



FACULTEIT DER GEESTESWETENSCHAPPEN
Afdeling Kunst-, Religie- en Cultuurwetenschappen

**HISTORY OF HERMETIC PHILOSOPHY
AND RELATED CURRENTS**

REPORT 2010



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1. Introduction

After the changes of personnel in 2009, the GHF program was consolidated in 2010. Hanegraaff's sabbatical continued through the first half of the year, during which Pasi acted as head of department. Dr. Demetrius Waarsenburg (Bibliotheca Philosophica Hermetica) generously offered to teach Hermetica II free of charge, and this experiment has proved to be successful. In other respects, research and teaching have continued as usual. A major change that is looming at the horizon is the implementation in 2012 of a new semester format (popularly known as "8-8-4"). The implications for the GHF program are as yet not wholly clear, but there is reason for serious concern. Another cause of great worry is the crisis of the Bibliotheca Philosophica Hermetica, which occurred in December 2010.

2. Personnel

There have been no structural changes.

As indicated above, the archaeologist and classicist Dr. Demetrius Waarsenburg has been teaching Hermetica II in the second semester, alongside his activities as director of the research institute of the Bibliotheca Philosophica Hermetica, and has been welcomed to participate in GHF staff meetings.

Gemma Kwantes is "docent-promovendus" Religious Studies, and is working on a dissertation about contemporary kabbalah (Jan Willem van Henten, promotor; Wouter Hanegraaff, co-promotor). Although she is technically affiliated to Religious Studies, she has been welcomed as an external participant in GHF staff meetings, in recognition of the fact that her research falls *de facto* within the domain of Western esotericism and her "natural" discussion partners are in GHF. For the same reason, her research project will be listed below (under 4.1).

2. Teaching: Program and Levels of Participation

2nd semester 2009-2010



Bachelor

Hermetica II: Westerse Esoterie in de Oudheid en de Middeleeuwen (D. Waarsenburg). 15 students

Hermetica IV: Westerse Esoterie sinds de Verlichting (M. Pasi). 14 students

Master

Occult Trajectories II: A Troubled Relationship – Esotericism and Modern Science (M. Pasi, E.Asprem), 9 students

1nd semester 2010-2011

Bachelor

Hermetica I: Inleiding Westerse esoterie (W.J. Hanegraaff). 56 students

Hermetica III: Westerse esoterie in de vroeg-moderne periode (P.J. Forshaw). 13 students

Master

Contested Knowledge I: Western Esotericism and Altered States of Consciousness (W.J. Hanegraaff). 20 students

Renaissance Esotericism I: Medieval and Early Modern Alchemy (P.J. Forshaw). 17 students

Other teaching

Core Module Methods and Theory in the Study of Religion (M. Pasi, coord.). 10 students

Core Module Polemics on Religion and the Politics of Religious Identity (P.J. Forshaw, G. Wiegers). 9 students

4. Research

4.1. Research Program



The research program *Western Esotericism: Continuities and Discontinuities* has continued as before during 2010. However, due to reorganizations at the level of the ICG (Institute for Culture and History), the program will not continue within the context of the ICG section “History”. A new interdisciplinary research program Religious Studies, participating in both ICG and ASCA (Amsterdam School of Cultural Analysis) is in the process of being created under the title “Religious Dynamics and Cultural Diversity”. The research output of GHF will remain visible as a unit within that context. The current research programs are now formulated as follows (in alphabetical order):

Egil Asprem

Esotericism and Scientific Naturalism in the 20th Century: Dialogue and Polemics

This research project takes the Weberian notion of *Entzauberung* (“disenchantment”) as a starting point to analyse relations between the natural sciences, religion, and esoteric discourses in early 20th-century intellectual culture. While Weber famously stated that all “mysterious incalculable forces” had vanished from the world partially as a result of modern science, his colleagues in biology, chemistry, and physics were forced to think twice about central concepts such as causality and mechanism. And while Weber saw a distinct chasm between science and religion, requiring the religious believer to make not only a jump of faith, but also an “intellectual sacrifice” of scientific rationality, new types of “natural theology” were being formulated by European academics in the first decades of the century, significantly influencing modern religious thought. Suggesting that disenchantment was an intellectual *problem* rather than an irrevocable *process*, this research project looks at a series of responses in the period from 1900-1939, that cut across cultural spheres from the natural sciences to the study of “psychic phenomena,” from academic and popular philosophy to “the occult.”

Output: PhD thesis.

Tessel M. Bauduin

The Occultation of Surrealism: A Study of French Surrealism and Occultism

French Surrealism has often been linked with occultism, or with western esotericism more generally. This has been fuelled by Surrealism itself; for example, in his *Second Manifesto*, surrealist front-man André Breton demanded “a veritable and profound occultation” of Surrealism. But what, in fact, does such “occultation” entail? This Ph.D. research project investigates why connections between Surrealism and occultism or esotericism have been made,



on what they have been based, and further, what the associations of Surrealism with occult or esoteric trends such as spiritism, alchemy, or magic in fact imply.

Output: PhD thesis. Conference papers on topics related to this research-project have been given in 2008, 2009 and 2010, and are planned for 2011. A few peer-reviewed articles on associated topics, all concerning avant-garde art and esotericism, have already been published and are also forthcoming in 2011 and 2012.

Peter J. Forshaw

Christian Cabala in the Early Modern Period

The goal of this project is to write a study of Christian Cabala in the early modern period that will provide a sound foundation for students unfamiliar with the subject and at the same time be of interest to specialists in the history of esotericism. From a brief introduction to Jewish Kabbalah the work then investigates, for example, the Genesis of Christian Cabala; the presence of Cabala in occult philosophy and practical magical treatises; the impact of Cabala on alchemical theory and practice; the new wave of Lurianic Kabbalah; Kircher's Saracenic Cabala; critical responses, including Colberg's condemnation of Cabala as 'Fanatic Theology' and Brucker's ruminations in *Historia critica philosophiae*.

Output: a monograph, articles on Early Modern Christian Cabala, plus a Christian Cabala Reader, providing translations of new material from early modern books and manuscripts.

Ora et Labora: Alchemy and Religion

The "New Historiography of Alchemy" rejects a monolithic view of the subject, recognising the rich variety of approaches by which practitioners from many schools of thought competed and coexisted. In the process of challenging earlier representations of alchemy, however, there has been a reaction against late nineteenth- and twentieth-century spiritualised or psychologised interpretations of alchemical endeavour. This project investigates the relations between alchemical and religious thought in Medieval and Early Modern Europe. The focus is on the Christian West, though, as alchemical texts contain a great deal of material from earlier periods, the intended monograph and articles will include a fresh historical-critical appraisal of evidence from the middle ages and antiquity, including relevant Greek, Arabic and Hebrew sources. Research themes include: exegesis, images, vision and revelation, confessional identities, "spiritual," "supernatural" and "theosophical" alchemy and "the experience of transmutation."

Output: a monograph and articles.

Wouter J. Hanegraaff

A Guide to the Study of Western Esotericism



The goal of this project is to write a short and accessible guide that will help academic teachers and students in various disciplines of the humanities to find their way in the contemporary study of Western esotericism, and make it easier for them to differentiate between reliable and unreliable information in this domain. In ca. 150 pages the reader will be introduced to the main historical currents and themes that belong to the field, its relevance from the perspectives of the main disciplines in the humanities, theoretical and methodological approaches, problem areas and controversial aspects, and so on. The book will contain a bibliographical guide that will help students and teachers in finding reliable literature, an overview of relevant academic organizations and study programs, and a list of online resources with commentary.

Output: a small book for the professional market (non-specialized academic audience).

German Romantic Mesmerism and the Nightside of Nature

This project will focus on the reception of Mesmerism in German Romanticism, with central attention to the neglected key figure of Gotthilf Heinrich von Schubert (1780-1860), the author of *Ansichten von der Nachtseite der Naturwissenschaft* (1808), *Die Symbolik des Traums* (1814) and *Die Geschichte der Seele* (1830). Schubert's concept of "the nightside of nature" became central to the novel conceptualizations of Mesmerist somnambulism by a range of contemporary authors, such as Justinus Kerner, A.K.A. Eschenmayer, and Franz von Baader. At least since Henri Ellenberger's pioneering *Discovery of the Unconscious* (1970), it has been known to specialists that the foundations of modern psychology were created in this German Romantic mesmerist context, but an in-depth study is still missing; and especially in the English-speaking domain, virtually no reliable studies have been published after Ellenberger. The goal of this project is to fill that gap.

Output: scholarly monograph.

Gemma Kwantes

Contemporary(?) Jewish (?) Kabbalah (?)

This research project investigates four contemporary groups: Kabbalah Centre, Bnei Baruch, Jewish Renewal and Yehi Or – that can be considered religious, spring from an identifiably Jewish background and yet allow non-Jews to take part in them. Each also claims to offer Kabbalah. The research examines the four groups in a variety of contexts so as to determine how they relate to the classical Kabbalistic tradition (if at all); how they continue to identify Jewishly, and if so where they can be located on the Jewish spectrum in the U.S. or Israel; as well as how they interact with non-Jewish contemporary religious movements. The main thesis is that each of these four groups, in their own way, comes to represent Kabbalah as an entry point into a religious tradition rather than its summum, and as exoteric rather than esoteric knowledge.



Output: PhD thesis.

Marco Pasi

The Problem of Magic in Western Culture after the Enlightenment

This project focuses on the role played by the idea of magic in modern, post-Enlightenment Western culture. Few concepts have such a complex history as that of magic. Since its earliest use in classical Antiquity, it has often been used to designate ideas and/or behaviours perceived as dangerous, illicit, and exotic. During the Enlightenment, magic was equated with superstition, and it was understood that, with the forthcoming emancipation of humanity from the shadows of ignorance, it would soon disappear. The prediction, which was seen as self-evident throughout the 19th and the 20th centuries by generations of historians, anthropologists and sociologists, has been far from fulfilled. Magic has survived well into our contemporary, supposedly secular age and is still alive and well today. This research project aims at investigating the ways in which and the reasons why this “survival” has been made possible.

Output: book.

Fernando Pessoa and Esotericism

This project will focus on the influence of western esotericism in the work of the Portuguese poet Fernando Pessoa (1888-1935). Pessoa has long been recognised as one of the most significant figures in 20th-century literature worldwide. However, and unlike other similar cases such as William Butler Yeats, his deep fascination for esoteric ideas remains largely unexplored territory. Very little has been published on this subject, especially in languages other than Portuguese. This project aims at a careful study of Pessoa’s esoteric writings in view of a critical edition of the same and the production of a monograph on the subject. This project will also benefit from a resident fellowship of six months at the Netherlands Institute for Advanced Studies (NIAS).

Output: articles. [critical edition & monograph]

Joyce Pijnenburg

Giordano Bruno's *Lampas Triginta Statuarum* (LTS), its Place in his Oeuvre and Time.

Bruno’s later works from his so-called ‘German period’ (1586-1591), primarily LTS, display a renewed metaphysics and epistemology. These are identified in this dissertation as effects of the metaphysical crisis enhanced by his acceptance of heliocentrism and the concomitant infinity of the universe. These new foundations of philosophy, which gave room for innovative appropriations of Neoplatonism and Hermeticism, informed Bruno’s ideas about science and nature as well as his system of memory and classification of knowledge. This Ph.D. research



project describes Bruno's LTS in detail, focusing on its metaphysics, epistemology and use of imagery. These will be placed in the context of the philosopher's works, especially the later ones. The study will also reveal aspects of Bruno's "modernity" and his influence on and from the German intellectual culture he found himself in during the late 1580s and early 1590s.

Output: PhD thesis.

Osvald Vasicek

Kabbalistic Language and Christian Signification: Reuchlin's "Ars Cabalistica" as a Semiotic Process of Deificatio

This is a study of the philosophical structure of Reuchlin's *ars cabalistica* and its historical implications, as it is presented in *De verbo mirifico* (1494) and *De arte cabalistica* (1517). The central focus is the relation between the form of presentation (Kabbalistic language and symbolism) and its content (Christian philosophy and theology). Being a participant in the contemporary discourse about the *prisca theologia*, Reuchlin used new expressions for more traditional and conventional Christian dogmas and ideas. This study will analyze the dynamics of this presentation using modern semiotic theories (Eco, Barthes, Lacan) as a reading tool and conceptual framework. The translation into modern language will deepen the understanding of these historical texts, making them more accessible to the modern reader. As such, this study will not only present a new discussion of Reuchlin's work, but also a new approach to historical material.

Output: PhD thesis.

4.2. Research Output.

Egil Aspren

"A Nice Arrangement of Heterodoxies: William McDougall and the Professionalization of Psychological Research," *Journal of the History of the Behavioral Sciences* 46:2 (2010), 123-143.

"Parapsychology: Naturalising the Supernatural, Re-Enchanting Science," in: Olav Hammer and James R. Lewis (eds.), *Handbook of Religion and the Authority of Science*, Leiden: Brill (2010), 633-670.



Review of Dave Evans, *The History of British Magic after Crowley: Kenneth Grant, Amado Crowley, Chaos Magic, Satanism, Lovecraft, The Left Hand Path, Blasphemy and Magical Morality*, *Aries* 10.2 (2010), 267-271.

Tessel M. Bauduin

“Surrealism und Wahnsinn [Surrealism and Madness] and Gegen jede Vernunft: Surrealismus Paris-Prag [Against all Reason: Surrealism Paris – Prague]” [exh.rev], *Papers of Surrealism* 8 (spring 2010), <http://www.surrealismcentre.ac.uk/papersofsurrealism/journal8/index.htm>

“The True Artist Helps the World by Revealing Mystic Truths: Recent European Exhibitions on Art and Spirituality” [exh.rev], *The Journal of Material Religion* 6:2 (2010), 257-262.

Peter J. Forshaw

“Robert Fludd, *Philosophia Sacra et Vere Christiana Seu Meteorologia Cosmica & Anatomiae Amphitheatrum Effigie Triplici*,” in: Gérard d'Andiran (ed.), *La médecine ancienne, du corps aux étoiles*, Paris: Presses Universitaires de France, 2010, 543-545.

“Oratorium—Auditorium—Laboratorium: Early Modern Improvisations on Cabala, Music, and Alchemy,” *Aries* 10: 2 (2010), 169-195.

Wouter J. Hanegraaff

“The Birth of Esotericism from the Spirit of Protestantism,” *Aries* 10:2 (2010), 197-216.

“‘And End History. And go to the Stars:’ Terence McKenna and 2012,” in: Carole M. Cusack & Christopher Hartney (eds.), *Religion and Retributive Logic: Essays in Honour of Professor Garry W. Trompf*, Brill: Leiden / Boston 2010, 291-312.

“The Platonic Frenzies in Marsilio Ficino,” in: Jitse Dijkstra, Justin Kroesen & Yme Kuiper (eds.), *Myths, Martyrs and Modernity: Studies in the History of Religions in Honour of Jan N. Bremmer*, Brill Leiden / Boston 2010, 553-567.

“Magnetic Gnosis: Somnambulism and the Quest for Absolute Knowledge,” in: Andreas B. Kilcher & Philipp Theisohn (eds.), *Die Enzyklopädie der Esoterik:*



Allwissenheitsmythen und universalwissenschaftliche Modelle in der Esoterik der Neuzeit, Wilhelm Fink: Paderborn 2010, 259-275.

“The Unspeakable and the Law: Esotericism in Anton Webern and the Second Viennese School,” in: Laurence Wuidar (ed.), *Music and Esotericism*, Brill: Leiden / Boston 2010, 329-353.

“The Origins of Occultist Kabbalah: Adolphe Franck and Eliphas Lévi”, in: Boaz Huss, Marco Pasi & Kocku von Stuckrad (eds.), *Kabbalah and Modernity: Interpretations, Transformations, Adaptations*, Brill: Leiden / Boston 2010, 107-128.

“Western Esotericism in Enlightenment Historiography: The Importance of Jacob Brucker,” in: Andreas B. Kilcher (ed.), *Constructing Tradition: Means and Myths of Transmission in Western Esotericism*, Brill: Leiden / Boston 2010, 91-111.

“Philosophy’s Shadow: Jacob Brucker and the History of Thought,” in: Rens Bod, Jaap Maat & Thijs Weststeijn (eds.), *The Making of the Humanities*, vol. 1: *Early Modern Europe*, Amsterdam University Press: Amsterdam 2010, 367-384.

“New Age Spiritualities as Secular Religion: A Historian’s Perspective,” in: Bryan S. Turner (ed.), *Secularization*, SAGE Publications: London 2010, vol. 4, 121-136 [repr.]

Marco Pasi

Ed. with Boaz Huss and Kocku von Stuckrad, *Kabbalah and Modernity: Interpretations, Transformations, Adaptations*, Brill: Boston - Leiden 2010. 442 pp.

“Introduction: Kabbalah and Modernity”, in: B. Huss, M. Pasi, and K. von Stuckrad (eds.), *Kabbalah and Modernity: Interpretations, Transformations, Adaptations*, Brill: Boston - Leiden 2010, 2-10. With Boaz Huss and Kocku von Stuckrad.

“Oriental Kabbalah and the Parting of East and West in the Early Theosophical Society”, in: B. Huss, M. Pasi, and K. von Stuckrad (eds.), *Kabbalah and Modernity: Interpretations, Transformations, Adaptations*, Brill: Boston - Leiden 2010, 151-166.

“Teosofia e antroposofia nell’Italia del primo Novecento”, in: G.M. Cazzaniga (ed.), *Storia d’Italia. Annale 25: Esoterismo*, Einaudi: Torino 2010, 569-598.

“Correnti esoteriche occidentali”, in: A. Melloni (ed.), *Dizionario del sapere storico-religioso del Novecento*, Il Mulino: Bologna 2010, 585-601.



“A Gallery of Changing Gods: Contemporary Art and the Cultural Fashion of the Occult”, in the cyberproceedings of the 2010 CESNUR Conference, *Changing Gods. Between Religion and Everyday Life* (Turin, 9-11 September 2010), online at: <http://www.cesnur.org/2010/to-pasi.htm>.

“Theses de magia: A response to the Responses”, *Societas Magica Newsletter* 24 (Fall 2010), pp. 4-5, 7.

“Coming forth by Night”, in A. Vaillant (ed.), *Options with Nostrils*, Piet Zwart Institute - Willem de Kooning Academy: Rotterdam 2010, pp. 103-111.

Review of Murphy Pizza and James R. Lewis (eds.), *Handbook of Contemporary Paganism*, 2009, in: *Journal of Religion in Europe*, 3:3 (2010), 388-392.

“A Diary With Kaleidoscope Eyes”, in: Izabela Ołdak, *A Diary With Kaleidoscope Eyes*, Dutch Art Institute / ArtEZ: n.p. 2010, no p. numbers. English and Polish version.

“In Time with Tear Flow”, in: *#5 Scolpire il Tempo*, Wifried Lentz: Rotterdam 2010, 2-15.

5. Further Activities

5.1. Conference Organization

Egil Aspren

Co-organizer with Tessel M. Bauduin of the double panel “Seduced by Science: The culture of science and religion in the early 20th century,” IAHR XXth World Congress: *Religion: a human phenomenon*, Toronto, 17-08-2010.

Tessel M. Bauduin

Bauduin, Tessel M., organization of double panel “Seduced by Science: the Culture of Religion and Science in the early 20th century,” IAHR XXth World Congress: *Religion: a human phenomenon*, Toronto, 17-08-2010.

Peter J. Forshaw

Organization of *Alchemy Thesis Workshop*, Chair History of Hermetic Philosophy and Related Currents, Amsterdam, 24.06.2010.



Marco Pasi

Organization of panel “Western Esotericism and its Boundaries: Between Discourses of Identity and Difference,” for the IAHR quinquennial world congress, University of Toronto. In collaboration with Allison Coudert and Cathy Gutierrez, 15-21.08.2010.

5.2. Lectures and Conference Participation

Egil Aspren

“Boundaries and the problem of comparison in esotericism research,” XXth Quinquennial world congress of the International Association for the History of Religion, Toronto, Canada, August 15-21, 2010.

“The Naturalization of the Supernatural: Parapsychology between the history of esotericism and the history of science,” lecture to the IGPP, Freiburg, Germany, October 27, 2010.

Tessel M. Bauduin

“‘Surrealism arrives at its red phase:’ the alchemy of Surrealism,” Huizinga: *Promovendi Symposium*, Barchem, The Netherlands, 09-10-2010.

“‘A new freedom from the tyranny of established laws:’ science, religion and the avant-garde,” IAHR XXth World Congress: *Religion: a human phenomenon*, Toronto, 17-08-2010.

Enchanting Modernity: Theosophy and the Arts in the Making of Early Twentieth Century Culture, invited participation, Liverpool Hope University, Liverpool, 03-12-2010.

NGG Autumn Conference: *Religious authority - Past and Present*, conference participation, Soesterberg, The Netherlands, 22/23-10-2010.

Huizinga: *Promovendi Symposium*, conference participation, Barchem, The Netherlands, 08/10-04-2010.

Peter J. Forshaw

“C.G. Jung and Hermetic Philosophy,” *C.G. Jung Vereniging Nederland*, Driebergen, The Netherlands, 27.02.2010.

“Philemon and Magic in C.G. Jung's *Red Book*,” *C.G. Jung Vereniging Nederland*, The Hague,



The Netherlands, 05.06.2010.

“Haec Scientia est pars Cabalae:’ Early Modern Alchemists and Cabala,” *Journée d’étude sur la chimie et l’alchimie au XVIIe siècle*, Université de Lille 3, 09.06.2010.

“Chemistry, that starry science,” *Imagining Astrology*, University of Bristol, 10-11.07.2010.

“From Jewish Mysticism to Christian Cabala,” *EXESESIO Study Conference*, Exeter, 16.10.2010.

“Heinrich Cornelius Agrippa: The Renaissance Magus, his Cabala, and its Reception,” *EXESESIO Study Conference*, Exeter, 17.10.2010.

Wouter J. Hanegraaff

“The Notion of Occult Sciences in the Wake of the Enlightenment”. Plenary Lecture, Conference *Aufklärung und Esoterik: Wege in die Moderne*, Interdisziplinäres Zentrum für die Erforschung der Europäischen Aufklärung (IZEA), Martin-Luther-Universität Halle-Wittenberg, 9-12 March 2010.

“Rosicrucian Fictions: The Myth of Hidden Brotherhoods”, Invited lecture, Conference *The Rosicrucian Tradition: Past, Present & Future*, Bournemouth University, 8-9 May 2010.

“Historians of Error: The Protestant Attack on Platonic Orientalism”, Invited lecture EMPHASIS Seminar, University of London, 15 May 2010.

“Platonic Orientalism and Western Esotericism”, 20th Quinquennial World Congress of the International Association for the History of Religion, Toronto 15-21 August 2010.

“Joseph Ennemoser and Magnetic Historiography”, Invited lecture, *Politica Hermetica*, 26th Colloque International, 4 December 2010.

Marco Pasi

“Contemporary Art and the Cultural Fashion of the Occult,” Invited lecture, De Ketel Factory, Schiedam, 28.02.2010.

“Introduzione alla storia delle correnti esoteriche occidentali,” Series of 8 lectures for a Master course in the history of philosophy, in the framework of a visiting professorship at the University of Cagliari, 08-31.03.2010.

“Konx Om Pax: il mistero dei misteri,” Seminar *Ortodossie ed eterodossie in età moderna*, University of Cagliari, 11.03.2010.



- “Esoterismo e modernità: il problema della politica,” Seminar *Tradizioni filosofiche e tradizioni mistiche, magiche ed esoteriche: modelli di razionalità a confronto*, University of Cagliari, 18.03.2010.
- “Esoterismo e secolarizzazione: Il caso di Aleister Crowley,” Lecture in the framework of the Master course in Moral philosophy of Prof. Vanna Gessa Kurotschka, University of Cagliari, 30.03.2010.
- “Lost in the cloud of unknowing. Contemporary art and the attraction for the occult,” Invited lecture in the framework of the thematic project *Office for the Unknown*, Piet Zwart Institute, Rotterdam, 10.05.2010.
- “The Dark Side of Space,” Invited lecture, Expodium. Platform voor jonge kunst, Utrecht, 04.06.2010.
- “The origins of the concept of ‘western esotericism’ in the context of late 19th and early 20th century occultism,” 20th quinquennial world congress of the International Association for the History of Religions (IAHR), Toronto, 19.08.2010.
- “Varieties of magical experience: Aleister Crowley’s views on occult practice,” 20th quinquennial world congress of the IAHR, Toronto, 20.08.2010.
- “A Gallery of Changing Gods: Contemporary Art and the Cultural Fashion of the Occult,” Lecture for plenary session of the annual CESNUR conference *Changing Gods. Between Religion and Everyday Life*, Turin, 11.09.2010.
- “Teosofia e antroposofia nell’Italia del primo Novecento,” Invited lecture, Grande Oriente d’Italia, Biblioteca di Villa il Vascello, Rome, 16.10.2010.
- “A Magical Mystery Tour: The Occult World of Aleister Crowley,” Invited lecture, Malmö Art Academy (Lund University), Malmö, 16.11.2010.
- Talk for the presentation of the publication #5 *Scolpire il Tempo*, Rijksakademie van beeldende kunsten, Amsterdam. 28.11.2010.
- Talk for the presentation of the book *Storia d’Italia. Annale 25: Esoterismo*, ed. by G.M. Cazzaniga, University of Cagliari, 02.12.2010.

5.3. Editorial Activities

Peter J. Forshaw

(editor in chief) *Aries: Journal for the Study of Western Esotericism*. Leiden/Boston: Brill.



(editorial board) *Ambix: Journal of the Society for the History of Alchemy and Chemistry*.
London/Boston: Maney.

(advisory board) *Magic, Science, & Witchcraft*

Wouter J. Hanegraaff

(editorial board) *Religion*. Elsevier.

(editorial board) *Aries: Journal for the Study of Western Esotericism*. Leiden / Boston: Brill.

(editorial board) *Aries Book Series: Texts and Studies in Western Esotericism*. Leiden /
Boston: Brill.

(editorial board) *Religion Compass*, Section “New Religions”.

<http://www.blackwell-compass.com/subject/religion/>

(advisory board) *Esoterica* <http://www.esoteric.msu.edu>

(advisory board) *Journal of Contemporary Religion*. Carfax

(advisory board) *Nova Religio*, University of California Press.

(advisory board) (2008). *Gnostica Series*. London: Equinox Publ.

Marco Pasi

(editor) *Aries Book Series: Texts and Studies in Western Esotericism*. Leiden / Boston: Brill.

(book review editor) *Aries: Journal for the Study of Western Esotericism*.

(editorial board) *Politica Hermetica*.

(editorial board) *The Pomegranate: The International Journal of Pagan Studies*.

(editorial board) *International Journal for the Study of New Religions*.

(advisory board) *Secretum: Scienze, saperi, forme di cultura*.