Albigensian Church. The year 1890 was proclaimed by Jules Doinel as the beginning of the "Era of the Gnosis Restored" . Doinel assumed the office of "Patriarch of the Gnostic Church". Doinel took the mystic name of Valentin II, "in homage to Valentinus (80AD-165AD), the 2th century founder of the Valentinian school of Gnosticism" ("History of the Gnostic Church", T.Apiryon). According to Tau Charles Harmonius II (Robert Cokinis) Doinel had received his ' Nomen Mysticum ' during his miraculous vision : "At this particular sitting it appears that the disembodied spirits of ancient Albigensians, joined by a heavenly voice, laid spiritual hands on Doinel, creating him ' Valentinus, ...Bishop of the Holy Assembly of the Paraclete and of the Gnostic Church..."

("The Balzac of the Occult & the Russian Sphynx", Tau Charles Harmonius II).

Papus, Sédir, and Chamuel

+Sacred Synod of the Gnostic Ecclesia+

Doinel started to consecrate a number of Bishops and Sophias, among the first to be consecrated were Gérard Encausse (Papus, 1865-1916), as Tau Vincent (Sept. 14, 1892),

Bishop of Toulouse ; Paul Sédir (Yvon Le Loup, 1871-1926), as Tau Paulas, coadjutor (second) of Toulouse ; Lucien Chamuel (Lucien Mauchel), as Tau Bardesanes, Bishop of La Rochelle and Saintes. These three men (all of them being leaders and dignitaries of Arcane Orders in France, OKR+C, O*M*, HB of L) would form the "Sacred Synod of the Gnostic Ecclesia". In the year 1892 Doinel consecrated other "celebrities" of the Parisienne society, such as Louis-Sophrone Fugairon (born 1848, Tau Sophronius), Bishop of Béziers ; Albert Jounet (1863-1929, Tau Théodotus), Bishop of Avignon ; Marie Chauvel de Chauvignie (1842-1927, Esclarmonde), as Sophia of Varsovie, the first "Sophia" to be consecrated ; Léonce-Eugène Joseph Fabre des Essarts (Tau Synésius), Bishop of Bordeaux. It is said that a close associate of HP Blavatsky, the Countess d'Adhemer, was designated as Tau Valentin's "Helen" ("Il Retorno dello Gnosticismo", M.Introvigne, 1993). Francois-Charles Barlet and Jules Lejay , both members of the Martinist Supreme Council, were also consecrated. The mystic name was prefaced by the Greek Letter Tau, which represents the Greek Tau Cross or Egyptian Ankh. At the end of 1890 Doinel joined the Martinist Order of Papus and according to T.Apiryon (in "History of the Gnostic Church") Doinel also became a member of its Supreme Council (Doinel does not appear on the listing of the members of the First Supreme Council of Papus' Martinist Order of 1891, so I suspect that his membership of the Supreme Council was of a later date, probably between 1893 and 1895, the year of Doinel's conversion) . Doinel was also a member of a small occult circle, 'L'Institut d'études Cabalistiques'. Other members of this Kabbalistic circle were Firmin Boissin, Louis Lechartier, and Leo Taxil (see chapter " **1908 FRATERNITE DES POLAIRES** ").

The theological doctrine of Doinel's Gnostic Church Doinel was a mixture of the doctrines of Simon Magus, Valentinus and the Valentinian Marcus (the Valentinians, "who claim not only lineage from Paul, but also that he has imparted to them certain esoteric knowledge that is the foundation of their theology. The Valentinians claim succession from Paul's disciple Theudas sometimes referred to as (Theodotus) to the sect's founder Valentinus"-source: 'Anoki").

The sacraments were derived from the Cathar Church (i.a. the "Consolamentum" , the sacrament of becoming a "parfait", perfect one). Doinel considered the Gnostic Cathar Church to be the "depository of the esoteric knowledge of the Bible". In Doinel's publication "Premiere Homélie" from 1890 on the "Sacred Gnosis" he refers to an article of Lady Marie Caithness published in a Theosophical review, in which is written "the Gnosis is the essence of Christianity". But to Jules Doinel it is much more than that, in Doinel 's conception the Gnosis is the "complete and definitive synthesis of all beliefs and concepts of humanity with regard to it's origin, past, present and future, it's aim and goal, its nature and "survival". The "Premiere Homélie" is dated August 18th 1890,"the ninth year of our Lady of the Holy Spirit". Doinel apparently referred to a "Deuxième Homélie" which would be published to "complete the pending doctrinal aspects", but this document was never published because of Doinel's defection. Doinel's

"Consolamentum" and the "Appareillementum" are, besides the Cathar symbolism, having correspondences with the so-called "Rituel de Lyons" which was discovered in 1852 at the National Library Medieval Archives. The Gnostic Mass which was composed was known as the "Fraction du Pain" (Breaking of the Bread). Doinel emphasized the fallen state of matter in the rituals of the Church, its opposite state being the higher perfect order of the Pleroma. Doinel also proclaimed that the Gnostic Church was intended to present a system of mystical Masonry. In April 1890, Jules Stany Doinel published "La Gnose de Valentin" in which he praised and thanked Papius for the attention given to the Gnostic Church in the monthly review "L'Initiation". The 'Gnosis of Valentinus' contained i.a. Valentine's doctrine of the threefold classification of mankind ;

- *" The Human race is divided in three classes ; 1) the Pneumatics or Gnostics, higher and initiated spirits, which follow the Light of Achamoth. 2) the Psychics , which hover between Light and Darkness, between Achamoth and the Demiurge. 3) the Hylics, subjects of Satan, whose hearts are materialistic and who will be destroyed. These three categories are represented by SETH, ABEL, and CAIN".* (freely transl. from the original in French taken from "Traité Méthodique de Science Occulte" , written by Papius)

+ " La Gnose de Valentin" +

"A mes frères et mes soeurs de l'Eglise Gnostique répandus dans les ténèbres de ce monde Hylique."

- Complete text can be found at
: <http://kingsgarden.org/French/Organisations.F/OM.F/Doinel/GnoseValentin.html>

The decrees of the "Holy Gnostic Synod" appeared in the review "L'Initiation", dated September 1893 (source : René Le Forestier, "L'Occultisme en France ...", English Transl.: Elias Ibrahim)

The Holy Gnostic Synod decrees:

Article One

The re-establishment of the hierarchy permits the Restoration of gnostic symbolism .

Article Two

The Consolamentum, the Breaking of the Bread and the Appareillementum of the Albigensian Assembly are re-established .

Article Three

The Bishops and their coadjutors can alone confer the Consolamentum

Article Four

Every pneumatic , Parfait or Sup.: Inc.: can perform the Breaking of the Bread .

Article Five

The Appareillementum is the exclusive privilege of the patriarchal seat .

Article Six

"L'Initiation" will repeatedly publish the three rituals .

Article Seven

The Martinist Order is declared to be of gnostic essence . Every Sup.: Inc.: takes their place at the level of the Parfaits .

Article Eight

The Gospel of John is the only Gnostic Gospel .

Given at Paris under the seal of the Very High Gnostic Synod, the 28th day of the seventh month of the year IV of the Restoration of the Gnosis.

+ The Gnostic Patriarch, the primate of the Albigensians , Bishop of Montsegur.

+ The Bishop of Toulouse

+ The Bishop of Beziers

+ The Sophia of Varsovie

+ The coadjutor of His Grace , the Patriarch Bishop of Milan .

+ The coadjutor of Toulouse , bishop of Concorezzo.

+ The Bishop elect of Avignon.

By mandate of his grace and of the Very Holy Synod . The referendary Deacon Enforceable The Very Holy Pleroma , being invoked , we ordain that the aforementioned decree of the Very Holy Gnostic Synod will be put into action in the assemblies.

T. Valentin Gnostic Patriarch Primate of the Albigensians , Bishop of Montsegur , 1893.

Other texts which were (for use within the Gnostic 'congregation') published by Doinel :

"Premiere Homélie" (on "the Sacred Gnosis") September 1890 , "Restauration de la Gnose", september 1893, "La fraction du Pain" (Gnostic Mass, "Breaking of the Bread"), May 1894, and the Cathar Sacrament " l' Appareillementum " , June 1894.

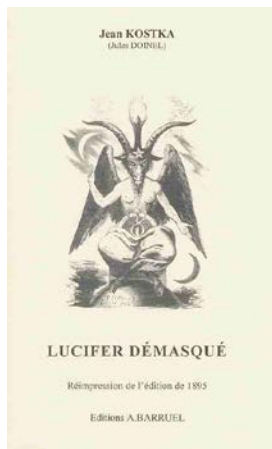
(these texts are partially published on P.R.Koenig's website at
: <http://www.cyberlink.ch/~koenig/church.htm> "Gnostic Catholic Churches").

Lucifer Démasqué

An interesting statement is made by Frater Navitae when he states in his article "Apostolic Succession of Relevance to the E.G.C. and O.T.O." , that Doinel had founded his Universal Gnostic Church "in the hopes of reviving the teachings of Origen (185-254). Origen was one of the founders of the Catholic Church and a former Gnostic", thus Fr.Navitae (unfortunately no source available). It is known that the Abbé Julio based his doctrines, through Jean Sempe, on Origen. And, as we'll later see, Doinel's successor, Synésius, was a disciple of Abbé Julio. Doinel's Church consisted of the "high clergy" (bishops and sophias), the 'low clergy' (deacons and deaconesses), and ' lay members' , who were referred to as "Parfaits/Parfaites" ('perfect one'), a term which derived from the Cathars. Most of the names of the offices in the Gnostic Church were derived from the Roman-Catholic Church. The first years of existence of Doinel's Gnostic Church were rather turbulent mainly due to the unstable personality of its founder, Jules Stany Doinel. Then suddenly in 1895 (or at the end of 1894), Doinel converted to Roman Catholicism. Tau Charles Harmonius II states : " In 1895 Doinel hesitates in the midst of fast moving energy, begins to doubt, and probably due to the Palladium controversy (coming to light this very year), Tau Valentin abdicates his office and returns himself to the obedience of the Holy Latin See (Rome). Doinel left the Church he had created, resigned from his Masonic Lodge, and started to write articles in which he denounced the organizations that were once so dear to him. Doinel collaborated with Leo Taxil (G.A.Jogand-Pages), who had started the notorious offensive against Freemasonry and "other similar organizations" in the 1880's. According to Taxil , a former mason (he had been expelled from the order), these organizations were satanic in nature and were secretly controlled by the "Order of the Palladium", allegedly headed by Albert Pike. In 1997 Taxil admitted that the story was a hoax at the expense of the Church of Rome. Jules Doinel published in 1895 his denunciation of Freemasonry in his book "Lucifer Démasqué" (Lucifer Unmasked) using the pseudo-name Jean Kostka.

Doinel supposedly wrote this book with a co-author, again , Leo Taxil (there's no proof for the assumption made). An excerpt taken from page 162 of "Lucifer Unmasked" :

- *"The Shiny Star, Lucifer itself. At the Center of the Star is attached the letter "G", the Science of Good and Evil, the symbol of the Gnosis, the letter "G", a monogram of Spiritual Pride that we spell : Satan-God (Jules Doinel / Jean Kostka, "Lucifer Umnasked", p.162)*



"Lucifer Démasqué", as published by "A.Barruel Publishing", edit. 2001, August.

In this book Doinel apparently also revealed a ritual which belonged to the 'Chevaliers Bienfaisants de la Cité Sainte', Willermoz' C.B.C.S. This ritual is known within this rite as the "rituel d'armement". Doinel's pseudo-name 'Jean Kostka' was derived from the name of a 16th century early deceased hero of the Polish Jesuits, Stanislas Kostka. The Polish Jesuit is mentioned in a private correspondence between the French novelist J.K. Huysmans and Jules Doinel. These correspondences are preserved at the "Bibliothèque de l'Arsenal", filed under "Lettres de Jules Doinel" and "Lettres de J-K H". The Arsenal Library was incorporated in the National Library of Paris in 1934, and is listed as a special department of the Bibliothèque Nationale in Paris. Both men converted to Roman Catholicism and in 1895 Huysmans describes Doinel in a private correspondence as "a very educated and intelligent man" who had finally devoted his life to 'God'. Huysmans describes Doinel in 1901 (in a private correspondence addressed to Adolphe Berthet aka Jules Esquirol, dated January 2, 1901) as a man who's pride could not support to live a life of a simple Christian. Doinel had requested his readmission as a Bishop in the Gnostic Church in 1900.... (Lettres inédites de Jules Doinel à J-K. Huysmans). It is interesting to note that there exists an 'alternative' explanation for Doinel's return to the Gnostic church. The explanation is quite simple, Doinel actually never abandoned his Gnostic belief. It is stated that Doinel 'collaborated' with Taxil to expose all the lies and superstition that were circulating at the time with regard to the movement of initiatic organizations, including 'his' Gnostic Church. It is said that Doinel's statement with regard to his "defection" is documented. Doinel apparently had

never been openly attacked after he left the Église Gnostique by his former associates. Papus' remark "Doinel faced a choice between conversion or madness, and let us be thankful that the Patriarch of the Gnosis has chosen the first way" is rather 'diplomatic' then anything else...

Tau Synésius ; L.E. (Eugene) J. Fabre des Essarts

It is stated that Doinel's decision to leave the Gnostic Church in 1895 caused a lot of problems but the Church 'somehow' managed to survive. The Synod of Bishops assumed the control of the Church and in 1895 or 1896 (depending on which source one uses, P.R.Koenig in his article "Stranded Bishops" claims 1894 as the year in which "Doinel surrendered his office to the Martinist L.E. (Eugene) J. Fabre des Essarts") a High Synod was held to elect the successor of Doinel as Patriarch. Tau Charles Harmonius II states : " Finally in the same year, Papus, Synésius, Sedir, Chamuel and other convoked a sacred synod to ratify the Eglise Gnostique and apparently to abjure the defection of the Patriarche Valentin as well as to designate his successor who would be Tau Synésius ("The Balzac of the Occult & the Russian Sphinx"http://www.geocities.com/ega_church/balzac.htm)

Tau Synésius was the mystical name of Léonce-Eugène Joseph Fabre des Essarts (1848-1917). The Sacred Synod was once again held in the oratoire of Lady Caithness, who was to die in November 1895. Therefore the year 1895 is probably the correct date of Tau Synésius' election as Patriarch of the Gnostic Church of France. Fabre des Essarts, a Symbolist Poet and Occultist and a close friend of the Abbe Julio - J.E.Houssay, started to collaborate with Louis-Sophrone Fugairon (Tau Sophronius) to develop the Gnostic Church and introducing new elements into its teachings. According to Robert Ambelain's "Abbé Julio, Sa Vie, Sa Oeuvre, Sa Doctrine" (Edit.Vermet 1981, p.15) Fabre des Essarts was the Abbé's "direct disciple". The context in which the reference to Fabre des Essarts is made, is a conversation between the Abbé Julio and a Mgr.Richard which took place on March 1st, 1885.

It is also stated that another lineage was included in the Gnostic Synod of 1895, it was the lineage of the "Eglise Chretiens Primitifs de Saint Jean" which came from Mgr.Mauveil and Mgr.Chatel. Mauviel was one of the founders of the Johannite church "Eglise Johannites Chretien de Primitif" and Chatel founded the "Eglise Catholique Franchise" with a Doicese in Paris, Brussels, and Nantes.

Synésius would later introduce elements of Taoism (through Matgioi, Comte de Pouvourville) and Sufism (through Theophane Champrenaud) into the teachings of the Gnostic Church. The Sacred Synod (Papus, Sédir, Chamuel) also supported Fabre des

Essart's actions to enter their Universal Gnostic Church (Eglise Gnostique Universelle) into the communion of the Eglises Gallican

(Catholique). The Gnostic Church of France of 1896 was known under various titles and apparently changed its name several times :

- " Église Gnostique Universelle Catholique " ; as the Gnostic Church was known in 1893. The "Protocol of the Union of the Martinist Orders" of 1958 refers to Doinel's Gnostic Church as the E.G.A.U. It is striking that the "Protocol of the M::O::" talks about 1893 as the year of birth of Doinel's church : "... the Gnostic Apostolic Universal Church (L'Église Gnostique Apostolique Universelle), which was established by Papus and [Jules] Doinel, in 1893, revised and brought up to date by V. I. And regretted Bro. Jean Bricaud [He was Grand Master of the Martinist Order of Lyon after Teder's death in 1918.], in agreement with the V.I. and regretted Bro. Papus in 1911, (see, among other documents, also L'Initiation of August 1911, page 178)".
- "Église du Paraclete " ; the ' Church of the Paraclete ' , this was supposedly the name of the Church after Doinel's revelation (Hagia Pneuma or Holy Spirit, source: Tau C.Harmonius II)
- "Église Albigeoise et Provencale " (source Tau C.Harmonius II)
- "Église Gnostique de France" or "Église Gnostique" as the Church is generally referred to after 1900.

In 1899 Fugairon (Tau Sophronius) published a Gnostic Catechism called "Catéchisme Expliqué de L'Église Gnostique". In 1895 the first French translation of the "Pistis Sophia" had been published (by E.Amelineau), a book which the "Église Gnostique" ascribed to Valentinus. At the time, the protagonists of the Gnostic Church advocated a church-doctrine which contents seemed to be a hotch-potch of various ancient teachings. The advocated "doctrine" was also constantly changing and therefore it was decided to re-establish order into the apparent "chaos" of teachings by means of Sophronius' Catechism. The "Catéchisme Expliqué de L'Église Gnostique" (Sophronius, Eveque de Beziers, I-IV, Paris 1899) counts 400 pages. At the beginning of the book the "Pistis Sophia" is mentioned, but the complex system of the contents of the "Pistis Sophia" is not given the attention it deserves and is only superficially dealt with. More attention is given to Simon the Magus and the Valentinians. An exception is made on the magical attributions given in both "Livres de Jeû", two additional texts of the "Pistis Sophia", the "Codex Brucianus". In a two-piece work which was recommended by Reuss at the time of its publication called "Die Gnosis" (Leipzig, 1903), written by Eugen Heinrich Schmitt, Sophronius' "Catéchisme Expliqué de L'Église Gnostique" was strongly criticized. According to Schmitt the Doctrine of the French Gnostics diverged towards a curious tendency of Roman-Catholicism. Schmitt criticizes i.a. the transubstantiation of Bread

and Wine, which he refers to as a "Fetish-Belief" of Roman-Catholicism, a belief which was embraced by the Neo-Gnostics and adapted to their customs. Schmitt considered the French Neo-Gnostic Church to be superficial ; a church which view lacked any "depth". Schmitt was probably an academic researcher not well acquainted with the world of esotericism and occult organizations (although he corresponded with Doinel). But his remark on the superficiality of the French Neo-Gnostics is characteristic of his ignorance. Schmitt stated that he considered such French occultists as Papus and Sédir

(!) having a much more profound knowledge and view on "Gnosticism" than the so-called Gnostic Church itself ! Nevertheless, that does not mean his "criticism" was not fundamental.

In the year 1899 Doinel started to correspondent again with Synésius, and in 1900 he requested readmission as a bishop in the Gnostic Church. Doinel was reconsecrated by Synésius as Tau Jules, Bishop of Alet and Mirepoix. In 1903 Doinel died. It is said that after Doinel's reconsecration he once more became apostolate, so the question remains: "Did Doinel die as a Gnostic or a Roman-Catholic?" In spite of the "alternative explanation" of Doinel's defection, we have to remember that Doinel was a medium, led by "visions" which he often could not 'control', Papus himself stated that Doinel lacked the scientific knowledge "to be able to explain the wonders that the invisible world had presented to him". Doinel was known for his 'unstability'.

In 1900 the first issue of the Gnostic review was published, "Le Reveil des Albigeois". In 1901 Synésius consecrated Jean "Joanny" Bricaud (1881-1934) as Tau Johannes, Bishop of Lyon.

The doctrine of the "Sacred Gnosis" as formulated by Jules Doinel in his "Premiere Homélie" of 1890, was further developed and "completed" by Fabre des Essarts and Joanny Bricaud. Both men worked on the completion of the "ritual(s) and ideologic patrimony of the renewed Christian gnosis". In the document "Gnostic Conciliation" ("Conciliation Gnostique"), Fabre des Essarts presented a connection to the Gnosis that preceded the period of the Cathars, namely to the period of the Alexandrian Gnostics of the 2nd - 4th century A.D.

- *"From Simon Magus to Prisciliano, it is an uninterrupted series of flagrant contradictions, in doctrine as well as in morality. All who are excommunicated by the Church, the damned such as Cain, Cam, Esaú, Koré, Dathan, the sodomites, as well as Judas Iscariot, they must be rehabilitated".*

The reasoning of defense applied by Fabre des Essarts reminds of the Luciferian "doctrine". Fabre des Essarts- like many other French occultists at the time, extended Gnosticism towards all religions and rites of the ancient world.

Fabre des Essarts/ Synésius consecrated 12 more Gnostic Bishops between 1903 and 1910, including Leon Champrenaud (1870-1925) as Tau Théophane, Bishop of Versailles ; René Guénon (1886-1951), as Tau Palingénius, Guénon joined Synésius' Gnostic Church in 1909 (other sources claim 1908) after his expulsion from the Martinist Order. Guénon became the editor of "La Gnose", a periodical described as ' the official organ of the Universal Gnostic Church' ; Patrice Genty (1883-1964), as Tau Basilide, Genty who would later become the last Patriarch of the "Eglise Gnostique de France". I've found an interesting remark in Anrew Rawlinson's "The Book of Enlightened Masters: Western Teachers in Eastern Traditions" on René Guénon and his membership in Synésius' Gnostic Church. He states that René Guénon was consecrated as a Gnostic Bishop and that "there was no lower rank than this ". Rawlinson's remark is of course related specific to Fabre des Essarts' "l'Église Gnostique" (after the establishment of Bricaud's schismatic branch) , which would later become generally known as "l'Église Gnostique de France", but still ...

In 1906 (December 7, 1906) a Constitutional Synod was convoked by Tau Synésius I at the "Sanctuary of the Gnosis" at the Prefecture of the Seine in Paris for a public declaration of the doctrine of the "Eglise Gnostique Universelle" (Gnostic Universelle Ecclesia).

A constitution of Synésius' Église Gnostique was drafted which represented the "The Constitutions and the Accepted Bylaws of 1906", with regard to the leadership of the Gnostic Church the 1906 Constitution stated :

- *"The Gnostic Catholic Church of France is established under the direction of its Patriarch whose seat is Paris, France and whose title is "L'Eveque D'Montsegur" and who is Primus inter Pares (first among equals) and therefore democratically, makes important decisions with approbation of the Holy Synod, otherwise called the college of the metropolitan".*

According to P.R.Koenig in his treatise "Stranded Bishops, EGC" the name of the "Église Gnostique " was changed to "Église Gnostique de France" (at the beginning of the text Koenig states that in "1906 the name 'Église Gnostique' was enlarged to "Gnostic Catholic Church", EGC, Ecclesia Gnostica Catholica", to my knowledge the EGC/ECG was the title of Bricaud's schismatic Church founded in 1907, rather confusing.). Koenig also states that in the same year Fabre des Essart's Gnostic Church introduced a Mass that was based on, or derived from the "old Catholic tradition" ; the Church described their Mass as being similar to the 'old catholic rite'. The Gnostic Church is often referred to as "L'Eglise des Initiés", the "Church of the Initiated". According to Stephan A.Hoeller of the 'Ecclesia Gnostica" this means that Roman Catholics who have been initiated into secret orders of a Masonic, Martinist, Rosicrucian and similar character and who have therefore incurred excommunication from the

Roman authorities were and are able to attend the services and receive the sacraments of the Gnostic Church".

In the beginning of the 20th century the Church also included a 'Inner circle', an 'Esoteric Section' reserved exclusively for the Clergy. According to John Cole " This section was initiatic, earlier in this century, this section varied somewhat in different geographical areas where the Church operated. This initiatic work centered very heavily on Kabbalah, Alchemy and Theurgical techniques, very interesting and powerful work". One of their Theurgical practises was known as the "Fire Baptism" (or "Baptism of Fire"). This "Ceremonial prayer" was practised to "obtain the 'Beatific Vision of Jesus Christ", as it was known to the Elus Cohen. Within the history of the Gnostic Church there's some talk of a certain group called the "Chevaliers de Saint Montsegur", it seems reasonable to think that the "Knights of Montsegur" are the Initiatic inner circle of the Ecclesia Gnostica.

Apparently the promulgation of December 7th, 1906 attracted "an array of dignitaries" to the new Sanctuary of the Gnosis including "the Grand Masters and Hierophants of the Ancient and Primitive Rites of Memphis and Misraim as well several orders of the Rose-Croix" (Tau C.H.II "Major Synods of the Gnostic Church..." ; http://www.geocities.com/hiram_abyss/Synods.html)

Among the "dignitaries" who entered into commitment was, according to Tau C.Harmonius II (R.Cokinis), Doctor Arnoldo Krumm-Heller (Tau Huirachoca), who was consecrated by Tau Basilides. It is known that Krumm-Heller was a disciple of Bishop Dr. Arturo Clement, who acted under the aegis of Jean Bricaud (Tau Jean II). Generally it is assumed that 'Basilides' is Paul Genty. However, a German Gnostic named Peithmann (Pastor Dr. E.C.H. Peithmann, 1865-1943) also carried the mystic name of 'Basilides'. In a German book called "Lexikon des Geheimwissens" from H.E.Miers it is stated that Peithmann was a member of "the Grail Order", one of the many Orders that were founded at the end of the 19th century. This "Grail Order" was founded in 1893. Peithmann introduced certain sex-magical practises into this Grail Order, which he incorporated and developed later in a Church he founded around 1920, the "Altgnostische Kirche von Eleusis" (Ancient Gnostic Church of Eleusis"). Koenig relates that Peithmann's Gnostic Church of Eleusis was dedicated to the "transformation of sexual energy" and the "liberation of the seed from servitude". In 1923 Gustav Meyrink became a member of Peithmann's Church, although his membership was short-lived. Returning to Krumm-Heller, in the Rosicrucian review "Revista Rosa-Cruz" , Vol. IV N° 3, Berlin 1930 (review of the F.R.A. of Krumm-Heller in South-America) Krumm-Heller relates the following event with regard to his ordination as a gnostic Bishop, it was Peithmann who passed on the succession to Krumm-Heller ;

- *"I was ordained Bishop of the Gnostic Church [in 1930] according to the ordained pattern, and some weeks after a congress held in London by the high dignities of the*

Ancient Gnostic Church, I decided to revive this church from dormancy. I visited Patriarch Basilides, and he confirmed my powers to create congregations and parishes" in Spain and America."

(P.R.Koenig, "Stranded Bishops-EGA" : <http://www.cyberlink.ch/~koenig/bishops.htm>)

Krumm-Heller clearly states that he was consecrated as a Bishop of the Gnostic Church in 1930. Tau C. Harmonius II also mentions Dr. Rudolf Steiner and John Yarker as those who "entered into commitment". Although Steiner was heavily influenced by Rosicrucianism and Gnosticism, i've never seen any "evidence" that Steiner has ever been, at any time, a member of the Gnostic Church. Steiner was appointed "Generalsekretär" (Secretary-General) of the German branch of the "Theosophic Society" in 1902. In 1904 he became the leader of the 'inner section' of the TS, the "Esoteric School of Theosophy" (E.S.) for Germany and Austria. Steiner also received a charter from Theodor Reuss which made Steiner the "*Amtierenden General Großmeister des Obersten General Großrates des ägyptischen Ritus (90°) von Mizraim in Deutschland*", dated June 15, 1907. This charter made Steiner the leader of the Memphis-Misraim rite in Germany. Steiner used his authority within the M.M.rite to establish his own "Esoteric School" which consisted of three departments, one being the "Misraim-Dienst".

(source : Steiner, Rudolf - " Zur Geschichte", H.Wiesberger, Dornach Schweiz, 1987 - page 92, Charter published at : http://members.aol.com/dilloo/doc.htm#FFm_Steiner)

John Yarker held many offices and received many "Honorary" diploma's. Yarker kept up a lively correspondence with almost all of the occult authorities of his time, including Papus. Papus made Yarker " Head of the Ordre Martiniste for England " and Yarker also received a honorary diploma, "Doctor of the Hermetic Sciences" , which was conferred by Papus in 1899 (October 10, 1899). In return Papus had received in 1901 a charter which granted Papus to open a "Swedenborgian Lodge" called I.N.R.I. (see chapter "Papus & the Orders & Societies"). Although its quite possible that Yarker also received a honorary title of the Gnostic Church (Yarker was after all the Grand Hierophant of the Memphis-Misraim rite, a rite which Papus and his successors tried to fuse with the Martinist Order and the Gnostic Church ; a structure that is often referred to as the "three Luminaries" of the French movement which descended from Papus, De Guaita, Dêtre, Bricaud, Blanchard etc.), but I've never seen any proof of Yarker's involvement within the Gnostic Church... Then in 1907, Jean Bricaud breaks (with the "assent" of Papus, Fugairon and other Martinists) with Synésius' Gnostic Church to establish his own branch of the Gnostic Church. The schism was probably a devastating blow to the "Église Gnostique" of Fabre des Essarts. After his death in 1917 Synésius was succeeded by Léon Champrenaud (Tau Théophile), Champrenaud was the Patriarch until 1921 when he was succeeded by Tau Basilide, Patrice Genty, who led the "Église Gnostique de France" until 1926 when this branch was put to rest.

The "Église Gnostique de France" after 1917

The death of Fabré-des Essarts in 1917 almost disbanded the Gnostic Church of France. Not much is known about the events which followed upon Synésius' death. The following information is derived from René le Forestier's "L'Occultisme en France aux XIXème et XXème siècles, L'Église Gnostique", which was republished by Arche Milano in 1990. The original text can be found on pp 158-159 and was translated into English by Elias Ibrahim.

- " In 1917, on the death of Fabre des Essarts , neither Guenon or

Pouvourville , nor Champrenaud wanted to succeed him considering that they could have no external influence by mean of the Eglise Gnostique. Nevertheless, Champrenaud on the insistence of Genty , accepted the position of not Patriarch, but President of the High Synod, through fear , it appears , of ridicule "which, in France , kills ." However it is necessary to note that Champrenaud died in 1925, whereas he didn't take up his mandate until 1921, probably due to a long and painful illness which Guenon refers to in his commemorative article in "The Veil of Isis " in 1926. Footnote 3 on page 158 states : See the "first version" of the chart in the article cited by Alain Pedron . I. de la Thibauderie (1) says that Genty (whom he calls Paul Genty) was charged in 1921 to re-awaken the Church . He had been reconsecrated "sub-conditione" by Charles Horwath after 1922. In addition , "he consecrated Navarre in 1930, Bastien in 1941, and George Lagrese (sic) , Tau Markos [...] It was the latter who consecrated Henri Meslin de Champigny on 17th October 1945. He consecrated Jean Chaboseau (Tau Hierax) on the 4th November 1945, Jules Boucher and Charles Art Page 159 continues : There followed an interregnum , during which practically nothing is known ,until the elevation to the Patriarchate of of Basilide (P.Genty) in 1926 , probably in a supernatural context , resembling that in which Doinel was invested by an Eon . However , an allusion by P. Geyraud causes one to believe that a discord if not a rivalry existed within this branch of the Gnostic tree: between Basilide and the faithful of Bardesane (Lucien Chamuel) President Elect of the High Synod. As for Basilide, he stated that Chamuel had founded a Church "without any right": however this did not prevent the latter from representing himself as head of the Gnostic Church

at the Convent at Brussels on 14th August 1934 by Frater Paul Yesir (Victor Blanchard), the ex Neo-Templar transfused, who would himself become one of the three Imperators of the FUDOSI" .

1. de la Thibauderie ; I suspect this is Ivan-Gabriel Drouet de la Thibauderie, head of the Gallican Church (Giraud)

Jean "Joanny" Bricaud (1881-1934)

Jean Bricaud had studied for the priesthood at a Roman Catholic seminary, at the desire of his parents. At the age of 16 he had left the seminary and started to work as an employee of the Crédit Lyonnais. In Lyon he starts to visit Elie Alta (author of i.a "Le Tarot Égyptien, ses symboles, ses nombres, son alphabet, 1863) , the spiritist and therapist Bouvier, pupil of Eliphaz Jacques Charrot, who instructs Bricaud into the Kabbalah and Occult philosophy. In 1889 Bricaud corresponds with Brahme Kopp-Robur, who dissuades Bricaud from embracing a religion incomprehensible to the western mind. In 1889 Bricaud also met Papus. In 1901 Synésius consecrated Jean Bricaud as Bishop into the "Église Gnostique". Bricaud, Tau Johannes, received the "Episcopate of the Diocese of Grenoble-Lyon".



Bricaud (left) as Priest in L'Eglise Apostolique Catholique Gallicanne

After his consecration as a Gnostic Bishop he received his Martinist S::I:: degree in 1903. Before his involvement with the "Église Gnostique de France" Bricaud already was involved with the "Oeuvre de la Miséricorde" ("Work of Mercy"), the Occult 'church' which Eugène Vintras (1807-1875) had founded in (or around) 1839, and the "Church of Carmel" ("Sanctuary Interior of the Carmel of Elie") , also established by Vintras after he had returned to Lyon around 1851.

Bricaud also became involved with the "Eglise Johannites des Crétiens Primitif" ("the Johanitte Church of Primitive Christians"), founded by Bernard-Raymond Fabré-Palaprat (1777 - 1838), a Templar revivalist and Grand Master of the "Ordo Supremus Militaris Templi Hierosolymitani" (OSMTH). As mentioned earlier on, Fabre des Essarts introduced new elements into the Gnostic Church. Fabre des Essarts' interest in

Occultism apparently did not include "Martinism", because it is known that he never was, at any given time, a member of Papus' "Ordre Martiniste". Many of the dignitaries of Doinel's neo-Albigensian Church were members of Papus' Martinist Order, including its founder and its Sacred Synod. It seems that there was a "strong desire" among the (Martinist-) members to have a church which was more closely tied to the "Ordre Martiniste", including a doctrine and structure more closely related to the Roman Catholic Church. Doinel's original Church was a Cathar-Church, it was Doinel himself who'd said that he was consecrated as "Bishop of Montségur and Primate of the Albigensians".

According to Gérard Galtier in his book "Maçonnerie égyptienne, Rose-Croix et néochevalerie" (footnote No.9 , page 331) the EGC of Bricaud was more directed towards occultism and the Western Mystery Tradition in general, whereas Fabré des Essarts' Église Gnostique was more philosophical and of a 'Universalist' nature, which incorporated Eastern metaphysics into its system.

1907 l'Église Catholique Gnostique

In 1907 Bricaud was apparently supported by Papus when he decided to found his own branch of the Gnostic Church. Louis-Sophrone Fugairon (Tau Sophronius), once a close associate of Fabre des Essarts, decided also to join Bricaud's schismatic branch. Bricaud, Papus and Fugairon established their branch of the Gnostic Church under the name of "Église Catholique Gnostique", the "Gnostic Catholic Church". Bricaud also published a "Gnostic Catechism" in 1907.

"L'Église Catholique Gnostique" proclaimed to be a fusion of the three existing 'Gnostic' churches of France :

- Église de Paraclete , Église Gnostique , founded by Jules Doinel.
- Sanctuary Interior of the Carmel of Elie , Church of Carmel, founded by Eugène Vintras.
- Église Johannites des Crétiens Primitif , the Johannite Church founded by Fabré-Palapat.

Sometimes a 4th Gnostic "school" is mentioned, to which is referred as the (new) Valentinian ' school' or 'college'. The so-called 'New Valentians' were allied to many of the (Masonic-) Rosicrucian organizations and fraternities. The original Church of Fabre

des Essarts continued their activities, the Church became known as the "Église Gnostique de France". In February, 1908, the episcopal synod of the EGC elected Bricaud as its Patriarch, it was stated that Jean Bricaud was appointed as "Evêque Primat de France" (primary Bishop of France) in the Gnostic Church under the name of Tau Jean II. On the occasion of his appointment as Patriarch of the new Gnostic Church Jean Bricaud delivered a sermon in Lyon. " - We believe in the Divine Archetype [Proarche] and the eternal Progenitor [Propator], in the unending and almighty Being, come forth from the Heavenly Powers into perfect Presence, God in One and Three ...", the Creed of the Eglise Catholique Gnostique at Lyon, 1908 (complete text can be found at : "Stranded Bishops" : <http://www.cyberlink.ch/~koenig/bishops.htm>)

Jean Bricaud's writing "Homélie", published shortly after his election as Patriarch of the "Holy Church of the Paraclete", represents the vision of the Gnostic church in which Bricaud states that there's a 'natural need ' for a new religion, Catholicism does not meet the needs for a modern society any longer, thus Bricaud : "The religious evolution shows a new religion is needed". The "Église Catholique Gnostique" included a Priesthood. This Church also included a baptism with water. Several of Bricaud's writings, among which such titles as "Homélie", "Profession de Foi", " Église Gnostique Universelle", as well as writings of other Gnostics (Fabre des Essarts, Doinel) can be found at Peter R.Koenig's site : 'Gnostic Catholic Churches' at: <http://www.cyberlink.ch/~koenig/church.htm>

June 1908, Congres Maconnique Spiritualiste

In June of 1908 the "Congres Maconnique Spiritualiste" ('Masonic and Spiritualist Congress') was held in Paris at the co-masonic temple of "Le Droit Humain" (see also : 'FUDOSI 1934-1951', "The Preceding Years" and "1891 Supreme Conseil de l'Ordre Martiniste", "A & P Rite of Memphis Misraim"). A year before, in May 1907, there was a preceding Congress of which a report was published in the "Voile d'Isis" ('Veil of Isis') of June, 1907.

The congres was organized by Papus, Victor Blanchard, Téder and others, and many of the attendants belonged to the (French-speaking) "occult élite". It was organized as a Spiritualistic Congress combined with a convent on "Spiritual Masonry", which represented Masonic ('Higher Degrees') rites of a spiritual nature. Among the visitors and participators were Henri Durville (famous painter and dignitary of Péladan's R+C order), Georges Descorniers ('Phanég'), René Guénon, Albert Jounet, and from abroad Frosini (prominent Italian Occultist, member of the M.'.M.'. and future "Legat gnostique de l'Eglise Gnostique Universelle"), John Yarker (not present, represented by Téder ?) and Theodor Reuss. The 'complete report' on the 1908 Congress was published

in 1910 (COMPTE RENDU, Complet des Travaux du Congrès et du Convent maçonnique Spiritualiste Spiritualisme - Christianisme ésotérique Magnétisme et Sciences annexes - Maçonnerie Spiritualiste PARIS LIBRAIRIE HERMÉTIQUE 4, rue de Furstenberg, 41910) and the few copies that existed quickly became very rare and for a long time it was generally accepted as being 'unfindable'.

As stated in the series of Papus' Martinist Order "the main themes of the congress were Spiritism, Magnetism, Spiritual Masonry and Esoteric Christianity". Many prominent speakers delivered lectures on these themes. Among the speakers were Papus, Victor Blanchard (see "FUDOSI - Addendum 7 Victor Blanchard " for his ' opening address to the Masonic & Spiritual Congress of 1908"), Albert Jounet, Phanég (lecture on "l'Occultisme Chrétien"), Joseph Heibling ("l'Initiation Hebraïque et les Sciences Occultes"), Téder etc. Fabre des Essarts, at the time of the congress the Patriarch of the "Eglise Gnostique de France", Doinel's original Church, also delivered a lecture. Synésius' theme was the Gnostic Church . Synésius' lecture is a valuable historical document because it was just given after the schism of 1907, when the wounds were still fresh. I've translated some excerpts of the original speech of Synésius which reflects in a way Synésius thoughts and feelings on the schism and his thoughts on Gnosticism in general.

"L'EGLISE GNOSTIQUE" by Synésius, Congres Maconnique Spiritualiste, June 1908 (excerpts)

- *"Dear Sisters and Brothers, I am not unaware of the controversial program of this Congress. I 'll only have a few words to say. Above all, it is important to clearly establish in which quality I am among all of you. It was Jules Doinel, which mystical name was Valentine, appointed by the Most-High to restore the Holy Gnosis, who consecrated me in accordance with the rites of the ancient Albigensians , and among the most eminent members of this assembly I see those who assisted my regretted consecrator in this pious ceremony. I was later appointed by the Very High Synod to succeed Jules Doinel, with the title of Patriarch of the Gnostic Church of France and Bishop of Montségur, in which we remember the place where our Cathar brothers accepted the crown of martyrdom. It is thus by direct, regular and authentic transmission that I was invested with episcopal capacities and a right to confer Gnostic initiation and the sacraments of our majestic religion. Any reformation connected with this church without our approval is considered a schism and a heresy".*

It is very clear how Tau Synésius felt about the schism of 1907. According to Synésius, there's only one true church, the "Église Gnostique de France", Bricaud and Papus' "Église Catholique Gnostique" of 1907 is considered as a heretical church. Synésius' lecture was delivered in front of an audience which included his former associates, Papus, Sédir, (probably) Fugairon and other former members of Doinel's neo-Albigensian "Église Gnostique".

Synésius continued his lecture informing the assembly on the existence of the Oratory of the "Église Gnostique de France" in Paris, where "Initiations are taking place in a regular way. But I have to add that our meetings are absolutely private". Synésius continues in explaining that the original intention of the Cathar church was "to have a temple open to all" but in time the Church was forced to reconsider its original intention. "Just like the abbé Vilatte we closed our Treshold to the profane". Fabre des Essarts furthermore refers to a series of articles of the church' doctrines in a review called "La Voie", while the remaining part of Synésius' lecture deals with the "Dogma of Feminine Salvation" ('le dogme de la salvation féminine').

"The work of the Father is achieved, that of the Son likewise, which remains is the work of the Spirit which can only determine the final salvation of Humanity and which prepares thus the Reconstitution of the Adam-Kadmon".

Synésius explains that the Spirit, "Paraclete" as called by the Cathars, corresponds to the feminine part of "Divinity". In ancient Hebrew 'Spirit' is "Ruach", a female noun. Salvation lies in the "Feminine Divine", thus Fabre des Essarts / Synésius. Fabre des Essarts finishes his lecture with some information on the (minor) developments of the ""Église Gnostique de France" abroad. He briefly mentions a branch of the ' Gnostic Church' which apparently existed around the time in Prague. This branch was led by a certain 'frère Jérôme', who was the Patriarch of the Bohemian branch. The Gnostics of Prague were not necessarily part of the Martinists and probably did not even belong to the French movement. Synésius refers to this 'Gnostic Church' as an old Bohemian branch which had its seat in Prague . Synésius also mentions a Belgian branch, a small but, according to Synésius, very active branch.

It is stated that before the actual congress, there were some attempts to confine Synésius' Gnostic Church within the organization. As mentioned before, the Congress represented various central themes ; Spiritism, Magnetism, Spiritual Masonry and Esoteric Christianity. Special committees were set up that were assigned to one of the themes. Synésius was a member of one of the committees in which René Guénon (1886-1951) acted as one of Synésius' secretaries. It is stated that Guénon entered on this occasion in the "Gnostic Church of France", with the episcopal name "Palingénius", although Guénon's entry into the Gnostic Church during the Congress (or shortly hereafter) is not entirely certain. Others claim, as I've stated earlier on in this text, that Guénon joined after his expulsion from the Martinist Order in 1909. "As a result of the establishment of the Ordre du temple, Guénon and his followers were expelled from the Ordre Martiniste by Gérard Encausse". Guénon became the editor of the Gnostic periodical "La Gnose" (devoted to the study of Esoteric Sciences), the "official organ of the Universal Gnostic Church". Another famous Gnostic who was involved with the publication of "La Gnose" was Albert Puyoo, Comte de Pouvoirville. The "Comte" was one of the closest

associates of Synésius. Albert Puyoo had been initiated into a Chinese Taoist secret society a few years before; his Taoist name was ' Matgioi'.

Guénon's interest in the Gnostic Church (supposedly) abruptly ended in 1912 when Guénon decided to become muslim, under the name of Abd al-Wahid.

+ Synésius' Lecture taken from Robert Amadou's

'UNE PROVOCATION L'OCCULTISME A LA BELLE ÉPOQUE' +

1908 l'Eglise Gnostique Universelle

On June 9, 1908, at the masonic congress Papus was chartered by Theodor Reuss to establish a "Supreme Grand Council of the Unified Rites of Antient and Primitive Masonry for the Grand Orient of France and its Dependencies at Paris". The constituting letters of Patent were sent to Berlin by John Yarker on June 24, where Reuss signed them. It is generally assumed that Papus and Reuss (and others) exchanged titles, offices etc. at the congress. After receiving authority in the M.'M.'. Rites, Papus apparently granted Reuss episcopal and primatial authority in the "Église Catholique Gnostique", which Reuss translated into German as "Die Gnostische Katholische Kirche" (G.K.K.). Reuss included the Gnostic Church within the framework of the "Ordo Templi Orientis", O.T.O. The French "Église Catholique Gnostique" of Jean Bricaud supposedly changed its name during the masonic congress of the 9th of June, 1908 to "Église Gnostique Universelle". Reuss represented the "Gnostic Catholic Church" of which he became the (self-proclaimed) Patriarch, as can be seen in a document dated 1917, which is the written introduction to Crowley's / Reuss' "The Gnostic Mass", appendix, p.42-46, in which Reuss presents himself as:

- Carolus Albertus Theodorus Peregrinus, Sovereign Patriarch & Primate of the Gnostic Catholic Church, Vicarius Solomonis & Caput Ordinis O.T.O.

The "Église Gnostique Universelle" had its seat in Lyon, Bricaud's hometown. The High Synod, "Le Suprême Conseil du Haut Synode" consisted of Jean Bricaud and Louis Sophrone Fugairon as Primary Bishops (Évêques-Primats), together with Jean Baptiste, Bishop of Russia, B. Clément, Bishop of the United States, Marcel Cotte, Deacon, and Houdja Hietzel, Deaconess. Bricaud's Church published a review called "Le Réveil

Gnostique". On Koenig's research-site on the O.T.O. there's a document published, "Église Gnostique Universelle", written by Bricaud which confirms a statement made earlier on in this text with regard to a possible inner circle or Esteric Section existing within the Gnostic Church at the beginning of the 20th century. Bricaud states in this text :

- *The Gnostic Church is divided into two sections, the esoteric section and the exoteric section. The latter one will give the members of the exoteric section the possibility to receive "Gnostic Initiation". Only members of the exoteric section are, under certain conditions, accepted ...* (Joanny Bricaud "Église Gnostique Universelle" at : <http://www.cyberlink.ch/~koenig/egu.htm>)

In 1911 Papus, Bricaud, and Fugairon proclaimed the Église Gnostique Universelle to be the 'official church' of the Ordre Martiniste (proclamation published in L'Initiation of August 1911, page 178). The Gnostic Church was officially connected to Papus' Martinist Order, one of the organizations under Papus' leadership. Apparently it was stated that the Gnostic Church represented the exoteric aspect and the Martinist Order the esoteric aspect of Papus' organization. As stated in the series on 'Martinism', Papus wanted to create a Union of Initiatic orders and brotherhoods and at the time of the proclamation of 1911 Papus' organization of (initiatic-) orders and societies consisted of : "Ordre Martiniste", "Ordre des Elus-Cohen", "Rite Ancien et Primitif de Memphis-Misraïm", "Ordre des Kabbalistique de la Rose-Croix", and the "Église Gnostique Universelle".

- *"The desire of Papus and his associates was to return to the "veritable Martinism of the 18th. century", in other words, a Martinist Order consisting of 3 "exterior" Degrees, followed by Higher Degrees which incorporated the "Elus Cohen", and the curriculum of the OKR+C, and "Memphis-Misraïm". Also incorporated was Joannie (Jean) Bricaud's "L'Eglise Gnostique Universelle" as the official church of the order "*

The Gnostic church provided sacramental offices to initiatic adherents. The "official" churches at the time, Catholic and Protestant, officially condemned fraternities such as Freemasonry, Martinist- and Rosicrucian Orders, and members of these fraternities were usually excommunicated by the church. As mentioned before, Bricaud's branch claimed to be the fusion of the three Gnostic Churches of France, Doinel's church, the Carmelite church of Vintras, and the Johannite church of Fabr - Palaprat.

Bricaud's filiation of 1) Doinel was received from Papus and Fabr -des Essarts

The succession of the 2) Johannite Templar Gnostic Church was received from B.Cl ment (member of the EGU 's 'High Synod' as Bishop of the America's), and Bricaud's filiation 3) of Eug ne Vintras' "Carmelite Church" was received from "the last Pontiffs of the 'Carmel Eliaque', named by Vintras himself : Marius Breton who died in 1908 and Edouard Souleilon who died in 1918. The representatives of these three

traditions (Papus, Bricaud, Clément, Breton, Souleilon) officially accepted the union of "their three churches" in order to form one unique Catholic (as in: 'Universal') Gnostic Church (source: G.Galtier "Maçonnerie Egyptienne ..."). With regard to the general idea of a Church as an institution, it is generally accepted that Bricaud "created" the idea of Carmelite- and Johannite "churches". Even Téder had ridiculed Bricaud for "play acting the Priest" and inventing the Carmelite Church of Elias and the Johannite Church

(source : R.Ambelain : "Le Martinisme", 1946).

1839 l'Oeuvre de la Miséricorde / Church of Carmel

Pierre-Eugène-Michel Vintras (1807-1875) claimed a great vision in which the archangel Michael appeared as well as the Holy Ghost, St. Joseph, and the Virgin Mary. In this vision (or "visions") the coming of the Paraclete was formally declared. Vintras also stated he was informed that he was the reincarnated prophet Elijah who would establish a new religious order to proclaim the coming of the Paraclete / the age of the holy ghost. It is also interesting to know that Vintras stated that he was told that Charles Naundorf was the ' true king of France'. It is generally known that several of the well-known French and Belgian occultists of the first half of the 20th century were "Naundorfists"

(see Chapter 7, "FUDOSI, 1934-1951"). Another interesting statement I came across is that Vintras apparently had a 'mentor' of some kind, "a certain Madame Bouche, who lived in the Place St. Sulpice in Paris, and went under the name of Sister Salome". It is stated that mdm. Bouche, a 'visionary', was 'connected' to the Johannites.

Vintras founded the "Oeuvre de la Miséricorde" (the "Work of Mercy") to proclaim his vision. He traveled through the French countryside proclaiming his 'revelation' acquiring many followers, including Roman- and Irvingite Catholic Priests. His masses included visions of empty chalices filled with bleeding hosts, which apparently could remain perfectly preserved for many years.

The following information is for the greater part derived from a chapter of the book "History of Magic, Including a Clear, and Precise Exposition of its Procedure, Rites and Mysteries", written by Eliphas Lévi. Lévi gives an account of the events which led Vintras to believe he was 'elected' to proclaim the coming of the Paraclete. Lévi starts his chapter on Vintras (the chapter is titled "Hallucinations") with informing the reader of a sect which he labels as the "Saviours of Louis XVII" (Naundorf ; "The "Naundorf-movement" was build around a hypothesis that a certain Karl Wilhelm Naundorf, an adventurer, 'emerged' in Berlin in 1810 and claimed to be the son of the French King Louis XIV and Marie Antoinette"). Agents of the sect of the "Saviours of Louis XVII" were in Normandy, of which the pretended Louis XVII claimed to be Duke. This sect

apparently had chosen Vintras to be their "instrument" of propaganda for the movement. Serge Hutin in his book "Les Gnostiques" (published in 1958) refers to the "Sauveurs de Louis XVII" as a "Society of Illuminates". It is generally asserted that the "Saviours of Louis XVII" started out as a strictly political organization which later turned into a quasi-mystical organization. Hutin also informs us that Naundorf founded a "Evangelical Catholic Church" within the bosom of the Roman-Catholic Church. Naundorf's doctrine was published in his "La Doctrine Celeste", which was published in 1839. Lévi continues with the story in which Vintras is visited by a 'beggar' who addresses him as Pierre Michel. A mysterious letter which is addressed to a Mme.de Generès in London, written and signed by M.Paul de Montfleury of Caen, is left behind by the stranger on Vintras' table. "The address notwithstanding, this letter was intended to place before the Duke of Normandy the most important truths of our Holy Catholic, Apostolic and Roman Religion", thus Vintras. Vintras was devoted henceforth to Louis XVII. There were other communications and considered the letter an "epistle from heaven", addressing Vintras as Pierre Michel, the latter regards him as the Archangel Michael "by an association of ideas which is analogous to that of dreams", thus Lévi.

- "the discourses of St.Michael with Vintras are said to have concerned A) 'the Destinies of France' B) 'the Future of Religion' C) 'the Reform of the Clergy'

"In the visions of the new Prophet there were everywhere lilies steeped in blood, Angels habited like knights, Saints disguised as Troubadours. Thereafter came hosts affixed on blue silk. Vintras had bloody sweats, his blood appeared on hosts, where it pictured hearts with inscriptions in the handwriting and spelling of Vintras. Empty chalices were filled suddenly with wine, and where the wine fell the stains were those of blood" (Lévi,"History of Magic").

Lévi states that these miracles were witnessed by many well respected members of the community on several occasions. The Priests of the "Work of Mercy" celebrated the "Provicimal Sacrifice of Mary" in the oratory at Tilly-sur-Seulles. But opposition was bound to come. A former member of Vintras sect, Alexandre Geoffroi, published a pamphlet in 1851 (according to A.E.Waite probably not written by Geoffroi) called "Le Prophète Vintras", accusing Eugène Vintras of i.a. homosexuality and of conducting secret masses at which all participants were naked etc. With regard to these masses a modern-day "fanatic" Christian group states:

- *" Eugène Vintras preached the advent of the Age of the Spirit, long prophesied by Joachim of Flora, which would coincide with the redemption wrought by the Virgin Mediatrix and her predestined priestesses. In this new dispensation, the greatest sacrament was the sexual act, through which the original androgyny would be restored."*

Already in 1843 (November 8th) Vintras' sect of 'Tilly-sur-Seulles', as Lévi's calls the sect (after the hometown of Vintras), was condemned by Pope Gregory XVI. In 1841 the Bishop of Bayeux had condemned the pamphlets of Charvoz (the movement's

theologian) as "teaching doctrines incompatible with Catholic faith". Around 1842-43 Vintras was arrested on a charge of roguery (?) and tried at Caen, condemned to five years imprisonment after which he, in 1848, found asylum in England..But the opposition became stronger, and after having been condemned by the Archbishops of Bordeaux and Nancy, and even by Pope Pius IX (in 1851) Vintras left France and roamed around Europe (source ; Tau C.Harmonius II). Eugène Vintras finally returned to Lyon where he founded the "Sanctuary Interior of the Carmel of Elie' ". Vintras also established a branch in Florence, Italy, the "Carmel Blanc". For some years the "Church of Carmel", as Vintras' church became known, enjoyed a modest prosperity with branches established in Spain, Belgium, England (1848), and Italy (Florence).

Eugène Vintras died on December 7, 1875 in Lyon, leaving behind his "Pontifs Divins" who continued this underground church. According to Tau Charles Harmonius II (Cokinis) of the E.G.A. in his article -A Historical Brief of the Gnostic Catholic Ecclesia - "*The movement of this hidden ecclesia persisted throughout the 19th century in France and drew many Grand Masters of the Arcane Orders, who also continued to move in the shadows of the ongoing mystic and esoteric movements of this fascinating period*".

Most of the accounts on Vintras and his movement are of a "sensational nature" and it's rather impossible to write an objective text. I personally like Eliphaz Lévi's general definition on groups like Vintras' Oeuvre de la Miséricorde / Church of Carmel ;

- "*Money, Miracles, Prophecies, None of these fail them, because theirs is that Absolute of Will and Action that really works wonders, so that they're 'magicians' without knowing it*"

It appears that Vintras believed that his form of ministry was a renewal of the Catholic Tradition. Vintras' publications, as for instance his book "Evangeli Éternel", are written in the tradition of the Roman-Catholic Church. Most of the members of Vintras' cult considered themselves as "faithful Christians". His Holy Mass was identical to the Roman Catholic one, the controversy about Vintras concerned his "gifts". The "bleeding hosts", the seances with the Saints and the Holy Virgin etc. led to the opposition against Vintras' cult, including the Pope's ban. Vintras' circle also incorporated the aspect of the 'Black Madonna' into their doctrines.The 'Naundorf-aspect' could be another reason for the opposition against Vintras. Vintras also apparently attracted other small movements which later merged with the Church of Carmel . One of these groups were "the Brothers of the Christian Doctrine", established in 1838 by the three brothers Baillard, all Priests. The brothers set up two 'religious houses' , 1) at St.Odile in Alsace, 2) at Sion-Vaudemont in Lorraine. Their doctrines were similar to those of Vintras, including the emphasis on the coming of the Holy Spirit. "The Brothers of the Christian Doctrine" attracted great support, and it is said that this support included that of the 'House of Habsburg' (source unknown).

Another controversial character of the movement is the priest Joseph-Antoine Boullan (1824-1893), who is probably better known as the Abbé de Boullan. Boullan became 'active' in the 1850's when he founded the "Society for the Reparation of Souls" together with a former nun, Adele Chevalier. It is stated by the general sources that Boullan 'specialized' in "exorcising demons by unconventional means". After his conviction for fraud and serving his time in jail, at which he was suspended from his priestly duties, Boullan voluntarily presented himself at the Holy Office (i.e. the Inquisition) in Rome, which reversed its former decision. Boullan's doctrines were written in Rome at the time, and this notebook became known as the "Cahier Rose", which was later found by the novelist Joris Karl Huysmans after Boullan's death in 1893. The "Cahier Rose" apparently was locked away in the Vatican Library, after being described as a "shocking document". There are sources that claim that Boullan was 'protected by the Church' and infiltrated Vintras' cultus "with the sole object of bringing it down".

Boullan apparently met Vintras shortly before the latter's death in 1875. At the time Boullan claimed to be the reincarnated St. John the Baptist (but this proclamation was done after Vintras' death, obviously). Boullan joined Vintras' "Church of Carmel" and became its leader when Vintras died. Shortly thereafter a schism ensued, because most of the members refused to accept Boullan's supremacy. A few followed Boullan's splintergroup which remained active until Boullan's death in 1893. Around 1889 Boullan's group was 'infiltrated' by Stanislas de Guaita and Oswald Wirth. De Guaita published an exposé, titled "Le Temple de Satan". This work belonged to De Guaita's "Essais de sciences maudites", which consisted of four publications, published between 1886 and 1897 (see "1888 OKR+C"). It is generally assumed that Boullan's sect used a rite derived from a 18th century printing of "Cult des Goules". Boullan is portrayed in J.K. Huysman's "La Bas" as Dr. Johannes (the novel "La Bas" can be found at:<http://www.huysmans.org.uk/>), "The French occultist would probably have remained, virtually unknown to the world at large if it wasn't for the work of J.K. Huysmans "

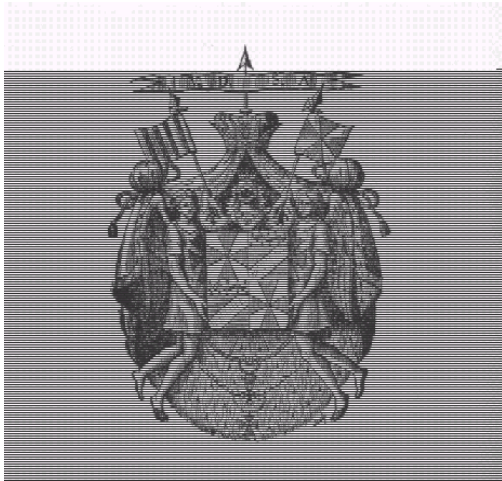
The "Church of Carmel" was probably not a formal church, it appears that there was no strict hierarchy nor leadership. Vintras was no Patriarch nor Bishop of the 'Church'. Vintras did appoint several so-called "Pontifs Divins", with each 'Pontif' leading a group or community. According to Terje Dahl Bergerson (e-mail on the "Eglise Vintrasienne", July, 2000) men like the Abbé Boullan, Abbé Roca and Louis Van Haeckel were ordained Pontifs Divins in the "Elie Carmel ". After Vintras' death these men, and probably others, established their own communities on the model of the Carmelite Order. Several of these groups developed their own theology. "Some of those who followed Van Haeckel developed a rather darker view of things and apparently associated themselves with certain occultists who believed in the efficacy and correctness of Black Magic - they also developed a Luciferian Theology". Bergerson corrects "his" vision in a later email-correspondence by stating that the information (on Boullan, Roca en Van

Haeckel) is probably unreliable by stating : "Luciferian Theology sounds ominous as well. In view of both the "heterodox" spirit of the specifically Gnostic esoteric orientation(s) (my view, not necessarily shared by any other contemporary Gnostic) and our modern ideals of Humanism, certain interpretations of the *myth* of Lucifer, or at least the biblical occurrence (2 places??? Isaiah and Revelation?) of Lucifer and consequent speculation - wouldn't be so "dark" by far. I now rather think that Haeckel and Bouleau, like Huysmans and Levi on the outside, only contributed to the history of the order(s) in the capacity of stirring up public awareness towards the *existence* of these for posterity.

Furthermore Bergerson also mentions another descendent of Vintras' "Work of Mercy", John Kowalski (+1941), who continued Vintras' work in the "Order Maria Vitae". The Order caused as much controversy as Vintras had done before Kowalski, by introducing certain ideas as the abolition of celibacy among the Clergy, nuns and monks etc. The Maria Vitae Order has its own church, "Eglise Vielle Catholique Maria Vitae". The "Carmel Elie" affiliation descends from Feliksa Magdalen Kozlowskaya (+1912), who apparently 'initiated' Kowalski into the ideals and workings of the "Carmel Elie", which had its "headquarters" at the beginning of the 20th century in Warsaw, Poland, thus Terje Dahl Bergerson.

Finally Bergerson mentions another interesting Polish "Gnostic" mystic, Maria Naglowska (+ early 1900's). Naglowska apparently knew Pascal Beverly Randolph, with whom she had some 'working relationship' of some kind. She was a charismatic mystic ('channeling' or 'attunement' with the Virgin) who had some "connection to an underground dissenting church, in the company of a 19th century Magus" . I can add to Bergerson's information that In 1931 she eventually published Randolph's "Magia Sexualis". She is also mentioned in the history of the Ordo Templi Orientis Antiqua, where she allegedly studied Voodoo with some of Jean-Maine's disciples from 1921 until 1930.

1828. l'Église Johannites des Crétiens Primitif



Seal for Palaprat's Neo Templar Order

- *"The Templars, whose order was suppressed and the members thereof executed on account of their sorceries, were clearly a Society of Gnostic heretics, active propagandists, closely connected with the Bogomiles and the Mandeans or Johaninites".*

Page 26 / 27 *Fabre Palaprat. Recherches Historiques sur les Templiers. Paris 1835

In 1804, Ledru, de Chevillon, de Saintot and Raymond Fabré-Palaprat, "restored" an Order of the Temple, based on the Larmenius' Charter of Transmission from 1324, the Manuscript statutes of 1705, and 'a journal of proceedings of the Order of the Temple'. These documents were presented by Ledru, a physician. Ledru had purchased these documents through the sale of the properties of the deceased Duke du Cosse-Brissac, a former Grand Master of the Société d'Aloya which was established in Paris in 1789. The society claimed to be (or is said to be) a continuation of the medieval Templar Order. According to these documents, the Order was reestablished in 1705 by the Duke of Orleans, using the Charter of John Mark Larmenius, the alleged successor of Jacques De Molay (the Charter has been examined by experts at the British Museum who say the inks used are not in accord with the alleged dates, the implication being that part of the document could be a forgery). The whole history of the foundation of Fabré-Palaprats' "Ordre du Temple" can be found in numerous books written on the subject and all over the Internet, the main focus of this Chapter is the "Johannite Church" which became connected to the French neo-Templars. Also of interest are the masonic rites which were behind the formation of Fabré-Palaprat's Templar Order (of which the founders were masons).

The Masonic Rites behind the "Ordre du Temple"

The masonic scholar R.F.Gould in his "History of Freemasonry" (1902 edit.) suggests a possible connection between Fabré-Palaprat's Templar Order and several Johannite Lodges. Gould refers i.a. to "La Petite Resurrection des Templiers" ("Little Resurrection of Templars"), a licentious society established in 1682, and to a French masonic lodge

named "Les Chevaliers de la Croix" which existed around the time of the foundation of the "Ordre du Temple" in 1804.

The connection to "La Petite Resurrection des Templiers" was made by several masonic scholars at the time who asserted that the "statutes" of 1705 were a forgery. According to these sources, these statues had been forged by the Jesuit Father Bonani and was "actually the resuscitation of a 1681 Society entitled the "Little Resurrection of Templars" and that it had as one of its members the learned Fenelon who converted Ramsay to orthodoxy", thus John Yarker in his book "Arcane Schools". Yarker continues stating that "in any case, if of 1705, the Charter proves the existence of a branch of Scottish Templars". Papus stated that "Templarism" always had existed as a "revolutionary force" in France. Since the mid-1750's the Templar Order had changed its activities and started to infiltrate masonry by creating the Higher Degrees, their influence within the masonic Lodges created an atmosphere which eventually 'fueled' the French Revolution, thus Papus :

"Victorious rebels thus founded the Grand Orient of France. So a contemporary Mason is able to write : " It is not excessive to say that the masonic revolution of 1773 was the prelude and the precursor of the Revolution of 1789." What must be well observed is the secret action of the Brothers of the Templar Rite. It is they who are the real fomentors of revolution, the others are only docile agents". (source : "Martines de Pasqually", par Papus, président du Suprême Conseil de l'Ordre Martiniste, p. 144 ,1895)

According to CESNUR's Massimo Introvigne at the end of the 18th century, at the time of the French Revolution, there was a controversy within the French masonic lodges concerning the subordination of 'Templarism' towards Freemasonry. There was a trend among masons to subordinate freemasonry towards Templarism. According to Introvigne the first "disagreement" originated in the Lodge of the "Chevaliers de la Croix" ("Knights of the Cross"). Introvigne also mentions the involvement of the "Chevaliers de la Croix" in the "discovery" of the Larmenius charter.

The earlier mentioned "Société d'Aloya" is also mentioned by the Baron De Tschoudy in 1766. He refers to them as the "Freres de Aloya", a nickname for these French Knights of the "Fraternity of Jerusalem" . In the earlier statement on the Société d'Aloya it is asserted that the society was established in 1789, which is in contradiction with the reference made by De Tschoudy. The archives of De Tschoudy were donated after his death to the Council of the "Chevaliers d'Orient", of which he had been an active member. The "Chevaliers d'Orient" or "Knights of the East" were probably founded around 1756. De Tschoudy is said to have been involved in the development of this rite. The rite experienced some troubles around 1762, which resulted in the establishment of the "Sovereign Council of the Knights of the East", which apparently united with its own offspring, the "Sovereign Council of Princes of the Royal Secret " in the same year. But it appears that the "Council of the Knights of the East" existed independantly from the

"Emperors of the East and West" after 1762, as we'll see later. The constitutions of this system ("rite of Perfection" or "Heredom" or "Emperors of the East and West") are still recognized today as the groundwork of the Scottish Rite (15th Degree, Chevalier d'Orient ou de l'Épée 17th Degree, Chevalier d'Orient et d'Occident). De Tschoudy also worked his own system in France during the 1760's, which was known as the "Adoniramite Masonry". In 1766 he published his most important work, **"L'Etoile Flamboyante, ou la Société des Franc-Maçons considérée sous tous les Aspects;** i.e., "The Blazing Star, or the Society of Freemasons considered under Every Point of View". What is of interest here is that De Tschoudy's "Etoile Flamboyante" is the source of the story concerning the "Qadosh Fathers" or "the Knights of the Morning Star", otherwise known as the "Thebaid Solitaries", names for Gnostic sects that were connected to the Templars of the First crusades. It appears that De Tschoudy and his movement, through his writings and his influence on the development of certain Masonic rites, such as the 17th degree of Scottish Masonry which can be looked upon as an "esoteric Christian degree" with its use of the allegory of the Seven Seals, was one of the "invisible forces" behind the foundation of the "Ordre du Temple" .

In Peter Partner's book "Murdered Magicians : The Templars and Their Myths" , the writer also suggests a connection between the masonic Lodge "Chevaliers de la Croix" ("Knights of the Cross") and the new Templarism of Fabré-Palaprat. In 1806, one of its original members, Antoine Guillaume Chéreau publishes a book called "Explication de la Croix Philosophique, suivi de Explication de la Pierre Cubique" on the origins and significance of the (French) Rose-Croix. Chéreau was a member of the "Order of the Orient" and the "Chevaliers de la Croix". The Grade structure of the "Order of the Orient" (J.M. Ragon, a member of the Templar Order and famous French Masonic scholar, refers to to the "Order of the Orient" as "Rite d'Orient-Templier") apparently suggests that the neophytes came from the 18th Degree of the Scottish rite of the Grand Orient. Many members of this Lodge belonged to the highest French nobility. These rites were related, and maybe behind the formation of rites such as Fabré-Palaprat's Templar Order. Various sources (scholars, masonic historians etc.) claim that these rites were the "invisible" moving forces behind the more visible Templar Order, including its "Primitive Christian Church".

The "Order of the Temple" apparently officially announced their independency from any masonic organization in- or around 1811, including their disconnection from the Grand Orient of France. But it is asserted that their connection to the "Chevaliers de La Croix" remained, and the 'official ' break with masonry is doubted by many.

The Evangelicon / Levitikon

The "Evangelicon" is a version of the Fourth Gospel, which is preceded by an introduction and a commentary which carries the name "Levitikon", said to have been written by a Greek monk of Athens, Nicephorus. Fabr -Palaprat's "Primitive Christian Church" is grounded on this (spurious?) Gospel of St. John. The story goes that Fabr -Palaprat purchased the vellum manuscript in a second-hand bookstall in Paris in 1814. Fabr -Palaprat adopted the contents of the manuscript as the future doctrine of the Templar Order. The manuscript consists of two parts :

- the religious doctrines including the rituals of the nine grades of the Templar Order; a description of the Templars' "Church of John" and explanation of the name "Johannites".
- The "Gospel of St. John" , the last two Chapters (20-21) are missing. "It also eliminates all hint of the miraculous from the stories of the turning of the water into wine, the loaves and fishes, and the raising of Lazarus. and certain references to St. Peter are edited out, including the story of Jesus saying 'Upon this rock I will build my church' " ("the Templar Revelation", p.144 Picknett, Prince).

In short ; the "Levitikon", a gnostic version of the Book of John , which also claimed that "Our Lord was an initiate of the Mysteries of Osiris". The writings of the Neo-Templar Order have a close resemblance to the "*Sepher Toledoth Yeshu*", a Jewish text from around 1100 BC, which talks about Jesus as an initiate of the Kabbalah.

In (probably) 1811 the Order published the "Manuel des Chevaliers de l'Ordre du Temple ", which was printed for private circulation amongst the members of the Templar Order. Fabr -Palaprat's desire to be recognized by the Grand Master of the Portuguese "Order of Christ" as the successor of De Molay was denied. Both publications ("Manuel des Chevaliers..." and "Levitikon") relate that the Templar Order never ceased to exist since the days of Jacques De Molay. Fabr -Palaprat composed from the manuscripts the Johannite Legend of the Templars. According to J.M.Ragon the Templars "learnt from the " initiates of the East " a certain Judaic doctrine which was attributed to St. John the Apostle ; therefore " they renounced the religion of St. Peter and became Johannites" ("Cours Philosophique et Interpr tatif des Initiations anciennes et modernes", Ragon 1842).

Patrick Brunout, in his afterword to A.Guillaume Ch reau's "Explanation of the Philosophical Cross....", defines Fabr -Palaprat's doctrine of his "Primitive Christian Church" as a composition based on Palaprat's "revelation" of the secret Johannite Religion, combined with the "claimed Masonic tradition on Egyptian origins of the Secret Societies with the sconian thesis, the fable of the Disciplina Arcani, and the inherited anticleralism of the encyclopedists" .

Fabré-Palaprat claimed to be the heir to the Apostolic Succession of John the Divine on which he finally founded in 1828 the "Église Johannites des Crétiens Primitif" ("Johannite Church of Primitive Christians"), although other sources claim a later date, 1930, after the so-called July Revolution (the foundation of the "Monarchy de Juillet", 1830-1848).

l'Église Johannites des Crétiens Primitif

The Neo-Templar Johannite Church had its premises in the Cour des Miracles, a former bottle shop near de Porte St.-Denis in Paris. The premise was used to locate their publications. The documents were dated from Magistropolis, according to a calendar which commenced with the foundation of the Templar order in 1118, the consigner being "the Apostolic Court of the Temple" . The "Johannite Church of Primitive Christians" was in fact a reorganization of Fabré-Palaprat's doctrine of the Levitikon and was also known as the "High Initiation". Fabré-Palaprat claimed he had received a legate from the East, and these unknown contacts apparently were associated with the Knights Templar and , through the Knights, with the "Johannites" of Judea.

It is said that the Église Johannites des Crétiens Primitif was co-founded by Palaprat with Mr.Mauviel, an ecclesiastic who had been consecrated in 1800 at Paris as Constitutional Bishop of Cayes in Haiti. Fabré-Palaprat had also been ordained a Priest by the Bishop of Lot (and also later by Mauviel). The Primate of the Johannite Church was Mgr.Machault. It was Machault who consecrated Mr.Chatel in the Johannite Church in 1831. According to Tau C.Harmonius in his article "a Historical brief of the G.C.E. pt.1" "Mgr. Chatel was later to receive the title "Bishop of the Gauls", creating the prominent but somewhat short-lived "Eglise Catholique Franchise, with Diocese in Paris, Brussels, and Nantes."

Ferdinand Chatel was a clergymen whose " Eglise Catholique Franchise" proclaimed freedom from Papal authority with a liturgy spoken in French. Other sources claim that Chatel's E.C.F. was founded by Chatel before his involvement with the Johannite-Church. "Chatel was seeking an authority to consecrate him as Bishop of this new Church, and he found it in the doctrines of Fabré-Palaprat's *Levitikon* and in the Neo-Templar chief's willingness to consecrate him 'Primate of the Gauls.' " The same source on Fabré-Palaprat : " He (Palaprat) needed, however, a 'Primate' of some kind, and found him in the advanced radical clergyman, Ferdinand Chatel",

(source "Timeline of the Authentic Trad." at <http://www.geocities.com/antiqillum/TLSix-012.htm>)

According to this source Chatel's French Catholic Church was established in "some former shop premises" at Montmartre in 1831. It is also stated that the relationship between Fabr -Palaprat and Chatel did not last long. As a matter of fact, it appears that Chatel was even expelled from the Neo-Templar Church, "The alliance between Chatel and Fabr -Palaprat did not last long. Chatel soon tired of his Masonic friends, was expelled with ignominy from the Neo-Templar or Johannite flock, and was 'tried' for heresy in a synod in which, in true Masonic fashion, the guilty heretic was represented by a rag-doll. This was not the end of the troubles of the new religion".

(" Timeline of the Authentic Tradition") After 1831 the name of Jean-Marie Ragon turns up as Count Jean-Marie de Venise, Primatial Vicar of the French Catholic Church.

Again, two sources in contradiction with each other

According to the masonic scholar Albert G.Mackey in his book "Lexicon of Freemasonry" (1871) the "Johannite doctrine" as propagated by Fabr -Palaprat caused a schism in the Templar Order. The Neo-Templar Order apparently started as a "perfectly orthodox" Order and when Fabr -Palaprat introduced the Johannite doctrine many members opposed to the "new religion". Fabr -Palaprat proclaimed himself the Sovereign Pontiff and Patriarch of the Johannite church and demanded all the Templars to accept the "new" faith.

"The consequence of this change of religious views was a schism in the Order. The orthodox party, however, appears to have been the stronger; and after the others had for a short time exhibited themselves *assoi-disant* priests in a Johannite church which they erected, and in which they publicly chanted the liturgy which they had composed, the church and the liturgy were given up, and they retired once more into the secrecy of the Order." ("Lexicon of Freemasonry", 773).

Apparently the Johannite church faced many difficulties and it seems that after Fabr -Palaprat's death in 1838, both his "Order of the Temple" and the Johannite church declined. But it is stated that although the orthodox Templar Order died out, the Johannite Church "continued its activities in secret". The small circle of French and Belgian noblemen that directed the order's activities continued the "Primitive Christian Church" in small selected groups. There are indications that out of these circles a group evolved in Belgium which would finally establish a lodge called "KVMRIS".

Lodge KVMRIS was Brussels' first and main Martinist Lodge, originally established in 1892. A possible lead which provides a connection between the remnants of Fabr -Palaprat's Templar Order and its Johannite Church and Lodge "KVMRIS" is a document published in 1840 by the "Ordre du Temple" in Brussels, Belgium. The document represented the "original" statutes of the Templar Convention which was held in

Versailles in 1705 at which Philippe, Duc d'Orleans was appointed as Grand-Maitre of the "Ordre du Temple" (Philippus, Dux Aurelianensis).

These statutes were published by the "Imprimerie de l'Ordre du Temple" in Brussels, Belgium. The document can be found in the publication "Ordre des Chevaliers du Temple' Bruxelles - Imprimerie de L'Ordre du Temple 1840, pg 58 - 60 (Art.2 Charte de transmission). The 'Charte de transmission' mentions Fabr -Palaprat as the 46th GM of the Templar Order:

- **Bernard-Raymond Fabr -Palaprat** de Spolette, n    Cordes (Tarn) (Bernardus-Raymondus Fabr , Cordo-Albiensis)- November 4, 1804

As mentioned earlier on, the Templar Order experienced a schism after Fabr -Palaprat's death, dividing advocates and opponents of the Johannite-Church. Introvigne states that the Johannite Church was led by Ferdinand-Francois Chatel after Fabr -Palaprat's death

(Introvigne contradicts the information on Chatel's expulsion from the Johannite Church given by "Timeline of the Authentic Tradition"). It seems that the two branches, led by Count Jules de Moreton de Chabrilan (advocate of the Johannite-Church) and Admiral William Sydney Smith, reconciled in 1841 under Jean-Marie Raoul.

The book "Ordre des Chevaliers du Temple" also has a list of the successors of Fabr -Palaprat in which Raoul is mentioned as ' Grand Maitre' from 1840 until 1850. A certain Vernois, who was appointed GM of the "Ordre du Temple", disbanded the Order. In 1892 Jos phin P ladan (1859-1918) receives the "regency" of the Neo-Templar Order, which was given to him by some surviving members. And here a connection is made with i.a. Lodge "KVMRIS". P ladan had founded in 1891 his own order, "Ordre de la Rose-Croix Catholique et Esthetique du Temple et du Graal " (see the Chapters on the "R+C de Toulouse" and the "OKR+C", as well as the forthcoming Chapter on P ladan's Rosicrucian Order). Several Belgian Martinists were also member of P ladan's "Ordre de la Rose-Croix et Catholique", among such men as Francis Vurgey, Nicolas Brossel, and Clement de Saint-Marcq. Brossel and Vurgey were directing Lodge "KVMRIS", the former being its President (see "Manifestations of the M.O - the M.O Abroad"). As mentioned in the chapter "the M.O. Abroad", "the Gnostic elements which influenced the works of such lodge-members as Clement de Saint-Marcq were part of the doctrine of the Johannite church". It is stated that Clement de Saint-Marcq was also a member of Jules Doinel's Gnostic Church.

There's not much information on P ladan's activities as 'Grand Maitre' of the "Ordre du Temple" and it seems that P ladan was much more interested in the activities of his own "Rosicrucian Order" than in the development of the Neo-Templar Order. The book "Ordre des Chevaliers du Temple" reports an international Templar Congress held in Brussels in 1894. With the exception of the English branch of the Templars all other

European Templar Orders were represented on the Convention of Brussels. It was decided to establish an "International Secretariat" under the direction of the leaders of Lodge "KVMRIS", Brossel and Vurgey. They were later succeeded by Selliers de Moranville, Georges le Clément de Saint-Marcq, Georges le Roy van Daems, Oscar Jamar, Arthur van Hecke, Carlos Mosias and Joseph Daems. The next date which is given in the book is the date of the foundation of the "Ordre souverain et militaire du Temple de Jérusalem" (OSMTJ) or 'Sovereign Military Order of the Temple of Jerusalem' (SMOTJ) or 'Ordo Supremus Militaris Templi Hierosolymitani ' in 1932 ...

As reported before, Bricaud's succession of the Johannite Templar Gnostic Church was received from B.Clément, who was a member of Bricaud's Universal Gnostic Church. I could find no information on Clément's affiliation with the Neo-Templar Johannite Church. But it appears that various (older) members of the French mystic and occult arcane orders (Martinist movement, Memphis-Misraim, Péladan's R+C etc.) were connected to the various 'underground churches' existing in France at the time. The Templar lineage is confirmed by several sources, Koenig states i.a. that Papus' G.I.D.E.E. (French and Belgian branch)also carried a line of succession of Fabré-Palaprat's "Ordre du Temple". According to Bishop Bertil Persson of the St.Ephraim Institute the lineage of the Johannite Church in which Fabré-Palaprat was ordained can be traced back to 1726. Bishop Persson keeps the world's largest and most accurate record of independent bishops. The following "line of succession" represents the lineage of the Franco-Haitian Gnostic Church;

- Benedictus PP XIII (1726) - De Polignac (1735) - De Grammont II (1744) - Von Baldenstein (1759) - De Montenach (1772) - Gobel (1791) - Lamourette (1791) - Royer (1800) - Fabré-Palaprat (1810) - Mauviel (1810) - Machault (1831) - Chatel (1836) - D'Adhemar (1857) - De Brion (1860) - De Marraga (1899) - L-F Jean Maine (1953) - H-F Jean Maine (1966) - Bertiaux (1979)

According to Emanuele Coltro / Tau Sebastos of the "Ecclesia Gnostica Latina", who produced the 'Line of Succession', the dates are not all correct. This could be the case with the date of Mauviel's ordination (1810). Tau C.Harmonius mentions 1800 as the year in which Mauviel was consecrated. "It seems also that with De Brion the Templar Church was also linked to the Memphis-Misraim Rite and an Albigensian Church prior to the Church of Doinel", thus Coltro.

the Syro-Jacobite Church of Antioch - The Consecration of Jean Bricaud, July 21, 1913

Jean Bricaud, Évêques-Primat (Primary Bishop) and member of the "Suprême Conseil du Haut Synode" (High Synod) of the "Église Gnostique Universelle" received a new episcopal consecration in 1913 which would finally complete the connection to the Martinist Order because of its validity as recognized by the Roman Catholic Church. Bricaud had met Louis-Marie-François Giraud (1876-1950) with whom he became friendly. Giraud was a disciple of Abbé Julio (Julien-Ernest Houssay, 1844-1912), a former Catholic Priest, Occultist and "faith-healer" who had consecrated Giraud in 1911. Giraud apparently stated that he considered the 'Eglise Gnostique Universelle' to be a continuation of the Gallican Church. It appears that it was especially Charles Détre (Téder) who exerted pressure on Papus to 'officially' connect the "Eglise Gnostique Universelle" to the Martinist Order. Abbé Julio was consecrated as a Bishop of the "Eglise Catholique Libre de France" on December 4, 1904, by Mgr. Paolo Miraglia, a Bishop of the "Eglise Catholique Indépendante d'Italie". Paolo Miraglia-Gulatti, also a former catholic priest, had been consecrated as an "Old Catholic Bishop of Italy" by Mgr. Vilatte in 1900 "with the title of Bishop of Piacenza".

Joseph René Vilatte held a lineage into the "Old Catholic Church of Utrecht" and a lineage into the Syro-Jacobite "Church of Antioch". Bricaud's consecration into the old Catholic rites was important for the E.G.U. because it provided "a valid and apostolic episcopal succession, which was recognized by the Roman Catholic Church as valid but 'illicit' (source : T.Apyrion).

The consecration into the Church of Antioch provided the Gnostic Church of the French Martinists the apostolic authority to administer the Christian sacraments. Many members of the M*O* of Papus were of the Catholic faith, and being a Martinist or member of any secret society meant excommunication from the Roman Catholic Church. Assurance of receiving the sacraments was achieved through the consecration into a valid rite. Both Giraud and Julio were in close communion with the Gnostic Churches of France as well as with the Arcane Orders and Societies of their time. Abbé Julio is primary responsible for the occult infusion into the Apostolic succession. It was Abbé Julio, through Giraud, who gave the Apostolic filiation to Bricaud's Gnostic Church, "Église Gnostique Universelle".

Joseph-Rene Vilatte (Mar Timotheos, 1854-1929)

The story of Vilatte is well known and all the written documentation on Vilatte is almost unanimous.. Therefore I'll quote from T.Apyrion's text "History of the G.C.C" ("the

E.G.U. and the Antioch Succession") presenting the historical facts on Vilatte's ecclesiastical career :

"Vilatte was a Parisian who had emigrated to America early in life. He was a lifelong religious enthusiast, but he was unable to find fulfillment within the strictures of the Roman Catholic Church; so, in America, he began a quest for a religious environment more congenial to his personality and ambitions. He wandered from sect to sect, serving for a time as a Congregationalist minister, later being ordained to the priesthood within the schismatic "Old Catholic" sect. He ultimately obtained episcopal consecration in 1892 at the hands of Bishop Antonio Francisco-Xavier Alvarez (Mar Julius I), Bishop of the Syrian Jacobite Orthodox Church and Metropolitan of the Independent Catholic Church of Ceylon, Goa and India, who had in turn received consecration from Ignatius Peter III, "Peter the Humble," Jacobite Orthodox Patriarch of Antioch" (source : http://www.hermetic.com/sabazius/history_egc.htm). Apparently, Vilatte's consecrations and the Orders he founded were not recognized by the Jacobite Church, the Syrian-Antiochan Church or the Roman Catholic Church (source; Koenig).

Abbé Julio (Julien-Ernest Houssay), 1844 - 1912

The Abbot had been a Catholic Priest until 1885, when he became a priest of the Gallican Church of France. In 1870 the Abbot becomes a national hero of the French-Prussian War, when Abbé Julio saved the lives of ten wounded men by returning them to the French lines under enemy fire, on the same night he guides twenty lost soldiers, through enemy lines after dark, to a safe haven.

After serving the Roman-Catholic Church as a vicar in several French villages he receives a position as a vicar in Paris at the "Eglise Saint-Joseph de Paris". His social ideas and his involvement in the local community is valued by the parishioners, but these ideas were certainly not appreciated by the superiors of Abbé Julio. The Abbot also attacked the "perversion" of the Roman-Catholic Clergy at the times, a subject which he addressed to Cardinal Richard on several occasions. "The French Catholic Church of the last century was an inwardly broken vessel. In wishing to crush out the so-called 'Jansenist' movement of the previous century and a half, the ecclesiastical authorities had attacked the very traits of the personalities of that group, which included even the great Pascal" (Abbot George Burke from his novel "Way of the Chalice"). In Robert Ambelain's booklet "Abbe Julio , Sa Vie, Sa Oeuvre, Sa Doctrine" (p.15) the Abbot recounts one of these occasions, "a conversation with Mgr Richard which took place on the 1st March 1885. Mgr Richard was threatening Julio with expulsion from Paris to a backwater parish in rural France". In the context of the Abbot's recollection he also mentions Fabre des Essarts (Synesius) as being Julio's "direct disciple", as stated in one of the preceding chapters. On February 28th , 1885 the reputation of Abbé Julio is disgraced when he's accused of swindle by two "associates" of Cardinal Richard. His career within the

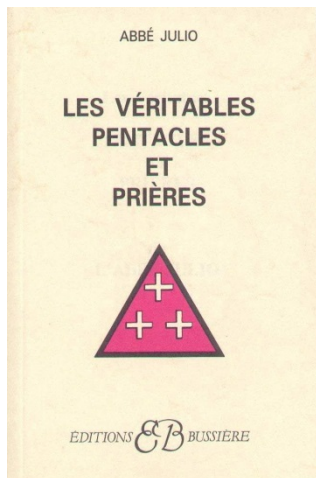
Roman-Catholic Church is over and he leaves the Church. The following years he's involved with the publication of several religious journals and reviews, such as "La Tribune de Clergé", "L'Ami de L'Humanité", and "La Tribune Populaire, organe de la démocratie religieuse et de la défense du clergé" in which his dreams of a really free Catholic Church are propagated.

At the end of the 1880's Abbé Julio meets Jean Sempé, a well known "faith-healer" or as the French put it, a "guérisseur mystique extraordinaire" who uses the "seule prière" (*the sole prayer*). Jean Sempé teaches the Abbot that "Christ gave to his disciples the capacity to impose their hands on their patients" to cure their diseases. Abbé Julio "received from Jean Sempé the method of uniting with archetypes from Holy Scripture before saying certain prayers, in order to consecrate such things as wine, salt water and oil to be used in combat with the forces of darkness" (source: "Abbe Julio, Sa Vie, Sa Oeuvre, Sa Doctrine", R.Ambelain publ. 1981). Jean Sempé died in 1892 and his "prayers" were published in 1896 as Abbé Julio's "Prieres Merveilleuses pour la guérison de toutes les Malades Phisiques et Morales" (signe mystérieux de Jean Sempé). According to Abbé Julio's book Jean Sempé had "hundreds of miraculous cures to his credit, obtained by means of these prayers". The prayers published in the Abbot's book had multiple applications, prepared for both physical- as mental diseases. The Abbot's most famous publication is "Livre des Secrets Merveilleux" ("Book of Marvellous Secrecies").

Abbé Julio studied religion and the position of the Church from the prospect of Occultism. He studied the "occult value" of the Psalms and their effect on the human being. According to Abbé Julio all diseases, including mental diseases, can be treated through the employment of the Psalms resulting in "reharmonisation". It appears that his doctrines were based on the teachings of the Gnostic Origen (185-224 AD), who was one of the founders of the Catholic Church.

It appears that the Abbot had established a chapel in Paris where he healed, blessed, exorcised, his motto being 'Nothing Hidden That Will Not Be Made Known'. It is stated that he was greatly persecuted by the authorities. Around the year 1900 Abbé Julio published a book called "les véritables pentacles et prières" ("Authentic Pentacles and Prayers"). He associated and connected the prayers with concrete symbols, pentacles, "abstract ideas translated into concrete symbols". The Pentacle 'materializes' the thought, the 'word', and 'action', the three phases of any creation

(the pentacles designed by Abbé Julio and published in his book "les véritables pentacles et prières" can be found at : <http://perso.wanadoo.fr/laurent.dubec/julio1.htm>).



circa 1900, Abbe Julio's "Authentic Pentacles and Prayers"

In 1901 the Abbot is visited by Joseph-René Vilatte (1854-1929) at his home in Fontenay. Vilatte was a Bishop of the Syro-Jacobite Church of Antioch. A few years later the Abbot would become one of Vilatte's successors in the episcopate. On December 4th, 1904 Abbé Julio was consecrated as a Bishop of the "Eglise Catholique Libre de France" by Mgr. Paolo Miraglia, who had received his consecration by Vilatte in 1900. He also founds another review, "L'Etincelle Religieuse, Libérale et Sociale", organe de l'union des Eglises. In 1904 the Abbot is appointed the head of the "Eglise Catholique Libre de France". In 1907 Vilatte founds the "Eglise Catholique Française" in Paris, the church was inherited from Vilatte by Abbe Julio. The Eglise Catholique Française is an Occult-Gnostic church. The Abbot's dream of a really free catholic Church is carried on after his death in 1912 by his direct successor in the episcopate, Mgr. Giraud. Abbé Julio appoints Mgr. Giraud officially as his successor on June 21, 1911.

It is generally stated that Abbé Julio has never been a member of any occult organization, order, or society. Although he was in 'close communion' with many members of such organizations as Papus' Martinist Order, he has never been a member of the Martinist Order. He admired and respected a man like Maître Philippe (Philippe Nizier). In his (fictitious) novel "Way of the Chalice" Abbot George Burke, co-founder of the Colorado-based "Rose-Croix Martinist Order", indicates at the existence of a "Theurgical Fraternity" founded by Abbé Julio. But, according to George Burke, it did not flourish. Of course Burke's novel is fiction but several successors of Abbé Julio claim that the Abbot indeed was involved in the establishment of some kind of Occult Fraternity. One of Abbé Julio's successors living today, a Mgr. Nicholas from Paris, does make such a claim. Mgr. Nicholas leads the "Ordre des chevaliers Francs-maçons Elus Coens de l'Universelle Fraternité", the "Order of Knights Elus Cohen of French Masonry and the Universal Fraternity". According to Mgr. Nicholas Abbé Julio received a "mission" of certain S.I.'s to "revitalize" the "Universal Fraternity" with the (Theurgical) Rèau-Croix Degree of the Elus-Cohen. Nicholas states that the original Elus-Cohen of De Pasqually aimed at being a 'universal' rite. However its base was Judeo-Christian. He furthermore

explains that although Abbé Julio called upon all spiritual and religious tendencies, he especially aimed at the Christian current.

This Masonic group does not celebrate the resurrection of a Master architect , but of Lazarus resurrected by Christ. According to Mgr.Nicholas since the days of Abbé Julio his successors continued the aims and goals of the "Universal Fraternity", L'universelle Fraternité is constituted as an association "conform the Law of 1901"(orig.text

"L'universelle Fraternité est constituée en Association conformément à la Loi de 1901).

Of course there's no documental proof of Mgr Nicholas assertions ... His small group consists of priests and deacons of various ecclesiastic organizations.

Louis-Marie François Giraud, 1876 - 1950

Louis- François Giraud "ascended to the Primacy of the Gallican National Catholic Church of France" on June 21, 1911, when he was consecrated by Abbé Julio (Mar Julio) as Archbishop in the Old Catholic Chapel at Aire, near Geneva, Switzerland. Mgr. Giraud, a former Cistercian / Trappist monk, became a Deacon on March 19, 1907, and a Priest on June 21 of the same year under the jurisdiction of Mgr Joseph-Rene Vilatte. In 1928 Giraud, a Gallican bishop and archbishop of Almyre at the time, was appointed as "Patriarch of the Gallican Church". This was done to give the small Gallican Church some authority towards the other patriarchal seats of Christendom. The Gallican Church strived towards a federation of Western Churches under the banner of the "*Union des Eglises Catholiques et Orthodoxes d'Occident*", something which only succeeded partially. The Gallican Church was closely associated with the "Eglise Orthodoxe Chaldéenne" and the "Eglise Arménienne de France" at the time. In 1936 (January 5th) Giraud consecrated Constant Chevillon (Tau Harmonius, 1880-1944) as a Bishop into the "St Pierre Antioche-Église Syrienne". As said earlier on, both Abbé Julio and Giraud always were in close communion with many prominent occultists of their time.

E.G.U. 1912 - 1918

Jean "Joanny" Bricaud (Tau Jean II) was consecrated by Giraud in 1913 in the Gallican Church at Saint-Amand. Bricaud consecrated Papus probably shortly after his own consecration, and this time Papus received a validly 'catholic' consecration. At the time of Bricaud's consecration he held several titles within Papus' organizations, as a matter of fact Bricaud, in close association with Charles Détre (Téder), became very powerful within Papus' organization. After 1909 he held the following titles :

- Patriarche de l'Eglise Gnostique Universelle
- President de Supreme Conseil de l'Ordre Martiniste
- Grand Hierophante de Rite Ancient and Primitif de Memphis-Misraim
- Recteur de la Rose Croix

A publication of "L'Initiation" in the 1950's mentions the following titles held by Bricaud in 1914 :

- Grand Master of the Memphis-Misraim Rite
- Vice-Chancellor of the Ordre Martiniste Rose Croix
- Patriarch of the Église Gnostique Universelle
- Président of the S.O.I., Société Occultiste Internationale"

In 1912 both Edgardo Frosini and Téder had been appointed as "Legats Gnostique de l'Eglise Gnostique Universelle". As mentioned in "1891 Ordre des S:::I:::" "Papus' authority had shrunk around 1912 within the Martinist Order and other related organizations. " There had been many difficulties over the last couple of years within the Order (Guenon and the "Ordre Renovée de Temple", Papus activities in Russia, etc.) and Papus decided to appoint Charles Détre (Téder) as head of the Supreme Council (in Papus' name, so to speak or 'semi-official')"- as it is stated in the chapter "1891- Ordre des S:::I:::". And indeed, it looks like Téder started to work independantly from Papus, supported by such associates like Joanny Bricaud. This aspect is generally overlooked in the various accounts on the history of Papus' "Ordre Martiniste", and more research into this aspect of Papus' life would be welcomed (see "1891 "Ordre des S:::I:::").

Bricaud was, like many Martinists at the time, also a disciple of "Le Maitre Philippe". Bricaud studied "the rites of Willermoz and Pernety, the Elus Cohen, Stricte Observance, les Philalèthes, and les Philadelphes. In 1911 he helped Téder and Edouard Blitz (1) in developing "new ideas" with relation to the recruitment of members. In 1914 Bricaud established a 'Martinist movement' based on the ideas of 1911. These ideas were based on the rules of Willermoz and his successor, Antoine Pont (Blitz was Pont's successor in the U.S.A., Téder and Fugairon were the successors in France), which were the rules of the C.B.C.S., 'Chevaliers Bienfaisants de la Cité Sainte', which included the rites of the Elus Cohen. In 1914 Téder appointed Bricaud Légat of the Order for the provence of Lyon (Bricaud lived in Lyon)". Source: Chapter "The Martinist Rituals", "O.M. de Papus 1891-

1916". According to Bishop Bertil Persson of the St.Ephraim Institute in Stockholm, Bricaud was also reconsecrated by Albert Rene Laurain de Lignieres on May 20th, 1914. Laurain de Lignieres was a Bishop ('Vilatte-succession') in the Église Catholique Gallicane. Bricaud already received a consecration into the 'Vilatte-succession' in 1913 by Giraud, so the question remains why Bricaud received another consecration into the same succession, the "Apostolic Succession of the Independent Evangelical Catholic Church from the Apostolic See of Saint Peter at Antioch through the Malankara (Malabar) Orthodox Church of India"...

After Papus' death in 1916, Charles Henri Détre (Téder) succeeded Papus as head of the Martinist Order, the French Memphis-Misraim Rite, and the French section of the O.T.O. Téder died in 1918 and was succeeded by Jean "Joanny" Bricaud, who redirected the whole organization towards Lyon.

The Gnostic Church, Interbellum 1919 - 1939

The "Eveque Primat de France" and "Souv. Patriarche de l'Eglise Gnostique Universelle", Jean "Joanny" Bricaud succeeded Téder as head of the Martinist Order at the latter's death in 1918. The treaty of 1911 which recognized the E.G.U. as being the "official Church" of the Martinist Order, had been ratified by a handwritten document issued on January 11 1917. The document was signed by Téder on behalf of the "Ordre Martiniste" and Bricaud on behalf of the E.G.U.

As described in the chapter on the 'Ordre Martiniste de Lyon' Téder "wanted to restrict membership into the order strictly for Master-Masons".

The Martinist Order Téder had in mind "was much more focused upon the Theurgy of Martinez de Pasqually and High Degree Masonry". Jean Bricaud "took the order even closer to a Masonic basis. Female Martinists suddenly found themselves cut off from Martinist activity, as they once knew it..."

(see chapter "1916 Ordre Martiniste-Martinéziste/ L'Ordre Martiniste de Lyon").

The whole story has already been told in the preceding series on Martinism, the Martinist Order(s), and the F.U.D.O.S.I. which can be found at <http://www.geocities.com/roggemansmarcel/milkomartinisme.htm>

But what is of importance with regard to the "Église Gnostique Universelle", E.G.U. , is the fact that Bricaud's "reorganizations" also caused all kinds of problems within Bricaud's Gnostic Church.

On May 5, 1918, Jean Bricaud / Bishop Tau Jean II consecrated Victor Blanchard (member of the "Suprême Conseil de l'Ordre Martiniste" and a "Venerable of Lodge Melchissédék no.208") as a Bishop of the E.G.U. , carrying the name of "Tau Targelius".

On September 18th 1919, a synod of the E.G.U. was held at Lyons where Bricaud (see Bricaud's Annales Initiatives, Lyons, 1920, 1, i, p.5) appointed Theodor Reuss as a 'Gnostic legate for Switzerland ' ("légat Gnostique pour la Suisse").

Reuss had made Bricaud "Délégué Générale" of the O.T.O. for France nine days earlier, on September 9th , 1919. Reuss also granted a warrant to establish the French Sovereign Sanctuary of the MM [33°, 90°, 96°]. On the 30th of September Bricaud activated the French foundation of a "Supreme Grand Council of Confederated Rites, Early Grand Scottish Rite, Memphis and Misraim, Royal Order of Scotland". As stated earlier on, Papus apparently granted Reuss episcopal and primatial authority in the "Église Catholique Gnostique", after receiving authority in the M.'.M.'. Rites from Reuss.

Reuss referred to his German Gnostic Church as the "Gnostische Katholische Kirche" (G.K.K.). Koenig states (in "Gnostics & Templars" at <http://www.cyberlink.ch/~koenig/bishops.htm>) that Reuss described himself in the postscript of his translation of Crowley's Gnostic Mass in 1917, as "present Head of the Gnostic Neo-Christians (...) Sovereign Patriarch and Primate of the Gnostic Church, and at the same time as only 'Gnostic Legate of the Universal Gnostic Church of France for Switzerland' (the headquarters of Reuss' O.T.O. was in Switzerland at the time).

Yet in the same breath he spoke of the latter as identical with the former, quite why remains uncertain", thus Peter R.Koenig. More on Reuss and his successors will be discussed in a separate chapter.

Around the time (1919) Blanchard's attitude to Bricaud radically changed.

He, like many Martinists at the time in France and abroad, did not accept Bricaud's alleged Grand Mastership of the Martinist Order. Blanchard severed all ties with Bricaud and left to establish his own Martinist Order (Which Blanchard founded in 1921, see "Manifestations of the Martinist Order, O*M*& Synarchy").

It is generally asserted that Blanchard under his own authority (Blanchard was Bricaud's direct successor) consecrated a number of Gnostic Bishops, including Charles A.Horwarth and Roger Ménard (Tau Eon II).

Up to 1926 there existed in France the "Église Gnostique de France" and Bricaud's "Église Gnostique Universelle". In 1917 Synésius had passed away and it seems that none of the possible candidates to succeed Synésius were very eager to become the Patriarch of the "E.G. de France" (see The "Église Gnostique de France" after 1917).

Patrice Genty (Basilide) is said to have been charged to "re-awaken the E.G. de France" in 1921. Genty was apparently reconsecrated "sub-conditione" by Horwarth after 1922 (receiving the lineage from Bricaud-Blanchard etc.). It is stated that Genty put the E.G. de France to rest in 1926. As described in the chapter "E.G. de France after 1917" Le Forestier states in his book "L'Occultisme en France aux XIXème et XXème siècles, L'Église Gnostique" that in 1926 Genty was "elevated to the Patriarchate" in a probable supernatural context (in other words : "a Vision"), which indicates a continuation of a Gnostic Church under Genty / Basilide(s).

The sources are rather indistinct with regard to the activities of the successors of Synésius. Several sources indicate that the Église Gnostique de France had been put to rest by Genty in 1926.

T.Apyrion in his "History of the Gnostic Catholic Church" states that Genty had disbanded Synésius' Gnostic Church of France "in favour of Jean Bricaud's Église Gnostique Universelle". I doubt that Patrice Genty disbanded Synésius' branch in favour of Bricaud's branch.

One of the affiliated bodies to the F.U.D.O.S.I. was the "Eglise Gnostique Universelle", but this Church was certainly not Bricaud's E.G. Universelle. The E.G.U. of the F.U.D.O.S.I. was led by Tau Bardesane, Lucien Chamuel.

According to Le Forrestier's book "L'Occultisme en France..." there is reason to believe that "a discord if not a rivalry existed within this branch of the Gnostic tree". Not much is known about this episod but it appears that Lucien Chamuel, who was a member of the premier Sacred Synod of the Gnostic Ecclesia of the 1890's, had founded his own Church.

In Le Forrestier's book Lucien Chamuel is referred to as "President Elect of the High Synod". Chamuel / Bardesane was represented by Blanchard / Targelius as "head of the Gnostic Church" at the Convent at Brussels on August 14, 1934 (FUDOSI 1934-1951 <http://www.geocities.com/roggemansmarcel/milko.htm>)

The developments and activities of the Gnostic branches between 1925 and 1940 besides Bricaud's E.G.U. are rather obscure and a lot is based on speculations.

After 1945 it is almost impossible to form a coherent picture of the various Gnostic churches and their affiliations.

Up to the 1930's the following "genealogical tree" of the French "Ecclesia Gnostica" (starting with Doinel's 'E.G. Universelle Catholique') emerges (next page) :

Next Page ;

genealogical tree of French Gnostic Churches, 1890 - 1939

Église Gnostique (1890, Jules Doinel - Patriarch 1890-1895)

- Dates of establishment vary (1892- year of consecration of Pappus, Sédir etc. - 1893, as mentioned in the - Protocol of the Union of the M*O*- of 1958.
- L'Église Gnostique Apostolique Universelle (1893) / L'Église du Paraclete / L'Église Albigeoise et Provençale L'Église Gnostique (post 1900)

Église Hieroglyphique des Imagiers, 1710 ?

- *L.F. Jean-Maine consecrated by Synésius around 1899 ?* ↘ Also consecrated by P.P. de Malaga (lineage of Église Gnostique d'Albigois - 1875?),

Église Gnostique de France

(1906, constitution Synésius) ↘

Église Catholique Gnostique (1907, Bricaud)

Église Gnostique , Jules Doinel.

Sanctuary Interior of the Carmel of Elie, Eugène Vintras.

Église Johannites des Crétiens Primitif , Fabré-Palaprat.



Église Gnostique Universelle (1908)



"Die Gnostische Katholische Kirche"

Incorporated within O.T.O.

-1908 ?, Reuss' Gnostic Catholic Church-

-1919 Bricaud made Reuss "Légat Gnostique ↓ pour Suisse" - Crowley's E.G.C. derives its ↓ authority from Reuss' G.K.K.

1917 Death of Synésius

Patriarch 1896-1917 1918, Consecration Victor Blanchard (Bricaud)

(Tau Targelius)



1917-1926 ↓ Charles Horwath (?)

- Leon Champrenaud

(President of the High Synod ?) ↙

- Patrice Genty -consecrated by Horwath>1922 ↙↓

↓1926-Genty (?) ↙

Peithmann consecrates

↓↓↙ *Krumm-Heller in 1930*

1932 Église Gnostique Universelle + Ancient Gnostic Church of Eulisis+

Lucien Chamuel's E.G.U. ↙↓ repr. by Blanchard in 1934 ↙

at F.U.D.O.S.I. Congress, Brussels ↙



1934 Death of Bricaud

succeeded by Constant Chevillon

1936- Chevillon consecrated by Giraud ↙



1938 Consecration of Clymer (F.R.C.)



F.U.D.O.F.S.I. ✎1939, Consecration of

1st meeting, Paris, feb.1939 Krumm-Heller (G.K.K.)

the "Gnostic Delegates" abroad, 1908 - 1930

The "tree" on the previous page does not include all the branches, and is almost entirely limited to the situation in France with the exception of the branches of Theodor Reuss (O.T.O., Germany), Krumm-Heller (F.R.A., South-America) and the branch of the "mythical" Lucien-François Jean-Maine (1869-1960). The activities of several other foreign Gnostic delegates which were at one time appointed by Papus, are also not included in the "genealogical tree". They are not included simply because I do not have any information on them other than that they were appointed "delegate" !

For instance, Czeslaw Czinski/"Punar Bhava", who was appointed in 1913 by Papus as "Legat de L'Eglise Gnostique Universelle en Russie". Dr. Czinski was already appointed back in 1910 as "Sovereign Delegate" of the Russian Martinist Order. His appointment in 1913 as a Legate of the E.G.U. in Russia is a possible indication of a Gnostic Church existing in Russia at the time.

And what about Frosini, who was appointed in 1912, together with Téder, as "legat gnostique de l'Eglise Gnostique Universelle" ?

In 1910 Frosini was involved in the establishment (together with i.a. Reghini) of a Martinist Lodge in Florence. But again, I have no other documentation at my disposal which indicates any activities of an "active" branch of the E.G.U. in Italy. The Martinist Order (see "Manifestations of the M.O.- Italy") in Italy was led in 1918 by Alexander Sacchi (Sinesius S::I::, the president of the Gran Consiglio Italico della Gran Loggia Martinista nazionale). The schism in France also caused a schism in Italy, a part of the Italian Martinists remained loyal to the Martinist Order of Lyon (Bricaud) and were headed by Vicenze Soro. Because of the connection of the Gnostic Church with the Martinist Order it is quite possible that the Italian Martinists were connected to the E.G.U. Massimo Introvigne refers in one of his articles on the Cesnur website to the Chiesa Gnostica d'Italia, which apparently also had strong ties to Italian Masonry, but the article does not mention any dates. I personally think that the "Chiesa Gnostica d'Italia" has a 'line of succession' which comes from Brunelli. Francesco Brunelli was a primate of the "Gnostica Apostolica Universale", the 'Universal Gnostic Apostolic Church' (see "Manifestations of the Martinist Order - Italy") The "Line of succession" of Brunelli :

- Bricaud, Blanchard, Ménard, Ambelain, Brunelli

In Denmark Carl William Hansen / Ben Kadosh receives in 1923 a charter from Bricaud after which Hansen's organization is recognized as "Grand Orient dela vrai et haute

Maconnerie esoterique et gnostique de Danmark". Hansen apparently posed as "Patriarch and Primas, Naassenic Gnostic Synode of Scandinavia" (W.C. Hartmanns "Who's Who, The Occult Press", 1927). Hansen was head of an order-compilation which consisted of such orders and societies as O.T.O (Reuss'), OKR+C, M.'M.'. etc. (see "F.U.D.O.S.I. - Add.8"). Again, no further information available on the existence of a Gnostic Church in Denmark (by the way, Kadosh was registered as a "Luciferian" in Denmark). Synésius referred to a Gnostic branch in Prague in his lecture on the conference in 1908 in Paris. He stated that this branch was an "old" Bohemian branch of the church which was led by a certain 'frère Jérôme'. Koenig states that Sophronius (Fugairon, former associate of Synésius) acted under Bricaud as "Bishop of Prague", an indication of E.G.U.-activities in Bohemia ?

Synésius also mentions "a small, but active" branch of the church which was active in Belgium at the time. It could be, and this is just a speculation, that Synésius referred to the group of Clément de Saint-Marcq who resided in Antwerp at the time. According to a Spanish article titled "La Iglesia Catolica Gnostica- unos curiosos obispos occultistas" my speculation is proven wrong, because the article indicates that Clément de Saint-Marcq was, at the time of his publication of "L'Eucharistie" in 1906, a member of the Église Catholique Gnostique. To my knowledge the publication of "L'Eucharistie" is dated 1907 (Pangenetor edition, Antwerp 1907) which is also the "year of birth" of the E.C.G. of Bricaud, Papus etc. Whatever church he belonged to, Clément de Saint-Marcq was a "Gnostic" and a former member of lodge "KVMRIS" as I've stated before (i.a. "O.M. de Papus - the M.O. Abroad"), and later became the head of the Martinist Lodge "VISCVM" in Antwerp. De Saint-Marq was a member of Doinel's Gnostic Church in the 1890's.

His publication of "L'Eucharistie" was and still is looked upon as a controversial interpretation of the meaning of the Catholic concept of the Eucharist. Clément de Saint-Marcq's intention was to give a "scientific and rational" explanation of the concept of the "Union with the mystical body of Christ". According to Clément de Saint-Marcq the keyword to all the evangelical references to the mystical union is "semen" ; " the procreative semen is a comestible material, semi-solid, semi-liquid, which therefore can be eaten or drunk; it is at once the flesh and the blood of the man who provides it, because in it is found the germ of his possible descendance, which is the flesh of his flesh and the fruit of his blood. It is therefore under the auspices of sperm that the flesh of Jesus Christ was able truly to be a nourishment and his blood a beverage", thus Clément de Saint-Marcq (Translated by Susanne Williams, Rose A Starr and Joe Collins, 1998 , published at P.R.Koenig's website).

In a later edition of the original "pangenetor-edition" the introduction was written by Jean Mallinger (see "F.U.D.O.S.I. 1934-1951"). Mallinger refers to Clément de Saint-Marcq as "a former Commander of the Place Forte d'Anvers (The Fortification of Antwerp) and

director of an important spiritualist society" (?). According to Theodor Reuss Saint-Marcq's publication "contained the ultimate secret of the O.T.O.", which was, as Peter R.Koenig puts it,"the more sperm you eat, the more the manifestation of the Christ takes place within you: no women necessary for that".

("Gnostic Catholic Churches" at <http://www.cyberlink.ch/~koenig/church.htm>)

As we've seen so far, the various Gnostic Patriarchs of France appointed numerous "official delegates" of their Gnostic Churches (E.G.U.-E.G. de France) as representatives in several countries in Europe and America (North- and South America) of the "mother-church" in France. But I suspect that in most of the cases these delegates represented a congregation which numbered just a handful of "local neo-Gnostics"...

G.K.K. / E.C.G. , Reuss and his heirs (G.K.K., 1908-1930)

The story on Reuss' O.T.O. and his relationship with Aleister Crowley (1875-1947) is well documented and widely known (see Koenig's site), therefore I'll only present a brief summary on Reuss' activities and his "heirs" with regard to Reuss' "Gnostisch Katholische Kirche", G.K.K. In reality Reuss' O.T.O. was little more than some re-arranged masonic degrees structured in an organization which was incapable of standing on its own. Like with all "his" orders, he incorporated the G.K.K. within the Ordo Templi Orientis. As stated in the chapter "1908 Eglise Gnostique Universelle", it is asserted that in 1908 "Papus apparently granted Reuss episcopal and primatial authority in the "Église Catholique Gnostique", which Reuss translated into German as "Die Gnostische Katholische Kirche". In 1917 Theodor Reuss translated Crowley's "Gnostic Mass" in German, which Crowley apparently wrote in 1913, and published it under the auspices of the O.T.O. Crowley's "Gnostic Mass", also known as "Liber XV", was intended as "the ritual of the Gnostic Catholic Church, which he prepared for the use of the O.T.O., the central ceremony of its public and private celebration, corresponding to the Mass of the Roman Catholic Church" (T.Apyrion, "History of the Gnostic Catholic Church"). The publication of "die Gnostische Messe" was accompanied with an introduction written by Theodor Reuss (Merlin Peregrinus) called (transl.) "The Gnostic Neo-Christians". At the time of publication, 1917, Reuss lived in Basel, Switzerland. Reuss refers to himself as "Carolus Albertus Theodorus Peregrinus, Sovereign Patriarch & Primate of the Gnostic Catholic Church, Vicarius Solomonis & Caput Ordinis O.T.O." and asserts that he, as a "Sovereign Patriarch" heads the Gnostic Church in several countries, -quote- " *The Gnostic Catholic Church in Germany, Holland, Austria, Hungary, Russia, America, Roumania, Switzerland, Turkey & the Slavonic Countries is under the personal leadership of the present head of the gnostic Neo-Christians and Oriental Templars*", thus Reuss.

- T.Reuss, "the Gnostic Neo-Christians, <http://www.diax.ch/users/prkoenig/html/gnostic.htm> -

A rather strange claim, because at the same time Reuss described himself as "Gnostic Delegate of the Universal Gnostic Church of France for Switzerland" under the leadership of Joanny Bricaud (?). It is sometimes asserted that Reuss wanted to create his own Gnostic Church, but this is only a speculation. Anyway, in 1919 Joanny Bricaud made Reuss "légat gnostique pour la Suisse", legate for Switzerland. Peter R.Koenig states that Joanny Bricaud wanted to introduce Crowley's "Gnostic Mass" as 'the religion' for Freemasons of the 18th degree of the Scottish Rite. Reuss was 'authorized' to introduce the idea on his "World Congress of Freemasons" at Zuerich, Switzerland in 1920, at which Reuss' main objective was to establish an 'International Union of Freemasons' in which he completely failed. The official reaction of the Grand Orient with regard to Reuss' plans, hopes, and the "Mass" was 'destructive' :

- *"Neither the Grand Orient, nor any of its members have any kind of connection with the "Gnostic Mass" issued by Herr Reuss. The distribution of the printed version was purely Herr Reuss's personal concern, so that nobody in our association can be made answerable for the stupidity of this gentleman [...] we have striven [...] since the 18th of July 1920 to disassociate our Grand Orient from any connection with Reuss's name, his writings."*

A Protocol from the session of the Supreme Council held on November 6th-7th 1920

"Consider the O.T.O. non-existent", Koenig
at: <http://www.cyberlink.ch/~koenig/consider.htm>

It is generally known that Crowley had started to work on his own since he had left for America a couple of years earlier, and was slowly working towards the establishment of his own version of the "O.T.O." (*as a matter of fact, Crowley made the OTO flesh and blood. Real initiations in Reuss' O.T.O. were performed using his ritual revisions. Reuss had almost no direct communication with most of his order, and essentially defaulted operations to Crowley*). In 1921 Crowley proclaimed himself as O.H.O, "Fratr Superior of the Order of Oriental Templars". Koenig's statement on Bricaud's approval to make Crowley's Mass the "official religion for "all members of the 18' Scottish Rite" is quite controversial. Basically, Crowley's Thelematic viewpoint is that the Mass is the descendant of other "rituals of mystical union" from the Pagan Mysteries, and therefore does not refer to Jesus Christ (according to M.Evans this is a misleading statement. *"The Mass partakes of a continuity of ritual from Babylon through the Gnostic Catholic church to the present. Thelema teaches that there is a precession of Aeons, The Aeon of Osiris has ended, and the Aeon of Horus has dawned. The formula of the slain God, i.e. Christianity, was valid and correct, in the Osirian Aeon"*).

The critical issue is the subject of Thelema because why would a "devoted Christian" and follower of the ultra Christian "Maitre Philippe", as Joanny Bricaud was, propose to accept Crowley's "Gnostic Mass" as the official religion of the 18th degree of Scottish Masonry (incorporated in the "Antient & Primitive rite of Memphis-Misraim) ? An address given to members of the 33th degree of unknown date (probably by Reuss) denies the Christian character of the Rose-Croix degree, quote : "In the Rite of Memphis and Misraim the Rose-Croix degree has no Christian character, on the contrary having mystico-gnostic significance" (note :The various rituals I've seen of the 18th degree, the "Rose-Croix" Degree, were having all a Christian character. I would be very interested to see this "version" of the Rose-Croix degree. Generally the 18th degree is absolutely Christian in nature.). The enactment of Patriarch Joanny Bricaud's proposal is also mentioned in the first series, "F.U.D.O.S.I. 1934-1951", Chapter 2, "T.A.W.U.C.- Reuss and Lewis", and at the time of publishing the chapter on a Martinist E-Group the supposed enactment provoked many reactions of disbelief. According to Peter R.Koenig the enactment of Jean (Joanny) Bricaud is a fact because, as Peter claims, it is documented. In a personal e-mail correspondence, dated November 15, 2000, Peter R.Koenig states:

- "... i do have the ORIGINAL bricaud*reuss papers. yes it was Joanny Bricaud who wanted Crowley's Gnostic Mass as the 'religion' for the 18° Masons. Don't forget that Bricaud and Reuss worked together. Of course, Bricaud must have known about the spermo-gnostic aspect of Reuss' groups, otherwise they wouldn't have exchanged charters and dignities. I have reports that Aleister Crowley met Bricaud in Paris, but i dont know any details".

We have to take Koenig upon his word since the "Bricaud*Reuss papers" are not published on his website. But there are various questions left unanswered in this case. Is there any evidence of performances of the Crowleyan Gnostic Mass by Bricaud or any of his successors, like Chevillon? I think not. Elias Ibrahim stated the following on the attitude of Bricaud, and later Chevillon, towards Aleister Crowley ;

"Both French brothers (Bricaud-Chevillon) , as continuers of the Memphis-Mizraim lineage called the connection of Crowley with their EG and MM lineages into question when the takeover of the OTO happened and it took a different direction under Crowley . All of this comes up in the context of HS Lewis advertising his connection with the Belgian Memphis-Mizraim groups which broke away from Bricaud, and also Lewis connections with Reuss (see "F.U.D.O.S.I. 1934-1951") . My intention is to clarify the relationship of the OTO Mass with the earlier Mass utilized by the EG and the Martinist Orders with whom it has been allied. They are related by original ancestry but now quite different in most respects . Careful reading of the above will reveal that these statements are all based on documented facts and as such are objective statements" .

Both Bricaud and Chevillon teamed up in the thirties with RS Clymer to "combat" Lewis and the F.U.D.O.S.I. Clymer classified Crowley as a "black magician" and disapproved of his religion of Thelema, another hint which speaks against acceptance of the Crowleyan

Mass by the French "adepts" ? To cut a long story short, I've no documented proof to refute Koenig's claim, but personally i'm intended to believe that the E.G.U. did not practise the Gnostic mass of Crowley because of the devotion to Jesus Christ which is a "central theme" within the framework of practises of the French Neo-Gnostics such as Bricaud, Chevillon and their successors. But then again, am I calling Koenig a Liar ? In other words, it leaves us no wiser then before. The acceptance of a statement that Bricaud, a former Trappist monk and devote disciple of Maitre Philippe, accepted the "Gnostic Mass" of Crowley and Reuss seems incompatible today. But we have to understand that the possible proposition was made just after the First World War. At the time Bricaud was a representative of Reuss' O.T.O. in France, and I'm tending to believe that Bricaud didn't even know what a "Thelemite" even was. It is known that Bricaud, as a Gnostic Christian, had demonstrated a tolerance of accepting doctrinal variations. M.Evans, a Thelemite, states on this subject:

"The documents were circulated during his lifetime, to a relative small group of people who interacted. They were never refuted by Bricaud", and, "What we have is a few mentions, and that is all the evidence that exists for now".

Bricaud 's motives around the time (1918-1920) are often questioned by many researchers. The whole issue of the schism of the "Ordre Martiniste" for instance, is based on Bricaud's dubious claim that he was the rightful successor of Charles Détre /Téder* (see "Victor Blanchard..." by Elias Ibrahim at : http://www.geocities.com/hiram_abyss/Victor_Blanchard.html).

Bricaud's reasoning and his actions are quite puzzlin' at times, and it's not easy to get an adequate picture of his personality and thoughts. For instance, it turns out that the 66th degree of Memphis-Misraim, as used by Bricaud, makes no reference to Christ. And it's the 66th Degree (Patriarche Grand Consécrateur ?) which makes one a Gnostic Bishop in the system used by Bricaud and his successors. It appears that even Robert Ambelain, a later successor of Bricaud, considered the 66th degree strange ! (source: E.Ibrahim). A critical note; on the subject of the 66th degree M.Evans comments ; *"Without making any statements to how modern versions of the Memphis/Misraim perform, one didn't receive JUST the *66 degree in the conferral of such honors, usually you received the entire "class" of degrees (Consistory *63-*75). I'm not sure it's relevant whether Christ is mentioned or alluded to in any particular degree; the initiate would be assumed to have already had that necessary knowledge. The conferral would give a more "Universal" and historical understanding of religious beliefs than they would have been likely to have had otherwise"* (M.Evans, E-mail - August 26, 2001).

Koenig also states that Bricaud's 'headquarters' at Lyon "bore the legend "Église Chretienne moderne Néognostique", an inscription which resembled Reuss' legend "Neo-Christian O.T.O.", as used in his 1920 publication of a document titled

"Construction programme and guiding principles of the Neo-Christian O.T.O.", just a coincidence?, an indication perhaps ?

* "Blanchard arrived with some members of his Supreme Council. Bricaud arrived alone, bringing with him a document, framed in glass, which claimed that Teder had nominated him as his successor. Blanchard became violently angry, and after examination of the document, the unanimous opinion was that it was not authentic" Brother Nicholas Choumitsky, pupil and disciple of Charles Barlet.



Reuss' German publication of Crowley's Gnostic Mass (taken from Koenig's site)

Both Reuss and Crowley never received a consecration "in person" into the Gnostic Church of Bricaud or any other regular Church. No documented evidence of such a consecration of either Reuss nor Crowley is known to exist. Apart from Doinel's consecration in 1892, this is also the case with Papus. Although it is stated that Papus received a consecration into the Vilatte-succession in 1913 by Bricaud, thus Robert Amadou (well known French Martinist etc. and researcher ; Letter to Koenig in 1990), there's also no documented evidence of the alleged consecration.

According to Koenig, there are indications that Crowley visited Bricaud around 1924, whom Crowley apparently described "as a kind of Jesus Christ" (Henri Birven in Metzger's "Oriflamme", April 1972), but it is almost out of the question that an ordination took place. Crowley was already known at the time for his antipathy towards so-called "Christianity". ("Stranded Bishops", Koenig), an antipathy which certainly was not shared by Bricaud ! (1)

Nevertheless, several of the modern day offshoots of the O.T.O. claimed that Reuss and Crowley were bishops and "Patriarchs" of the Église Gnostique. Many Thelemic Gnostic Churches existing today, especially in the U.S.A., derive their authority from Crowley's "Ecclesia Gnostica Catholica", a name which was coined by Crowley in his 1913 writing "Liber XV" ("The Gnostic Mass"). The whole issue of legitimation of the various O.T.O. groups existing today all over the planet is a pretty complicating matter, which makes any claim of one of these groups to be the representatives of the original Gnostic Catholic Lineage as held by Crowley and-or Reuss rather dubious, if not invalid.

Some of these groups re-established a 'rightful succession' through a consecration into a 'valid' lineage recently received by one of its leaders. This is the case for instance with the "Ecclesia Gnostica Catholica" of the so-called California-based 'Caliphate' O.T.O.

(1) Crowley's description of Bricaud that he acted "as a kind of Jesus Christ" resembles Téder's

remark that Bricaud i.a. was "play acting the priest". A picture emerges of a man, being Bricaud, with a feel for melodrama, to put it mildly.

Dr.Krumm-Heller and the "Iglesia Gnostica Catholica"

Nowadays, when we speak of the "O.T.O." we automatically think of Crowley and the "Caliphate-O.T.O.". But Reuss' O.T.O. knew other "successors". The whole issue of the rightful heir(s) of Reuss is a complex story, and for anyone who's interested in the history of the O.T.O. I once more would like to recommend P.R.Koenig's site "The Ordo Templi Orientis Phenomenon". We must not forget that Crowley's philosophy of "Thelema" was also 'accepted' up to a certain degree by such O.T.O. Grandmasters as, for instance, Arnold Krumm-Heller. According to one of his followers Krumm-Heller " *believed that Thelema was nothing more than a new form of Gnosis that allows us to go back to the roots of Christianity, to seek out the Logos inside ourselves*". Krumm-Heller, as mentioned before, was a disciple of Bishop Clement (bishop under Bricaud's E.G.U.). At the end of the first decade of the 20th century, Papus authorized Krumm-Heller to establish a number of Temples in South-America under the jurisdiction of Papus with the help of i.a. Davidson (HB of L). Krumm-Heller would later receive the Gnostic succession of E.C.H. Peithmann and was consecrated in 1939 by Constant Chevillon. After the death of Reuss in 1923 Krumm-Heller considered himself the heir of Reuss' organization, as did others (such as Heinrich Traenker and Aleister Crowley, according to Koenig in reality the rightful heir was H.R.Hilfiker).

In 1927 Krumm-Heller founded the "Fraternitas Rosicruciana Antiqua", a rosicrucian organization which would flourish mainly in South-America. In 1931 Krumm-Heller published his "La Iglesia Gnostica" or "Die Gnostische Kirche" ("the Gnostic Church"), "a historical essay on the Gnostics of early Christianity" (translated from German).

When Krumm-Heller died in 1949 his organization continued under various Grand Masters without a world-wide leader or any other kind of general leadership. Many members of Krumm-Heller's orders were left unsure of a number of things, such as the 'status' of their organization. As stated before, "Krumm" considered himself successor to Reuss' O.T.O., there was the F.R.A. of which Krumm-Heller apparently never mentioned anything about its degrees, and there was the G.K.K. and the E.G.U. of

which 'Krumm' received a consecration by Constant Chevillon (receiving the 'Vilatte-filiation', no further information on Krumm-Heller's consecration is known to exist).

Many "National Grand Masters" in South-America and in some European countries continued their branches of the 'original' F.R.A. /O.T.O. as independent bodies. But history tells us that it is most likely that Krumm-Heller somehow dissociated from the O.T.O. after the F.R.A. became successful.

Until this day many F.R.A. Lodges in i.a. Brasil celebrate the "Gnostische Messe" (Gnostic Mass) of Arnold Krumm-Heller, Krumm-Heller's "Gnostic Mass" is apparently derived from Peithmann's Mass. According to Tau C. Harmonius II of the E.G.A. in the U.S.A. *"In the last few decades there has circulated a text constructed from Cathar sources bearing the name "the Krumm-Heller liturgy"*.

Several sources claim that Krumm-Heller never appointed a Patriarch of his Gnostic Church and that he accepted at the end of his life Robert Ambelain as head of the Gnostic Church. According to information derived from P.R. Koenig, most of these organizations considered Krumm-Heller's legacy as a kind of spiritual triad consisting of the F.R.A., the O.T.O., and the G.K.K./G.C.C., the Gnostic Catholic Church (Iglesia Gnostica Catholica). According to some sources (i.a. Mario Alvarez from Mexico) the only person who received both the F.R.A. succession as well as the Gnostic Church succession from Krumm-Heller was Dr. Albert Wolf, who was appointed by Krumm-Heller's son Parsival five days after Krumm-Heller's death. It appears that Dr. Wolf was appointed as Krumm-Heller's successor for Brasil. Dr. Wolf died within a year after Krumm-Heller's death in 1950. Again, the picture which emerges is rather complex, with several Gnostic Churches/ organizations existing today, mainly in South-America, all claiming to be the successors of Dr. Krumm-Heller.

In Europe the various German Gnostic Churches were continued through E.C.H. Peithmann, who represented a continuation of the "Ancient Gnostic Church of Eleusis" (which succession Krumm-Heller inherited) and Ernst Tristan Kurtzahn, who was announced as 'Ecclesiarch' of the "Gnostica Ecclesia Catholica" in the national publication of "Der Weltloge" ("Worldlodge") of 1924. Kurtzahn apparently participated in Reuss' O.T.O. in the 1920's. Kurtzahn also participated (through writings) in the establishment of Eugen Grosche's "Fraternitas Saturni", a most intriguing magical order founded after the demise of "loge Pansophia", a lodge belonging to the Pansophia-organization, a German offshoot of Reuss' O.T.O. led by Heinrich Traenker in the 1920's-1930's (the FS grew out of this organization somewhere between 1926 and 1928).

Another of Krumm-Heller's 'Gnostic heirs' in Europe was (allegedly) Herbert Fritsche (a claim disputed by many followers of F.R.A. in South-America), a supposed former 'student' of Gustav Meyrink. Fritsche's inheritor of his F.R.A. and Gnostic Catholic

Church was Hermann Joseph Metzger from Switzerland (Fritsche died in 1960). Metzger led a Swiss organization which consisted of several orders such as the O.T.O., F.R.A., I.O. (Illuminati Order), and G.K.K., the Gnostic Church. His "Swiss O.T.O." still exists up to this day and is led by Annemarie Aeschbach (her successor will be a Josef Olaf R., who's also a freemason and member of the Masonic research-lodge "Quatuor Coronati").

For further investigation on the Gnostic affiliations of the various O.T.O. bodies - see P.R.Koenig's "the Ordo Templi Orientis Phenomenon" at : <http://www.cyberlink.ch/~koenig/hallo.htm>

L-F Jean-Main and the "Ecclesia Gnostica Spiritualis"

Another 'active' Gnostic branch is the Gnostic Church which forms part of the "Ordo Templi Orientis Antiqua". The O.T.O.A. derives its authority from Lucien-François Jean-Maine. As already stated in the series "Manifestations of the Martinist Order" there's no documental evidence existing of its history before 1966, "and its maze of related organisations seems to be developed by Marc Lully, Michael P.Bertiaux, and Manuel C.Lamparter, and maybe Kenneth Grant, in the late 1960s", thus P.R.Koenig (O.T.O.A.- a Gnostic Inflation <http://home.sunrise.ch/~prkoenig/otoa.htm>). I can add to Koenig's information that Hector-François Jean Main received regular and valid consecrations from Ambelain and Dupont (E.G.U./E.G.A.) in the 40's and 50's. In other words, H-F Jean Main was a Martinist and had received various ordinations from the Gnostic Church of France, his "lines of Succession" were given to Bertiaux who succeeded H-F Jean Main...

Whatever the truth is, according to the history of the O.T.O.A., L-F Jean-Maine was allegedly consecrated by Doinel's successor Synésius in 1899 and was made a bishop of the Église Ophite des Naaseniens (Ecclesia Cabalístico-gnostico de Memphis-Misraïm) by Paul-Pierre de Marraga (Orfeo VI) from Spain. P.P. de Marraga "was allegedly initiated into Memphis Misraim by Manuel Lopez de Brion on 2.2.1860" (Koenig). De Brion was a Bishop of the "Église Gnostique d'Albigois", no documented evidence exists of this branch and all information presented on this matter is derived from P.R.Koenig's research-site and the information given by Bertiaux's branches and Bishop T.Allen Greenfield. According to information given by one of the present-day organizations of this current, "The Monastery of the 7 Rays", the line of succession of Brion and Marraga "was supposed to descent from a certain ' Tau Thésée I ' of the ' Église Hieroglyphique des Imagiers' of 1710" (Koenig "Stranded Bishops"). It is stated that Jean-Maine met Papus in- or around 1900. The sources claim that Jean-Maine had a background coming from the Haitian Elus Cohen, as established in the 18th century by Martinez de Pasqually. Jean-Maine allegedly also collaborated with the disciples of P.B.Randolph's "Fraternitas Lucis Hermetica" and received in 1910 Papus' X* of Reuss' O.T.O. It is stated that, in return, Jean-Maine consecrated Papus "into some high degrees of P.-P. de Marraga's Ecclesia Gnostica" (Koenig). The story goes that when Papus died in 1916 the French O.T.O. did split

into two sections ; one led by Bricaud and the other by Jean-Maine, following "the original constitution of Encausse and Synésius" (??)

In 1919 Jean-Maine moved from France to Spain where he allegedly consecrated his European successor of the "ECCLESIA GNOSTICA SPIRITUALIS", the Spanish Gnostic Church or "Église gnostique d'Albigois et des Naaseniens", a Martin Ortier de Sanchez y Marraga , who was also heading their Memphis-Misraim branch. Out of this M.M. rite developed several magical circles which were influenced by O.T.O., Randolph's F.L.H., the Martinist Order, Gnosticism and Voodoo.

Although Koenig states that there exists no documented evidence of the O.T.O.A. and it's maze of organizations, the remark does not imply that the 'story' is all nonsense (Koenig is a former European representative of Bertiaux' O.T.O.A., in 1995 Koenig was removed from his authority by Bertiaux himself).

For intance, L.F. Jean-Maine's son, Hector-Francois Jean Maine was ordained by Robert Ambelain on November 18, 1949 and once more in 1953, this time by Ambelain, Henri Dupont and his father, L.F. Jean Maine. According to Koenig Ambelain ordained him once "again" (reason not given) in 1959. I do not know of these ordinations are "documented" ... 'Successor' of H-F. Jean-Maine was Michael Paul Bertiaux, Bertiaux received various ecclesiastical lines of successions, i.a. the Basilides Line, the Valentinus Line, the Line of the "Liberal Catholic Church" and the "Mariavite Order", the Line of the "Église Gnostique Universelle" of Bricaud, as well as Krumm-Heller's "Ecclesia Gnostica Catholica". Bertiaux also mentioned a Russian Orthodox Line.

(more information on the O.T.O.A. and it's Gnostic connections :

<http://home.sunrise.ch/~prkoenig/otoa.htm> and <http://www.cyberlink.ch/~koenig/bishop.ops.htm>)

l'Église Gnostique Universelle - Constant Chevillon, 1934

When Jean Bricaud (Tau Jean II) died on February 21, 1934 , Bricaud was succeeded by Constant Chevillon (1880-1944). Chevillon became the successor of Bricaud's organization which, as we've seen before, consisted of various Initiatic orders, i.a. :

1 S.O.I. , the "International Occult Society" (Collège d'Occultisme)

2 L'EGLISE GNOSTIQUE UNIVERSELLE

3 ORDER OF KNIGHT MASON ELUS COHEN OF THE UNIVERSE

4 THE ANTIENT AND PRIMITIVE RITE OF MEMPHIS MIZRAIM

5 ORDRE DE SAINT GRAAL

6 ORDRE KABBALISTIQUE DE LA ROSE CROIX GNOSTIQUE

7 ORDO TEMPLI ORIENTIS for France

All these orders were incorporated in a "workable system" which was centred around the Martinist Order and the Ancient and Primitive Rite of Memphis-Misraim (see i.a. "Manifestations of the Martinist Order"). The Martinist Order, the so-called " L'ORDRE MARTINISTE-MARTINEZISTE de LYON" which Chevillon had inherited was divided into two organizations, the S.O.I. and the ELUS COHEN. Various sources state that the "International Occult Society" (S.O.I.) corresponded somehow with Papus' Martinist Order with its focus on the teachings of Louis Claude de Saint-Martin, reserving the Elus Cohen to Masons of High Grades, in other words to members of Memphis-Misraim. De Guaita's "Kabbalistic Order of the Rose-Cross" and other orders were somehow incorporated in the teachings of the organization. How this system precisely reflected within the Martinist Degrees etc. is unknown to me, especially because of the contradictory information given by the sources. In my notes there's a text which is more explicit with regard to the structure of the "Martinist order of Lyon", unfortunately the text does not mention its source :

- The Ordre Martiniste de Lyons had an outer circle in the "Collège d'Occultisme" in Paris, and an anti-chamber to the Order, the 2 lodges of Memphis-Mizraim, "La Jerusalem Egyptienne" and "L'Age Nouveau", provided the Masonic qualifications required for Martinist membership who had to progressively take degrees in Memphis-Mizraim as successive prerequisites to admittance to the Martinist degrees of Initiate and then Superior Unknown. Between 1936 and 1939, L'Ordre Martiniste de Lyon kept its lodge "Papus" open in Paris". (taken from "Manifestations of the M.O").

The information above is given to paint a picture of the structure of an organization which was developed by Bricaud during the years of his leadership of the "O.M. de Lyon", to which the "Église Gnostique Universelle" was attached as its "official Church". The focus of the series is of course on the "Universal Gnostic Church" of which Constant Chevillon became its Patriarch in 1934 under the name of "Tau Harmonius" ("Patriarche neo-gnostique Tau Harmonius", although many sources state that Chevillon'd "nom d'Eglise" was received at his consecration as a Bishop by Giraud in 1936). It is known that Chevillon made some alterations in the structure of the organization, such as the relationship between the S.O.I. and the M.M./Elus Cohen. The

S.O.I. became an independent society of which Chevillon appointed Mme Bricaud, Joanny Bricaud's widow, as President.

Chevillon's "revisions" were mainly a reaction to the altered relationships between the various leading fraternal- and initiatic organizations of the Western World at the time of his leadership. In 1934 the F.U.D.O.S.I. had been established in Brussels, an international federation of initiatic orders and societies. Several of the affiliated bodies of this federation were once under the jurisdiction of Bricaud's/Chevillon's organization. This applied to the two affiliated rites of Memphis-Misraim, which were under the jurisdiction of the French rite until 1933. The whole story can be found in chapters 6 and 7 of the F.U.D.O.S.I. series. Furthermore, the F.U.D.O.S.I. also listed Lucien Chamuel's "Eglise Gnostique Universelle" as one of its affiliated organizations, represented by Victor Blanchard who was originally a Bishop under Bricaud's "Eglise Gnostique Universelle".

Under Chevillon the relationship between the orders participating within the F.U.D.O.S.I. and the "Martinists of Lyon" (supplemented with some other European representatives of the original French M.O. and with Lewis' arch-opponent Reuben Swynburne Clymer) became reminiscent of the days at the time of the "War of the Roses" (Péladan contra De Guaita, Papus etc). Another interesting aspect is the presence of a strong Royalist-movement within the F.U.D.O.S.I (the "Naundorf-movement" which also played its role in the various 19th century sects such as Vintras' Carmelite-Church), as opposed to the "Spiritual Socialism" propagated by Chevillon as described in his 1936 publication "Reflexion sur le Temple social".

Chevillon also reconsidered the status of the French O.T.O. of the 1908-1920 era, which derived its authority from Reuss. After Reuss' death in 1923 it became indistinct who was leading Reuss' collection of pseudo-Masonic degrees. In several correspondences between Chevillon (who never worked or used "O.T.O. for France") and Hans Rudolf Hilfiker (according to Koenig Reuss' rightful heir, so to speak) which took place between April and July 1936 Hilfiker came to the conclusion that the O.T.O. could be considered as non-existent.

The strained relationship between Chevillon and the Belgian based federation culminated in the foundation of the F.U.D.O.F.S.I. , a federation in which Chevillon's E.G.U. also was incorporated. The F.U.D.O.F.S.I. (Federation Universelle de Ordres, Fraternites et Societies Initiaticque) mainly existed on paper and never really developed into an 'active' federation i.a. due to the outbreak of the Second World War.

It appears that the "Ordre Martiniste-Martineziste de Lyon" flourished under the leadership of Constant Chevillon during the years 1936-1939. On January 5th , 1936, L.M. Francois Giraud (1876-1950) consecrated Constant Chevillon as a Bishop into the "St Pierre Antioche-Eglise Syrienne". Giraud was, as stated earlier, the "Patriarch of the Gallican Church" and through Giraud Chevillon also received the so-called "Vilatte-

succession". When the Second World War broke out in 1940, France became occupied by the Nazi's. the Nazi's prohibited all Order-activities, especially Masonry and other Initiatic Orders, Societies and Brotherhoods. The South of France was governed by marshal Pétain, who was elected by the "Parliament" on July 10, 1940 which gave him total authority and control. On August 13, 1940 a Law was proclaimed which prohibited the so-called "Secret Societies". On August 19, Pétain signed the decree of dissolution of the Grand Orient of France and of the Grand Lodge of France. On February 27, 1941 another decree would dissolve all the rest of the societies and brotherhoods. Chevillon was forced to continue his order-activities to go "underground" (see "F.U.D.O.S.I. 1934-1951, Chapter 9, "the assassination of Constant Chevillon"). Chevillon was murdered in cold blood by the Vichy-Militia on March 23, 1944. As mentioned before, the whole story can be found in Chapter 9 of the series "F.U.D.O.S.I. 1934-1951". All I can add here to this story is that, according to Elias Ibrahim, there are certain sources which state that not only Chevillon was murdered in cold blood, " he was assassinated by a young German officer in the nave of the Cathedral of Lyons ! ".

The death of Chevillon forced his followers to re-structure the "Lyon-organization". According to Swinburne Clymer (Book 1, Quakerstown 1946), associate of Chevillon at the time, the complete archive of Chevillon's organization was brought to America by a certain M. de St.Vincent after Chevillon's death. Clymer claimed that the archive was in his possession. Whatever the truth is, Chevillon was succeeded by Charles-Henry Dupont as Grand Master of the Martinist Order of Lyons, although Chevillon (obviously) never appointed a successor. Charles-Henry Dupont was a close associate of Chevillon during his lifetime and a high dignitary of the "O.M. de Lyons" and the F.U.D.O.F.S.I. The Memphis-Misraim Rite Chevillon headed was continued by his diciples with the help of Georges Lagrèze, Camille Savoir and René Wibaux.

Through the writings of Robert Ambelain we know that these three high dignitaries helped in the "continuation" of the Rite of Memphis-Misraim in France during the war. Ambelain refers to Georges Lagrèze as the "(Adjoint substitute) Grand Master Worldwide" (Ambelain, "Les Arcanes noirs de l'hitlerisme.").

Lagrèze's role and position within the world of Initiatic Orders in the 1930's has always been somewhat of an enigma to me. After the death of Chevillon Lagrèze is "hailed" by Ambelain as the 'saviour' of the M.'.M.'. Rite, a Rite which was headed until that time by Chevillon. And we know that the relationship between Chevillon and Lagrèze during the 1930's was a relationship of being each other opponents. In a document dated March 1, 1936 (this document was sent to all M.'.M.'. lodges all over 'the world' informing these lodges on the activities of the Belgian apostates and the decisions made by them- see "Chapter 6 F.U.D.O.S.I. 1934-1951") Chevillon calls Lagrèze a "plagiarist" of the rite's rituals with regard to Lagrèze's activities within the M.'.M.'. incorporated within the F.U.D.O.S.I. Chevillon also states in the document concerned that Lagrèze considered

himself to be the substitute Grand Master of the Rite. The purpose of this document was to declare the M.'.M.'. Rite of Rombauts and Lagrèze as being "irregular", a Rite of which Chevillon was the International Grand Master at the time. This document was co-signed by Charles-Henri Dupont.

Lagrèze had been a member of Papus' original Martinist Order and had received his initiation from Téder in 1906. He also received a M.'.M.'. charter from John Yarker in 1909 (which made him a 33* 95*). Ambelain probably referred to this charter when he stated that Lagrèze was the "Substitute Grand Master Worldwide". It is generally asserted (i.a. Galtier) that Yarker nominated Lagrèze because Yarker was not happy with the activities of Reuss and Papus in France at the time (around 1908). Lagrèze apparently never made use of this charter until 1944, when he appointed Ambelain as a Delegate of the rite (95*).

According to Gerard Galtier it seems that Lagrèze had accepted the direction of Joanny Bricaud in the 1920's but had aligned himself to Blanchard's "Ordre Martiniste et Synarchique" around 1933, of which he apparently became Substitute Grand Master at the time. At the same time he aligned himself with Rombauts and the Belgian dissidents, and became involved into the activities of the F.U.D.O.S.I., which made him automatically an opponent of Chevillon's organization. Lagrèze became later involved with Chaboseau's O:::M:::T::: of which he became, briefly, Grand Master in 1946. He also was in close contact with first Harvey Spencer Lewis, and later with his son, Ralph Maxwell Lewis of A.M.O.R.C. Lagrèze died in 1946.

As stated before, although this information is not directly related to the Gnostic Churches concerned, it does relate to various characters which would play an important role in the continuation of the Gnostic Church after the Second World War.

The circle of disciples which participated in the activities of Lagrèze, Ambelain etc. during the war consisted of such men as André Chabro, Cyrille Novosselhof, Camille Zanolim, André Ouvrard, Charles Muller, Jules Boucher, Robert Amadou, Roger Ménard, René Chambellant etc. Several of these men were involved with the continuation of the Gnostic Church after the war (Ambelain, Ménard and Chambellant would all play an important role in the post-war development of the Gnostic Church as Bishops of this church).

The Succession of Chevillon's l'EGLISE GNOSTIQUE UNIVERSELLE

Charles-Henri Dupont

It is often asserted (especially by the E.G.A.) that Charles-Henry Dupont (1877-1961) was the successor of Chevillon as Patriarch of the "Église Gnostique Universelle". The usual "line of succession" used in many historical papers on the French Gnostic Church is the line "Bricaud- Chevillon- Chambellant (who, according to these sources, was evidently elected in 1945 when the E.G.U. was revived, as the successor of Chevillon) - Charles-Henri Dupont (who succeeded "Renatus"/Chambellant in 1948).

The succession of Chevillon by Dupont is affirmed by Robert Ambelain in a publication of the journal "L'Initiation" of 1964. According to Ambelain Dupont was consecrated on April 15, 1948 by Antoine Fayolle, a member of Chevillon's "Ordre Martiniste-Martinéziste de Lyon" and a high dignitary of the F.U.D.O.F.S.I.

According to Ambelain Fayolle was ordained by Chevillon "a few years before his assassination", a claim (the ordination of Fayolle by Chevillon) which has been questioned by other sources, especially on the nature of the supposed ordination. It appears to be certain that Fayolle ordained Dupont into the Universal Gnostic Church.

According to Mgr Charles Artagnan, a well known researcher in Gnostic circles in which he was a member "*Mme Bricaud had Mgr Dupont consecrated by Mgr Chevillon*" (letter to T Jacques Oct 1st , 1976), and what actually happened was that Dupont declared himself "Eveque gnostique et patriarche de L'Eglise Gnostique Universelle (Catholique Gnostique)" in a document signed by Dupont (Tau Charles-Henry) in 1960. Dupont also states in this document that he was the legitimate and regular successor of the "Nos Seigneurs regrettés" Tau Constant (Constant Chevillon) and Tau Jean II (Jean Bricaud). The document concerned the transmission of succession from Dupont to Robert Ambelain (Tau Robert or Jean III) as Patriarch of the "L'Eglise Gnostique Apostolique"; the document charged Ambelain "to unify the two Churches". After the death of Victor Blanchard in 1953 Ambelain had founded his own "L'Eglise Gnostique Apostolique", Ambelain's church merged with Dupont's "L'Eglise Gnostique Universelle" in 1960 (source: M.Roggemans).

The line of succession which included Dupont as a Patriarch of the Gnostic Church was later generally accepted by the Orders which were connected to the Federation of Martinist Orders (1958, O.M. de Papus of Dr.Philippe Encausse, O.M. de Lyon of Dupont, O.M. des Elus Cohen of Ambelain). After 1960 these Orders were merged into the "O.M. de Paris", led by Encausse Jr. In 1962 the "protocol of the Union of the Martinist Orders" was signed by Encausse Jr. and Ambelain, a protocol which i.a. mentions the traditional ties of the Martinist Order with the "Église Gnostique Apostolique Universelle". In 1968 Philippe Encausse signed a protocol which confirmed the alliance between the Universal Gnostic Church and the Martinist Order, the protocol was a confirmation of the "1911 alliance" in which Bricaud's "Église Gnostique

Universelle" was recognized as being the "official church of the Martinists" (as a matter of fact, André Mauer already had proclaimed this official alliance in 1967).

Line of Succession E.G.U./ E.G.A. according to Ambelain's E.G.A. (up to 1960) :

- 1907-1916, Jean Bricaud (Tau Jean II)
- 1934-1944, Constant Chevillon (1870-1944, Tau Harmonius)

Antoine Fayolle, consecrator of Dupont - April 15, 1948.

- 1944? 1948?-1960, Charles-Henri Dupont (1877-1961, Tau Charles-Henri)
- 1960, Robert Ambelain (1907-1997, Tau Jean III) ; Ambelain alters the name from the "Église Gnostique Universelle" to the " Église Gnostique Apostolique".

The succession transmitted from Chevillon to Dupont was conferred by Antoine Fayolle, a member of the E.G.U. headed by Chevillon and dignitary of the F.U.D.O.F.S.I. The general history of the French Gnostic Church, "L'Eglise Gnostique Apostolique"(Robert Ambelain) states that Fayolle was ordained by Chevillon as a priest in 1938. Fayolle, as Ambelain affirms in a 1964 publication of the review "L'Initiation" (no.2, page 71), then consecrates Dupont on April 15, 1948. Ambelain also mentions that Fayolle was the putative successor of Chevillon as Patriarch of the "Église Gnostique Universelle".

These assertions are apparently based on a document written and signed by Charles-Henry Dupont, dated March 1, 1946. This (handwritten) document consisted, if I'm not mistaken, of "testimonies" of Fayolle and others, including Dupont. According to this document Chevillon had ordained four members of the "Église Gnostique Universelle" as priests; Lucien Raclet, Charles-Henri Dupont, Antoine Fayolle, and René Chambellant. Because Chevillon never documented the supposed ordinations, these "testimonies" were published. According to Fayolle's 'testimony'

- *the "undersigned witnesses" affirm, "before God and all of mankind", that Mgr. Chevillon, patriarch of the "Église Gnostique Universelle", conferred, at the chapel of Lyon, upon Brother Fayolle on September 3rd, 1938 the initiation into the Priesthood "sous-diacre, le diaconate" according to the rites of the "Église romaine".*

Signed II. Dupont.

The succession of Constant Chevillon is the subject of a French article (an interview with T Jacques made by Alain Pédrón) called "Quest-ce que L'Eglise Gnostique" which appeared in a publication of the magazine "L'Originel" (no.2 -1995). The article concerned is a kind of "update" of a 1978 article under the same title in "L'Initiation". The 1995 article includes supplemented material and corrections made by T Jaques

complemented with a contribution of a certain Père Antoine, a priest of the Maronite Church (Eastern-rite of the Roman Catholic Church, prominent especially in modern Lebanon), on the nature of an exoteric Gnostic Church.

The original article states that Constant Chevillon consecrated the four sub-deacons (Raclet, Dupont, Fayolle and Chambellant) into the Diaconate. T Jacques asserts that he's almost certain that Constant Chevillon never actually ordained anyone as a Priest of his Gnostic episcopate. If Chevillon ever intended to ordain priests this was prevented by the War which was at hand in those days, thus T Jacques. Whatever the truth is, none of the four "diacres" (deacons) were ordained by Chevillon as priests in 1938. Chevillon did not appoint a successor and apparently never intended to choose one either, because Chevillon had signed a treaty with three other 'Church-leaders' (from outside of the Gnostic Church) which stated that if one of the four church-leaders which signed the treaty would die, the others remaining would appoint a successor.

After the assassination of Constant Chevillon a document of this treaty was apparently found in Paris. It seems that the treaty was signed around 1940-1941. One of the signatories was a Mgr Marie-Marcel Laemmer which was contacted by one of Chevillon's former disciples. It turns out that René Chambellant had the support of some members of the Gnostic Church of Lyon to become Chevillon's successor. Mgr Laemmer apparently had consented to ordain and consecrate Chambellant as "Eveque gnostique et patriarche de L'Eglise Gnostique Universelle", but it is stated that the other two signatories of the treaty were opposed to this appointment because these bishops were opposed to the consecration of a "Gnostic".

Lucien Raclet and Antoine Fayolle also approached Mgr Laemmer with regard to a possible consecration. The story did not have a continuation, although it is claimed that Raclet received his ordination a little later from a different Church. As for Antoine Fayolle, it seems that Fayolle received his "succession" from a Marcel Cotte who'd received the filiation from Jules Doinel's "Église Gnostique Universelle Catholique" at one time. Somehow Mme Bricaud, the widow of Jean "Joanny" Bricaud, is involved with the "authenticity" of Cotte's affiliation. The article states that Mme Bricaud did not attach much importance to "Apostolic succession", without which the Gnostic Church of her husband after all had functioned until 1913, and therefore believed that the Gnostic Church still could continue with Marcel Cotte having the Doinel-filiation. When Fayolle received his "succession" from Cotte, he immediately proclaimed himself as "Eveque gnostique" in the line of succession which descended from Bricaud and Chevillon, in other words Fayolle proclaimed himself as successor of Constant Chevillon. Fayolle then consecrates Charles-Henry Dupont on April 15, 1948. The consecration is, as stated before, affirmed by Robert Ambelain ("*Fayolle was the putative successor of Chevillon as Patriarch of the "Église Gnostique Universelle"*).

Line of Succession E.G.U. according to T Jacques :

- 1907-1916, Jean Bricaud (Tau Jean II)
- 1934-1944, Constant Chevillon (1870-1944, Tau Harmonius) - Mgr Marie-Marcel Laemmer, one of the co-signatories of the "Ecclesiastical treaty of 1940-1941" , a "pact" of four Church-leaders one of them being C.Chevillon. Mgr Laemmer is the possible connection between Chevillon and Chambellant.
- 1944, René Chambellant ?, Chambellant (Tau Renatus) supported by some members of the *Église Gnostique of Lyon (E.G.U.)*, *Mgr Marie-Marcel Laemmer was willing to ordain and consecrate Chambellant (I), this was prevented by the 2 other bishops who were opposed to the consecration of a Gnostic.*
- 1948, Charles-Henri Dupont ?, Dupont consecrated by Fayolle in 1948 ; Fayolle, a sub-deacon, was consecrated by Chevillon into the Diaconate. Mgr.Ch.Artagnan, a well-known researcher, states (in a dossier of evidence); "*Mme Bricaud had Mgr Dupont consecrated by Mgr Chevillon*"

1) René Chambellant died in 1993, no direct successor was appointed - Chambellant was succeeded by his surviving Episcopal college, led by Tau Johannes, Tau Gilbertus and Tau Christianus. In the 1970's Chambellant, who was a "Constitutional Patriarch" according to the Synésius Constitution of 1906, took back the title of "Primate of the Gauls" .