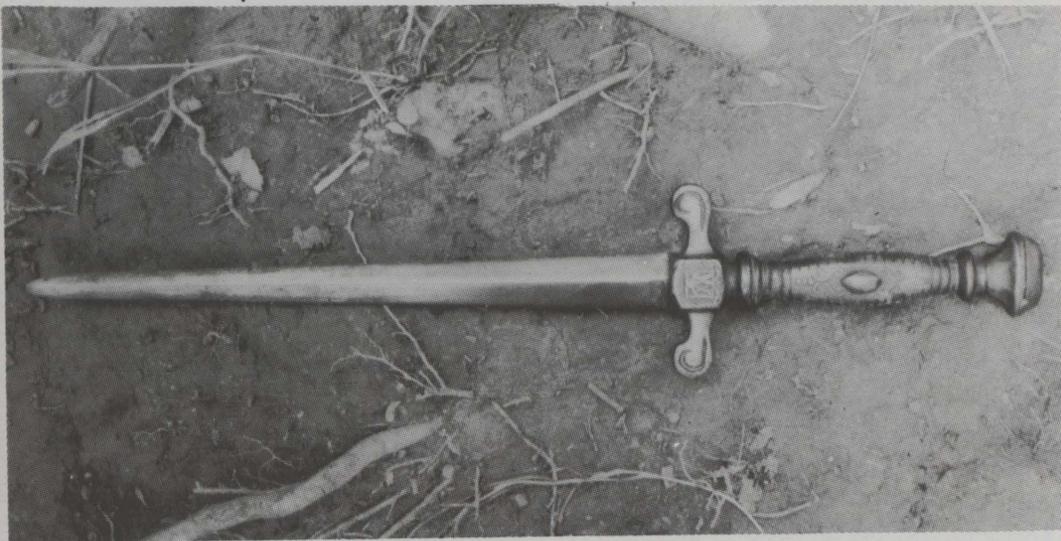


EARTHQUEST NEWS

Psychic Questing. Earth Mysteries. Crop Circles Vol 2 No 1
A Journal by Andrew Collins June 1992



THE SEVENTH SWORD FOUND

Wednesday, 24 July, 1991, saw the discovery under curious circumstances of what can only be referred to as the Seventh Sword, the historical item sought after by your editor and his colleagues during a psychic quest that has lasted over two and a half years. The story behind its location is baffling and has left some in doubt as to the artefact's association with the so-called Black Sword referred to in the text of *The Seventh Sword*, published by Century last November.

The celebrated quest, graphically portrayed in the book, had begun unexpectedly at the Knights Pool in October 1989. Our questing group had visited the location on Sunday, 22 October, the tenth anniversary of the discovery of the first Meonia Sword. Information gained both during a meditation and in the week that followed suggested that another sword would be found at this site, possibly on the other side of the brick footbridge where the first one had been uncovered. Even the Essex psychic Bernard independently picked up this suggestion and graphically described the matted roots where we had been drawn to during this visit.

The following Sunday we returned to Knights Pool armed with spades and trowels, but had given up the search as a bad job after only a hour or so. A meditation was conducted on the footbridge in an attempt to gain further clues as to the sword's whereabouts and

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WELCOME TO *EARTHQUEST NEWS*. This journal was originally started in 1982, but was put on hold in 1985. It will now be produced when possible and will not be obtainable on subscription. It will act as a forum and mouthpiece for questing pursuits, psychical research and crop circle research, and will not be out to prove anything.

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in response underwent a very abnormal experience that left us all dazed and confused. For a period of some two hours we were individually and collectively buffeted by outside interference that consisted of imagery which appeared to be testing our ability to stay calm and not break the circle. There were psychological tests, nightmarish thought forms and strange riddles. Some people saw other members of the group changing into hideous forms, and it must be stressed that no alcohol or any other substance had been consumed!

In my case I found myself journeying through a thick forest before descending a dead-end ditch below a long, flat megalithic stone, or menhir. The next thing I was inside a stone chamber conversing with a Merlinesque figure, the first time I had ever done so. There was also a female presence as well, a Lady of the Lake archetype, I have to admit, although I now realise that this is the aspect present at the Knights Pool itself, a point Graham and I had never realised in 1979. A tumbling sword was shown, ever falling down a long dark shaft. Debbie Benstead, who accompanied the group for the first time that evening, independently saw the Merlin-like figure. After the meditation everyone felt totally spacey in a way highly unusual for such impromptu sessions.

In the weeks that followed I experienced a vivid dream about the Lady of the lady archetype and felt that we should visit Dozmary Pool in Cornwall, a site traditionally associated with her presence. This was arranged for the New Year period and as this drew nearer the psychic David and myself conducted further meditations in the Black Room of my home. I saw the Merlinesque figure in the stone chamber on further occasions. The tumbling sword, the Seventh Sword, was also seen and with these images came more information concerning its nature. I was told it was the sword that corrupts, the Black Sword of the pack, and that if it was found great care would be needed when handling it.

Just before our quest to Dozmary Pool, David distinctly felt that whilst in Cornwall we were to complete the so-called quest for the nine Lights of Knowledge undertaken by Graham Phillips and myself back in 1981. The ninth and final Light had never been properly achieved at its correct location, the Merry Maidens stone circle at Lamorna, near Penzance, and somehow only by achieving this Ninth Light could we clear the way to finding the Seventh Sword.

The events of that New Year period 1989-1990 are too complicated to go into here, but suffice it to say that it initiated the next part of the quest, which was the retrieval of the three Keys of Balance. Only once these had been achieved would the sword be handed to us. The first turned out to be a turquoise-glazed Caduceus pulled out of Eshton Tarn in Yorkshire in April 1990, the second was a similarly glazed celtic cross retrieved from the Pistyll Rheaedr waterfall in North Wales the same month, and the third (spoken of as 'the messenger' in *The Seventh Sword*) was located under absurd circumstances from the banks of the River Parrett, by Burrow Mump in Somerset on 1 January 1991, exactly a year after the Keys quest had begun. It was a badly-worn, though still partially glazed turquoise disc depicting a priest on a bridge over a stream, placing a stone in the mouth of a water dragon that had risen to take it from his hand (not the sort of thing you find in your local new age shop).

During the quest we had followed psychic information that had taken us across the length and breadth of the country, conducting inspired ritual meditations in association with localised archetypes, energies and guardians. Aside from the retrieval of the Keys themselves, the most dramatic period was the quest in Cumbria during November 1990. Not only did this bring together the psychic work of Bernard, David, Debbie, Helen, Carole Young and myself, it also culminated in one of the most dramatic apport appearances I have ever been witness to in my career as a psychical researcher. This was an unmarked Trinity ring of red gold, white gold and yellow

gold that appeared amidst a burst of light upon the side of a standing cross in the churchyard of St Bega, Bassenthwaite. It was a gift, it seemed, from St Bega who had been our guide on the quest. She herself had been given a sacred ring by an 'angel' during her own lifetime (and *Sancta Beaga* also means, literally, sacred ring).

The Third Key brought with it a flood of new psychic information on Mesopotamia and Sumerians coming across to Britain and shaping the landscape in the distant past. These words eventually initiated a further quest that involved a psychic journey along the River Thames/Isis, the details of which were given in the lecture by Paul Weston at the Questing Conference last year. During this same period Debbie began receiving a further wealth of remarkable material on Sumeria and its associations with the Heritage story, particularly figures such as Sa-re and Akhenaten. All this was to culminate with two sketches, one at a ruined chapel in Dorset, where we were to open 'the gate' on the night of 23 July, and the other a few days later in a cave at Symonds Yat, in the Forest of Dean in Herefordshire. Here we were to conduct an oath of allegiance to Meonia using Mesopotamian-style imagery. These two sketches were to climax the Seventh Sword quest. No more had to be done and we were sure the sword was close as members of the group had been seeing it in dreams.

On 23 July, the tenth anniversary of the raising of Sa-re, the group conducted a night-time meditation in the ruined chapel near Winchester. It culminated in the appearance of a huge egg-like, blue stone apport made of sodalite, which we now refer to as the Eye of Tiamat. The following morning we journeyed back to Essex and around six o'clock that evening I received a call from Jim Pooley, one of only two antiques dealers I had asked to keep a look out for a Meonia Sword by supplying him with a suitable photograph.

Jim said he had come up trumps with the sword I was after, so after asking him to describe it over the telephone, Debbie and I went across to see him at his home in Canewdon, 8 miles away from Leigh-on-Sea. It transpired that on Saturday, 20 July he had walked into Pall Mall Antiques in Leigh-on-Sea and, after purchasing other more valuable swords, he was finally offered a Meonia Sword by the proprietor. Apparently, it had been sold into the shop by a 'knocker', a door-to-door dealer, who had bought it from the residents of a house at Colchester in Essex - the domain of St Helen and the Three Crowns of Britain. It had been sold to the shop along with a Nazi Mother's Cross, a medal issued during the Second World War to women whose son or sons had joined the Hitler Youth (or so I understand). Whether it came out of the same house is not certain.

For two days the sword had been on sale in a shop just 880 yards from my very home, a period when anyone could have bought it. In the end it took a dealer from outside the area to come into Leigh-on-Sea and buy it on my behalf. The name of the knocker was never disclosed and the question still remains - why buy it in Colchester and sell it into a shop 25 miles away in Leigh-on-Sea? Was the knocker travelling far afield, or did he just happen to be in Leigh-on-Sea the day after his door-to-door calls in Colchester?

The Seventh Sword book was in the process of going to press in July 1991 and the publishers nearly had heart seizures when I told them the sword had been found. They told me to keep quiet and say nothing for the time being since it might ruin the publicity theme of 'Where is the Seventh Sword?' (as it happened, the media weren't particularly interested, anyway).

The sword showed traces of a red paint or enamel in the curls of the quillons, something Debbie instantly recognised from previous psychic visions. She had seen this same effect on the Black Sword when it had been shown in association with imagery connected with the French Ordre du Temple, the nineteenth-century revivalist Templar order. The Seventh Sword is also slightly heavier than the

Victorian copies, but the same weight as the Tintagel Sword, a point in favour of its apparent eighteenth-century manufacture.

The psychics are in no doubt as to its authenticity. Upon hearing of its discovery Bernard had been compelled to scribble down pages of automatic writing on the importance of keeping its energies at a correct state of balance. This had intrigued me greatly as he hardly ever gets such psychic inspiration these days and is usually quite non-committal on the artefacts I ask him to comment upon. More importantly, since the publication of *The Seventh Sword* no further swords have come to light.

Another unexpected development was that after the sword's discovery the questing group who had been together throughout the entire duration of the quest, suffered differences of opinion and went their separate ways. It was almost as if they were needed together just long enough for its recovery. After that, personal differences would prevail and it was only a matter of time before the momentum was lost and the inevitable happened. Our last quest together was the retrieval of the inscribed bone left by the People of Hexe at the mound north of Stonehenge in early September. Since that time some of us have come together again and I still work with these people. However, since last year the volume of psychic information coming through from any of those involved has dropped off dramatically. It seems there is a wealth of psychology involved with successful questing which will have to be mastered if we are to fully understand its psychic potential.

THE FORM OF THE LAMB

- a Clue to the Importance of York Grand Lodge

The Seventh Sword explained how the Seven Swords of Meonia would appear to have been originally fashioned for some ritualistic event termed the Form of the Lamb. Although possibly Jacobite and Templar in origin, this event was seemingly hijacked during the nineteenth century by British Israelite-influenced Druid revivalists in the Midlands who intended conducting it at a place referred to cryptically as the Heart of the Rose; an inference to a location situated at the heart or centre of England, the country of the rose.

Much interest has been aroused by these statements and some interesting confirmation has now come to light. The Lamb, quite obviously, is a reference to the Agnus Dei, the Lamb of God - the Lamb of Revelation who stands upon the hill of New Jerusalem in Revelations. Shortly before the publication of *The Seventh Sword* I had discovered that there are at least two existing Templar rituals that involve seven knights carrying seven swords. One of these, a Templar Priest degree, features seven pillars each inscribed with a word signifying one of the seven attributes of the Agnus Dei, who in Revelations opens the seven seals to reveal the various Spirits of God.



Agnus Dei roof boss
in the Chapter House
of York Minster.

Following the book's publication I was prompted by Sussex Masonic researcher, Barrie Chittock, to investigate the dealings of York Grand Lodge, a body of Yorkshire Freemasons who claimed a

pedigree that dated back to the mists of antiquity. Despite their romantic claims, he had come across evidence to suggest that the York Grand Lodge had existed in Elizabethan times and that during this period of history they were almost certainly Catholic in motivation. This assumption had been inspired by a reference on page 80-1 of James Anderson's *New Book of Constitutions of the Freemasons* (London, 1738) which states: 'Hearing that the Masons had certain Secrets that could not be reveal'd to her (Elizabeth I) and being jealous of all secret Assemblies, she sent an armed Force to break up their annual Grand Lodge at York, on St John's Day, 27 Dec. 1561.' It goes on to say that the Grand Master, Sir Thomas Sackville, quelled the situation by sending members of the brethren to the queen to explain the nature of their meetings. Accepted their words, York Grand Lodge was never again troubled by her troops.

Anderson's history, particularly before 1717, is seen by many historians as 'fanciful'. However, Anderson stresses in the text that: 'This tradition was firmly believ'd by all the old English Masons.', ie. those around during the seventeenth century. Evidence of the York Grand Lodge existing in late Elizabethan times is further confirmed by the existence of a hand-written manuscript of the so-called Old Charges of Freemasonry, known as York MS No 1. Tradition has it that it belonged to the York Grand Lodge and was rediscovered during the demolition of Pontefract Castle in 1649. It was later returned to them by the antiquarian Francis Drake in 1732. A study of the hand-writing has strongly indicated that it was written as early as 1600, a date that is unacceptable to many Masonic researchers.

Furthermore, Barrie has noted correlations between the names of prominent Catholic supporters in York - some of whom had become involved in the Gunpowder Plot - and the family names connected with known lists of York Grand Lodge members at the beginning of the eighteenth century. This had quite obviously prompted him to conclude that I had been right to link speculative Masonry with Catholicism during the seventeenth century. He also discovered tentative links between York Grand Lodge and Scottish lodges. This implied a possible connection between Scotland and the Catholic-based Freemasons of York at the time of the Gunpowder Plot.

My own researches into the York Grand Lodge led me to study the volume of *Gould's Freemasonry* that features a chapter entitled 'Freemasonry in York'. It was in this that I found reference to what I believe to be a version of the Form of the Lamb. For on page 279 it states that the nineteenth-century Freemason expert W.J. Hughan had cited a document dated 1780 which detailed the structure of the Grand Lodge of All England, as the York Grand Lodge referred to itself by this time. There were five degrees in all - three Craft, one Royal Arch and one Knights Templar. Hughan believed that a draft of a certificate relating to these five degrees and dated 1779 - seven years after the supposed manufacture of the original Meonia Swords - is the oldest known reference in Great Britain and Ireland to revivalist Knights Templar in connection with Freemasonry (see Hughan, *Origin of the English Rite of Freemasonry*, p. 68; and T. B. Whytehead, *The Connection between the Templars and the Freemasons in the City of York*, 1877).

The Holy Royal Arch contains a Knights Templar degree to this day, and it is within one of their rituals that seven officers carry seven swords - symbolism celebrated by the degree's seven-pointed star of office. It is strange therefore to find that Hughan discovered reference to 'a strange form of (Templar) ritual' among a charter issued on 6 July 1780 to members of the 'Druidical Lodge of Ancient York Masons at Rotherham,' under the seal of the 'Grand Lodge of All England.' It was in some old papers entitled 'Royal Union Band of Holy Royal Arch in Templar priests. Order of Aaron, etc.' to which, we are told, only Knight Templar were eligible for initiation. The ritual in question, described as 'peculiar',

involved Seven Pillars and the 'City on top of the Hill - the new Jerusalem', which is said to have been kept prominent throughout.

These loaded statements by Hughan, seen in connection with the present day Templar Priest and Royal Arch Templar degrees, would strongly suggest that in 1780 the Templar Priests of York Grand Lodge were practising a ritual involving seven officers carrying swords, seven pillars (probably inscribed with the names of the Agnus Dei), and the hill of New Jerusalem upon which the Lamb sits in the Book of Revelation. All this was being conducted by the oldest recorded revivalist Templars in Great Britain. Even more obscure is that the charter was issued to members of the 'Druidical Lodge of Ancient York Masons at Rotherham.'

It is known that during the last quarter of the eighteenth century and the first half of the nineteenth century there was a strong cross-over between Druid revivalism and Masonic lodges. The reference to the so-called 'Order of Aaron', which clearly indicates a Hebrew priestly influence, appears to confirm this view. Was it possible therefore that the revivalist Druid orders of Britain gained some semblance of the apparent Form of the lamb ritual from Templar Priests belonging to the York Grand Lodge? This ecliptic cross-over between Catholicism, Freemasonry, Templarism and Druidism in York seems a virtual dichotomy of beliefs, especially as the Druids of the period had firm associations with the evangelist movement, particularly in Wales.

I now believe that it was a version of this more Druid-based Form of the Lamb that Graham became psychically-aware of during late 1980, and the alleged Fire Phoenix group of Biddulph Grange had intended conducting at the Heart of the Rose using the Meonia Swords. Perhaps we should look for some prominent hill connected with British Israelite and revivalist Druids beliefs in the New Jerusalem for its final location.

Barrie Chittock's work on the York Grand Lodge offshoot, the South Saxon Lodge of Lewes Castle (inspired by his reading of *The Black Alchemist*), is also important to the history of Freemasonry. Hopefully, at some later date he will be able to present this material in full.

GUNPOWDER, TREASON AND GHOSTLY GOINGS ON - Ghost Sighting leads to Charity Event

Psychic information provided by Debbie Benstead in May 1992 has led the editor and members of the Earthquest group on a quest across the Midlands discovering new historical information on the Gunpowder Plot. On Sunday, 10 May we visited a large country estate which is now a school for blind and severely-handicapped children. This location has allowed us to bring together a number of diverse areas of Elizabethan history, including the cross-overs between the monarchy-controlled Order of the Garter, the German Rosicrucian movement, High Catholic ritualistic groups, including the Jesuit Confraternity of the Rosary, and the more speculative Worthy Nine, the alleged inner core of the Gunpowder Conspirators.

Unfortunately, I am unable to give you the full details of the name of the hall in question for reasons that will become apparent below. Suffice it to say that I am happier now than I ever was concerning the mystical associations between the Gunpowder Plotters and the Protestant-based Rosicrucians of the Continent. More details in a future issue of this journal.

It is what happened whilst our group of six were being shown around the fifteenth-century cellars of the Hall that I want to talk

about here. It was late afternoon and a member of the school staff had kindly consented to show us around the subterranean passageways. The entrance had been locked behind us as a safety precaution against the possibility of any child falling down the steep stone stairway. We had journeyed deeper into the stone-walled labyrinth and it was then that I noticed someone, Debbie I assumed, passing into view through an archway about twenty feet to my left. I turned to walk across to her with Karl Dawkins by my side.

When we reached the spot there was nobody there. Debbie was with the guide and the rest of the group down the other end of the long passageway. It transpired that Karl and I had both seen a seemingly-physical figure cross from left to right beyond the archway leading into an adjoining room. For me to have mistaken this person for Debbie implied that he or she was petite in stature with either long hair or a shawl covering their head. No light was cast upon them, although I now believe the figure was wearing some form of loose, jumper-length garment. Karl says it was a girl or woman, and I would agree.

We had both seen the same person, but there was definitely no one there at all. So we had in fact witnessed a ghost, the first one I have ever seen in my life. The only thing I can say is that she looked so physically real, not some vague vapour-like apparition as I would have expected. I had seen a black amorphous form before, and possibly even an apparition, but never a ghost. The only sensation I can relate to the experience is one of timelessness. It was as if time did not matter inside those cellars.

I kept emphasising to our guide that we had seen a ghost, just to make sure he didn't think we were having him on. It transpired that others in the past had also seen a female ghost in the cellars, a white lady it seems, although what we saw certainly wasn't white. The guide himself had experienced an overwhelming presence in the so-called priest-hole discovering by a local historian in October 1979.

Anyway, this has inspired me to organise a sponsored ghostwatch with the group one Friday night in early August. In this way we will raise money for the blind and severely handicapped children of the school and if any results are achieved then they will be published in these pages. Unfortunately, however, they cannot be officially associated with such a venture, so there can be no publicity until after the event. You will find a separate sheet slipped into these pages on which you can pledge donations should we survive the night!

BIDDULPH GRANGE - the Mystery Deepens

The neo-classical grange at Biddulph, built in 1842 for James Bateman, the son of John Bateman, the famous Staffordshire industrialist, has been cited by Graham Phillips in *The Green Stone* and by me in *The Seventh Sword* as the meeting place of the so-called Fire Phoenix group during the 1860s. Much circumstantial evidence is cited to support this assertion and since the book's publication important evidence has come to light to even further confirm this view.

Silvermoon editor Gareth Medway, who has studiously checked facts concerning the Green Stone and Seventh Sword story for a number of years, has uncovered a booklet in the British Museum dated 1914 which contains a list of lodges belonging to the United Ancient Order of Druids. In the lodges under the control of Hanley District is a reference to a Robert Heath Lodge No 2179 that met in The Swan public house at Biddulph, Staffordshire, every Saturday.

This has to be a reference to Robert Heath, the railroad, coal and steel industrialist who bought Biddulph Grange from James

Bateman in 1872 and who died in 1893. It is known that he was a beneficiary to local charities who were often invited to conduct their fund-raising events in the gardens of the Grange. From this newly-discovered reference to a Druid lodge bearing his name, it seems highly probable that he was also a beneficiary to the United Ancient Order of Druids, who had set up lodges in most major towns in England by the end of the nineteenth century. Yet one bearing a name of a beneficiary is most unusual and would imply that he was also its major patron and an honorary or full member. The naming of the lodge in memory of Robert Heath would suggest this occurred shortly after his much-publicised death.

The United Ancient Order of Druids was established in 1833 as a break-away group of the Ancient Order of Druids, founded in 1781 by Henry Hurlle. This gentleman's club acted more as a benevolent society than a mystical fraternity. This being so, they would still have considered themselves Druids and would have left it up to the individual as to how far he wished to learn of the ancient craft.

It must also be remembered that the Druid revivalists saw themselves as modern-day Hebrew priests of the Lost Tribes, who in their minds built the megalithic monuments of Europe. Versions of hymns, ancient and modern, would be sung at services in a non-conformist manner, according to Druid expert Stuart Piggott. This would have put pay to any insinuations that they were involved in unholy or heathen practices.

The United Ancient Order of Druids was undoubtedly allied to Freemasonry during the nineteenth century, with many of its lodges overlapping greatly with those of the United Grand Lodge.

STAFFORDSHIRE.

Hunley Equalized District—
Continued.

Ordinary and State Insured.	State Insured only.
30	47
16	21
147	207
77	47
12	12

- Robert Heath, 2179, Swan Inn, Biddulph: Sat.
- Alexandra, 2100, Plough Hotel, Wolstanton: Sat.
- Port Vale, 2094, Providence Schools, Co. ridge; Sat.
- Pride of Milton, 2294, Railway Inn, Mil Staffs.; Sat.
- William Worsley, Wesleyan Schools, Blem: Sat.

Decrease 422.



Robert Heath's association with the Order cannot be dismissed lightly, for it was he who almost certainly commissioned the design of the extraordinary four element windows to be seen in the entrance hall of the Grange. As the psychic information has implied that Druidic rituals with an Egyptian flavour took place in and around the Egyptian temple here, perhaps we are now getting somewhere near the truth.

Strangely enough a Staffordshire Moorland historian by the name of Doug Pickford has contacted me to say that he firmly believes that a gentleman named Ralph de Tunstall-Sneyd, a prominent Druid and antiquarian of the early twentieth century, also visited the Egyptian Temple at the Grange for mystical purposes. He styled himself Teliesin Peredur Amadis, Knight and Bard of the Round Table, and wrote a book of poems on Arthurian themes. He was Chief Bard of a Druidic circle during the years 1928-32 and organised Gorsedd ceremonies in North Staffordshire - especially at the cave known as Thor's Hole. Anybody know anything about this man?

Mary Garner, for and against

It was the woman 'Mary Heath' who, posing as Robert Heath's sister, took the name Heath and expounded Druidic and British Israelite philosophies at Biddulph Grange, according to the psychic story. In all certainly it now appears as if this Mary Heath was Robert Heath's governess, Mary Garner, an assumption cited in *The Seventh Sword*. However, Edward, my Oxford correspondent, believes he has uncovered a reference to this Mary Garner which shows that her parentage was of sound Staffordshire stock. If this is so then it contradicts the psychic information which suggests that Mary Heath was the daughter of the printer, Thomas de la Rue and a woman of French extraction. I have yet to see this reference - although I do not doubt its existence - but feel no differently about Mary Heath. The name Garner was picked up by Debbie Benstead at Biddulph Grange in September 1990 but was unfortunately not mentioned until after I had made reference to the name in public. Garner is a French family name, coming from Garnier, and I believe that until we know otherwise, Mary Garner is our Mary Heath, whatever her parentage.

Batemans - More Mystical Links

James Bateman, the main character associated with Biddulph Grange's nineteenth-century history, was born in 1811 at Redivals, Bury, Lancashire. His father, John, had purchased the lands of Biddulph from Sir Nigel Gresley, the steam engineer, in 1808, and inherited the empire established in Manchester by his father, another James, during the late eighteenth century.

James Bateman senior was an iron founder and engineer who came down from Cumbria to Manchester to make his fortune. He was born in 1749 and died in Kendal in 1824 at the age of 75. He lived at Islington House, Salford, Greater Manchester and after starting out as an iron monger in the 1770s built a iron foundry in Water Street, off Chapel Street, Salford, in 1788. In 1791 he established a new foundry with William Sherratt and began to make steam engines. In 1796 their company, Bateman and Sherratt, infringed the copyright of a design for a steam engine held by a rival company named Boulton and Watts of Soho in Birmingham, founded by the famous engineer James Watts. Throughout the first quarter of the nineteenth century, until James death in 1824, Sherratt and Bateman supplied steam engines to cotton mills and coal mines throughout the country.

Nothing mystical in this lot, you may say; more William Blake's 'dark satanic mills' than an air of spirituality here. And you would be right, however, this family history forms the trunk of many branches that creep like vines into hitherto uncharted areas of mystical history as you will see.

It would seem that the Batemans established themselves quite thoroughly in Manchester during the eighteenth century, however some went on to settle in the nearby county of Derbyshire where the Batemans had been established since medieval times. One Bateman, a Thomas Bateman, was among the Manchester merchants whose signature appeared on a declaration of the Freedom of the Press on 1 December, 1795. This document was instigated and also signed by millenniumist, John Mitchell, a curious figure who died in 1824. The two were obviously very close, for Thomas is cited as an executor on the will of John Mitchell. On this deed Thomas is said to have resided at Youlgreave, near Middleton, in Derbyshire.

Millenniumists, like the Druid revivalists and much later the British Israelites, believed that the new millennium was upon the world. They proclaimed their beliefs in open rallies where biblical and more spurious prophecies would be cited as coming to pass in their own day and age.

John Mitchell was no exception. He is known to have been the author of a 211-page treatise entitled *The First Part of the New Exposition of the Revelation of the Apostle John, containing the Sealed-book Prophecy, or the eleven first chapters, by J.M., M.D* (printed in Stockport by J. Clark, Littel Underbank, and published

by Longman and Ree, Paternoster Row, London, 1800). In this curious work he demonstrates how all events from the decadence of the Roman Empire to the French Revolution of his own age had been specifically foretold in Revelations.

That the Batemans were supporters of John Mitchell is a dim echo of the antics of James Bateman junior who in the 1850s appeared to represent aspects of the Apocalypse and the coming millennium in the gardens of Biddulph Grange.

A close relative, possibly a brother, of this Thomas Bateman, backs up the idea of the family being involved in pseudo-mysticism. William Bateman of Darly, near Matlock, in Derbyshire, was an antiquarian with the Society of Antiquaries. This learned group spent much of their time considering the stone and earthen monuments of the countryside and opening up as many as possible to find out what they contained. Although antiquarians are seen as the forerunners of modern-day archaeologists, their actions have more in common with psychic questing than sound archaeological research. Many of the sites chosen for excavation were chosen through inspiration and intuition, not through deduction and fieldwork. There also seems to have been an overlap between the Society of Antiquaries and other more curious Druidic exploits. Eighteenth-century figures such as William Stukeley, Roger Gale and his brother Samuel were all members of this respected society, and yet they also indulged themselves in role-playing ancient Britons in white robes.

This William Bateman was also the editor a peculiar medieval theological poem dated to around AD 1400 and written by a figure named William Billyng. Entitled *The Five Wounds of Christ* Bateman's edition, published in August 1814, is illustrated with extraordinary margins containing the skull and crossbones, gothic pinnacles, saintly figures, a recumbent skeleton and winged cherubs. It is a peculiar work that begs attention. The Five Wounds of Christ are seen in Christian symbolism as represented by the five-pointed star and the five-petalled dog rose. Add this to the imagery displayed upon the publication and some hidden mystical meaning may well be intended here.

William Bateman died in 1835 and was succeeded in his antiquarian pursuits by his son Thomas, who was born in Rowsley, Derbyshire, in 1821. He too set about opening up as many barrows and tumuli as he could achieve and in 1855 published a work entitled *A Descriptive Catalogue of the Antiquities and Miscellaneous Objects preserved in the Museum at Lomerdale House*, the name of his home at Youlgreave. He also wrote much speculative material on the activities of the ancient Britons who he saw as the builders of such monuments. Unfortunately his activities were cut short by his untimely death in 1861 at the age of 39. He rests in a tomb beneath the shadow of a huge yew tree at the rear of a small chapel on the road leading into Youlgreave.

Thomas Bateman the antiquarian is known to have taken great interest in the celtic standing cross in the churchyard of St Edward the Confessor at Leek, the so-called Place of the Double Setting Sun. Although I cannot prove it, I also have the feeling that it was he who opened up the megalithic stone chamber known as the Gawton Stones, situated on James Bateman's estate at Biddulph. I cannot imagine that these two men were not at least acquainted, particularly as they both shared a common interest in ancient history and collecting antiquities.

Alice Bailey - the Bateman Link

Alice Bailey is one of the finest inspired philosophers and mystics of the century. Born in Manchester in 1880, she was the founder in 1923 of the world-wide Arcane School and was also a member of the Theosophical Society. Yet how many of her adherents know that she was a Bateman whose ancestry can be traced back to the grandfather of James Bateman of Biddulph fame. Her maiden name was Alice la Trobe Bateman and her father was Frederick Foster la Trobe Bateman,

who constructed the Victoria Bridge over the St Lawrence River in Canada. Alice's grandfather was John Frederick la Trobe Bateman of Moorpark, Surrey, who was an engineer, a builder of water systems and a consultant to the British government. His father, Alice's great grandfather, was William Bateman, who she says was a 'partner' of Watts engineers, the designers of steam engines in Manchester.

Alice's words on William Bateman are, I now believe, somewhat garbled, probably through their conveyance across four generations. Despite this, I realised instantly that there had to be a direct association between her ancestors and the Batemans of Biddulph Grange. The Watts steam engine connection appeared to be a reference to Boulton and Watts, James Watts' celebrated company of Soho, Birmingham. They designed and manufactured industrial steam engines and it was in 1796 that James Bateman's company infringed upon the copyright patent of another steam engine produced by Watts. Bateman and Sherratt were rivals of Boulton and Watts, and I believe it was this association that Alice family's remembered, albeit in a cock-eyed manner.

The William Bateman in question was, I believe, born c. 1766 and lived at 5 Brunswick Terrace, Pendleton, Manchester. In 1823 he was appointed Constable of Pendleton and was also the founder member and a major benefactor of the Manchester Deaf and Dumb Institution. He died in 1839 at the age of seventy-three and is buried in a vault at the chapel of the Institution in Old Trafford, Greater Manchester. His only recorded son, Thomas, lived nearby at Water Street, on the Eccles New Road, in the district of Salford.

From what I can establish it seems possible that this William was the younger brother or a close relative of the James Bateman of Islington House, Salford. He would also appear to have been a relative of the Thomas Bateman of Manchester who signed the declaration of Freedom of the Press in 1795 and was an executor of John Mitchell, the millenniumist. I have plotted the various locations associated with the Bateman family on the A to Z street map of Manchester and have found that all the locations in question are within a five-mile radius of each other. This is further evidence of the connection between the two Bateman families, a fact that seems to support the view that Alice Bailey was a direct descendant of the Batemans of Manchester.

I have my good friend and correspondent Stella Eik to thank for pointing out Alice Bailey's connection to this story. Anyone in the Manchester area who may wish to take the matter further should contact me for further information.

CROP CIRCLES - What's All the Fuss About?

The Circlemakers will form a bridge of interest between the crop circle community and the world of psychic questing. Many synchronous parallels can be drawn between the two subjects, not least of all the years of their growth and the incidents that have acted as quantum jumps in their progression. For instance, the first Meonia Sword was found in October 1979 and the modern revival in crop circles began nine months later with an announcement in *The Wiltshire Times* of 15 August 1980 that three single circles had been noticed in a field beneath the Westbury White Horse. The second and third swords were found in Milton Keynes in August 1985, and in the summer of 1986 the first ring of flattened crop was noted around a circle at Bratton in Wiltshire, invalidating the meteorologists' claims that they were simply the result of stationary whirlwinds. Similar leaps continued until last year when the Seventh Sword was discovered just days after our extraordinary visit to the newly-formed Barbury Castle formation on Saturday, 20 July. There is

nothing unusual in this as history has shown that a great many subjects appear to take quantum leaps in evolution at the same time, but it is interesting nevertheless.

There are a great many enthusiastic and quite prolific adherents of the circles phenomenon that have no real background in the mysteries but realise that the true answers to the enigma lay not simply in the study of fallen crop but in such subjects as the borderland sciences, the earth mysteries, parapsychology, ancient history and the interplay between man and his universe. These people are hungry for information on topics that to those actively involved in these disciplines were stepping stones taken many years ago.

I realised this when I stepped inside that huge, now celebrated formation that appeared at Barbury Castle last year. I found quite sane and sober people openly talking about such matters as UFOs, dowsing, energies, ancient sites and earth consciousness in a way that in the past had been reserved for occasions when you knew you were in safe company.

The Circlemakers pulls together many of these diversified fields for the first time and sews them together by means of the questing experiences and psychic information that has led to many of its seemingly inspired conclusions.

For the above reasons I feel it is now time for people to embrace the importance of the crop circle enigma, particularly those who have been inspired by the questing phenomenon. They should at least become aware of what exactly is going on from reason to reason and how its all fits together with other areas of interest. Any genuine seekers of the mysteries who totally ignore crop circles for one reason or another are successfully cutting out the heart of the new order that will one day bring together magic and science to allow a new understanding of our relationship with the natural forces of the universe.

Quite obviously I will suggest you begin by reading *The Circlemakers*. This will give people an excellent grounding in the subject. It will also give you an extensive bibliography of books that are quintessential to understanding what the hell is going on. This includes not just the current crop of books on the subject, but also important titles on the earth mysteries and earth lights research. I have kept it at a special low price of £4.95 to make sure it is accessible to everyone. To me many of these crop circle books are over priced despite their pretty colour plates.

THE CONFERENCE

If you can afford it, I would also recommend the second annual Conference, the conference organised by *The Cerealogist*, the crop circle enigma's foremost magazine edited by earth mysteries visionary and author, John Michell. It takes place on Saturday and Sunday, 22-23 August 1992 at The City Hall, Malthouse Lane, Salisbury, Wiltshire. The previous year's event at the Assembly Rooms, Glastonbury, was a huge success and features as a setting for two of the chapters in *The Circlemakers*. It was my first contact with the crop circle community and now this year I shall be giving a lecture at the event entitled *Psychic Questing and the Orgone Answer to Crop Circles*. It is £35 for the whole weekend, which is half the price of other crop circle events coming up in the next few months. I shall be in Salisbury the whole weekend and hope to see some of you there.

Tickets are obtainable from *The Cerealogist*, 20 Paul Street, Frome, Somerset BA11 1DX. Cheques should be made out to *The Cerealogist*.

CITY CIRCLES SYMPOSIUM

On Saturday, 26 September I am holding an all day seminar on the nature of the crop circle phenomenon and its relationship to psychic questing, orgone, earth mysteries, aerial light phenomena, psychics

and non-human intelligences. It will feature the work of Wilhelm Reich and Trevor James Constable and will cover the relationship between orgone, earth energies and the *ch'i* of the Chinese *Feng-shui* tradition. I also expect some guests from the crop circle world who will lead a panel debate at the end of the day.

It will take place in the smaller hall of Conway Hall, Red Lion Square, London WC1. Admission price in advance or on the door is £5. It will run from 10am to 6pm and wholefood will be available. Please book early as there is only 100 seats in the hall.

1992 - THE CROP SO FAR

The crop circle season is now under way. Terence Meaden's group CERES (Circles Effect Research Unit), the CCCS (Centre for Crop Circle Studies), the influential Beckhampton group and Colin Andrews' own scientific team are now in motion, examining formations, collecting samples of crop and soil, and monitoring dozens of fields from sunset to sunrise. All this is necessary as September will soon come around and it will all be over until 1993.

For the moment then here is a brief resume of just a few of the forty examples reported to date.

30.4.92. Sutton Scotney, nr Andover, Hampshire. Seventy-two feet diameter circle found in rape, with two satellite circles nearby. An aerial survey by Busty Taylor and a dowsing analysis by Richard Andrews suggested they were hoaxes. Subsequent examinations revealed a complicated floor pattern leading others to conclude that they could be genuine after all. Consensus: hoax.

May 92. Lurkeley Hill, Wiltshire. A single circle was found in rape upon the top of the hill that looks down upon West Woods, Lockeridge Dene. It was the site of a major hoax last year, and the farmer thinks this example is as well. It was undetectable by early June as new rape had grown in its place. Consensus: hoax.

11.5.92. Avebury Trusloe, Wiltshire. Another single circle in rape discovered in the same field where formations and circles have been appearing for a number of years, showing the phenomenon's ability to return to the same location again and again. It is located between tramlines and is said to look good from the air. The farmer has closed the field to the public due to the threat of blue ear pig disease. Consensus: genuine.

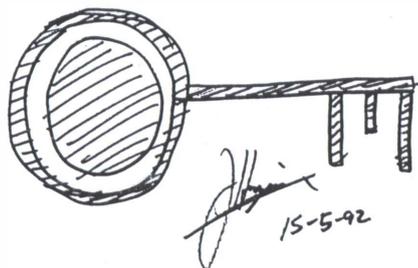
15/16.5.92. Urchfont, Wiltshire. Overnight a circle with a right-handed key turned up in a secluded rape field. George Wingfield had been lecturing nearby only hours before, and with the presence of broken stalks, the formation was dismissed as a hoax.

However, that same night my colleague John Horrigan experienced a dream in which he found himself above a field of crop as a dark rolling cloud emitted a shaft of light which reached towards the ground before turning into a giant grey hand with long slender fingers and sharp finger nails. He then watched as the nail of the huge index finger carved the image of a crop formation upon the centre of his forehead as he stood in the field. It consisted of a ringed circle with a right-handed key jutting out of the ring. As all this was happening he could hear a low bass tone in the air around him as well as a much higher oscillating 'squeal'.

John does not normally have dreams about crop circles, yet when he told me about this remarkable occurrence the following morning he felt sure it indicated the arrival of a crop formation. I learnt about the Urchfont incident only a week later and immediately linked it with his dream. On discovering what had occurred John became convinced that the formation would receive further additions within '14 to 21 days'. Sure enough, around a week later the circle and key

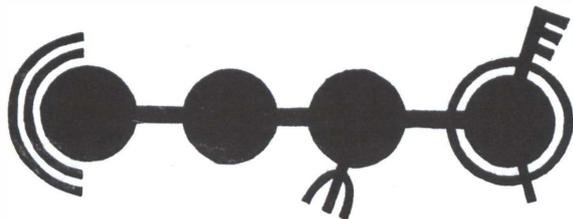
developed a ring as well as three further circles, a three-pointed spur and a double halo beyond the perimeter of the final circle.

PLUS MARK TO ADD AT LATER STAGE
ARROW 14-21 OATS?



John Horrigan's sketch of the crop formation he saw in a dream over the night of 15/16 May, 1992.

Having studied the formation on Saturday and Sunday, 30/31 May, I can confirm that many stalks in both the old and new sections are broken, adding to the hoax hypothesis. However, it is beyond me why hoaxers should want to plough through 200 yards of five-foot tall rape to cut a pattern in an unobvious position, and then return again a week later to finish off their handiwork. Consensus: hoax.



URCHFOOT 15.5.92 - NOT TO SCALE - A COLLINS

17.5.92. Stoke Orchard Airfield, nr Cheltenham, Glos. An immaculate ten-foot diameter rape circle was spotted from the air by members of the Beckhampton group who are using a balloon this year! There was no visible sign of entry. Consensus: genuine?

25.5.92. Cherhill, Wiltshire. In a field at the base of the Cherhill White Horse, west of Avebury Trusloe, and south of the A361, a ringed circle with a Q-like spur has been found. The spur ends in a small-swirled circle. The thin ring was 'fluffy', meaning that the crop was still at a 45-degree angle to the ground as opposed to lying perfectly flat. This is a good sign of authenticity.

We gave the formation a hesitant thumbs up on our own brief visit to the site on Saturday, 30 May. Consensus: genuine?

3/4.5.92. West Woods, Lockeridge Dene, Wiltshire. Two separate formations have appeared at the same location that a triple dumb-bell was found last year. One consists of a double circle and the other is made up of a large ringed circle with a Q-like spur. Nearby is a small crop 'signature' that looks like a Greek Alpha symbol. The farmer claims he saw camouflaged vehicles on a nearby track at the time it formed. He is adamant these and all crop circles are hoaxes, and will not allow anyone near his fields. This is despite no less than thirteen or more tiny grapeshot circles turning up in the vicinity of the formations in early June as well as an alleged miraculous cure of a woman's arthritis after entering the circles. Consensus: hoaxes with genuine additions.

30.5.92. Cheesefoot Head, Hampshire. The first circle to be reported from this perennial point of impact for the crop circle phenomenon. Consensus: unknown.

31.5.92. Upton Scudamore, Wiltshire. Myself and my partner were among the first (possibly even the first) to enter this single corn circle first sighted by someone standing upon nearby Cradle Hill, Warminster. Its clockwise concentric swirl was immaculate, without any sign of human involvement. Some stalks had been bent and hardened at ground level without any sign of damage. The negative points were its position - close to a gateway at the corner of the field - and its appearance on either a Friday or Saturday night. The additional plus point was the proximity of a tree-capped hill containing a barrow just 300 yards away and a tumuli in the next field. Consensus: unknown.

2.6.92. Barbury Castle, Wiltshire. Four fields along from the now famous pictogram of last year, three circles in a triangular configuration were found at 4.30 in the morning by a farm hand. They had not been there the night before. One with a diameter of sixty feet is, in fact, an ellipse, while its two companions of 47-48 feet diameter possess curled spurs that end in circles. Each possess complex floor patterns that add to their apparent authenticity. Even the farmer accepts them as a genuine mystery. The same Alpha signature found at West Woods was, however, found close to the Barbury circles. The farmer knows of no unusual occurrences on the night of their appearance, although he informs me that the little-known name of the field in question is, erm, The Folly. Make of this as you will! Consensus: genuine?

Rita Goold, who now lives in Avebury and plays a prominent role in the Beckhampton group, informs me that there is a hoaxed ring with an arrow through it close to Silbury Hill. Another one may be seen on Waddon Hill, close to the West Kennet long barrow, and there is also a dubious single circle and the skeleton another hoaxed circle at Balton Farm near Devizes. I will keep you informed.

WHAT IS EARTHQUEST?

On the first and third Monday of each month I hold meetings of the Earthquest group from 7.30pm onwards in the function suite of The Ship ph, New Road, Leigh-on-Sea. On and off these have been taking place for twelve years at venues in the Basildon, Leigh and Southend areas. Admission is £1.50 on the door and a range of subjects are discussed either by myself or by a guest speaker. In the recent past I have given lectures on the energy matrix of Britain, *Feng-shui*, orgone energy, Will-o'-the-Wisps, Robin Hood, Rosslyn Chapel, crop circles and the earth mysteries. Meditations are held depending on the mood of the day and the number of persons present. Those genuinely interested in psychic questing, the earth mysteries and the crop circle enigma are welcome to attend, although the organisers reserve the right to refuse entrance in view of previous problems with visitors.

HOW CAN I START MY OWN QUESTING GROUP?

As you will have seen from my books I use the Earthquest tag to describe the group involved in my questing pursuits. To some degree this overlaps with the activities of those who attend our meetings, even though many of the people who do come along have their own psychic group which conducts questing activities in its own right. Earthquest therefore becomes the clearing house for exchanging views, news and information on many different questing topics.

Often people ask me how they can start their own questing group and unfortunately there is no simple answer to this question. However, there are a few obvious steps that you can take to

construct a dedicated psychic group, and these I would now like to share with you.

- 1) Compile a Press Release or letter in which you announce that you are starting a local group to investigate the mysteries of the landscape, including folklore, legends, places of ancient sanctity, and supernatural manifestations (do not say you're starting an occult, pagan or new age group). Arrange an inaugural meeting at a convenient venue, possibly a pub or meeting room (not connected with the Church, for obvious reasons). Send details to your local newspapers and radio stations adding that you will be happy to speak with them on the matter. Articles will result. Supplement this with a few fly posters in conspicuous locations (but be careful, I got fined £150 earlier this year for fly-posting) and some leaflets which can either be pinned up or given out by relatively-aware shops and suitable outlets.
- 2) Give an inaugural meeting with lectures and then announce a regular date for future events. Each meeting will generally see a decline in numbers as those who disagree with the group's overall views disappear one by one. After just a couple of months this will leave an audience who are essentially on the same wavelength as yourself and your friends. Try and vary the evenings with a few guest speakers and one or two discussion evenings.
- 3) One conducive evening attempt a group meditation after the main lecture. Get every one to sit in a circle, either on chairs or on the floor, and use simple exercises such as the cone of power, the Cabbalistic Cross and path-working exercises. Use some mellow music appropriate to your activities. Try it again in further meetings. Start a separate group if necessary. Introduce them to mental/astral journeys to locations of importance to the earth mysteries. Places such as Glastonbury Abbey, the St Michael Line or any familiar or local megalithic or sacred site. Ask the people to experience the archetypes, energies and symbols associated with these places of ancient power (the Vesica Piscis and Morgan le Fay at Chalice Well, Joseph of Arimathea at Glastonbury Abbey and orange energy, dragons and St Michael upon Glastonbury Tor, for instance).
- 4) Arrange trips out to local ancient sites and if the atmosphere feels right conduct further meditations. Follow this up with return visits to sites for the specific purpose of conducting meditations; the more the better.
- 5) Suggest to the members that they read up on questing activities so that they get some idea of what psychic information is and how it may be achieved through mental imagery and impressions.
- 6) By this time you will hopefully have noticed two things occurring to the group. Firstly, it will have formed an inner core who will want to actively pursue the psychic side of things. The rest will have dropped away through other interests and will now be happy to just attend open meetings. Secondly, you will have noticed that one or more of the inner group appears to possess quite pronounced psychic talents. They will be the ones who see rich and vivid imagery during the meditations (although they will not necessarily be those with the biggest egos or loudest voices!). Accept these people as the psychics and make sure you check out their material to show your support and to build up their confidence, for many people will be embarrassed to say what they see or feel. This is important as careering off on a whim and finding that the information does not check out will only lead to despondency and doubt. That is why you must single out the most sensitive individuals of a group and accept their word more readily than other people's, even if it causes dissension among certain members. However, the most important thing to watch for is patterns in the information; themes recurring among two or more people. Remember too that the leader of the group is not the psychic, but the one who holds the whole thing together and acts as its pivot point of activity.

7) Now begin to watch for spontaneous psychic information which will generally come to individuals, either in the form of night-time dream sequences or waking visions. They will generally follow periods of intense activity in a group, such as outings or meditations. When these do occur they should be treated with far more importance than meditationally-gained information. They could be your cue to a 'live' quest. Check out the material as thoroughly as possible in local libraries, and if (and only if) it seems to be checking out visit the location or locations involved. As previously mentioned, despondency and doubt will creep in if you find you are on a wild goose chase. Also decide what your aims are if you decide to follow up the information. Just because someone sees a site guardian holding up a crown does not mean that you'll be taking it home at the end of the day. Crowns are symbols of kingship and sovereignty of the land. It is highly unlikely you will ever find one physically, just remember that.

A psychic group will build up brownie points if it helps the land to recover from negative magical activity and site abuse. This can be achieved through resurrecting the energies of a site using devotion and meditation. If you keep giving to the land, then it will respect and recognise you. It will then start returning the compliment with gifts and duties for you to perform. In many respects you will become agents of fate, willing to troubleshoot on behalf of the living earth itself.

Points to remember.

- i) Questing is not a religion. It is an attitude in utilising psychic information for a purpose. Questing is deliberately attempting to break away from the stereotyped image of the 'Is there anybody there?' Edwardian seance room situation. Its 1992 now and things have moved on. You can achieve psychic information just as easily in a crowded pub as you can in a darkened seance room.
- ii) Questing accepts no one belief system above another. All religious doctrines, deities and symbols, both past and present, are as relevant as each other. This is the chaos magick concept, and it applies to questing equally as much. All play some part in psychic information and questing activities. One week you may be conducting a meditation involving Odin, the Norse god, while the next you could be calling upon Rama, the Indian god hero, or some Sumerian deity, or an Islamic djinn. You may also have to work with archetypes, symbols and guardians of a Christian nature and when this happens the meditations will have to reflect this faith, whether you are a Christian or not. All must be embraced on equal terms, and then put to one side in favour of other belief systems when necessary.
- iii) Introduce your group to the eight major solar festivals of the calendar year and attempt to do something, no matter how small, on these dates (even if its just going down the pub). This is important as very often questing activities cluster around or culminate on such dates. Remember, however, that your questing group must keep aloof of any repetitive rituals involving one particular belief system. If individuals hold personal views, as Christians, pagans, witches, or followers of any specific faith, then make sure this is kept separate from your questing pursuits, otherwise it will taint and restrict the nature of the information the psychics can receive.
- iv) Beware of dissension within the group. No collection of individuals can keep together forever, eventually it will break in two or dissolve completely. This is a necessary part of the cycle to ensure that the evolution of those involved does not become stunted and stale. People may not see it like this at the time, but out of the ashes of the funeral pyre a phoenix rises anew.

The other factor to watch out for is those who will try to orientate and twist the material coming from the psychic or psychics involved to what they want as an individual. 'Tell me who I was in a past-life' is a question they will ask frequently, or 'But how does this involve me?' Watch and then act where appropriate.

v) Lastly, we must speak about advice and results. Quite often I get people contact me who say they've found some ancient site that has been corrupted by negative magical acts. 'We have tried pouring light on to it and blasting it with the Fire of Michael, but nothing's happened. What do we do now?'

The answer's simple, leave it alone or work it out for yourself. There's no good me making up a suitable answer as I don't know, either. The golden rule to remember, however, is that the more simpler the act, the more effective it will be. Go to the site again, get the beers out, take a guitar and have a get together up there. It will change your whole mental attitude towards the location and this in turn will affect its energies through the process of mind-over-matter, or non-locality as we say these days (read *The Circlemakers!*). Remember too that you cannot destroy energy, you can only change it, and using this process you can construct a ritual meditation (ie. a meditation employing visualisation and simple actions employing symbolism and archetypes) in which the negativity can be changed into some form of antithesis; a scavenger bird into a dove, for instance.

Also remember that sites can and will repair their own ethereal damage provided the location is cleaned up on a physical level (look at the Rollright Stones or the Running Well). It may also be that the site in question is underworld aspected and will therefore exude a predominantly negative mood that will become volatile when stirred up by meditations and rituals. Such sites will never give out welcoming atmospheres and should therefore be left as they are.

If as a questing group you achieve success in your activities I will be happy to hear from you. I need to know that there are people out there doing their own thing and obtaining results. I need to show the sceptics that the phenomenon does not just revolve around Andy Collins and his mates. This I will attempt to demonstrate at the Questing Conference each year.

So get down to it and start that group, now.

THE FOURTH GREAT PSYCHIC QUESTING CONFERENCE

As usual the Psychic Questing Conference will be held at Conway Hall, Red Lion Square, London WC1, just five minutes walk from Holborn tube station. The date is Saturday, 7 November, 1992, and the cost for the day of lectures, plus an evening social event and a Sunday expedition around East London is £9 (although you will need £2.30 for a Travelcard to get around on the Sunday).

Last year the Questing Conference raised a total of £500 for SENSE, the association for deaf and blind children who need special hardware to communicate with the outside world.

This year we have another worthy cause and one that I wholeheartedly support and would like you to do the same. It is IFAW, the International Fund for Animal Welfare. Their purpose is to ensure the just treatment of animals as sentient beings. Their mission includes improving their quality and environment, preserving animals from extinction, preventing and abolishing animal cruelty, and ensuring that the off-shore Canadian and Norwegian hunt for harp and hood seals in the North-West Atlantic is brought to an end.

After years of low key activity, the Canadian government is now set to re-open the hunt for harp seals. They are wrongly claiming that the seal population is depleting the national cod fishing stocks, prompting emergency cuts in fishing quotas. They say the seals are eating the fish, whereas it is the greedy fishermen who are depleting the cod stocks. Scientific evidence has conclusively shown that the seals eat so few cod that it has no



Brian Davies, founder of IFAW with baby harp seal.

effect whatsoever on the fish stocks. This is not accepted by the Canadian government who are using the seals as scapegoats and intend issuing licenses to anyone who wants to kill as many baby harp seals as possible.

IFAW are fighting many other campaigns against animal cruelty throughout the world, but the seal story touches my heart as they are totally defenceless to the cruelty of man.

IFAW needs our support and I have told them that I will denote

all profits from the Psychic Questing Conference to promote awareness among the Canadian people on the plight of the seals. This means that at least £2 of your £9 ticket value will go directly to IFAW. This may seem a little severe for a struggling author such as myself, but I'd rather the seals have the money than me.

THE QUESTING CONFERENCE LECTURES

The Saturday lectures will begin at 10.30am with an introduction by myself. This will include details of any recent questing pursuits and the state of the art as it stands today.

At 11am Mark Ryan, the actor who played Nasir in the hit television series *Robin of Sherwood*, will reveal his questing story, including his search to understand Elen, the goddess of the land. He will detail the extraordinary series of events that led to the retrieval of a Caduceus from the waters of Eshton Tarn in West Riding Yorkshire in 1990.

At 12.30pm there will be a lecture by Yuri Leitch and Richard Ward, from Cornwall and Essex respectively. They will reveal their intriguing questing activities concerning the mystical sovereignty of Britain, personified through the heraldic device known as the Triple Crown or the Three Crowns. The talk will contain some extraordinary incidents, including words of wisdom from a drunken tramp and the discovery of hitherto unknown ancient sites. It is a continuing saga that will help explain some of the importance of the energy matrix of Britain.

At 1.30pm there will be a break for lunch when you can either sample the culinary delights of Chaos Catering, who did the food last year, or go down the pub.

At 2.30pm Midlands psychical researcher Clive Potter will give a serious lecture about the state of play of psychic questing, with an emphasis on its methodology and record. During the early 1980s Clive wrote articles critical of certain aspects of questing, but then found himself plunged into live questing work with Leicester physical medium Rita Gould. Together they discovered artefacts and for the first time Clive reveals some of these extraordinary events.

At 4pm I shall go into the whole story behind the finding of the Seventh Sword, and where the story goes from here.

At 5.15pm Graham Phillips, co-author of *The Green Stone* and *The Eye of Fire*, will give a talk about the place of King Arthur and the Grail cycle to the questing phenomenon. He will detail the explosive findings of his new book *King Arthur - the True Story* (Century, hbk, August 1992) which completely turns on head many of the established and more new-agey ideas concerning Arthur and Avalon. It is not a lecture for the fainted hearted or for those who want to hold on to out-dated concepts that revolve around Glastonbury and Camelot.

As per last year I have put together a social event for the Saturday evening. It will take place in the smaller hall at Conway Hall and is to be classed as an alternative rave. It will continue until we are thrown out some time after eleven o'clock. The music

will include a fine mixture of alternative indie, goth, techno, punk and credible classics. I think you might enjoy it.

Sunday will see a guided tour by me of East London with particular reference to the remarkable churches of Freemason and architect Nicolas Hawksmoor and their association with Masonic conspiracy, ancient Egyptian ideas and the Ripper murders of 1888. We shall meet below platform 18 of Liverpool Street BR station at 11 am. The day will end with a suitable meditation to the questing cause at a venue to be announced on the day.

The weekend will be a perfect opportunity to get to know others with a like mind and to exchange views, news and opinions. And all this for just £9, so get your money in the post now. Cheques should be made payable to 'Psychic Questing Conference' and sent to Psychic Questing Conference, PO Box 189, Leigh-on-Sea, Essex SS9 1NE. Ticket applications received in the week before the event will be given out on the door for security reasons.

OTHER COMING EVENTS

UKaos '92. Conference of chaos magick by Chaos International. Conway Hall, Red Lion Square, London WC1, Saturday, 11.7.92. From 10.30am. Lectures from Phil Hine, editor Pagan News, Brian King, Jere Baker and others. £5 the day from 'UKaos '92' PO Box 196, London WC1A.

Isis Convention. Annual conference of the Fellowship of Isis. Conway Hall, Red Lion Sq., London WC1. Saturday, 29.8.92. 10am-8.30pm.

Lectures: 'Ancient British Gossesses' Cathy Jones, 'Sacred Queens as Guardians of the Land' Lilith Babalon. Plus Nigel Pennick, Nigel and Selde Bates, Olivia Robertson, Caitlin Mathews and Steve Wilson. £5 the day. Wholefood available. Cheques made out to 'Isis Convention' and sent to Isis Convention, PO Box 196, London WC1A 1LY.

City Circle Symposium. Day seminar on psychic questing and the orgone answer to crop circles with Andrew Collins. Conway Hall, Red Lion Square, London WC1A Saturday, 26.9.92. £5 from ABC Books.

Esoterica '92. Conference of ASH magazine. A day of lectures on earth mysteries and side stalls at The Basildon Centre, Towgate Theatre, Basildon, Essex, on Saturday, 10.10.92. From 10am onwards. Lectures include Dave Hunt, Alex Langstone, Paul Weston, Chesca Potter, Ian Dawson and Bob Trubshaw. £5 from 'Ash magazine' 2 Kentview Road, Vange, Basildon Essex. Cheques to ASH.

EARTHQUEST NEWS

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