

Fulcanelli - A Master Exposed
THE FIRE OF THE SUN ~ CHRONICLE OF A

MYSTERY

FULCANELLI: A MASTER EXPOSED ?

AN IMPOSSIBLE BIOGRAPHY The subtitle of this article reads "Fulcanelli: a master exposed?"; Without the questionmark I fear that this statement would be a bit premature. The reader should therefore not take this statement literally and expect that this article will reveal the true identity of a man that has become a myth over time. For more than half a century the historians have been wondering about the true identity of the author hiding behind the mysterious name of 'Fulcanelli', the name that gave us "Le Mystère des Cathédrales" (1926), "Les Demeures Philosophales" (1930) and, lastly, the mysterious but unpublished "Finis Gloriam Mundi". Fulcanelli has been made into a Master Alchemist and Adept as enigmatic as well as mysterious as for instance, the legendary Comte de Saint-Germain. So, who hides behind the pseudonym of 'Fulcanelli', a name meaning "The Fire of the Sun". The article tries to shed some light on this modern day enigma, an enigma that has been haunting the international occult- and esoteric communities for so many years now. This article partly advocates the theory of i.a. Geneviève Dubois, author of "Fulcanelli Devoilé". Dubois claims that the work of Fulcanelli is the product of a small group of hermeticists, created around an (invented) personage of great authority, 'Fulcanelli'. I have to emphasize though that this 'revelation' is only a theory - nothing less, nothing more. The real (and naked) truth is still unknown and is probably buried with the bodies of the possible creators of this enigma. The follow-up of this article will deal with a less discussed and studied aspect of the subject, the actual work of Fulcanelli. The (follow-up) article i.a. deals with symbolism, the hermetic Cabala, the so-called 'Language of the Birds', and the theories and opinions of contemporary alchemist's and other 'authorities' discussing the value of Fulcanelli's work .

Paris at the beginning of the Nineteen Twenties

At the beginning of the Nineteen Twenties a rumour circulated around Paris that there lived and worked a Master Alchemist in secrecy. The rumour originated from comments and claims made by an impassioned alchemist named Eugène Léon Canseliet (1899-1982), and his friend, the artist Jean-Julien Champagne (1877-1932), twenty-two years his elder. Both lived in nearby apartments, on the 6th floor of a building at 59, rue Rochechouart at Montmartre, located in the heart of Paris. Both Canseliet and Champagne were at the core of a small secretive group of esoterists that would become known as the mysterious Les Frères d'Héliopolis (to whom both of Fulcanelli's books were dedicated). It was through this group that the name of Fulcanelli was mentioned for the first time. These so-called disciples of the group remained very discreet about the identity of their 'master'. Fulcanelli was described by these men as "a man of respectable age, distinguished, wealthy, and very cultivated" (perhaps of noble blood?). An authentic alchemist who had attained knowledge of the Philosopher's Stone, in other words, to obtain the Philosopher's Stone and the Elixir of Life. But the identity of the master remained unknown to these men " source: Patrick Rivière As stated by Rivière, it seems that no member of 'Les Frères d'Héliopolis' has ever met Fulcanelli, except for Champagne and Canseliet. According to Patrick Rivière, author of i.a. "Fulcanelli Révélé" (2000) and founder of "L'Institut d'Etudes et de Recherches Alchimiques et Spagyriques", the members of the small group even began to doubt their master's existence due to this impenetrable wall of secrecy that surrounded much of Fulcanelli. But, "then, in the autumn of 1926 a book appeared entitled "Le Mystère des Cathédrales", a book of which the manuscript was given to Eugène Canseliet by Fulcanelli." This work showed

great scholarship and authority. The book carried a subtitle that read "an Esoteric interpretation of the Hermetic symbols of the Philosopher's Stone." The preface was written by Eugène Canseliet, who was twenty-six years of age at the time, and the book contained thirty-six illustrations by Jean-Julien Champagne. In the original preface of the book, Canseliet wrote that his Master had discovered the Philosopher's Stone of Alchemy. Canseliet stated that Fulcanelli had been transfigured by his discovery of the Philosopher's Stone and that he had disappeared. In other words, Fulcanelli had been successful in achieving the goal of transmutation of physical alchemy. In 1922 a transmutation allegedly took place under the direction of Fulcanelli at the rue Taillepied in Sarcelles (10 miles north of Paris), in the presence of Julien Champagne, Eugène Canseliet and Gaston Sauvage. Fulcanelli's work, "Le Mystère des Cathédrales", had a big impact on Parisian esoteric and occult circles. Fulcanelli's great scholarship intrigued the Parisian circles and there appeared many theories on who was actually hiding behind the pseudonym Fulcanelli. Someone did even suggest that Fulcanelli was a descendent of the Valois family. Many members of this family branch, who's last king, Henri III, died in 1589, had been interested in magic. The most famous one is Marguerite de Valois, daughter of Henri II and wife of Henri IV de Navarre, who died in 1615. She divorced in 1599 and became the lover of (i.a.) Sir Francis Bacon (1561-1626), the famous English lawyer, statesman, essayist, historian, intellectual reformer, philosopher, champion of modern science, and alleged initiate of the English Rosicrucians. But did Fulcanelli really descend from the Valois family branch? A family which allegedly had transmitted the alchemical secret of rejuvenation and longevity from generation to generation? Well, who knows ... But there were other theories, one more plausible than the other. A good starting-point of the unraveling of this mystery would be to take a closer look at the lives of Eugène Canseliet and Jean-Julien Champagne. Both men were directly related to the publications of Fulcanelli's work and both men claimed to have known Fulcanelli personally. Our path leads us to Paris at the turn of the 20th century, a period of intensive esoteric activities in the city of light. "The name of Fulcanelli is a phonetic approximation of Vulcan, the Roman God of Fire and the blacksmith of the Gods, and Helios, the Greek God of the Sun" - Eugène Léon Canseliet in his foreword to the 1926 edition of "Le Mystère des Cathédrales" -

Rosicrucians, Martinists and the 'Librairie du Merveilleux'

Generally it is asserted that Eugène Canseliet was the Master's apprentice. After all, it was Canseliet who'd received in 1923 the notes of three manuscripts of Fulcanelli personally, manuscripts which Canseliet allegedly converted into the well-known books that were credited to the Master Alchemist. Canseliet was only 22 years old when he received those manuscripts. The alleged illustrator of "Le Mystère des Cathédrales", Jean-Julien Champagne, was Canseliet's friend and inmate. Champagne's role in the whole Fulcanelli affair was always played down by Canseliet. But who was this man really? J-J Champagne was born in 1877 and, according to the Martinist and High degree Mason Robert Ambelain, already developed an interest in alchemy during his adolescent years. At the age of seventeen he entered the Parisian academy of arts. In 1900 he became a regular visitor of an occult bookstore at 76, rue de Rennes in Paris, the 'librairie du Merveilleux'. Already in 1892, the Martinists Papus and Lucien Chamuel had established a bookstore under this name which formed part of the 'Groupe indépendant d'Etudes ésotériques', G.I.D.E.E. The Martinist librairie du Merveilleux was located at 29, rue de Trévise. Then, in 1900 a journalist named Pierre Dujols de Valois moved from Toulouse to Paris, where he opened up a bookstore at the rue de Rennes under the denominator... la librairie du Merveilleux. In Canseliet's preface of the 1964 French edition of "Le Mystère des Cathédrales", he claimed that J-J Champagne met Fulcanelli for the first time in 1905. In 1907 Champagne links with the family de Lesseps (to which i.a. Ferdinand Marie de Lesseps, the builder of the Suez canal, belonged). F.M. de Lesseps' sons, Bertrand and Ferdinand Jules, were followers of the science of Hermes. Ferdinand Jules de Lesseps had a laboratory at the rue Vernier in Paris which enabled J-J Champagne to practise Alchemy. At the time, J-J

Champagne was employed by de Lesseps family and by the brothers Chacornac, who ran a bookshop – “Librairie Chacornac” - at the Quartier Latin. The Chacornac brothers also published numerous French esoteric publications (i.a. Papus, Jean Bricaud, Paul Chacornac etc.). Champagne was employed as purchaser of books and documents for the Librairie Chacornac. Most of the works descended from private libraries which were evaluated and classified by Champagne. One day, so the story goes, a

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rare copy of one of Newton's alchemical writings is offered to the bookshop. Champagne discovers that the Newton manuscript also includes a six-page document that was written around 1830 which reveals the experiences and alchemical successes of an expert. He discovers that the six-page manuscript describes, or so it seems, the importance of color in the alchemical process. Then, in 1913, he allegedly meets René Schwaller de Lubicz (1887-1962), metaphysician, philosopher, (future) Egyptologist and author. Apparently, Champagne later (around 1919) somehow co-operated with Schwaller within “Les Veilleurs”, a co-masonic group lead by Schwaller de Lubicz (see notes 1). Champagne allegedly needed someone like Schwaller de Lubicz to help him with the work as presented in the mysterious manuscript. Schwaller is said to have been interested immediately.

"Besides alchemy, René Schwaller showed a great interest in the theories concerning the constitution of matter; he disapproved, for instance, completely of the study and (future) application of atom physics that was proven later to be one of the great dangers for humanity, a position that he was to maintain all his life. His work on 'numbers' directed him to study architectonic forms, mainly that of the cathedrals. When he resided in Paris, he went many times to the Notre Dame in order to study its forms, shapes, and its sculptures. It was at this time (the study of the cathedrals' symbolism) that René Schwaller formulated its connection with alchemy." - Fulcanelli Devoilé, Geneviève Dubois (freely transl.)

It is stated by Geneviève Dubois that both men made an agreement; Schwaller payed Champagne a monthly fee in exchange for Champagne's laboratorial work that was based on Schwaller's (al-) chemical theories. The co-operation allegedly resulted in the performance of a succesful opus which involved the secrets of alchemical stained glass. The secrets of the stained glass refer to the peculiarly reds and blues of the rose windows of medieval cathedrals, like the one in Chartres. Around that period, Champagne also meets the earlier mentioned Pierre Dujols on a regular base at his friend's house. During these meetings both men discussed intensively the subjects of alchemical symbolism and the Hermetic Cabalah. The results were assimilated into Dujols' introduction ('Hypotypose') to the publication of the Mutus Liber, one of the classical works of alchemy (first published at La Rochelle in 1677; the author's name was given as Altus, a pseudonym).

The Circle of De LESSEPS

Also around this period, at the beginning of World War I, Eugène Canseliet turns up in the picture. In 1915, at the age of sixteen, he meets J-J Champagne who introduces Canseliet into the occult circles of Paris. Champagne introduces him i.a. to the circle of de Lesseps family, where Canseliet would meet all kinds of interesting people; politicians, businessmen, artists, authors etc. It is at the house of de Lesseps where his friendship started with the poet and Dadaist André Breton (1896-1966), who would publish in 1924 the "Manifeste du Surréalisme". Breton's Surrealist manifesto is considered to be the most important theoretical statement of the whole Surrealist-art movement. Others who attended the so-called "salons de Lesseps" were such illuminairies as, for instance, Irene Hillel-Erlanger, author and one of the first female screenwriters. She was also something of an alchemical devotee. One of her closest friends was Louise Barbe, another regular visitor of the salon meetings, who was a reknown female alchemist at the time. Louise Barbe was married at the time with the controversial Russian surgeon Serge Voronoff (1866-1951). It is stated by various French sources (i.a. J.P. Ruggiu and N. Tereshchenko) that Ferdinand

de Lesseps had been initiated into the high grades of Egyptian Freemasonry. I assume that Ruggiu and Tereshchenko are referring to Ferdinand Jules, one of the sons of the famous Ferdinand Marie de Lesseps, builder of the Suez canal. I've stated before that Ferdinand Jules was an alchemist and had been a friend of Champagne since 1907. Furthermore, Ruggiu and Tereshchenko claim that Ferdinand de Lesseps had also been initiated into "an Egyptian secret society called the Brotherhood of Heliopolis." The high grades of Egyptian Freemasonry Ferdinand de Lesseps Jr. had been initiated to, were the high grades of the 'Ordre Maçonique Oriental de Misraïm ou d'Egypte', the Rite of Misraïm. The Venerable Master of its Grand Lodge at the time, Loge Arc-en-Ciel, was Abel Thomas, a well known astrologer. His brother, Alexandre-Albéric Thomas, was the associate of Pierre Dujols in his bookshop 'la librairie du Merveilleux'. Alexandre Thomas also belonged to the 'Ordre du Temple Rénové', a Templar Order of which René Guénon was the Grand Commander (see next page). Another famous personality that frequented this occult community was the astrologer Ely Star, a member of McGregor Mathers' French Golden Dawn lodge Ahathöör No.7 (from 1903 onwards Mathers' Golden

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Dawn became known as the Hermetic Order of Alpha and Omega). Another interesting statement is made, again by J.P. Ruggiu, who claims that another dignitary of the French Golden Dawn was the earlier mentioned Mme Voronoff. Ruggiu states that Mme Voronoff was the Praemonstratrix of the Ahathöör Temple in 1925, under the mystical nomen of Soror 'Semper Ascendere'. I assume Ruggiu refers here to the earlier mentioned Louise Barbe when he speaks about 'Mme Voronoff', although I'm not that certain because Louise Barbe was Serge Voronoff's first wife whom he had divorced somewhere before July 1919. Returning to Eugène Canseliet, he became Champagne's student, as well as his errand-boy, in 1916. At the beginning of the 1920's J-J Champagne would accept several other students. This group is known today as the mysterious and before-mentioned Frères d'Héliopolis, the Brotherhood of Heliopolis. But before this article will engage itself with this mysterious brotherhood, there's one character that we still have to discuss, because of his importance in the whole mystery; the owner of "la librairie du Merveilleux", Pierre Dujols de Valois ...

Pierre DUJOLS de Valois (1862-1926)

Pierre Dujols de Valois, an indirect descendant of the Valois family (Didn't I mention somewhere in this article that "someone did even suggest that Fulcanelli was a descendent of the Valois family"?). Well, it seems that Dujols was a descendant of a 'bastard-branch' of the original Valois family, as the French sources claim. From the various sources which I've consulted for this article emerges a picture that Dujols is the pivot on which everything hinges. Pierre Dujol's bookstore, la librairie du Merveilleux, attracted the Parisian hermetists of the time; Oswald Wirth (1860-1943), René Guénon (1886-1951), Jean-Julien Champagne, Paul Vulliaud (1875-1950), René Schwaller de Lubicz (1887-1962), Jules Boucher (1902-1957), Gaston Sauvage etc. They were Martinists, Theosophists, Rosicrucians, Masons and Gnostics. Pierre Dujols was in contact with most of the well-known French occultists of his time. For instance, Dujols allegedly had developed a tight relationship with the president and Grand Master of l'Ordre Martiniste, Gérard A.V. Encausse (Papus, 1865-1916), to whom he referred as 'le cher Maître'. The bookshop the librairie du Merveilleux was a meeting place for a group of alchemists/hermeticists that included René Schwaller de Lubicz, Henry Coton Alvar, Jean-Julien Champagne, Celli and others. Dujols was the teacher of Henry Coton Alvar and a personal friend of J-J Champagne. The name Alvar is little known to the general public. Alvar, a chemical engineer, was i.a. a close associate of Schwaller de Lubicz to whom Schwaller owed all his knowledge on alchemy. Henry Coton Alvar became involved with Schwaller's messianic and co-masonic group Les Veilleurs. "Les Veilleurs" was founded in 1919 as the interior circle of the Centre Apostolique of which Alvar was the vice-president. But I'm straying from the

subject (notes 1)... According to Mme Geneviève Dubois, author of "Fulcanelli Devoilé", it is beyond any doubt that this alchemist group (René Schwaller, Alvar, J-J Champagne) was lead by Dujols. Pierre Dujols was i.a. a scholar of Hellenistic literature. Dujols supported a thesis that the French language had originated from the ancient, classical Greek language. He was a partisan of the 'Cabalistic' theories of i.a. Grasset d'Orcet and his 'language of the birds', or, as it was expressed by the medieval initiates, the 'Green language'. This theory assumes (in brief) that there has always existed an initiate's language, a kind of 'multi-lingual word play' which is applied to reveal certain associations, meaningful associations, between ideas. Of special interest here is that this concept was also adapted by 'Fulcanelli' in his masterpiece "Le Mystère des Cathédrales". Fulcanelli's key to unravel the greater mysteries of alchemy and the symbolism of the medieval cathedrals lies in the understanding of "the phonetic law of the spoken Cabala", which is the 'Green language' or the 'language of the birds' (part two of this article will dwell at length on this concept). Pierre Dujols was also famous for his private collection of hermetic papers and books. Dujols possessed a large, and apparently unique, file of documents, manuscripts, and books of the hermetic and occult sciences; an archive that was later used by his friend Jean-Julien Champagne. He supposedly was also the animator of a Templar Order that was founded by René Guénon (1886-1951) around 1909, 'L'Ordre du Temple Rénové' (much to the dislike of Papus). Guénon and the other members (i.a. the brothers Blanchard and Marc Haven) were also members of Papus' 'L' Ordre Martiniste', the Martinist Order. Papus demanded that the Martinists discontinued their membership within Guénon's Templar Order. The controversy led to the demise of Guénon's Order. Dujols was also involved with the publication of "La Gnose", the official organ of the Universal Gnostic Church (Fabre des Essarts/ Synésius) of which Guénon became the editor after his expulsion from the Martinist Order. Pierre Dujols published various writings under the

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pseudonym of Magophon ('the message of the Magi'). He i.a. published a book entitled "Chrysopée" in which he summarized the practical applications of alchemy, the operations of the Philosopher's Stone. He was also in touch somehow with the mysterious "Hiéron du Val d'Or", a secretive centre dedicated to esoteric Catholicism that was situated in Paray-LeMonial, in the South of France. We know this from the writings of Paul le Cour (i.a. founder of the esoteric French Magazine "Atlantis") who said that he was introduced to this movement "that promoted the worship of the Sacred Heart, the worship of the Christ-King" by Dujols. The doctrine of the centre was described by Dujols as a (strange) blend of Christian, esoteric, and Celtic traditional teachings. Dujols wrote a booklet on the Hiéron du Val d'Or, a work that was noticed by Paul Le Cour: "In 1923, after having taken knowledge of the book devoted to this center whose singular orthodoxy is mixed with Druidisme, Paul le Cour consults Pierre Dujols who convinces Le Cour of the value of this movement." - "Atlantis & Paul le Cour" Contrepoints Pierre Dujols died in 1926, the year of the publication of Fulcanelli's "Le Mystère des Cathédrales". Dujols, a bookseller and scholar, teacher and occultist, but above all ... an alchemist. As mentioned at the beginning of the text on Dujols, it was Pierre Dujols who was looked upon by many of the Parisian occultists of his time as the expert-chemist, an adept of the Hermetic Science. Strangely enough did he never refer in his (many) publications to the name of "Fulcanelli", not a single quote, not even a covert allusion (this statement is disputed by certain sources, as we'll see later) "Fulcanelli Devoile, by Genevieve Dubois, a recent French examination of the Fulcanelli legend, even concludes that the work was a product of a committee with Pierre Dujols (who died in 1926, the year Le Mystere was published) supplying the scholarship, Champagne the operational skills and Canseliet in charge of assembling the notes."

notes (I) : René Schwaller de Lubicz / Les Veilleurs / Centre Apostolique / Fraternité d'Elie

1) 'Les Veilleurs' (the Watchers) was a small initiatic co-masonic order with 'messianic' ideas that was

founded in 1919 after Schwaller had left the Theosophical Society. 'Les Veilleurs' is generally described as a political society which advocated a 'conservative and elitist philosophy'. Isha Schwaller de Lubicz, Schwaller's wife, stated that the aims of Les Veilleurs included "the common defense of the principles of human rights . . . the supreme safeguards of . . . independence." But the society was much more than just a political society. As stated above, Les Veilleurs was the esoteric branch of the Centre Apostolique, which i.a. organized cultural activities. The Centre Apostolique i.a. organized art-exhibitions and published a review, "L' Art". René Schwaller received some kind of initiation according to the 'Rite Lithuanien' within the 'Centre Apostolique'. Schwaller received this initiation from another dignitary of the Centre, the Lithuanian poet and diplomat Oscar. V. de Lubicz Milosz. It is stated that Milosz had bestowed a knighthood on Schwaller. It was from this time on that René Schwaller became René Schwaller de Lubicz and that heraldry and chivalric virtue became central items in his esoteric philosophy. The 'nomen mysticum' Schwaller received was 'AOR', which is Hebrew for 'intellectual light'. Aor was apparently also the name of a higher intelligence Schwaller was in communion with. Schwaller had been a member of the French branch of the Theosophic Society (founded by H.P. Blavatsky and H.S. Olcott in 1875) from 1913 until 1919. Schwaller's organization, which he established in 1919, was in fact a continuation of the 'Société Théosophique'. His original intention was to reorganize the T.S. after the First World War out of the remnants of the original branch. Out of the remnants sprang the Centre Apostolique that was officially inaugurated on February 23, 1919. In imitation of Rudolf Steiner (TS, M.:M.:, Anthroposophical Society) and his 'Goetheanum' that was based at Dornach, Switzerland, Schwaller created an institute for Eurythmie and an esoteric study-centre, called Suhalia. Suhalia was built in 1924 in Saint Moritz, Switzerland. It incorporated i.a. a homeopathic laboratory, a library, printing-office and theatre. Les Veilleurs only existed for two years and was disbanded in France. Schwaller allegedly decided to continue with a more withdrawn, communal approach. Schwaller and several of his associates continued their activities after 1921 in Saint-Moritz, Switzerland. Suhalia continued until 1929 when financial difficulties forced Schwaller to close it down. Schwaller returned to France (Grasse) and decided in 1936 to visit Egypt. Schwaller and his wife would remain in Egypt for 15 years. He studied and investigated the ancient Egyptian structures – most of his work was done at the temple of Luxor - which he believed to represent an ancient system of psychological, cosmological, and spiritual knowledge. Returning to Les Veilleurs, it is interesting to know that this society allegedly had an interior circle, "la Fraternité d'Elie", which consisted of twelve brothers, the so-called Les Frères d'Elie*; René Schwaller de Lubicz, Milosz, Henry Coton Alvart, Elmiro Celli, Gaston Revel, Carlos Laronde, René Bruyez, Luis de la Rocha, Louis Alain Guillaume, Le Carpentier etc. It is noteworthy that Steiner's original 'Esoteric Section' (which included the Esoteric School of Theosophy and the so-called 'MizraimDienst' –see my study on the A.:P.:R.:M.:M.:) also included an inner circle made up of 12 pupils [of course, the symbolism is obvious]. The Frères d'Elie were, naturally, not unknown to Jean-Julien

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Champagne and Pierre Dujols, who associated intensively with men like Schwaller, Alvart, Guillaume and (probably) most of the others as well. Champagne, Dujols, Alvart, Guillaume and Schwaller knew each other from Dujol's bookshop, a relationship which dated from around 1913 (of course, some of these names were related to each other well before 1913). There are sources which emphasize the influence of the Theosophical Society upon these men, an influence which hardly cannot be denied, at the least in my opinion. Many of the 'illuminaires' of the late 19th century started their esoteric career with a membership of the Theosophical Society. Initiatic organizations like the Hermetic Order of the Golden Dawn in England and the Martinist Order in France were i.a. founded to create an occidental alternative to the oriental orientation of the T.S. On a side note, it should be mentioned that there exists a French Templar Order today, which claims that its inner Order is a branch of the original 'Guardians' or 'Watchers', Les Veilleurs.

What is of real interest here is that some of the members state that Fulcanelli is the immortal teacher of the current. Like the original R+C, Fulcanelli supposedly retreated to the Himalaya's [Agartha]

*Some French sources claim that the name 'Fulcanelli' is a combination of 'Vulcain' and 'Élie'. Another indication in favour of the theory that Fulcanelli was in fact Schwaller de Lubicz ?"

LES FRÈRES d'HÉLIOPOLIS

"Remember, when I say 'Fulcanelli', I mean that whole group of literati and puffers: Canseliet, Dujols, Champagne, Boucher, Sauvage; they all contributed to give shape to Fulcanelli's production, once he had spread my ideas among them."

René Schwaller de Lubicz

In 1926, the year of Dujol's death, "Le Mystère des Cathédrales" was published under the nom-de-plume of 'Fulcanelli'. According to various French sources, the material of this publication was based on the numerous notes on alchemical symbolism that were compiled by Pierre Dujols, the alchemical writings of Henry Coton-Alvart, and the notes of Schwaller de Lubicz regarding the hermetic symbolism of the Notre-Dame in Paris (lent to Jean-Julien Champagne during the years 1920-1922), added with material derived from Champagne's personal investigations into the possible alchemical symbolism of the Cathedrals of i.a. Amiens, Marseille, and Limoux. During the 1930's the young Robert Ambelain, one of the later leaders of French Egyptian Masonry and Martinism who had been inspired by Fulcanelli's books, conducted an investigation into the identity of Fulcanelli. Ambelain i.a. visited Jean Schémit, the publisher of Fulcanelli's works. "While there Schémit told him that, in 1926, he was visited by a stranger who had not given his name, but had engaged him in conversation about the hermetic symbols encoded in Gothic architecture. A few weeks later, Canseliet appeared with the manuscript of "Le Mystère des Cathédrales", which, Schémit noted, was filled with the same ideas and phrases used by his visitor of a few weeks before. Later, Canseliet returned with Jean-Julien Champagne, the illustrator, whom Schémit immediately recognized as the visitor. In his presence, Canseliet often referred to Champagne as his Master, and so, from these and other clues, Schémit became convinced that Fulcanelli and Champagne were one and the same." The book, "Le Mystère des Cathédrales", was dedicated to the mysterious 'Frères d'Héliopolis', the Brotherhood of Heliopolis. Officially, the Brotherhood was presented as "a band of disciples that gathered around Fulcanelli, the Adept and Master Alchemist." In reality the Frères d'Héliopolis were in fact nothing more than a circle of like-minded individuals with a strong interest in alchemy, the same group that I mentioned before, the hermetic circle centered around the bookstore of Pierre Dujols, in the Luxemborg District of Paris. This group was probably limited to Jean-Julien Champagne and his friends - Pierre Dujols, Eugène

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Canseliet, Gaston Sauvage, Jules Boucher, the bro.Chacornac, Ferdinand de Lesseps (junior) and possibly a few others. Generally it is asserted that this so-called secret society was established around 1925, when Champagne and Canseliet both lived at 59, rue Rochechouart. Champagne had met Jules Boucher in 1922, "and was persuaded to take him and Gaston Sauvage on as students." Patrick J. Smith, 1996 It is stated that, over the years, Jean-Julien Champagne put a lot of energy in creating the myth of 'Fulcanelli'. "He had developed it and it was maintained by the whole group that surrounded him and that should promote the myth: Gaston Sauvage, Les Charcornac, Pierre Dujols, Canseliet, Jules Boucher. They formed this mysterious Fraternity of Héliopolis (F.H.C.)." "Fulcanelli-Dry Way" by R.Petrinus Petrinus claims that the abbreviation F.C.H. stands for Fraternity of Héliopolis. This is in contrast with most of the French sources which claim that F.C.H. stood for 'Frère Chevalier d' Héliopolis' (Brother Knight of Heliopolis), a title given to the 'members'. 'Chevalier d' Héliopolis' has (definitely) a masonic flavour to it.

For instance, in the Egyptian Masonic Rite of Memphis of J.E. Marconis (founded in 1838) we come across degree-titles such as 'Chevalier du Sphinx', 'Sage d'Héliopolis' etc. The title of 'Chevalier' is used within the masonic Templar tradition. The Rite of Memphis was a christianized form of the Egyptian Masonic Rite of Misraïm (which is more cabalistic and revolutionary in its nature). The christianization of this rite was achieved by way of adding the Templar tradition to its history and its rituals. But that's a complete different story (see my study on the 'Antient & Primitive Rite of Memphis-Misraïm'). The strong Egyptian flavour in hermetic masonry and other occult groups was introduced on a large scale in the 18th century. The term 'Heliopolis' (Greek for 'City of the Sun') referred to one of the Ancient Egyptian forms of theologies, which is known as the 'Heliopolitan theology'. This theology explains creation in terms of a group of nine 'Gods' (i.a. Atum, Isis, Osiris and Horus), the Ennead, from whom the rest of creation emanated. Heliopolis, "the sacred city of the Sun in Egypt", is also mentioned in 17th century alchemical manuscripts such as "The Secrets of Alchemy" by Michael Maier (German Rosicrucian alchemist). Maier i.a. refers to the story of the Phoenix "which was reborn like the sun in Heliopolis." The Phoenix was associated i.a. with Osiris. And in the West it is taught that Osiris is the Egyptian counterpart of Jesus Christ. Within the Western Mysteries it was also taught that Moses acquired his knowledge of the Cabala "when he was a priest of the Sun, living in the city of Heliopolis." 'City of the Sun' is also the title of a book written by the philosopher and theologian Tomasso Campanella (1568-1639), namely "Civitas Solis". Campanelli's "City of the Sun" deals with an utopian society reigned by hermetic initiates. In the work of Campanella, the Sun symbolizes the One-and-All, God-and-the-World. Returning to the Brothers of Heliopolis, not much is said or known about the nature and activities of this alchemist group. It is stated that the members studied the works and manuscripts of the great alchemists. They allegedly were frequently visitors of the 'Bibliothèque Arsenal' (since 1935 part of the 'Bibliothèque Nationale'), the 'Mazarin', and the Bibliothèque Sainte-Geneviève, all in Paris. Especially the 'Bibliothèque Arsenal' was known for its extensive archives of hermetic and occult works and manuscripts. "There they studied the work of the great alchemists, like Nicholas Flammel and Basil Valentinus." As I've already stated in the beginning of this article, it seems that no member of the Brotherhood of Heliopolis has ever met Fulcanelli, except for Champagne and Canseliet. Another significant detail is that the name 'Fulcanelli' has never been mentioned by Pierre Dujols, not once, not one single time! Both publications, "Le Mystère des Cathédrales" (1926), and "Les Demeures Philosophales" (1930) were dedicated to the mysterious Les Frères d'Héliopolis, the Brothers of the Sacred City of the Sun. This hermetic circle allegedly faded away after the death of Jean-Julien Champagne in 1932. At the end of the 1920's, Champagne's health rapidly declined. He became a heavy drinker of absinthe, a wormwood-based, anise-flavored hallucinogenic drink (absinthe is sometimes referred to as "the cocaine of the 19th century"). Before his death in 1932, René Schwaller de Lubicz visited Champagne on more than one occasion. For instance, in 1931, Schwaller prevented Champagne from disclosing all of the material he possessed, i.a. the material on the secrets of the "alchemical stained glass" that both Schwaller and Champagne allegedly had discovered (see page 3). Dubois claims that Champagne returned the manuscripts of their collaborations in the field of alchemy to Schwaller de Lubicz in August 1932. Other sources claim that he died a day before he was to reveal all of the alchemical secrets to his students. Jean-Julien Champagne died at the age of 55 on August 26, 1932. Champagne was buried at the cemetery of Arnouville-les-Gonesse. Upon his tomb the following epitaph was engraved: "Ici repose Jean-Julien Champagne-

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Apostolicus Hermeticae Scientiae" ('Apostle of Hermetic Science'). Jules Boucher's copy of "Le Mystère des Cathédrales" had a handwritten dedication which was signed with A.H.S. Fulcanelli. It is stated that Boucher received his copy from Champagne, more on this later (according to Canseliet the epitaph was just a blind). Champagne's strange death from gangrene brought an end to his opus. Like Dujols,

Champagne never succeeded in accomplishing the 'Great Work', unlike 'Fulcanelli' who, according to Eugène Canseliet, had succeeded in obtaining the Philosopher's Stone. But according to Robert Ambelain, J-J Champagne did succeed in obtaining the Elixir of Life three years prior of his death. Moreover, Ambelain discovered that the Latin motto "Uber Campa(r) Agna" which accompanied the seal of the Heliopolis Brotherhood, was a phonetic approximation of Hubert Champagne. According to Ambelain, Champagne's name in full was Jean-Julien Hubert Champagne. Eugène Canseliet always has disputed Ambelain's assumption. 'Hubert' was not Champagne's second Christian name, it was the Christian name of Champagne's maternal grandfather! Jean-Julien Champagne was a strange but talented man, and allegedly full of contradictions: Student of the alchemists Léon Gérôme and Félix Gaboriau, master of Canseliet, admirer of the works of Flammel and Basil Valentinus, a heavy drinker, intimate friend of the novelists Raymond Roussel and Anatole France, an industrial designer and inventor, an ardent opponent of occultism who regularly visited the meetings of the 'Grand Lunaire', an occult society founded i.a. by Jules Boucher (see 'notes II'). At the end of his life he i.a. experimented with galbanum (inhaling) to obtain visions. Galbanum is often used in work involving the development of psychic abilities, contacting angels and the dead etc. Generally, Champagne is presented as the illustrator of Fulcanelli's work, especially by Eugène Canseliet; in reality Champagne played a much more important and bigger role in the whole Fulcanelli-mystery. Today the Frères d'Héliopolis is described by some French 'authorities' in the same way as, for instance, the 'real' Rosicrucian Order is described by the 'authorities' on this subject: "The 'Frères d'Héliopolis' is not a material organization - it consists of real adepts, of those who accomplished the Great Work, the Philosopher's Stone initiates, who have reached the higher, inner levels - who meet on the inner planes- it is the true "Rose Croix". So read again Eugène Canseliet on this subject." This text was found on a French discussion-forum on alchemy. The FCH are put on a par in France with the 'Rose Croix d'Orient', "Frères de la Rose+Croix" etc. René Guénon (1886-1951) advocates the same theory in his "Aperçus sur l'initiation" (1946). Guénon i.a. states that the real adepts, high initiates, rosicrucians etc. never reveal their personality nor publish anything. Sometimes they disclose certain teachings through a spokesman, who's sometimes identified as the adept himself by the profane world (as in the case with Champagne and Canseliet). In the article "Fulcanelli; Des qualités d'un nom initiatique", the high initiate is described through the famous words once cited by Count Cagliostro (1743-1795?) ; "I am not of any time or of any place; beyond time and space my spiritual being lives an eternal existence. I turn my thoughts back over the ages and I project my spirit toward an existence far beyond that which you perceive, I become what I choose to be. Participating consciously in the Absolute Being, I arrange my actions according to what is at hand. My name defines my actions because I am free."

"To summarize: Jean-Julien Champagne comes to be known as Fulcanelli to Canseliet's and Boucher's eyes, but it was always Pierre Dujols that was behind everything."

R.Petrinus

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notes (II) : Jules Boucher / Grand Lunaire / l'AROT / Ordre Martiniste Rectifié

Jules Boucher (1902-1955), who was a chemist at Rhône-Poulenc, was fascinated by magic, alchemy, and (occult) symbolism. After his involvement with Les Frères d'Héliopolis Boucher became the driving force behind a number of (short-lived) occult organizations. One of these groups was Le Grand Lunaire (Grand Moon). Not much is known about this group. It is stated that, at one time, both J-J Champagne and René Schwaller de Lubicz were among the visitors of the meetings of this group. If this information is correct, this would mean that Le Grand Lunaire was founded somewhere before 1926 (the year of Champagne's death). The sigil of the Grand Lunaire was the Baphometis (Eliphas Lévi's 'Goat of

Mendes'). According to Robert Ambelain the group involved itself i.a. with 'black magic'. Boucher allegedly also attended the so-called "réunions" organized in Paris by Maria de Naglowska with her expositions on the "Troisième Terme de la Trinité", a kind of Luciferism combined with sexual ceremonial actions (the Golden Mass). Maria was i.a. a disciple of P.B.Randolph's work and a member of a secret sect, der Chlysten (German). In her Paris Temple (1937) she practised a system which was a mixture of (magical) Gnosticism, oriental Tantrism and Rosicrucianism. Boucher used the name 'Claude d'Ygé' within this group. In the 1930's Jules Boucher, together with a certain mrs Maryse Choisy, founded the "Association for the Restoration of Traditional Occultism", L' A.R.O.T. The subjects of the teachings of the A.R.O.T. were ; Esotericism - Religion * Hindu Doctrines-Yoga * Alchemy Spagyrie - Hermeticism * Astrology (general, Cabalistic) * Methods of Psychic Development * Dowsing Clairvoyance * Magic - Hypnotism - Magnetism. L' AROT disbanded probably in 1941 when the nazi's prohibited all order-activities in France. During the Second World War Jules Boucher became part of a circle of occultists (read: Martinists and High Degree Masons) that was led by George Lagrèze and Robert Ambelain. This circle included such men as Robert Amadou, Rene Chambellant, and Camille Savoir (for more information on this Martinist-circle, see my essay on the Martinist Order). Boucher received his Martinist initiation in 1942 from Robert Ambelain. Boucher was also involved into the clandestine activities of French Freemasonry during the War. In 1943 he became a member of the clandestine lodge L'Arche d'Alliance (G.L.D.F.) and was furthermore a member of the masonic circles (Ateliers) Amitiés Internationales, Chéops, and Orphée. In 1943-44 Boucher allegedly was initiated into Egyptian Masonry - Memphis Misraïm - at Lodge Alexandrie d'Égypte which resided at Ambelain's home address. In 1948 Boucher founded L'Ordre Martinist Rectifié. This Martinist Order was closely related to the Universal Gnostic Church (Église Gnostique Universelle). Boucher was also a accomplished writer. He's the author of i.a. "Manuel de Magie Pratique" (which Boucher dedicated to his master, Fulcanelli) and "La Symbolique Maçonnique". Jules Boucher died in 1955, his Ordre Martinist Rectifié was disbanded after his death.

In Quest of Fulcanelli - from 1932 up to the present time

As stated earlier, this article (partly) supports the theory as propagated by such writers as Geneviève Dubois ("Fulcanelli Devoilé") and modern alchemists like the Portuguese Rubellus Petrinus: 'Fulcanelli' was Jean-Julien Champagne, or better: 'Fulcanelli' was a myth created by Champagne and Canseliet. Another authority who endorsed this theory was René Schwaller de Lubicz (see Page 6). Personally I consider Schwaller de Lubicz to be one of the most important authorities on Fulcanelli, simply because he was closely involved with the keyplayers of the Fulcanelli phenomenon. Naturally, this does not automatically imply that this theory represents the actual truth; a theory is a theory, nothing more-nothing less. I am the first to admit that all of the existing theories on Fulcanelli's identity are not one-hundred percent convincing. For instance, Eugène Canseliet, together with Jean-Julien Champagne the key-figure in this story, always disputed the 'Champagne theory'. Canseliet was the one person most likely to know the real identity of 'Fulcanelli'. And it was Canseliet who, to the

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end, denied that Champagne was anything more than the illustrator of Fulcanelli's books. Of course, Canseliet had the most to gain by perpetuating the myth, but if Fulcanelli had really been Champagne (or someone else, for that matter) then why would Canseliet continue the hoax even long after Champagne was dead. Whatever the truth is, all his life Canseliet maintained that Fulcanelli was a real person, and was certainly not Champagne or Dujols. Therefore, in view of Canseliet's importance to the whole story around Fulcanelli, his story needs to be told. But before we continue with Canseliet's side of the story, let us first take a look at all the names which have been given by various sources over the years in

connection with the possible identity of Fulcanelli ; 1) Jules Boucher, Robert Ambelain, (both of them well-known French Martinists) and more recently Geneviève Dubois did not hesitate to proclaim that Fulcanelli was no other than Jean-Julien Champagne. Dubois also refers to Schwaller de Lubicz, Pierre Dujols, and the writer Rosny-Aîné, author of "la Guerre du Feu", in connection with 'Fulcanelli'. 2) Jacques Bergier, author of i.a. "le Matin des Magiciens" (Paris, 1960), in a conversation with Robert Amadou, identified Fulcanelli as René Schwaller de Lubicz. (source: R.Amadou, 1983). Bergier's claim is confusing because he later stated, in his publication "Faire de l'Or", that he'd never known Fulcanelli's real name. 3) Paul Le Cour (founder of the Atlantis magazine in 1926) assumed that Fulcanelli was ... Eugène Canseliet. Robert Amadou once stated: "I am persuaded, but not convinced, to believe that Fulcanelli is the pseudonym of Eugène Canseliet." Amadou 's assumption is based on Paul le Cour's claim that Canseliet had acknowledged to Le Cour (source: "Feu du Soleil" éd. J.-J. Pauvert) to have written the text of "Le Mystère des Cathédrales" and "Les Demeures Philosophales" based on the notes that Fulcanelli would have given to Canseliet. 4) In Richard Khaitzine's "Fulcanelli et le cabaret du Chat-Noir" the author Khaitzine claims that Fulcanelli was no other than a certain Dr.Alphonse Jobert. It is stated that Dr.Jobert, a passionate alchemist, would have performed in public an authentic transmutation into gold in 1905. The mysterious "Dr.Jobert" is said to have been a personal friend of Eugène Canseliet. 5) In a PhD. thesis entitled "L'Alchimie en France dans la première moitié du XX' siècle", written by a certain Pierre Pelvet, the author identifies Fulcanelli as François JollivetCastelot (1874-1937), president of La Société Alchimique de France, founded by JollivetCastelot in 1896 in Douai. Jollivet-Castelot was a member of various initiatic orders such as A.M.O.R.C. (founded in 1915 by Harvey Spencer Lewis), the Martinist Order (1891, Papus and A.Chaboseau), the Belgian 'Ordo Aureae & Rosae Crucis' (1923, Emile Dantinne), the Belgian Pythagorean Order 'L'Ordre Hermetiste Tétramegiste et Mystique' (1927, Dantinne, Soetewey, Mallinger) etc. In Fulcanelli's 2nd publication, "Les Demeures Philosophales", the coat of arms of the 13th century abbot Dom Robert Jollivet, an alchemist, is depicted. The Dom's modern namesake F.Jollivet-Castelot therefore had to be Fulcanelli. This theory, one among many, was already introduced during JollivetCastelot's lifetime. It is stated that F. Jollivet-Castelot disputed this theory. F. JollivetCastelot spoke of hyperchemie instead of alchemy. 'Hyperchemie' is a method to obtain gold through orthodox chemistry. 6) The author Frederic Courjeaud, in his book "Fulcanelli. Une identité révélée" (1996), claims that Fulcanelli was no other than the famous astronomer Nicolas Camille Flammarion (1842-1925), founder of the Astronomical Society of France in 1877. 7) In the 1930's the assumption was made that Fulcanelli was either Auriger, Faugerons, or the earlier mentioned Dr. Jobert. They were well-known Parisian alchemists. 8) Another name that was mentioned is the name of Pierre de Lesseps (of the famous De Lesseps family). It seems that de coat of arms of the De Lesseps family carried i.a. a hippocampus, a sea horse. The hippocampus is also the seal of Fulcanelli (see pic on Page 1). 9) French author Patrick Rivière (i.a. "Fulcanelli Révélé") suggests that Fulcanelli was the Hermetic pseudonym of the Physicist Jules Violle (1841-1923). See also p.19 Furthermore, it is interesting to note that in 1963 Robert Ambelain denounced the Fulcanelli myth as a "diabolical mystification". J.-J.Champagne's brother-in-law, Gaston Devoux, also denounced the myth as a hoax while the Spanish author Luis Miguel Martinez Otero described the Fulcanelli story in 1987 as "an impossible biography." For the sake of completeness ; the before-mentioned French Martinist and Gnostic Robert Amadou (1924-..) published a series of articles in the French magazine "l'Autre Monde"

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(numbers 74, 75 & 76), entitled "L'affaire Fulcanelli". The article investigated the possible identity of Fulcanelli - the following main points are underlined; L'ENQUÊTE DE ROBERT AMADOU • The English author (and leading authority on the history of the Golden Dawn) R.A.Gilbert wrote in a personal note (dated 1980) to the book "Alchemy rediscovered and restored" (London 1941) by Archibald Cockren in

connection with Fulcanelli: "his existence, in contrast with the mythical French adepts, is beyond dispute" (freely translated from Amadou's original French text) • In that same year, 1980, a book appeared in London that was entitled "The Fulcanelli Phenomenon". Its author, Kenneth Rayner Johnson, reported i.a. - in imitation of the alchemist Frater Albertus (Dr. Albert Richard Riedel, 1911-1986)- that Fulcanelli would have operated a metal transmutation at the castle of Léré (close to Bourges) in the presence of Pierre de Lesseps, 2 physicists, a chemist and a geologist. • In a doctoral thesis entitled " L'Alchimie en France dans la première moitié du XX' siècle" Pierre Pelvet identified Fulcanelli as Jollivet-Castelot, without however formally rejecting the assumption that Fulcanelli and Canseliet were one and the same nor the theory that none of these personalities were Fulcanelli. • The writer Jacques Bergier, who claimed to have met Fulcanelli in 1937 (in "Morning of the Magicians"), identified Fulcanelli, on his part, as Schwaller de Lubicz. • The author Robert Ambelain thought that Fulcanelli was no other than Jean-Julien Champagne (in "la Tour Saint-Jacques"). To support his theory, he presented the following three facts: - The publisher Schémit discovered that the manuscript of "Le Mystère des Cathédrales" was filled with the same ideas and phrases that were entrusted to the publisher by JJ Champagne - In a dedication addressed to Jules Boucher, the hermetist, Fulcanelli uses the letters A.H.S.: an abbreviation for Apostolus Hermeticae Scientiaiae (Apostle of Hermetic Science). This title is reproduced in the epitaph engraved on the tomb of Champagne at the cemetery of Arnouville-lès-Gonesse In the blazon - depicted at the end of "Le Mystère des Cathédrales"- one can read the word "Uber" which would be, according to Ambelain, an allusion to Champagne's first name 'Hubert' (But Champagne never carried this first name. Ambelain, as a matter of fact, stated that Champagne would have borrowed the first name of his father. The blazon and its motto (Uber Campa Agna) is the subject of a later Chapter. By the way, according to Canseliet, these inscriptions were deliberate attempts to obscure the tracks of the real Fulcanelli.) "I am persuaded, but not convinced, not certain, that Fulcanelli is the pseudonym of Eugène Canseliet". These are the words that Robert Amadou wrote. As stated before, he supported the assumption of Paul Le Cour, the founder of the journal "Atlantis", based on what Canseliet had acknowledged to Le Cour (in "Feu du Soleil", éd. J.-J. Pauvert). Canseliet is said to have written the texts of "Mystère des Cathédrales" and the "Demeures philosophales" based on the notes that Fulcanelli would have given to Canseliet. Amadou ends his argument by stating that whatever the true identity of Fulcanelli might have been, we know for sure that he was a scientist with an excellent reputation, a member of the French Academy of Sciences. "The authentic alchemists do know his name", thus Amadou. Last but not least, there's Eugène Canseliet's claim that Fulcanelli was born in 1839. He asserted to have met Fulcanelli secretly on several occasions after the publication of both "Le Mystère des Cathédrales" (1926), and "Les Demeures Philosophales" (1930). According to several historians the person that hides behind the pseudonym 'Fulcanelli' was in reality "a prestigious member of the institute" (un membre prestigieux de l'institut). Besides being a household name in the French esoteric circles, Fulcanelli allegedly was also a respected and esteemed visitor of the political- and scientific circles of his time. He allegedly was in contact with some of the greatest scientists of his time, such as Michel-Eugène Chevreul (1786-1889), Marcelin Berthelot (1827-1907) and the 1903 Nobel Prize-winner in Physics, Pierre Curie (1859-1906).

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"the oral education of teacher to disciple prevails over any other. Fulcanelli received the initiation this way, as we have been told by him "

preface to the second edition of "Le Mystère des Cathédrales", 1957 -

Fulcanelli's main disciple : Eugène Léon CANSELIET (1899-1982)

As stated before, all his life Eugène Canseliet maintained that Fulcanelli was a real person, but certainly not Champagne, Dujols or one of the others that are mentioned by the 'historical authorities'. Therefore, in

view of Canseliet's importance to the whole story, "his version needs to be told." History tells us that in 1923 Canseliet received the notes of three manuscripts from Fulcanelli. It is said that Canseliet did meet his Master, coincidentally, for the first time in Marseille in 1915. Fulcanelli is said to have lived in a hotel at the rue Dieudé. The story goes that Canseliet studied at the l'École des Beaux-Arts. The old chairwoman of the artcollege allegedly also worked for Fulcanelli. She is said to have been the link between the Master and his pupil. In 1916 Canseliet starts his friendship with Champagne. In 1922 Canseliet transmuted some pieces of lead into 120 grams of pure gold in the municipal gasworks laboratory of Sarcelles. In 1924 Canseliet presented the manuscript of "Le Mystère des Cathédrales" to Fulcanelli for approval. In that same year Canseliet and Fulcanelli are said to have attended the funeral of the famous French poet and Nobel prize winner for literature of 1921, Anatole France (1844-1924). In 1926 the first manuscript was published, "Le Mystère des Cathédrales et l'interprétation ésotérique des symboles hermétiques du Grand Oeuvre"; Canseliet was twenty-seven years of age at the time. According to history, Canseliet reached Adepthood in 1930. Fulcanelli's second manuscript was published in 1930, "Les Demeures Philosophales", in an edition of 500 copies. It appeared on the market in two volumes -it was, like the "Mystery of the Cathedrals", an alchemical interpretation of the architectural ornaments, but this time concentrated itself on buildings dating from the 12th up to the 15th century. With regard to his Master, Fulcanelli, Canseliet indirectly but clearly informs the reader in his preface to the first edition of "The Mystery of the Cathedrals" that Fulcanelli had accomplished the great Work and then disappeared from the world, thus the authors Weidner & Bridges in 1999: "Fulcanelli is no more," Canseliet assured us, and was lamented by a group of "unknown brothers who hoped to obtain from him the solution to the mysterious Verbum dismissum (missing word)." The Fulcanelli Mystery by Weidner, Bridges 1999 In an interview with the earlier-mentioned famous Alchemist Frater Albertus (who met Eugène Canseliet in 1937), Canseliet clearly states that "Fulcanelli left in 1930, the year when "Demeures Philosophales" (Dwellings of the Philosophers) was published. "

1964 publ. J-J Pauvert

The problem with Canseliet's data on Fulcanelli is the conflicting evidence of his changing versions of the story. Regarding his age, Canseliet allegedly ones mentioned, in a letter he wrote to the American occultist William (Walter) Lang, that when he worked with Fulcanelli,

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the latter had already been in his eighties. This information does not actually deviate so much from the general claim that is ascribed to Canseliet that Fulcanelli was born in 1839. However, there are certain indications, and even clues, in the writings of Fulcanelli that we are dealing with a personality of even much older age ! There are sources which claim that Fulcanelli was in Paris before 1748 ! The author Vincent M.Bridges even states that "a close reading of the first chapter of the first section reveals that Fulcanelli could have been present in the early 15th century." In connection with these seemingly ridiculous claims corresponds a statement made within the circle of Champagne and Canseliet that Fulcanelli had received his initiation from the German 15th century alchemist Basil Valentine ! I guess that claims such as these belonged to the department of "How to create a Myth". Yet, at the other hand, many initiates in both the occidental and oriental tradition strongly believe in the existence of so-called "immortal teachers". In 1934 Canseliet started to write articles and reviews for the famous French journal "Atlantis", something which Canseliet continued to do until 1980. Meanwhile, sixteen years of practising laboratory alchemy started to bear its fruits; according to French author Patrick Rivière, Canseliet succeeded in isolating the Philosophic Sulphur (1), something for which Fulcanelli had needed more than twentyfive years to succeed (thus Rivière). In 1945 Jean Schémit (who'd already published both works of Fulcanelli) published Canseliet's book "Deux Logis Alchimiques". In 1946 Canseliet contributed his first

article for a new journal, "Initiation, Magie et Science" (Paris) - the review was led by Jean Lavritch and was published between 1946 and 1965; in 1947 its name was changed to "Initiation et Science" .

1) the 'Primal Matter' - the base material from which i.a. Gold can be produced - is composed of two essential properties, Philosophic Sulphur and Philosophic Mercury, the masculine and feminine aspects of matter often pictured as King and Queen, or as the sun and the moon. When purified, the union of both will produce the Philosopher's Stone).

Then in 1952, after almost twenty-two years, Canseliet meets Fulcanelli once again somewhere near Seville in Spain. Apparently, Canseliet told the story before his death - in several versions - to a number of people, friends as well as researchers. The following account of Canseliet's mysterious visit is taken from K . R. Johnson's "Fulcanelli Phenomenon" (1980). Allegedly, Canseliet received "a signal" and went to a city of which the historians believe it was the Spanish city of Seville. He was taken to a castle somewhere around Sevilla where he was greeted by ...Fulcanelli, looking the same age as Canseliet then in his early fifties- himself. Note that in 1930 Canseliet described Fulcanelli as a man in his eighties. Canseliet was given a room in a turret and a small laboratory to conduct his experiments. According to Canseliet, the castle was a refuge for alchemical adepts. From time to time Canseliet was visited by Fulcanelli but he remained vague on their discussions. Canseliet also describes a group of children, supposedly dressed in 16th century clothing, playing in the courtyard of the castle. Then one morning, Canseliet met three women in the courtyard, one of them looking directly at Canseliet. He recognized the face of the young woman as that of Fulcanelli. The end of the story is very confused, with Canseliet finally leaving the castle after which he found out that the castle was no longer there; the castle simply had vanished ! Before he left Fulcanelli gave Canseliet a word of warning, according to the 1964 edition of "Alchimie"(a collection of papers written by Canseliet): "The time will come, my son, when you will no longer be able to work in alchemy, when it will become necessary for you to search for the rare and blessed land along the frontiers to the south."

"The Fulcanelli Mystery" by Weidner, Bridges 1999

This strange and mysterious story appeared after Canseliet's death in K.R. Johnson's "Fulcanelli Phenomenon". There are elements within this story which seem to refer to an alchemical allegory. For instance, Fulcanelli with the face of a young woman seems to symbolize the incarnation of Lady Alchemia herself, or so it seems. After this meeting Canseliet never met his Master again, neither did anyone else (with any degree of certainty). In 1956 Canseliet wrote an article for the review "la Tour Saint-Jacques", which was lead by Robert Amadou. Due to the publication of his papers, books and articles, Canseliet became more and more known as Fulcanelli's "official" disciple. In 1964 'Le Mystère des Cathédrales' was reprinted by J-J Pauvert; it's publication was an unexpected success. In 1965 followed "Les Demeures Philosophales". In 1967 Canseliet published his commentaries on the famous "Mutus Liber", followed by his works "L'Alchimie expliquée sur ses textes classiques" (his philosophical will,1971), "Trois anciens traités d'alchimie" (1971), "Alchimie" (reprinted in

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1978) and "l'hermetisme dans la vie de Swift et dans ses voyages" (1983). Canseliet held a close (working) relationship with many of his contemporaries, men like i.a Paul Le Cour (Atlantis) and the poet and philosopher Philéas Lebesgue (1869-1958), founder of "Le Collège Bardique des Gaules". In the 1950's Canseliet wanted to create a society of alchemists, hermeticists, and poets. Together with Dr. Henri Hunwald, René Alleau and Claude d'Ygé (Claude Lablatinière) Canseliet wanted to found the so-called Cercle d'Hermès, unfortunately the circle was never established. Up to his death on April 17th,1982 Eugène Canseliet was a guide for a whole new generation of French alchemists; his work was the starting-point for their studies and also for a growing number of publications on the subject of

Alchemy. "Some of his students will take a place in French Alchemy during the 80's (for instance : J. Laplace, Solazaref, P. Riviere, Atorene...)." Alchemy in France today - Joel Tetard Much has been said in this article on the possible identity of 'Fulcanelli', but the more I think of it, the more I realize that, in the end, it does not matter who 'Fulcanelli' actually is, or was. When we look at the works which are attributed to Fulcanelli, we know that these works were written by a (possible) adept, a hermetic philosopher. And we know that the hermetic philosopher, at a certain point, transcends his identity -his/her ego will be left behind- and enters into the Absolute. And, as the author/translator Michael Dickman puts it in an interview taken by Joseph Caezza, "the bargain for that is that you totally abandon who you were because it's totally irrelevant. It's like a husk that drops away." For those of you who have read 'his' works (or are planning to read one of 'his' books in the near future), a word of advice: Understanding Fulcanelli's masterpieces requires a lot more than a little patience and careful reading. It's not literature in the normal sense. His writings are at times obscure and cryptic, the mysteries Fulcanelli is talking about have (naturally) several layers, layers which almost always relate to each other. And then there is the subject of alchemy, a subject always present in his writings. And like it is stated, THE WISDOM OF ALCHEMY -THE SACRED SCIENCE- CAN ONLY BE UNDERSTOOD INTELLECTUALLY IF EXPERIENCED ! I rest my case ... Notes : the accounts of Bergier and Riedel

There were others who have claimed to have met Fulcanelli. First of all there is Jacques Bergier (1912-1978). Bergier, together with Louis Pauwels, is in fact the creator of the whole Fulcanelli legend of modern times. The legend began with the publication of "Le Matin des Magiciens" ('Morning of the Magicians', in English published as "The Dawn of Magic"), written by Bergier and Pauwels and published in 1960. In this book, of which it is said that it single-handedly started the New Age Movement, Fulcanelli is described as an Alchemical Adept who warns of the evils of atomic energy. As a matter of fact, Bergier identified the alchemist as Fulcanelli (in all probability) in a work entitled "Faire de l'Or", Bergier claims that in the summer of 1937 he was visited in a Parisian laboratory at the offices of the Gas Board in Paris by a mysterious stranger. From 1934 to 1940 Jacques Bergier worked with André Helbronner, a brilliant physicist - on researching nuclear physics. Helbronner -with the help of several industrialists- had created a nuclear research laboratory. The visitor immediately had identified himself as an alchemist. The following account is taken from *The Morning of the Magicians*, published in London in 1971: "M. André Helbronner, whose assistant I believe you are, is carrying out research on nuclear energy. M. Helbronner has been good enough to keep me informed as to the results of some of his experiments, notably the appearance of radio-activity corresponding to plutonium when a bismuth rod is volatilized by an electric discharge in deuterium at high pressure. You are on the brink of success, as indeed are several other of our scientists today. May I be allowed to warn you to be careful? The research in which you and your colleagues are engaged is fraught with terrible dangers, not only for yourselves, but for the whole human race. The liberation of atomic energy is easier than you think, and the radio-activity artificially produced can poison the atmosphere of our planet in the space of a few years. Moreover, atomic explosives can be produced from a few grammes of metal powerful enough to destroy whole cities. I am telling you this as a fact: the alchemists have known it for a very long time." Bergier was warned by the unknown alchemist against the dangers of nuclear energy, eight years before the first atomic tests that were carried out at Los Alamos, New Mexico. Until the hour of his death in 1978 Bergier remained convinced that the enigmatical visitor was no other than Fulcanelli (Robert Amadou claimed that Bergier identified Fulcanelli in 1983 as Schwaller de Lubicz - see "L'Enquete de Robert Amadou" p10 -) . Following the experiments of Bergier and Helbronner, it is claimed that the American "Office of Strategic Services" (O.S.S., forerunner of the C.I.A.), established in 1942 under Roosevelt, tried to find and locate Fulcanelli at the end of the War. The Americans, as well as other allied intelligence agencies, wanted to gather as many expert scientists as possible to prevent them from passing to the enemy, the Soviet Union. This claim is allegedly confirmed by Canseliet. For these agencies Fulcanelli seems to have been a real person at the

end of the War in 1945. But he remained untraceable.... Then there is the account of Frater Albertus, the German alchemist Albert Richard

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Riedel, who had information which descended from independent sources on an alleged alchemical transmutation performed by Fulcanelli in 1937! The transmutation supposedly had been performed in Bourges in the presence of Ferdinand de Lesseps II and the famous physicist Pierre Curie (Together with his wife, Marie, they were awarded half of the Nobel Prize for Physics in 1903 on account of their study into the spontaneous radiation discovered by Becquerel, who was awarded the other half of the Prize.) This information descends from Jay Weidner and Vincent Bridges, from the article "The Fulcanelli Mystery". There's something wrong about this story since Ferdinand de Lesseps II died in 1894 and Pierre Curie in 1906. Weidner and Bridges furthermore state that Frater Albertus "does not supply us with the source of his information." When Canseliet was asked to confirm Albertus' claim he claimed to know nothing of the incident. Canseliet stated that he only knew that both De Lesseps and Curie belonged to Fulcanelli's large circle of friends (Canseliet in an interview with Frater Albertus in 1976). Finally, I want to refer to page 3 - without any further comment - where it is stated that JeanJulien Champagne was a friend of Ferdinand Jules De Lesseps, one of the sons of the famous Ferdinand Marie De Lesseps, builder of the Suez-Canal. Ferdinand Jules was an alchemist.

"According to the thread skilfully left by Eugene Canseliet who was the unique disciple of FULCANELLI, we devoted ourselves here to a true investigation which led us to inquire into the alchemical but also into the scientific spheres of the years 1880-1920. It appeared slowly but clearly that the one who was dissimulated behind the pseudonym of FULCANELLI, was also a prestigious member of the Institute. Indeed, a great number of his reports and communications were retained by the Academy of Science. It is thus by no means surprising that he was in contact, according to the own testimony of Eugene Canseliet, with the scientists of his time, such as the elderly Chevreul, Marcellin Berthelot or even Pierre Curie, but also with the popular politicians of his time, whom he was meeting at his friend's Ferdinand de Lesseps, the man at the origin of the famous Suez Canal! "

Patrick Rivière - "Fulcanelli Sa véritable identité enfin révélée" -

Both claims indicate that Fulcanelli was still on the scene in the late 1930's, which would suggest that Jules Boucher was right And so the Fulcanelli phenomenon continues, "his" works venerated by an audience which seem to read his writings from a reverential perspective. And don't we all just love a mystery?

~ Epilogue ~ Alchemy in France (today)

Eugène Canseliet is said to have been a guide for a whole new generation of French alchemists, his work being the starting-point for their studies. Bergier and Pauwels' "le Matin des Magiciens" allegedly caused a renewed interest in the subject of alchemy, the book supposedly "took an important place in the (so-called) second reival of alchemy", thus Joel Tetard ("Alchemy in France Today"); "Bergier and Pauwels' book contributed to diffuse widely the name of Fulcanelli." Next to Dujols, Canseliet, J-J Champagne and the rest of the group there were other French (alchemical) groups that were active in the first decades of the 1900's (the first revival of alchemy) which had an impact on the future alchemists of France. Among the most known of these groups were: • La Société Alchimique de France, founded in 1896 by François Jollivet-Castelot (1874-1937), with the help of Papus, Paul Sedir, S.De Guaita and others. The Société Alchimique de France was a section of the Faculté des Sciences Hermetiques (see "L'École Hermétique"). Jollivet-Castelot did have a different approach towards (traditional) alchemy. He spoke only of 'Hyperchemy', a way to obtain gold by chemical ways. JollivetCastelot experimented i.a.

with (traditional) 'alchemical preparations' combined with 'chemical combinations'. The Society went dormant after Jollivet-Castelot's death in 1939. His work was continued i.a. by Jean Dubuis, Frater Albertus, Manfred Julius, Orval Graves etc. In the 1950's the Rosicrucian Order A.M.O.R.C. continued the ideas of Jollivet-Castelot in their famous 'Alchemy-Classes' at the "Rose-Croix University International" in San Jose, California. More information on the 'Société Alchimique de France' can be found in one of my essays on the F.U.D.O.S.I. and its affiliated societies (the Alchemical Society of France was a member of this federation of occult and initiatic societies, established in 1924 at Brussels, Belgium). Jollivet-Castelot served as a special

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delegate of the Supreme Council of Martinists. The Italian branch of the French alchemical society was led by the famous Italian occultist Eduardo Frosini. Groupe indépendant d'Etudes ésotériques, founded in November 1889 of which Papus (co-founder of the French Martinist Order) was its president. This society for esoteric studies dedicated itself to the impartial study of 'science', symbolism, Freemasonry, ancient tradition and religions, magic and theurgy, hypnotism etc. One of its major aims was also the unification of all the scattered esoteric elements and bodies. In 1892 the G.I.D.E.E. consisted of 96 branches, located all over France as well as abroad. Affiliated to the G.I.D.E.E. at the time (1892) were such orders and societies as La Société de Psychologie scientifique de Munich, La Fraternité occulte l'H. B. of L. (Hermetic Brotherhood of Luxor), l'Ordre Kabbalistique de la Rose-Croix (Kabbalistic Order of the Rose-Cross), , le Suprême Conseil de l'Ordre Martiniste (Martinist Order), Bibliothèque Internationale des Œuvres des Femmes, etc, etc. The G.I.D.E.E. also published several famous occult journals, i.a. L'Initiatio and Voile d'Isis. Many of the dignitaries of the G.I.D.E.E. / Martinist Order were also involved with Jollivet-Castelot's Alchemical Society. L'École Hermétique - The 'Hermetic School' was also affiliated to the Martinist Order/G.I.D.E.E. group. Some sources claim that the G.I.D.E.E. later changed its name in L'École Hermétique. The Hermetic School was lead by a 'council of improvement' which i.a. consisted of Papus, Charles Barlet, Marc Haven, Victor Emile Michelet etc. It seems that this school was linked to the earlier mentioned Faculté des Sciences Hermetiques (the Alchemical Society was one of its 'sections'). "The Ecole Hermetique later allegedly developed into the "Université libre des hautes Etudes" (Faculté des Sciences Hermétiques);. The university was ment for the aces of the Martinist Order. Some of the 'professors" and lecturers who were appointed at the "faculty of Hermetic Sciences" ; Paul Sédir, Serge Basset, Siséra Rosabis, Dr.Rozier, Jollivet Castelot ". The graduated Hermetic students would continue their studies in several Martinist Lodges in Paris

source: "Orders & Societies: The Martinist Order" by Milko Bogaard 2001

A publication of G. Phaneg, one of the founders and teachers of the École Hermétique de Paris

Most of the members of The Société Alchimique de France, G.I.D.E.E., and L'École Hermétique were Martinists. These groups all belonged to a network of schools and organizations that were associated to the French Martinist Order of Papus and Chaboseau. Another group that involved itself with (i.a.) alchemy was Les Veilleurs, led by Schwaller de Lubicz (see Page 5) MODERN TIMES In the 1960's /1970's several groups were founded in France which dedicated themselves to the study of (practical) alchemy. Here's a list of the most-well known of these groups: • l'Association des Philosophes de la Nature L.P.N., founded in 1979 by Jean Dubuis. The L.P.N. was a continuation of a special class that was established by Dubuis within

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the Martinist Heptad Abbé de Lanoue which was led by Dubuis until 1974 when he was replaced. The heptad did belong to the Ordre Martiniste Traditionelle, the Martinist Order which is associated to the Rosicrucian Order A.M.O.R.C. The L.P.N. provided courses on Esoterism, Qabala, Alchemy and traditional medicine. The alchemical teachings were mainly based on the works of Frater Albertus and Dubuis and were split in two parts: spagyry (vegetal alchemy) and mineral alchemy. The French organization stopped its activities around 1995. "Their last known address is 12 avenue Olivier, F92250 La Garenne-Colombe". The LPN did continue its activities through its American branch, the Philosophers of Nature (P.O.N.), founded in 1986 with the initial objective of translating Dubuis' courses in English (The Philosophers of Nature 125 West Front Street, Suite 263m Wheaton, IL 60187 USA). The P.O.N. was closed down in 1999. Russ House was the President of P.O.N. from 1995-1999. He formerly taught laboratory alchemy for AMORC's Rose-Croix University International. The courses are still available today through Triad Publishing (led by Sue and Russ House), see: <http://www.triad-publishing.com/> Les Frères Aînés de la Rose+Croix (FAR+C), established by Roger Caro (1911-1992) in the 1960's. "Our Order is known to the profane world as L'Église (Universelle) de la Nouvelle Alliance, the inner order is known to the chosen ones as "Les Frères Aînés de la Rose+Croix", FAR+C " (Roger Caro). The old college (FAR+C) was reserved for 33 Chevaliers having reached Adephood. "Their role, through the centuries, never varied: to teach Alchemical Philosophy." The following account is taken from my paper on the history of the French Gnostic Church (2001): "According to Caro's son, Daniel Caro, the 'FAR+C' was a continuation of the 'TEMPLE INITIATIQUE ALCHIMIQUE d'AJUNTA', a organization founded in the sixties by a certain Jean Deleuvre, a.k.a. Kamala-Jnana. As its name implies, the organization was focused on the art of Alchemy. When Deleuvre died, he was succeeded by Etienne Roger Caro, who continued the work of Deleuvre under the banner of 'les Frères Aînés de la Rose+Croix'. According to Daniel Caro, the FAR+C disbanded in 1973 to work in silence for 25 years, "corresponding to rosicrucian tradition" (??). Armand Toussaint was a member and "honorary Grand Master" of 'les Frères Aînés de la Rose+Croix'. Today Roger Caro's work, who died in 1992, is continued within a Belgian Order called 'Ordre Renové et Souverain des Frères Aînés de la Rose+Croix'. The 'Ordre Renové et Souverain des F.A. de R+C' was founded in 1997 by Mgr Philippe Laurent De Coster. Mgr De Coster was knighted by Roger Caro in 1975 and was also an initiate of Armand Toussaint's Order. The outer order of the 'O.R.&S des F.A.R.+C' is known as ' Ordo Mysticus Militis Sancti Joannis'." Some books of the Ajunta Temple can be ordered through Daniel Caro: write to Daniel Caro, Batiment D. Chambrun, 270 avenue de Pessicart, 06100 Nice. Roger Caro's works (in French) can be ordered at Editions de Massanne <http://perso.wanadoo.fr/cabanis/anglais/indexgb.htm>

Kamala-Jnana F.A. de R+C

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Filiation Solazaref a.k.a. Les Amoureux de Science Working as a physicist Solazaref (aka Pierre d'Ouche) was in close relationship with Eugène Canseliet. In the eighties he gathered around himself a group of about fifty people, forming an alchemical group that was situated near Riom, in centre of France. Due to their (political) involvement with Le Pen's Front National and their attacks against other organizations, such as Roger Caro's

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Church, the group was strongly criticized. Sub-groups of Solazaref's group were created in Belgium, Italy and U.S.A. "However, Solazaref's group seems to have split last year, some people left the organisation and created a new one. This later group seems to be targeted to the Northern Tradition and seems to have no relation with alchemy. The last known address of Solazaref's Filiation was : c/o Michel Chalon, La Tour Serviat, F63410 Manzat." (source: Joel Tetard) Spagy-Nature (Philosophi per Ignem") - a group dedicated to Spagyry (plant-alchemy) following the works of Paracelsus (1493, or '94 - 1541), "even if some of the group worked with antimony or were following the teaching of Fulcanelli and M. Canseliet." (Joel Tetard), l'Institut d'Etudes et de Recherches Alchimiques et Spagyriques ("SPAGYNATURE") was founded by Patrick Rivière, historian and author of "many international well known works like the editions of Vecchi: Secrets of the Grail, The Templiers and their mysteries, The alchemy : science and mystical. " Spagy-Nature is connected to some kind of traditional neo-rosicrucian organization, the 'Confraternité Hermétique' C.H.R.+ C.H.M. Mr. Rivière claims that the CHR+CHM is a descendent of the ancient Aureae+Crucis, the "Fratres Roris+Coctis" (Brothers of cooked dew), the 'Frères de la Rosée+Cuite', one of the name-variations of the 17th century Rosicrucian Brotherhood (Fratres Rosae Crucis, Fratres Roratae Crucis etc.) Patrick Rivière states that in the XVIIIth century the Fratres Roris+Coctis organized themselves in numerous small schools, colleges, of which the CHR+CHM is some sort of remnant. Their address is Spagy-Nature (Philosophi per Ignem") B.P.6 82100 Saint-Aignan. Joel Tetard gives the following address: Spagy-Nature, c/o P. Riviere, Les Soubadisses, F82100 Granvillar.

It is certainly possible that there are other alchemical groups existing in France. According to Joel Tetard, "most of French alchemists work alone now or have friendly but informal relationships with their colleagues. "La Tourbe des Philosophes", a non profit and non periodic publication, is an important but weak link between all friends of Alchemy in France." (J.Tetard -Alchemy in France Today-) Besides these purely alchemical groups* it is most likely that some of the traditional hermetic (masonic) orders and societies also include (practical) alchemy in their curriculum. For instance, the 'Ordre Rosicrucien de l'Alpha & Omega' (L'Ordre Hermétique de l'Aube Dorée, la R.R. et A.C), one of the contemporary representatives of the Golden Dawn current led by Jean-Pascal Ruggiu, does teach and practise alchemy in the higher degrees of their inner Order, l'Ordre de la Rosae Rubeae et Aureae Crucis (R.R. et A.C.). The French Golden dawn Order is situated in Paris where the Order has its Mother Temple, Athathöor N°7. The following text is taken from the website of the International G.:D.: Order to which the French order is affiliated: "It may be revealed, however, that this curriculum consists of substantial, unpublished systems of theurgy (magic) as well as theoretical, laboratory, and inner alchemy. This material derives primarily from Rosicrucian sources predating both the RR+AC and the S.R.I.A. (Societas Rosicruciana in Anglia - English Masonic R+C Order)" The final group mentioned here are the followers of the artist /alchemist Louis Cattiaux (1904-1953). In 1950 Cattiaux met Charles and Emmanuel d'Hoogvorst and an intensive correspondence started. Emmanuel d'Hoogvorst was a member of the Belgian Pythagorean Order Ordo Hermetis Trismégisti, founded in 1957 by former members of the Ordre Hermetiste Tetramegiste et Mystique. The members of the Hermes Order (OHT) became followers of Louis Cattiaux. Emmanuel d'Hoogvorst was responsible for the O::H::T: until 1999, the year of his death. The followers of Cattiaux release a journal entitled Fil d'Ariane under the editorship of E. D'Ansembourg Address: E. D'Ansembourg, rue des Combattants, 11, B-1457 Walhain-St-Paul, Belgique. Besides these organizations there are a number of French journals related to alchemy which are published periodically, such as: "Chrysopoeia", published by Societe d'Etude de l'Histoire de l'Alchimie (affiliated to the French University) and "Atlantis" (although not really specialized, the journal publishes issues on the matter of alchemy - articles by Canseliet and of some of his 'disciples'- René Alleau, Severin Battefroid, Guy Beatrice, etc.)

note: the epilogue of this article is derived from Joel Tetard's, "Alchemy in France Today", which Tetard published on the email-forum of the Alchemy-website of Adam Mclean. c) 2003 Milko Bogaard

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~ Addendum ~ Patrick Rivière Fulcanelli in the "Qui suis-je?" series. "the true identity of Fulcanelli was Jules Violle, a famous French physicist of the 19th century. As noted, Patrick's own work on this subject is being translated and I will leave it to him to describe his process of discovery. It was what we discovered together, after receiving this clue that is most important to discuss here. It is, in fact, I believe, the solution to the "Da Vinci Code." Jules Violle was a graduate of the École Normale Supérieure at Paris, he taught at the University of Lyon (1883), then at the École and, from 1891, at the Conservatoire des Arts et Métiers, Paris. He made the first high-altitude determination of the solar constant on Mont Blanc in 1875. The "violle" is a unit of light intensity equal to a square centimeter of platinum, glowing at its melting temperature of 1769 °C (3216 °F). It was the first unit of light intensity that did not depend on the properties of a particular lamp." Jules Voille was an associate and close friend of Camille Flammarion, the famous French scientist and astronomer. In April 2006, a translation of Patrick Rivière's work on Fulcanelli was published under the title "Fulcanelli - His True Identity Revealed". As noted before, Riviere was a personal student of Eugene Canseliet and is the head of l'Institut d'Études et de Recherches Alchimiques et Spagyriques, Spagy-Nature. Riviere utilizes facts, documents, photographs, as well as hints given to him by his teacher, Canseliet, to reveal the true identity of Fulcanelli; Jules Voille....

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