

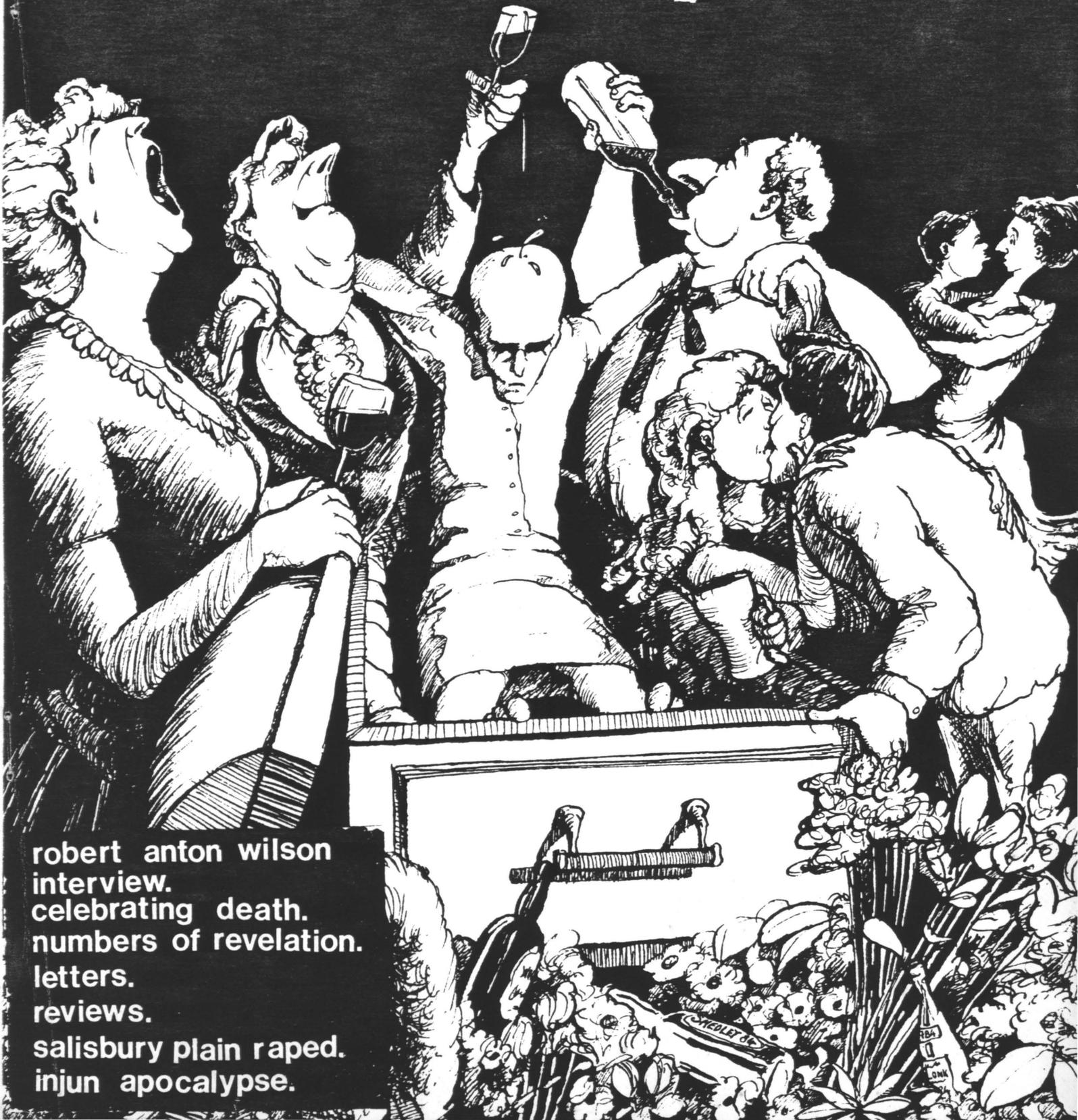
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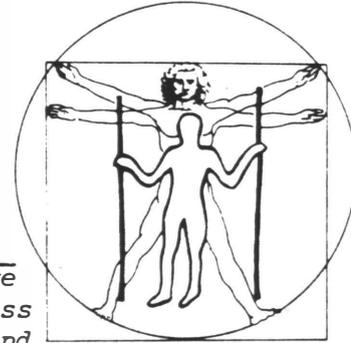
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robert anton wilson
interview.
celebrating death.
numbers of revelation.
letters.
reviews.
salisbury plain raped.
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Quicksilver Messenger.

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Quicksilver Messenger deals with that sometimes elusive area where interest in landscape, myth and consciousness meets and goes off at tangents: sometimes meaningful and sometimes meaningless. It researches and speculates at the frontiers on consciousness and is part of an international and timehonoured campaign to liberate the imagination enslaved by orthodoxy.

Garden Flat, 46, Vere Rd., Brighton, England.

EDITORIAL

Hello strangers! Yes, it's been a long time, but I'd like to welcome you to No. 9 in all its raging glory. I'd like to thank the long suffering and patient subscribers for their loyalty to this publication.

The deepening recession has been causing problems all around and I must say in defence of the late appearance of this issue that payment of mortgage, service bills and food bills has had to come before the production of QsM. All the EM magazines are produced by individuals in their own time and usually at some expense to their own pocket. Not surprising then that with gainful employment difficult to hold on to that things like the production of this kind of journal are slowed down.

For the last 6 or so issues it's become evident that QsM is more than a regional journal. Infact, locally researched material has not been forthcoming and though there are one or two items in the filing cabinet, this is now reflected in the content of this issue. In the autumn of this year your editor, in persuit of that gainful employment, is contemplating a move to SE Asia. The plan is to continue to publish QsM from that location. We'll continue to run articles from researchers in Britain and the West. As well as this, we'll be looking locally at the relationship that traditional culture, have with the land, living magical traditions of great antiquity and sacred sites and structures. Already we have made contact with members of the UPF parapsychological research unit in Jakarta who have promised to put us in touch with a tribe of practising magicians living in isolation in the volcanic mountains of Western Java. This promises to be an exciting step down the Quicksilver Trail and we hope you will join us.

Don't anyone bother to raise the point that Eastern systems have limited relevance to Western consciousness. Remember the new conceptual framework that was established by drawing paralells between European geomancy and Feng Shui.



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NEXT ISSUE

We're hoping to produce QsM 10 before the end of the summer (OK, stop laughing)



ILLUMINATUS!

THE ROBERT ANTON WILSON INTERVIEW

PART 2

QsM: In the manipulation of your own consciousness you've used L.S.D. And on one occasion you saw what appeared to be a previous incarnation of yourself as the Grand Master of the Bavarian Illuminati. Would you like to comment on this experience, Mr. Wilson?

R.A.W.: Not the Grand Master, a Grand Master - I don't have delusions of grandeur, often. This was not a single L.S.D. trip. This came up several times with L.S.D. and the reason it got into the book ('Cosmic Trigger') was that it also came out under hypnosis. I've been hypnotically regressed to past lives twice. That is to say I've been hypnotised and things came out that the hypnotist interpreted as memories of past lives. I'm agnostic about such things. I'm not quite sure of where they come from or what they mean. But this character....he was in my mind before the hypnotist pulled him out because he had come through on L.S.D. trips also. His name was Hans Zenzer and he lived in Bavaria and died in Vienna in 1812. I have no idea if this was a real person or something my unconscious mind cooked up. But it was a very interesting experience all round getting details of Zenzer's life. If my unconscious did it, it shows as most writers suspect, that the unconscious is very creative and can fill in all kinds of details. People often say that certain details can't be the unconscious because the unconscious is too crude to do mathematics. But my experience is that the unconscious is tremendously sophisticated. So I don't put

anything beyond the power of the unconscious. If you want to know what I really think about Hans Zenzer it's that I'm very eager to go to Vienna and see if I can find any evidence of him. I'd like to look. I'm not convinced yet - not having found any evidence.

QsM: If you found that he did exist would you then think that you had been incarnated as that personality before?

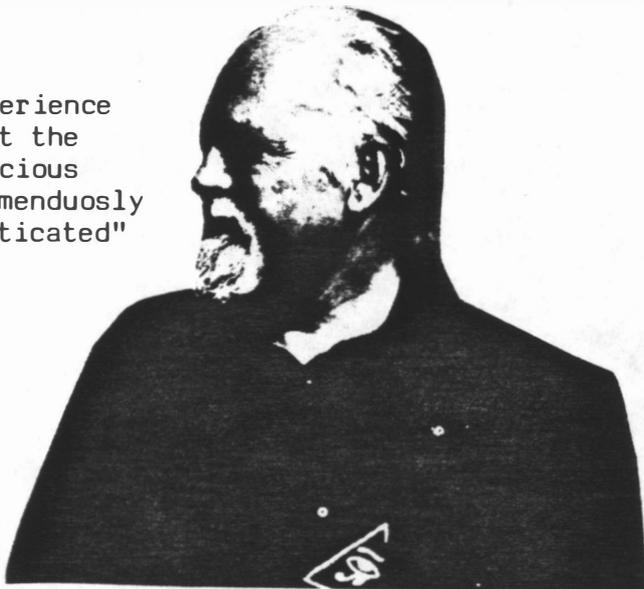
R.A.W.: I would look for more evidence to see how many of my memories could be checked out. I could have just got the name out of some historical work that I forgot reading. It could be something I read many years ago in which the name Zenzer appeared and, who knows he may even have been connected with the Illuminati in something I read many years ago.

QsM: Also, connected with the L.S.D., certain people continue to blame Dr. Leary and his advocacy of the use of L.S.D. for the numerous blown minds that there are about. What do you say to those who blame Dr. Leary?

R.A.W.: That's a hard one. I think, properly used, L.S.D. is a very powerful and beneficial instrument for various types of psychotherapy and things that go beyond psychotherapy - for consciousness alterations of all sorts. The underground L.S.D. culture I always regarded with suspicion. I always felt it was very unsafe for untrained, naive people to be fooling around with, and not to know what they were fooling around with. Now, if you look over the records of the '60's, you'll find Leary said different things at different times. Originally his position was that scientific research with L.S.D. should not be prohibited and should be continued. When the government closed down L.S.D. research in the U.S., and there was no more for any scientist who wanted to do research with it. Leary, like a typical Irishman, took a more extreme position and started saying that everyone had the right to experiment with it. I think that was kind of dumb. Actually, Timothy will tell you that himself today that that was kind of dumb. But that's what he said at the time. All I can say is that we've all done dumb things in the past.

QsM: You've seen Dr. Leary's imprisonment as part of a "kill the heretic syndrome". Do you think that John Lennon was also victim of the same pattern?

"my experience is that the unconscious is tremendously sophisticated"



"In Reichian psychology the emotional plague is that form of anxiety that causes people to be afraid of any appearance of creativity, spontaneity or the life force that hasn't been hemmed in by the restrictions of culture."

R.A.W.: Only in the most general sense. In the sense that Wilhelm Reich talks about the emotional plague. In Reichian psychology the emotional plague is that form of anxiety that causes people to be afraid of any appearance of creativity, spontaneity or the life force that hasn't been hemmed in by the restrictions of the culture. The organised emotional plague is Reich's term for all the institutions that try to stamp out heresy,

innovation, creativity and free living in general, ...free life styles. There's also the individual emotional plague where you get an individual character who takes it upon himself to be the enforcer. I would say that Leary was the victim of the organised emotional plague within the U.S. government, and Lennon was the victim of a lone ding bat who decided to become a personal enforcer.

QsM: You once wrote that women have a greater sense of reality because they take on more biochemical imprints than men on account of child-birth, and that this is shown in their ability to smile more easily than men. First, could you explain the concept of the bio-chemical imprint, and second, would you agree that the women's movement has been having the effect of turning these smiles into scowles lately?

R.A.W.: The imprint concept was created either by Conrad Lorenz or Nicholas Tinberg and I forget which. They both got the Nobel Prize for their work on imprinting. The imprint is a type of conditioning that doesn't need repeating. In normal conditioning you have to repeat the conditioning over and over again until the animal gets conditioned. An imprint is an event that happens once and it makes a permanent impression on the nervous system. Lorenz and Tinberg assumed there were points of imprint vulnerability. Timothy Leary has generalised their theory to the idea that there are four points of imprint vulnerability in the human being: birth, at which you take your first imprint- your mother or the doctor or whoever you see first gives you your first imprint of the universe as a whole and whether you feel it's a loving, gentle, happy place or it's a cold, terrifying place. The second imprint begins with crawling when you begin to feel your own power and that develops the emotional/territorial circuits and that creates what we normally call the ego: a weak ego or a strong ego. And the third is when language is learned and you imprint the human reality tunnel as distinct from that of the other mammals.

When you're on the first two imprints you're pretty much indistinguishable from the other mammals. With language you become specifically human. The fourth imprint occurs around puberty when the first mating experience, or the first orgasm, or the closest thing to a mating experience or an orgasm that occurs depending on the environment and the local taboos and so on. It tends to imprint a sexual personality which tends to remain pretty constant for life. That's the origin of the 'black panties' syndrome in Kurt Vonegut: whatever turns you on the first time tends to go on turning you on - that's how fetishes are imprinted. It's Leary's theory that any strong shock creates a new point of imprint vulnerability beyond the statistical four that everybody goes through. I think this explains such strange (to those who don't do them) such strange pastimes as mountain climbing, big game hunting, sports car racing - and jogging. I've heard a lot from joggers about their peak experiences - anything that puts the organism under enough strain creates a potential shock effect when new bio-chemicals are released by the brain and you can take a new imprint. And that is Leary's theory and that's why he was so fascinated by L.S.D. research in the '60's, that L.S.D. puts the organism under sufficient stress that a new imprint is made. There was a lot of interesting research before it was all stopped by law showing that dramatic changes in personality and imprints can indeed be changed by L.S.D. In this connection the L.S.D. burnouts are very good negative evidence to show that people experimenting with L.S.D., casually and without any knowledge of psychology, or any knowledge of the mystical traditions or any knowledge of the seriousness of what they're doing, just taking L.S.D. for the hell of it, they can imprint just about anything depending on what comes into the room at the time they're tripping. Especially people who've been busted by the police while they've been on L.S.D. can easily imprint permanent paranoia. People can imprint all sorts of wierd things. The research by the C.I.A. in which they gave L.S.D. to people who didn't know they were being given a mind altering drug - they produced fantastic amounts of schizophrenia, paranoia and other mental illnesses, just because these people were being put under the kind of stress they didn't understand. So, they imprinted helplessness and delusions of persecution. Although, it wasn't exactly a delusion that they were being persecuted: actually experimenting on people without their knowledge



"When I talk about intelligence I'm talking about the ability to receive signals. I think the more signals you can pick up, the more intelligent you really are."

or consent is a kind of persecution. The positive results obtained by sophisticated therapists using L.S.D. are well documented and anybody can find the literature. I think it's unfortunate that all that research has been stopped and I hope to see the time when the fear of casual experimentation by the uninformed has passed and legitimate research can begin again.

As for the second part, I think it's a rather complicated question. But I do think that child-birth has an imprinting effect on the mother as well as the child. Also the very early periods of infancy have a very strong conditioning effect. Women raising infants in traditional societies, where the mother does much more than the father, have to deal with a lot of non-verbal communication until the child learns to talk. So I think that makes women, particularly the ones who've had more than one child very, what's loosely called 'intuitive'. This loosely named 'intuition' is chiefly an ability to read non-verbal signals which they acquire by dealing with small infants. So I think child birth and close intimate contact with an infant both tend to teach women to be more sensitive than men to a lot of nuances. I think artists are more sensitive than most men because they've had a different kind of imprinting. I think I'm more sensitive than most men, I suppose every artist thinks that, but I'm constantly amazed at things my wife notices that I don't notice. And I think that has a lot to do with child rearing. I think the more men get involved in child rearing the more intelligent they'll become- using intelligence in the broadest sense to include sensitivity.

When I talk about intelligence I'm talking about an ability to receive signals. I.Q. is just an ability to manipulate signals, that's only one part of intelligence. I think the more signals you can pick up, the more intelligent you really are. So someone who really knows animals has the type of intelligence that the average city dweller doesn't have.

And somebody who deals with small children has the type of intelligence that a nuclear physicist may not have. There are many different types of intelligence. So when I'm talking about intelligence I'm interested in developing sensitivity to more and more types of signals over a wider and wider range. I think women

are very sensitive to vast areas that most men totally ignore, especially business men and a certain type of scientist who's so wrapped up in his own subject that he never gets his nose out of it. I think it's fantastic that you can meet really brilliant people who, when it comes to human problems, they're not quite as bright as a four old because their brilliance is all in one area of symbol manipulation. So when I talk about intelligence I don't mean manipulating symbols I mean receiving more and more information from the environment. That includes what is loosely called 'extra-sensory perception' and intuition which I think are just higher tuning of the nervous system.

As for women's liberation creating scowles, I think every revolutionary movement attracts two opposite types. Bernard Shaw pointed this out in the preface to 'Androcles and the Lion'. It attracts the types who can see beyond the present system and are therefore, you could say too good for the present system. They can see greater possibilities for humanity and a new better system. And it also attracts the opposite: those who aren't good enough to fit into the present system. Those who are so neurotic, so twisted, so paranoid, that they can't fit into any system. So they jump onto any revolutionary bandwagon. And women's liberation is like that, but so is every other revolutionary movement. Shaw pictured in 'Androcles and the Lion' the early Christians that way. As a group of turned on visionaries who could see a better future, mixed up with a bunch of unbalanced, deranged individuals who couldn't cope with life as it was. I think that's true of every innovative, revolutionary movement.

QsM: On the inside cover of 'Illuminati Papers', there's a little slogan that says "death to all fanatics!" Do you think that movements like the Born Again Christians, Muslim Fundamentalists, Zionists pose a great danger to the world. Particularly since we have a Born Again man in the White House and a Monetarist fanatic in Downing Street ?

R.A.W.: You forgot Ian Paisley. Hey! The last I heard of him he was advocating the bombing of every city in Southern Ireland- which makes me uptight as I'm living here. But he's not the only one, I just happened to think of him when you were talking about that type. Yeah, I think



"I agree with H.R. Mentkin who said that religion is one of the greatest fermentors of hatred that the world has ever seen."

religious fanaticism is one of the most dangerous things in the world. I agree with H.R. Mentkin who said that "religion is the greatest fermenter of hatred that the world has ever seen". Muslim fanatics particularly worry me right now because there are so many of them. Islam is growing rapidly. Their birth rate is booming. They're all over Russia too. I don't know what the Russians are going to do about it. But if things continue as they are now Islam is going to take over Soviet Russia just through sheer population increase. Fortunately, Islam contains the Sufi's who are a very enlightened, turned on, decent gang of people. But it is also full of raving maniacs and I don't just mean Kolmeni. It's so fashionable to dump on Kolmeni these days just because he's a conspicuous case. Islam is full of mad mullahs of all sorts- just like fundamentalist Christianity. I think they're both very dangerous forces. And I think one of things in my books that most people seem not to get is this. They get one aspect or another, but to me what I'm doing all the time, over and over again, is trying to undermine certitude. I think certitude is very dangerous.

QSM: What do you mean by that exactly?

R.A.W.: The absolute conviction that you're right. In the first place if you have certitude you don't have to listen, you don't have to look, you don't have to investigate. So, in the first place even if it doesn't do any more harm it's making you stupid because people who stop listening, looking and investigating become stupider all the time. But beyond personal stupidity it also leads to a great deal of fanaticism. But I have noticed that since the French Revolution religion has not been the only breeder of this kind of pestilence. Politics has been doing a pretty good job in the last 200 hundred years of producing the same types of fanaticism. You found it in Fascism, Naziism. You find it again and again in various types of Marxism. I'm still looking to see a type of ~~Marxism~~ that's not crazy. Theoretically it seems possible. I've read 'Das Kapital' and it seems to me that one could have a quite sane Marxist system. I don't know why every Marxist system turns out to be another gang of fanatics. I wish someone would explain that to me.

QSM: Do you still hold the view that we're living on the planet of the Apes and that 'Star Trek' has more to teach us about the future than the New York Review of Books?

"What I'm doing all the time, over and over, (in my books) is trying to undermine certitude."

R.A.W.: Well, that 'planet of the Apes' line is one of the many, many things I picked up from somebody else. I was watching television at a friends house and there was a Chekov play on. In one scene there's these aristocrats sitting around saying, "What do these peasants really want?" Of course none of them knew a damn thing about the peasants or what the peasants want. And somebody spoke up and said, "Gee! This reminds me of 'Planet of the Apes'. I had written in 'Illuminatus!' that "mankind is the statutory ape" even before Desmond Morris defined us as the 'Naked Ape'. And that guy saying that Chekov reminded him of 'The Planet of the Apes', I started thinking more and more about how many primate habits I see around me every day in human relationships. So I've got more and more interested in ethology and socio-biology and similar sciences.

In the first place I am an evolutionist and not a creationist. I do think we are related to the apes. In the second place, I think most people spend most of their time on the first two circuits of the nervous system, the bio-survival circuit and the emotional-territorial circuit. And on those two circuits we're entirely similar to all the other mammals. It's only when the higher circuits go into operation that the specifically human characteristics appear. So I definitely think we're living on 'The Planet of the Apes'. And that what keeps me hopeful is that more and more people are learning to become more and more human and less and less ape-like. To me Ronald Reagan and kindred intellects on the opposite side in Russia do remind me very much of primate squabbles. The primates throw faeces at each other and the politicians throw excremental rhetoric at each other- but it's basically the same process. The primates mark their territories with excretions and the politicians mark them with pen and ink on a map. But it's the same type of squabble you see amongst chimpanzees with the same yelling and howling and breast beating and all the usual primate reactions. I find it hilarious...I'd be able to laugh more if it weren't killing so many people.



"We have to recognise that a large part of the human race is going to be unemployed.....first of all they've got to be given enough money to survive."

QsM: Somewhere in your writing you make the disinction between the old'work ethic'and the 'work æsthetic'. First could you differebtiate between the two, and secondly, could you say how you see the work æsthetic developing in the future in the light of the new technology?

R.A.W.: Well, in the first place I see work as being a natural function of human beings. We need a certain amount of activity of some sort or another. We need to fill up our time. In that connection one of the most brilliant things Timothy Leary ever said, and one his less publicised insights (it's in his first book 'The Interpersonal Diagnosis of Personality'), is that the chief function of emotion is to keep life from being boring. It's very interesting to analyse people's emotional reactions to 'how much is this just an attempt to stave off boredom?'. If you get yourself good and worried at least you're not bored. If you're angry at somebody, at least you're not bored and so on. We need something to pass the time. People have always looked for work of some kind or another. You find aristocrats, the ones who just drink and gamble seem rather empty and unhappy people actually, although they don't know what they're missing. You find a lot of aristocrats, despite the fact that they've inherited wealth, develop some great passionate interest in something and they write tremendous long works like 'The Golden Bough' by Frazer. Or, they spend their whole life classifying the different kinds of butterflies in their part of England. They find something to keep themselves interested. This I think is perfectly natural. The work ethic grew up under Protestantism for various social reasons that have been analysed at length by Weber and Tawney and various others. And it's gotten to be

compulsive in the modern world. The idea that if you're not conspicuously busy there's something wrong with you. Whereas a lot of creativity takes place when people seem to be loafing.

The part of the work ethic that I find dangerous is that we are entering an age when more and more people are going to be unemployed. I don't think governments can solve the problem of unemployment. I find it amusing that in the U.S. and here in Ireland and from what I read

of English newspapers, in England too and I presume throughout the rest of the world, politicians of all parties are always promising that they are going to create more jobs and lambasting the opposition party because of unemployment. I don't think any party can create enough jobs to keep every body employed because the tendency of technology, even before computers, the tendency has been for a long time as Bucky Fuller says, "to do more and more with less and less". Now that's practically a definition of technology: doing more and more with less and less. As machinery of all types get more and more efficient and it's accelerating now due to micro processors, as every kind of contraption gets more and more efficient there is less and less of the traditional kind of work for human beings. I think we're always going to have an unemployment problem from now on. So we're going to have to have an answer for it. I think a big part of the answer is first of all getting over the idea that unemployment is a disgrace and a sign of personal failure. We have to recognise that a large part of the human race is going to be unemployed and then to educate them to.....
...first of all they've got to be given enough money to survive. We don't want most of the human race starving off because in the first place that's inhuman and cruel. And in the second place it'll probably lead to bloody revolutions everywhere so it won't work. We've got to learn to distribute money in a different way than to the traditional wages system. This can involve something like the old Social Credit plan of Major Douglas in the '30's or Bucky Fuller's idea of the synergetic economy with a guaranteed annual wage. Milton Friedman's negative income tax. There's got to be some way of distributing money without the infamy of the traditional dole system, accepting that a certain percentage and a growing percentage is going to be unemployed. Then they should be given credits, extra money, to persuade them to go to university and educate themselves to find something to do. I don't think there should be any trailer on this that they should find something useful to do because that's going to get harder and harder to find something that's clearly proven to be useful. Just educate them so that they will find something amusing to do. Look at what aristocracies have created in the past. Most of human culture has been created by aristocracies. I think if everybody was encouraged to get more and more education and was not under compulsion to prove that what they're



"A great deal of human value has come out of doubt. If people never doubted we'd still be living in the caves, probably."

doing is useful, out of entertaining themselves, they would produce tremendous amounts of knowledge and culture of all sorts. If somebody wants to spend his life, like my example of a few minutes ago, my hypothetical aristocrat catalogueing all the butterflies in his part of the England, if some ex-worker spends his life catalogueing all the insects in his neighborhood that would be a contribution to the science of....my God!...I've forgotten it's name...ethnography is people...it's entomology, the science of entomology. If people just spent their time repairing their boats and building better boats, one out of a hundred of them would come up with an improvement that would be useful to navigation all over the world. If some people just spent their time reading Chaucer we'd get a few more intelligent volumes of commentary on Chaucer out of it eventually and so on. I think we're going to have to accept that we can't find obviously, palpably useful work for most people. So we've got to assume that what ever they're doing a certain amount of it will be beneficial socially. People can't spend all their time looking at the telly, smoking dope and performing sexual acrobatics, they get bored after a while. They've got to have something else to do . So educate them for more cerebral occupations.

QsM: "Evolution is made by mutants who have doubt, hope and charity. Those three and the greatest of them is doubt" - your essay in Future Worlds. Would you like to comment on that statement?

R.A.W.: Well, that was a witticism. At least I hope it was. The point is that I have such a dread of fanaticism and certitude that I tend to look on faith as a very dubious virtue indeed, so I put in doubt. In the first place, doubt is a virtue just as faith is. A great deal of human value has come out of doubt. If people never doubted we'd still be living in the caves, probably. Doubt is one of the tools of an intelligent mind. Of course I was over stating it there for the purpose of emphasis because I do worry so much about fanatics. I do think that faith is a virtue too. I have a dialectical approach. I think you need a certain amount of faith and a certain amount of doubt. Now what was the question again I think I only answered part of it?

QsM: [repeats question]

R.A.W.: Oh Yeah, that part about mutants. I think there's neurological mutation as well as genetic mutation. And I think that everybody who's made a big and important contribution to human culture was a neurological mutant. Lately, in the field of parapsychology they've discovered that of people with extrasensory perception a high percentage of them had traumatic experiences in childhood. Electrical shock seems very common. Blows on the head also. A lot of people experienced something like E.S.P. after being hit on the head very hard and knocked out. I think Peter Hirkos first developed his powers after first falling off a wall. Nicolo Tesla, one of the greatest inventors who ever lived - he had so many patents that just listing them takes up pages, Tesla went through something in his early adolescence- a very mysterious illness in which he almost died and hallucinated quite a bit: it sounds like the initiation of any shaman. I think that if we had all the records we'd find that Beethoven and Shakespeare went through experiences very similar to these psychics, in the sudden electrical shock that knocked them over.

QsM: You've become involved in the cryonics movement in San Francisco - to get involved in a movement like that one would have to have a lot of hope for the future. Could you explain what cryonics is about and what your involvement is?

R.A.W.: Well, the cryonics movement has 2 aspects. The first aspect is cryonics itself. Cryonics is a technique of freezing which brings things down to such a low temperature that they remain molecularly unchanged for literally billions of years. A lot of people have arranged to have their bodies cryonically suspended at death based on the hypothesis that in billions of years, if the human race survives it all, future science will have a way of reviving them. I think that's a pretty good bet if the human race survives it all, such a development is inevitable, presuming that they do get preserved there's always the possibility of earthquakes and such things damaging the facilities in which they're being preserved. So it's a gamble.

What interests me even more is that the cryonic societies are not just interested in cryonics. They started out with cryonics but they are interested in all techniques of life extension.



"I'm quite sure that the human life span is going to be doubled and tripled in the near future.....there's a definite clock, a biological clock, that causes us to age."

When I first heard about that type of research it seemed very interesting to me but a long time in the future. When I first heard about it I felt like Arthur C. Clarke who said, "Oh yeah, we'll have life extension near the end of the 21st century!" But the pace of research has been moving so rapidly that things I wrote about ten years ago now seem conservative. There's a Dr. Silverstein in New York who's the head of the department of research at City University in New York. He predicts that we're going to have life extension before this decade is over, before 1990. In my wildest moments I think I've predicted it before the year 2000. I think that when the head of the department says before 1990 we're really making progress. Because there's a general rule: if you want to know when a scientific breakthrough is coming you get the opinions of all the bright young graduate students and you add 20 years onto that. Then you get the opinion of the head of department and you subtract 20 years from that and those two figures will be pretty close to each other and that's when the breakthrough will come. Well in this case the head of department is actually saying it's coming in ten years so you can't subtract 20 years from that! I don't know how soon it's coming and he may be a radically unusual man to be head of department, but there has been enough breakthroughs in terms of life extension and animal experiments. There has been enough life extension in the human race itself in the last 200 years that I'm quite sure that the human life span is going to be doubled and tripled in the near future. I just don't know how soon.

It does interest me a lot. I'd like to live through it. I think it would be fascinating to live for a couple of hundred years and learn everything that you haven't learned yet and travel a lot more and see this whole planet, live in one of O'Niell's space cities. And I figure that by the time I'm about 150 I might begin to figure the universe out a little.

QsM: What sort of technology would be involved in this, pills?

R.A.W.: There are several different approaches to life extension. Pills are definitely part of it. There's a jerovatol that's widely used in Germany and Rumania and I believe it's becoming more popular throughout Europe. But it doesn't lead to the kind of breakthrough I'm talking

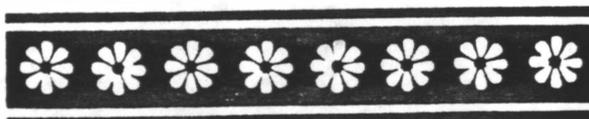
about, but it does definitely seem to lead to some longevity. There are around 15 major approaches right now depending on where they think the ageing factor is. There's a definite clock, a biological clock, that causes us to age. The chemical factors are becoming more and more understood. There have been several experiments where they have doubled the life span of rats by putting them on a very restricted diet. Unfortunately that experiment was not totally successful because the rats, although they lived twice as long, they shrunk in size and they started going into convulsions towards the end- which is not exactly the results I'm looking for! But the fact that the experiment worked as well as it did showed that they're on the right track. It's undoubtedly somewhere in the brain- there are peptid triggered mechanisms that cause ageing. The interesting thing is that once we find out what causes ageing we can not only stop it but reverse it. So it's thinkable that in 30 years from now instead of being 30 years older I might not only be the same age as I am now, I might actually be 30 years younger than I am now. It's possible that in 2010 instead of being 80 I'll be 20 again. I think that's a really charming thought and it would be a lot of fun. I hope that the next time I'm 20 I won't be as dumb as I was the first time round, especially about sex and women. I hope I'll be a little more sophisticated the next time round. Oh, I'll have more experience by then!

QsM: And finally, if you were going to drop dead tomorrow is there anything you'd like to get on the tape?

R.A.W.: Wait a minute. Turn it off! After a question like that I need to think for a moment!

.....There are many things I could say it's hard to figure out which.....Is that thing switched on?....

Yeah, well I would say I think the Siberian pipeline is the most important thing happening right now. Because as countries get bound together by common economic interests rather by economic competition the probability of war



"On with the pipeline, on with the World Energy Grid and then we'll have a chance for peace, a good chance."

R.A.W.: decreases. It wouldn't profit anybody to blow up the other end of their pipeline. I think an even more important project is the World Energy Grid as Buckminster Fuller has designed. And if that grid were to be put into operation the U.S., China and Russia would be the chief beneficiaries at first but it could be extended into Europe and down into Africa too. But if the U.S., China and Russia were all using this World Energy Grid of Fuller's they would all have to co-operate. It would make absolutely no sense for anyone of them to blow up the other end of the grid. So I hope the pipeline goes through despite the stupid opposition in Washington. And I hope that when Reagan has gone back to his well earned rest on his ranch, the U.S. has a president intelligent enough to get interested in Fuller's energy grid. Because President Trudeau of Canada is already in favour of it and a Russian scientific committee has declared that they consider it feasible and so it has a good chance of going into operation if the blockage in the U.S. were to be removed.

So on with the pipeline, on with the World Energy Grid and then we have a chance for peace, a good chance.

Qsm: Thank you very much Robert Anton Wilson.



PATRIARCH'S CORNER.

As a response to the almost total license that's been given to the mad matriach's in both the liberal and radical press we've decided to institute this new section in the magazine so as to help to redress the balance. We have watched with dismay as an excess of male apology has piled up in the media. We make no such apologogies here, and believe that any real equality will not come out of vicious mindless accusations and masocistic confessions. We have found the bending of earth mysteries research to fit and further ideological perspectives unfortunate and distateful. We welcome contributions and observation for this section.

For a start try this from 'The Hazards of Being Male: Surviving the Myth of Masculine Privilege' by Herb Goldberg, Signet, 1976. "There is a myth that the male is culturally favoured - a notion that is clung to despite the fact that every critical statistic in the area of longevity, disease, crime, accidents, childhood emotional disorders, alcoholism and drug addiction shows a disproportionately higher male rate."

Look forward to hearing from you!

EXCHANGE LIST

Please mention Qsm in any correspondance. When writing to mags always send a S.A.E. as all mags are independent and not wealthy.

- *THE AMERICAN DOWSER: Journal of the American Soc. of Dowzers, Danville, VT 05828-0024
- * CAERDROIA: excellent journal on mazes 53, Thundersley Grove, Thundersley, Benfleet, Essex.
- * THE CAULDRON: Pagan journal of the old religion, gives a balanced view of a subject that gets a lot of distorted coverage: Myrddin, c/o Groesfford, Llwyndrain, Llanfyrnach, Dyfed, SA35 OAS. £1.20 for 4 issues
- * CIRCLE: Pagan/magic network news.: Box 9013, Madison, USA \$2.00 per ish.
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- * THE SHAMAN: ???? 5 Egton Drive, Seaton Carew, Hartlepool, Cleveland, TS25 2AT.
- * STONEHENGE VIEWPOINT: E.M. etc. 2821, De La Vina Street, Santa Barbara, CA 93105, USA.
- *EARTHQUEST NEWS: 19 St. Davids Way, Wickford, Essex. 4 ish £3.
- * TERRESTRIAL ZODIAC NEWS: Anthea Turner, 8 Eynsford Court, Hitchin, Herts, SG4 9JS @ ish £2.50
- * QUEST: magical heritage of the west: BCM- S C L Quest, London WC1N 3XX

- *TOUCHSTONE EM in Surrey: £1 for 4 issues: 25 Albert Rd., Addlestone, Weybridge, Surrey.
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- * The Symbol , Nigel Pennick, 14 Pheasant Rise, bar Hill, Cambridge.
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- * MAGONIA: 'Advanced UFO thinking': 64 Alric Ave., New Malden, Surrey.
- * NORTHERN EARTH MYSTERIES: Journal of NEM group, 170 Victoria Ave., Hull, 6 ish £2.00
- * OSEAP JOURNAL: more senible UFOlogy: 170, Henry St., Crewe, Cheshire.
- * PIPES OF PAN: Pagans Against Nukes, 69 Cranbury Rd., Reading 50p per copy.
- * RILKO newsletter; Good Lost Knowledge Journal: 8, The Drive, New Southgate, London N 11.
- * CONSPIRACY CRONICLE - a review of Erisian philosophy. 50p in stamps for sample: Gold and Apple Enterprises, Mallards, 12 Mallards Close, East Barbet, London.
- * FORTEAN TIMES £5.00 for 4 issues: 96 Mansfield Rd., London. NW3 2HX.
- * EARTHLINES E.M. in Welsh borders: £4.00 for 4 issues from 7 Brookfield, Stirchley, Telford, Shrops. TF3 1EB.

Universal Parapsychological Foundation,
Details: Jl. Iskandar Raya No. 1,
Jakarta Selatan, Indonesia.



CELEBRATING DEATH

- A Tradition Worth Resuscitating -

by Chris Ashton.

In 1974 a young man I'd grown up with died of cancer. He was 25 when his body finally succumbed to a withering away that left him looking like an image of Auschwitz. He fought his illness for two years during which time he'd suffered treatments of excruciating pain, put on two inches in height as a result of a course of steroids, and, when he was feeling well enough, bopped till he dropped at parties. He went down rapidly in the month before he died. And the last time I saw him death was well into him: he was unconscious, his body groaned with each breath and his face was a hollow, yellow, sunken mask with his teeth sticking out. When it was all over and there was only the corpse left it wasn't so shocking.

The funeral was in a church, clean and decent. That night we had a party, the like of which I've not seen or even heard of since. It involved the consumption of a great deal of alcohol, non-stop dancing and at one point two men were stripped naked, dragged into the street in the drizzle and had beer chucked all over them. What did it all mean?

We'd all grown up with the deceased and were all in our early to mid-twenties. We hadn't really discussed the idea of having a party after the funeral. There was just a general feeling that we should whoop it up. And we did, and the effect it had on my frame of mind for several weeks afterwards was to bring about an acute realisation of the fragility of life, and the fact that every day could indeed be the last one. The party was a celebration of life in the face of death.

Some time later I became aware of the tradition of jollity at wakes which was widespread throughout Europe. And it occurred to me that this response to the experience of death or bereavement is a more natural and a more healthy one than the modern tradition of repressed morbidity and sadness that has been foisted upon Western civilization by the Christian Church.

A tradition of exaggerated lamentation had a place in several of the cultures that made up the mix of the Mediterranean area in the ancient world. One of these was in ancient Greece where, as a parallel tradition at funerals, feasts were held and competitions taken part in. These competitions were often of an athletic nature. Now these apparently contradictory traditions - the wailing of ritualised lamentation and the feasting and athletics - could be found being practised in Ireland into the 20th century. Women were hired, and one traveller to Ireland in the last century noticed that their "simulated howlings increased noticeably after they had been given a large glass of whisky". However, the church found this behaviour "unchristian" and various synods passed statutes against it. There is a fairly recent incident that took place at the turn of the century in South Kerry in which it is recorded that three female mourners were whipped into silence by a parish priest as they rode in the cart with the coffin towards the churchyard. On arriving at the grave side the mourners began to practice their trade once again only to be savagely attacked by the priest and his horsewhip a second time. And that was the last time that the tradition was practised in that particular parish (1).

The traditional wake, in which there was singing and dancing, game playing, feasting and drinking to excess, was celebrated right throughout Europe and there are records of similar customs amongst certain Red Indians and South Sea Islanders (1). And I dare say that if one troubled to look, they would be found to be far more widespread. The records from Ireland show that wakes were so popular that hosts were sometimes thrown into debt after catering for them. Games, pranks of all descriptions and storytelling can be found pertaining to the Irish customs. Two of my favourite observations involve a

prankster sewing the coat-tails of an unsuspecting guest to the shroud of the corpse and another in which the corpse was dragged out of bed to be danced around the room (1). There is even a case from Scotland where the dancing became so enthusiastic that the corpse actually tumbled out of its bed as the floor boards bounced. The accounts of the many different kinds of games that were played at wakes involve athletics and kissing games. In Germany and Scandinavia, courtship and love-making were normal features of old time wakening and in Ireland there were frequently long gaps in 'Postman's Knock' type games as the couples who were supposed to be kissing outside the door disappeared for extended periods. It is as if the occasion of death prompted the greater awareness of life and its continuity.

The complexity of the church's strategem was such that it spent a considerable amount of time and energy in putting both the practice of wakening and lamenting into disrepute. Documents covering hundreds of years witness the persistence with which the church attacked these traditions (1). An episcopal synod, held in London during Edward III's reign, approved a statute which had the intention of "putting an end to the misbehaviour which took place when people assembled to wake the dead before burial... anybody who disobeys the regulation will be excommunicated" (1). Not much sign of Christian charity there you may think. In Ireland records cover four centuries of repression with one example being as recent as 1927 (the Synod of Maynooth). The Synod of Amargh, 1614, declared that any priest who had dealings with wakes would be deprived of their parishes. I often wonder which Christian teaching such declarations are based on.

Lamenting the dead and wakening the dead appear, at a first glance, to be contradictory and opposite. However, they were in fact intrinsic parts of funerary custom and, judging from the continued campaign against them, they were discontinued with great reluctance. Within their social context part of their value would be in uniting the community in a common emotion. In this case, the value of the hired lamenters could be in the cathartic effect their howling and black costumes aroused - rather similar to that of watching a tragedy. For many rural communities this may have been one of the few times in the year when a tragic experience could be felt without a risk of loss through personal involvement. Young people looked forward more to wake parties than to wedding parties. The wake seems to have been the wilder event by far. The courtship element had a prominent place in the wake games. Games like 'Postman's Knock' could be used as a test situation for couples to get to know each other.

The customs which took place on an individual level had their parallel on a grander, mythical level. Professor D.A. Binchy, in an article about the Fair of Tailtiu and the Feast of Tara, said "From several statements in the Laws it is clear that the King of every tribe was bound to convene an 'oenach' (fair). The site of this fair was normally an ancient burial ground: indeed the tradition reflected in many poems and sagas that the 'oenach' originated in the funeral games held for kings' heroes may have a kernel of truth" (2). In commenting on this Sean O'Suilleabhain said, "It would not be rash to see a basic connection between these funeral games in both Ireland and Greece on the one hand, and the amusements carried on in humble wake houses in Ireland and elsewhere on the other. The games at a wake, as well as keening, are descended from the same ultimate source as the game of lamentation" (1).

There are several examples of the annual dancing upon the burial mounds of the dead. In ancient Greece, where families could afford it, annual commemorative games were held at the graves of important or wealthy people (3). There are examples in Britain too. At Hove, in Sussex, annual dancing took place at a (Bronze Age) burial mound until it was destroyed in 1857. The interesting thing about the Hove mound and celebrations is that they link the individual with the mythical. The dancing always took place on Good Friday which, in Christian terms, can be seen as a wake for the death of Jesus Christ. In

terms of pagan traditions it can be seen as part of the Spring Festivals or Carnivals that have been, and continue to be, practised throughout Europe. The basic function of these Spring Festivals was a fertility rite in which the life force was aroused or awoken through sympathetic magic (4).

One game traditionally played at Irish wakes went under the following names: 'Prey Boys', 'Jack Dowdall', 'The Horse Fair' or 'Kiss in the Ring'. At Hove the traditional Good Friday game was called 'Kiss in the Ring'. The only records that I have found about the Hove game involve the reciting of a rhyme and some sort of dancing. Going on the name it's reasonable to assume that it would have involved a ring dance and kissing. The Irish wake game of the same name had exactly these 3 features.

The connection between the Irish country hearthside and the annual Sussex rustic tradition appears quite bizarre at first, especially when viewed from the perspective of a mind socialised by rational materialism combined with Christian dogma. However, the two salient common features that link them are death and fertility. In one sense these are opposites but, in another, they are not. New birth follows death. In the song 'Coming in from the Cold', Bob Marley wrote, "When one door is closed, Don't you know many, many more is open". The cover illustration of the album that this song appears on shows a man rising up out of the earth and in the background the sun is rising. The name of the album is 'Uprising'. It's interesting how the mythical permeates popular culture and in Marley's case he was a deeply religious man - a Rastafarian. The traditional wake, the spontaneous wake and the annual dancing on burial mounds can all be seen as a ritual enactment of the truth that Bob Marley sang about "When one door is closed another one is opened".

One of the questions that this preliminary study has thrown up is why should the church seek to stamp out these practices wherever it went? The answer to much of the church's evangelising can be found in a dangerous mixture of ignorance and a lust for power and control. As far as many traditional cultures around the world, who had the misfortune to come into contact with this force during the colonization adventures of the Europeans, are concerned, its combination with rampant greed and sundry other negative emotions spelled their destruction. In this neo-Christian society death has become a taboo subject. It is not to be talked about. It's experienced as something silent and lonely. The men in black, or the men of the cloth as they prefer to be called, spent centuries focusing social and emotional activity in to the church in an operation to gain the hearts and minds of the people.

On the continent of Europe many local festivals are still practised with energy and enthusiasm. The Roman Catholic Rhine region of mid-Germany goes through a morality warp for about a week every spring to celebrate Karneval. In Britain, many local festivals are still practised and more are being rediscovered. If festivals are worth anything, they must be from the land and the people (unlike the Brighton Carnival I saw last summer which was basically a parade of vehicles advertising a variety of businesses - that event must qualify as one of the incarnations of the whore of Babylon). The wake is a custom that is worth reviving at a crucial time of stress in one's life; it can serve as a good way of releasing and harmonising strong emotion.

- (1) IRISH WAKE AMUSEMENTS: Sean O'Suilleabhain: MERCIER, Cork, 1961
- (2) ERIU:XXIII:24: D.A. Binchley: Dublin
- (3) GREEK BURIAL CUSTOMS: Kurtz & Boreman: Thames & Hudson, 1971
- (4) QUICKSILVER MESSENGER Nos. 3 and 6



SUN BEAR SPEAKS!

By our traditional cultures correspondent.

The juxtaposition of different cultures is a fairly common sight in the cosmopolitan cities of the world and they speak volumes of history. At a community festival in Stepney, London, I remember seeing a cluster of Indian women dressed in colourful saris standing in the evening shadows of a tower block listening to an African percussive band while a group of shaven headed youths (one or two of them pupils of mine, actually) kicked a football about. It struck me that though these characters were living in the same village they were, in the words of a much loved song, "so near yet so far away". The appearance of a Red Indian medicine man giving a seminar in a Tibetan Buddhist Temple somewhere behind the shunting yards of Kings Cross Station did not strike me in the same way. Though the tracks that made up this cultural crossroads were from far away, in spirit they were near.

Sun Bear, wearing beads and a big sort of er, cowboy hat, is not a new age twit. He was born on a reservation and spent his first 20 years living from the land in the traditional Indian way. He started to get work in films and on TV, you may have seen him in 'Bonanza'. He did quite well at getting bit parts and claims that he got more work than other walk on actors as he better fitted the image of "ugly injun". A man who can enjoy a joke on himself and a man who once spent 7 months in prison he doesn't mix his metaphors and his language is as down to earth as his message. Try this for a quote: "I get tired of people who go around breaking wind and smelling it." (!). From what he says he's a man who has spent his life living on his wits and close to his own cultural traditions. He has been an advisor and initiator of several employment projects for Indians and is a representative of a living traditional culture.

However his beliefs about the future are nowhere as near as reassuring as he himself is. Having trained as a medicine man with his uncles he had a visionary experience which together with his inherited tribal myths form his belief system in which the apocalypse takes a central place. The tribal myth states that 5 years after Mount St. Helen erupts, Mount Rainier will blow up and "sweep the land clear to the ocean". Furthermore, the 1990's are said to be the time of "great cleansing for the earth mother" in the same set of myths. At that time, it is said that $\frac{3}{4}$ of the earth's population will die from a combination of natural disasters, famine and war. He sees cities as unnatural places and believes that after this time of "cleansing" there will be a massive decentralisation of the population with the largest towns being of no more than 10,000 inhabitants.

Moving to a more positive note, Sun Bear believes that it's most necessary for man to develop a new spiritual relationship with the earth which will bring into play the qualities of love and sensitivity that traditional cultures have for the earth. Having visited some of the important centres of earth awareness in Britain - Stonehenge and Glastonbury - he concludes that the people who were involved at these places had the same kind of sensitivity as the native Red Indians. He recognises them as powerful places and in 1983 held a one day seminar at Glastonbury.

One of the purposes of his trip to Europe was to make contact with people working in the same field. These were ecologists, especially the German Greens, and pagans. He has set up a tribal base in Washington State as a survival base and invites contacts and visitors.

*Bear Tribe Medicine Society, P.O. Box 9167, Spokane, WA 99209, USA.
Tel: (010-1) 509-258-7755.*



NUMBERS OF REVELATION!

A View Over John Michell's "ANCIENT METROLOGY"

by Anthony Roberts

June 1981 was a generally dreary month, but it suddenly brightened when John Michell launched his tenth book upon the world. It was as important a work as Thom's "MEGALITHIC SITES IN BRITAIN" but it has suffered an interestingly sinister fate. Its superbly condensed wit, wisdom and knowledge has been relegated to a curious oblivion in the worlds of esoteric and exoteric antiquarian research. Except for one brief, ignorantly dismissive review in an American journal that should have known better, this deceptively "small" masterpiece has been disgracefully ignored in the two years since its inception. No British magazine or journal, straight or esoteric, has even mentioned it! It is this writer's second favourite of all John's works, first being the inspiringly incandescent "CITY OF REVELATION". In fact "ANCIENT METROLOGY" further refines (and proves) the mystical canonical Poetry, the "theoretical arithmetic" of Thomas Taylor, explored and elucidated in the earlier book. Mention of Taylor makes it worthwhile saying that any neo-platonist will warm to this incisively elegant exposition of the old universal cosmology for John Michell is not just a serious writer and researcher, he is a great writer and researcher in the Taylor tradition.¹ His work is a brightly burning beacon in the current dismal wasteland of English letters. Every subject he touches, he illuminates with his vision and, in this book, he makes "cosmic math" live with a vibrant accessibility that helps launch the reader on a vast consciousness expanding journey spanning microcosm and macrocosm, joining Empyreion and Stoicheia in a grand harmony.

As anyone but the most empty headed archaeologist and scientist knows, the real underlying unity that bound together all the great cultures of Antiquity was the fading memory of the formally universally recognised Cosmic Canon. The Canon was once seen as binding together and giving a morphological dynamic to the whole Structure of Creation. This canonical alchemy springs from geometry into mathematics and then filters into semantics through the magically energising power of philology and its phonetic application. The powerful magic found in word structure (etymology) and the corresponding phonetic usage is amply illustrated by the opening words of St. John's gospel "In the beginning was the Word". Indeed in the earthly beginning the Word of God made Being manifest, but under the Word was the gematria; the original creative dynamic of the geometric/mathematical Canon. Words were thus prefigured in the first mathematical reality of existence.² This canonically encompassing unification system is geodesically keyed into the original topographical dimensions of the earth and, later, into all the sacred geomantic monuments, giving them their grace, majesty and power. This power has a generatively endless ability to strike chords of recognising wonder in the hearts and souls of the percipient human race. It is the power contained in the patterns and rhythms of that Great Architect of the Universe's formatively creative plan made manifest through the Divine Will into the experience of fully realised Being.

"ANCIENT METROLOGY" quantifies the above philosophy with exact proofs and definitions. It proves that a "Golden Age" civilization once mapped, measured and weighed the earth (and celestial dimensions) in the dim mists of the pre-Magdalenian epoch. By first minutely examining ancient geodesy, John Michell shows how ancient metrology developed from known geodesic figures (measures) into ratioed fractions of the planetary dimensions. Various cultures inherited this knowledge and founded their key sacred temples (cultural omphalli) upon these measurements, to be repositories of all this poetically applied "science". Examples such as the Great Pyramid, the Parthenon, Solomon's Temple, the Palenque Pyramid and our own Stonehenge all incorporate the geodesic/metrological/astronomical canon into their sitings and dimensions crystallised within the geometric structures. They utilise certain constants

of a mean ratio that ranges through the key units of ancient metrology. Throughout his book, John Michell dwells upon the canonical connectedness of such crucial (and widespread) measures as the English foot, the Greek foot, the Roman foot, the Egyptian sacred foot and its development the "royal cubit", the Jewish sacred foot and cubit and the Chinese "pu". Some brief research in the 1959 edition of the "ENCYCLOPAEDIA BRITANNICA" by the present writer has uncovered some relevant corroboration here. The famous Egyptian royal cubit or sacred cubit, so besought by Sir Isaac Newton, is measured into the Great Pyramid and John gives its' definition as 2.9854491 feet. This figure, multiplied by ten million (for reasons fully given in the book), produces a figure for the polar radius of the earth of 3,949.7142 miles. The most contemporary estimate of the polar radius is 3,949.89 miles! In the "BRITANNICA" the royal cubit is described as being present in the pyramid of Snefru (3rd dynasty) and also in Babylonian sacred buildings, in Jewish holy structures, in British stone circles and in New Mexico (USA), ranging down into Central America. Its' ubiquity is calmly noted by the staid correlator of standard "BRITANNICA" knowledge as being quite acceptable as a universal constant.

In "ANCIENT METROLOGY", the author weaves a cunning scientific web that leads gently, but firmly, towards the primacy of the "English units" of metrology among the mystically standardised, but culturally divergent, measurements of Antiquity. This is best illustrated here in his own words.

"The existence of a basically duodecimal system of numeration behind the ancient canon of measurements and geodesy is, of course, only apparent in terms of the appropriate units of measure. These are found to be the English units of the same values as used today. Unlike the others, which relate to the two different degrees of latitude and vary in length accordingly, the English units do not appear to be latitudinal but to have constant lengths, providing a fixed standard by which the duodecimal aspects of the others are revealed. Evidently, they have a different origin from the other units, and the appearance is that they were conceived as longitudinal units to represent fractions of the equator. In the diagrams of traditional astronomy, as described by Theon of Smyrna, the movement of the sunrise point throughout the year was figured as a circle divided into $365\frac{1}{4}$ parts. These parts were put into four slightly uneven groups according to the various number of days in which the sun travels between the solstices and the equinox. According to Needham, this method of dividing a circle into $365\frac{1}{4}$ degrees was applied in archaic China to the circle of the equator. In that case, taking the length of the equator to be 131,490,000 ft. or 24,903.4 miles, each of the $365\frac{1}{4}$ degrees of equatorial longitude contains 360,000 English feet, each minute 6,000 ft. and each second 100 ft.

This figure of 131,490,000 ft. for the measure round the equator exceeds by less than a mile the modern estimate given in the Smithsonian tables as 131,485,680 ft. From its very accurate relationship with the equatorial diameter, of which the formerly accepted length is deduced in the following section, there seems little doubt that 131,490,000 ft. was indeed the old established measure of the equator, thus making plain the geodetic significance of the English foot."

The establishing of the primacy of the foot shows the overall co-ordinating regularity of the "English metrology" in the old canonical schema. When looked at in this light it can be seen how the extreme antiquity of the prehistoric monuments of Britain, which (as noted) all contain the sacred measurements regulated by the mystic foot, becomes of paramount importance. New dating techniques in archaeology have shown how the British monuments long predate the Egyptian, etc., and show what a focal point of "Golden Age" culture Northern Europe was, with "Albion" as the brightest jewel in this earthly crown. Blake said "all things begin and end at Albion's ancient

Druid rocky shore". The omphalli of Albion are directly inherited representations of "Golden Age" technological mysticism. This finds its latest fruition in the perfectly arranged dimensions of Stonehenge.

Because archaeologists have been so hostile to "technical readings" of Stonehenge's mysteries, it has become vital that they be properly examined and clarified. This is why John makes his new study of Stonehenge the "piece-de-resistance" of this book. This metrological/cosmological Stonehenge de-coding shows how the most crucial magic measurements reside in the three circular dimensions contained in the curving lintels of the stones' basic geodesic circle. These measurements in and around the lintels are exact ratios of the earth's polar radius, mean radius, meridian circumference, etc., and the exactness is at least to the new standards of our contemporary satellite measurements! The astronomical orientations compliment the geodesic metrology and show Stonehenge as the heart of the ancient science in Albion, linking the stones to the stars. It's the central point of a great geomythic orrery in the surrounding countryside whose geomantically stellar sitings all relate to the circle on the Plain that holds the metrico/cosmological secrets of the "Gods".

In the closely argued pages of the Stonehenge section, this book reveals the true measure of its sub-title, "The Dimensions of Stonehenge and of the Whole World as therein Symbolised". The author admits that there are more secrets of Stonehenge to be fathomed³ yet he fully expounds the wealth of ancient metrology contained in its few (comparatively) weathered grey stones. The following table from the book amply sums this up.

"Summary of dimensions of Stonehenge lintel circle relating to geodetic constants

<u>Stonehenge</u>	<u>The Earth</u>			
Dimension	length in ft.	x multiple	= product in ft.	= geodetic constant
Outer radius	52.1362275	400,000	20,854,491	polar radius
Mean radius	50.4	207,360 x 2	20,901,888	mean radius
Inner radius	48.66048	<u>3,000,000</u> 7	20,854,491	polar radius
Outer radius	52.1362275	2,520,000	131,383,296	meridian circumference
Mean radius	50.4	207,360 x <u>88</u> 7	131,383,296	meridian circumference
Inner radius	48.66048	2,700,000	131,383,296	meridian circumference
Mean circumference	316.8	207,360 x 2	131,383,296	meridian circumference
Width of lintel	3.4757485	6,000,000	20,854,491	polar radius"

In the above table, the geodesic derivation is married to the metrological application in a blending harmony that is practical yet intensely mystical. These measurements are universal but man-perceived and manipulated. This instinctual residue of "Golden Age" learning must be seen as inherent in the human soul, blossoming through careful use of a metaphysically cultivated intuitive logic.

According to Charles Hapgood's "MAPS OF ANCIENT SEA KINGS" and John Michell's own earlier books, there are mountains of evidence buried in ancient science and philosophy pointing towards a cyclic view of history. Once, millenia ago, an incredible mystico/scientific civilization spanned the globe, drawing its knowledge and inspiration from divine recognisance of the holy canonical God pattern. This mystical science constitutes the basis of all later magic and alchemy with the world of the megalithic geomancers forming the bridging link in chronological "history". In "ANCIENT METROLOGY", the true basis of the canonical science is laid bare. That alone is a feat of genius rare in this impoverished age of fragmented learning specialisation that correlates little and understands less. "ANCIENT METROLOGY" has been studiously ignored because

the pygmies who make up most of the current antiquarian/esoteric scene are so obsessed with narrowing their vision that the book's giant concepts are literally beyond their grasp. A new expansion of consciousness is called for that can see books such as this as the landmarks in human thinking that they really are. In fact, there are really "two" books here, the book of the fluid geometries and maths that tie together (and give meaning to) the functioning Cosmos, and the book of their reflections on the body of the earth revealed through inspired study of geodesy and the geodetic application into sacred metrology. This metrology, in its practical application into geomancy and sacred geometry, crystallizes and projects the enlightening God-Fire burning through the Spirit of humanity. It becomes the backing "science" to a full geomythical reading of the ancient cosmology. The "two" books are actually in perfect balance, generously illustrating the mind that has blended (reflected) them into one. This book is a true work of visionary cosmology; a redaction of a high and ancient wisdom. The carefully wrought words shine out from the paper like diamonds on gold. The book (like its author) is worthy of great love and respect.

- 1 Thomas Taylor reiterated some profound truths about the canonical system when he stated: "As to the philosophy, by whose assistance these mysteries are developed, it is coeval with the universe itself; and however its continuity may be broken by opposing systems, it will make its appearance at different periods of time, as long as the sun shall continue to illuminate the world." There is reason to believe that its current slow recognisance heralds the beginning of yet another cyclic breakthrough.
- 2 Words exoterically became the exteriorisation of Manifestation. Through the tonally potent cadences of philological structuring the "magical" primacy and efficacy of words cascaded into a corporeal phonetic power. Words in fact became a form of transmuted "canonical mathematics in action". This was cemented together by the mediating principle of gematria, the interchanging interaction of words and numbers producing a creative flux in a perpetually energising matrix; a "steady state" concept of harmonics.
- 3 In William Stirling's masterwork "THE CANON", more Stonehenge metrological secrets are revealed. For instance, the angles of inclination of the two upper trilithons flanking each side of the altar form the sides of a pentalpha. Correspondingly, a pentalpha drawn touching the trilithons within a pentagon, with the perimeter of 416½ feet, produces sides in the pentalpha of 132 x 5 = 660 ft. 660 ft. is 7,920 inches which, incredibly, is the number of miles in the earth's diameter.

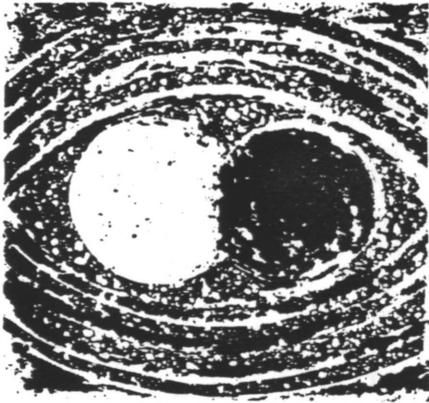
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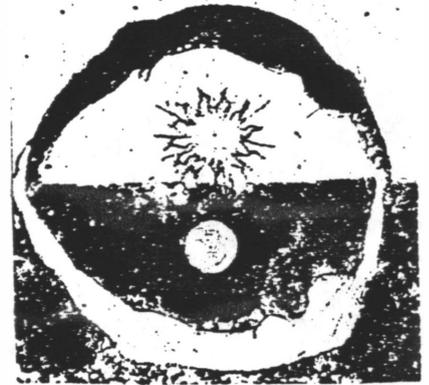
"ANCIENT METROLOGY" is published by the author JOHN MICHELL in two limited editions.

Hardback Edition, limited to 504 copies signed by the author, £5.95 plus 50p postage and packing. Hand coloured frontispiece.

Paperback Edition, limited to 504 copies, £2.95 plus 50p postage and packing. Both editions are now only available from 11, Powis Gardens, London W11.



REVIEWS.



The Lost Turf Mazes of Shropshire by Jonathon Mullard : 60p from Brookfield, Stirchley, Telford, Shropshire. 10 pages, cheques to "Earthlines"

This essay is a detection exercise in the rediscovery of lost mazes in the county of Shropshire. Using place name clues Mr. Mullard suggests the location of five mazes. By using his research skills and by rumaging through old texts he goes into some details about a maze in the city of Shrewsbury itself. He finds links with the shoemakers guild and by employing comparative folklore he reveals that a similar connection between shoemakers and a maze existed in Poland - this might have something to do with maze dancing the link being that physical contact is made with the shoe. An interesting piece of research.

C.A.

Stonehenge Complete by Christopher Chippindale. Thames and Hudson 1983. £12.50. 296 pages, 260 illustrations some colour.

Not quite as complete as the cover claims but as one man's version of Stonehenge it stands as a fairly thorough account. And as a guide to the most famous of British megalithic sites it is a worthy publication. It has the usual high quality Thames and Hudson production and is illustrated profusely with photographs, line drawings, old engravings and water colours in full colour. The text is laid out chronologically starting with "Stonehenge to the Medieval eye" and working right up to contemporary times with material on the druids and hipster invasions of the stones at midsummer. The author tends to hold a sceptical distance from his material particularly in the chapter on "alternative visions".

Don't look for any new information or new theories here because it stands as a roundup of everything that's already been said about Stonehenge. It doesn't extend our knowledge but it looks great on the coffee table and is pleasant to browse through.

C.A.

SHINTAIDO : A New Art of Movement and Life Expression by Hiroyuki Aoki, published by Shintaido of America, 120 pages, £8.50 +£1.00p+p from Shintaido Book Soc., 183 Cromwell Rd., Hounslow, Middx. TW3 3QR

For Japan, the 1964 Olympic games in Tokyo was meant to be a final absolution from the militarism which had led to the disaster of the Second World War. Nevertheless, the Japanese people were ill prepared when a European captured the Gold Medal in Judo, the modern sport which more than any other exemplified budo, the ancient traditions of the warriors way that had shaped the consciousness of Japan for a millenium.

In response to this athletic humiliation, a group of talented young martial artists banded together, pledging to redeem Japanese martial arts from a philosophy which, they believed had betrayed them by losing the essence of budo.

But surprisingly these young men did not go off to develop a fighting form so brutally powerful that it would rip the martial arts championship out of the hands of the Western usurpers. Ultimately they came to believe that Judo, Karate and the other fighting arts had been taken over by practitioners of brute force, at a cost to the spiritual and moral aspects of the warrior's way. They were determined to do something about this, to create a martial form that combined the best of the ancient ways with the realities of modern life.

The leader of this group was one of Japan's leading Karate practitioners, and the student of the teacher who helped to bring Karate to Japan. Hiroyuki Aoki had a vision of the martial arts that went beyond many of his contemporaries. He believed that Japanese martial arts at their best, had stood in the avant-garde of the exploration of human consciousness. Like many of Japan's great warriors, Aoki had studied to be an artist. He believed that there must be an inseparable connection between budo and art. Like great artists, both eastern and western, Japan's Samurai had lived quite literally on the cutting edge of reality. Their art challenged them to stake their lives on the single swing of a sword. Aoki sought a way to recombine the martial with the artistic.

Aoki and his students spent years of studying and experimenting with different forms of martial and meditative arts, which they ultimately combined into Shintaido, Japanese for "new body way".

Shintaido was an amalgam of Karate, Zen, Kendo and even incorporated certain aspects of Christianity into the mix. The guiding principle behind Shintaido was that in our modern age, with the development of weaponry with frightening destructive power, deadly strangles and perfect punches mattered less than a mind attuned to the dangers of one's environment. After all, even Bruce Lee could not stop a bullet with his fists.

But with training Aoki believed that students of Shintaido could develop "musoken", a kind of sixth sense of the surrounding world. This heightened perception went beyond attack and defense but derived directly from the old ways of budo; the same sword's edge of reality to which the Samurai way had devoted itself.

In its attempt to develop "musoken", Aoki created a program which, while not combat oriented, pushed the body up to and past the limits of endurance. In this way, a Shintaidoist might catapult his consciousness past the limits of the possible and into the realm of heightened perception.

During the past 15 years the practice of Shintaido has grown in Japan, and more recently has come to the West. The first half of Aoki's book, which is a large format paperback, is a history of Shintaido which traces the development of martial arts in Japan. This portion of the book is worth the price alone, because it provides analogies and insights into the way of the Japanese warrior not readily available to the West. By comparing the development of Budo, with the progress of art in the occident, Aoki makes a very telling case for Shintaido as a universal concept.

The second part of this book is a how-to manual, which provides photo sequences of the various forms of Shintaido. This is more in the manner of the conventional martial-arts texts, and like them, can provide only a hint of what this new form of body movement is like in practice. Nevertheless, this book is a tempting appetizer that may lead the reader deeper into the world of budo, and perhaps, as is the intent, into the study of Shintaido or one of the other schools of Japanese martial arts.



Richard J. Rapaport.

The Megalithic Odyssey by Christian O'Brien. (Turnstone Press, 1983). 176 pages, illustrated with maps, diagrams, photos. £4.95 paperback.

This is an interesting new book on the more scientific aspects of the megalithic culture and it contains two "frissons" of excitement which although not new will provide quite a shock for some of the more tender students of earth mysteries. The first premise is that some sites, specifically key monuments on Bodmin Moor, Cornwall, were vaster in size and complexity than has hitherto been suspected. This has of course been well explored in the work of J.F. Forbes, Olive Pixley and McLellan Mann. The second little bombshell pertains to the origins of certain megalithic building culture bearers who visited

these islands around 2,500 B.C. And that's where the real fun starts behind the carefully constructed phrases about legendary roots for highly advanced people lies an old earth mysteries "heresy" that most of the so called "leading parochialist" researchers had hoped was dead, never to be revealed! I refer of course to the exciting "ancient astronaut" theory so beloved of Mr. Von Daniken (among legions of others). But more of that neglected truth later.

The first half of the book sets the physical stage for the later exotica, but it's pretty far out in its own right. It's basic premise is that some stone sites (with astronomical alignments towards hill top cairns) was laid out by skilled "technicians" for purely scientific purposes (profane rather than sacred geometry) to help regulate agricultural calendars and chronological reckoning for the less "advanced" indigens of prehistoric Britain. Now not all "diffusionist" ideas are fascist as blinkered left-wing researchers would claim. Cultures can help one another with interchange in the sociological matrix without practising oppression or genocide. There are numerous historical precedents, particularly in remote so-called prehistory. The Phoenicians are a good example. The "obsidian trail" across Oceania around 2,000 B.C. also bears this out, not to mention the "colonisation" of Australia, Indonesia and New Guinea etc. by people in large well made ships in 30,000 B.C. And this is all in the annals of orthodox archeology. It helps to put this book into a better "diffusionist" perspective. There have been diffused odysseys before in human history but the one traced so meticulously in Mr. O'Brien's epic has marked peculiarities and complexities.

Leaning upon his computer (and its resultant cold statistics) rather like Long John Silver propped up by his crutch, O'Brien releases an incredible flow of data in the first half of his book. This he admits is to set the scene and provide credibility for his later historical analysis. Intensive scrutiny (and measurement) of the Bodmin monuments coupled with linking hints about Stonehenge and Avebury etc., show the reader how brilliantly "scientific" the major megaliths are. According to O'Brien the most acute astronomical alignments were through cairns carefully sited on high hill contours, which were not burial sites and indeed were made of quarried stones and were in some cases over 49 ft. high! Foster Forbes has similar speculation about the size of South-western stone monuments (he visualised them as even vaster) but he placed them in an Atlantean and post-Atlantean milieu where this reviewer thinks they have a decidedly better "fit". However, O'Brien takes his set of favourite stone constructions and interprets them into the late Neolithic era and he does a very persuasive job in arguing his case.

The technical sublimity of the monuments being established (a premise that no one should dispute) the author then moves on to examine the builders. He starts with some original research. When head of the Iranian oil industry he was involved in some archaeological work that unearthed (literally) some tablets relating to a group of "Gods" descending onto a hill top in Lebanon (Karsag) and then "diffusing" to found the Sumerian culture and then further radiating across the world through Europe and Ireland to end up in the south of Britain. These "Sky Gods" are directly linked to the Sumerian heaven dweller Anu and his angelic entourage, the oldest group of celestials in orthodox human records. O'Brien translates these mythic figures as the Anannage, Sons of Anu, and gives constant, yet veiled, emphasis to their scientific abilities and descent from out of the heavens. He postulates a wandering band of "outsiders", intellectual geniuses who filtered into myth as, for instance, the Irish Tuatha-de-danaan, Sons of the Goddess Danu, who O'Brien says had a later matriarchal "sex-change" and was originally the shadowy God Anu. A nice and well argued reversal of some of the current feminist excesses in re-reading history. The Tuatha-de-Danaan "descended from the skies onto Iron Mountain on May Day just as the Sons of Anu descended onto the hill of Kharsag in Lebanon. All are culture bringers wielding star magic. Does this ring any bells?

A great deal of etymological and legendary argument in this book is cleverly juggled and arranged. O'Brien has hit upon a genuine historical puzzle and within his limited brief he handles it well. In the more holistic jigsaw of a total megalithic cosmological pattern his work deserves a small but colourful niche. But like all such works this book should be stamped with a firmly blazoned "caveat emptot".

Anthony Roberts.

The Green Stone by G. Phillips and Martin Keatman. Neville Spearman. 1983 £6.95
Hardback.

"The Green Stone" is the story of a quest for a mysterious, lost jewel called the Meonia Stone, in which many diverse people including paranormal researchers were drawn together and led by psychic messages to find the stone and experience a series of strange events.

As a novel, it's an exciting story, compulsive reading and very well written. And as such the authors are to be congratulated.

However, the book contains very disturbing elements. The first indications are on the cover which declares "The Green Stone" to be "a true story of paranormal adventure." The detailed appendix giving factual information plus the final "Reflections" also lead us to believe it is a true account, though, to be fair, the authors state, "we do not claim that this book is the result of paranormal research." But they say, "Now we wish to record only what actually happened." (p. 190) If this is put forward as a true account, it must be viewed in an entirely different light.

For a start, the dust jacket declares the cover illustration is "An artist's rendering of the Green Stone which could not, for reasons unknown, be successfully photographed." Considering Andy Collins' "The Sword and the Stone" contains clear photographs of the jewel, this is blatantly untrue.

The mixing of the dramatised novel style with factual information adds to the deception. (see p. 149) "As the wind howled to a crescendo the dark birds flew from their nests and circled above them, shrieking and crying as they were blown about the sky on the violent eddies of air." This is immediately followed by a factual description of the Uffington White Horse. "The carving is 374 feet long, and archeologists have dated it from at least 100 B.C."

People who are looking out for something exciting may well be seduced by the claims of the truth of the story and here lies the danger, particularly as many have already been sucked into the Meonia saga, including certain very gifted Earth Mysteries researchers. In fact, from an Earth Mysteries viewpoint, this book is seriously disturbing.

Throughout we see people tuning in to ancient sites, yet rather than attaining harmony with the land, they are steeped in warnings of great evil, very negative poltergeist phenomena and admit they were "...preparing to battle with a force beyond their understanding". (p. 186) The more dramatic the events, no matter how destructive, the more they seemed addicted to obey the messages; indeed they appear to be courting evil. The fact that obviously intelligent researchers seem so willing to do the bidding of the messages gives rise to further concern when one studies some of these. On p. 183 their "guide" admits "I have given you a message of deception." and says "At the Place of Darkness there exists a great force so terrible that for centuries none of us dared to release it. No one has the power to control or direct it." She continues on p. 184 "...I helped you to use the stone to build the power at the Palace of Darkness...You must open the dark gateway." This sounds suspiciously as if they were being manipulated into releasing evil, rather than conquering it as the authors seem to believe.

The message "...the dragon shall be slain" (p.180), if we accept the dragon represents natural earth energies, is apparently contradictory to all Earth Mysteries ideals. Further, the account on p.187-188 in which lights and inexplicable noises result following an outside ceremony, sounds, rather than "The destruction of the Evil One..." more like the drastic interference with earth energies.

In fact, it seems as though they are being conned onto destroying the very things the Earth Mysteries upholds.

If the book is to be read as simply an exciting tale of the paranormal, it is highly recommended. But due to its claims to truth, the juxtaposition of fact and an emotive, dramatised fictional style and the people's inherent willingness to be misled for the sake of psychic kicks, it could have serious repercussions. As the authors conclude, "This incredible story has not ended!" If it is intended as fact, a more objective examination is needed. And in view of the very real dangers involved, I would strongly urge people within the Earth Mysteries to wake up to the implications posed by this book.

Cara Trimarco

The New View Over Atlantis by John Michell. Thames and Hudson 1983. 224 pgs.
£8.95 Illustrated : maps, diagrams, plates.

In the late Autumn of 1969 a miracle occurred. At his own expense a writer launched upon the world a book that was visually beautiful, spiritually enlightening and socially vital. It rapidly gained a worldwide reputation as the source book for mystical reality because it crystallized the finer, more speculatively Poetic ranges of New Age thinking and fused art, science and philosophy into a practical and coherent rationale. This rationale enabled mankind to once again see itself in perspective. The book induced in the perceptive reader an equilibrated oneness with planetary environment and cosmic consciousness, blending its truths into a spiral dance of Life and awareness of the mathematical and geometric structure of Reality. Here were heavy subjects indeed but they were handled with superb clarity and rare intellectual finesse by a master of the literary art. Such fulsome praise is rarely evinced from this writer but in this case the above summary is somewhat understated! The book referred to of course is John Michell's celebrated "THE VIEW OVER ATLANTIS", and its reverberations have echoed through the last 13 years of occult studies, giving inspiration (and impetus) to many branches of antiquarian learning and esoteric research. Now, like the proverbial Phoenix, it rises anew. Re-written and re-designed and revitalised it moves into another decade of effective missionary work among the spiritually and culturally impoverished denizens of our transitioning society.

The nature of these remarks, although elliptical, is a necessary approach when studying such a carefully designed and intricately layered book as "THE NEW VIEW OVER ATLANTIS". All the mind (and soul) enhancing material from the old book is still there, but it is expanded and illuminated with fresh evidence and intuitive insight. Make no mistake, this is a book that has changed lives and in its new incarnation it will continue to do so. Many readers responded (and will respond) to its challenging world view of history as if they were awakening from a long, blind sleep and seeing a fresh but strangely familiar vision of peculiar clarity and beauty. Within these pages there are enshrined visions of the lost Golden Age and all its long echoes down the vast corridors of time. This is the true Platonic recognisance of Atlantis. John Michell can and does decode all the varied remnants of the once universal culture that held the earth in an eco-psychic balance, and he expounds fully the geomantically exact magico/science that sparked it into glorious life. The new book bursts with new information on leys, earth energies, geomancy, megalithic monuments, sacred geometry, geodetics, metrology, etc. Its three great set pieces lie in the completely rewritten second half and they deal exhaustively (yet of course interconnectedly) with the Great

Pyramid, stonehenge and Glastonbury, the latter two being the key geomantic sites of Britain.

The book is now divided into two parts. The first is entitled "LANDSCAPE" and contains all the topographical data on leys, geomancy, astro-archeology, dowsing, dragon paths, earth spirit, serpent power, etc. It is all a graphic and lucid exposition of what this writer has come to term "geomythics", the "science" of earth myths. Part 2 is called "NUMBER" and expounds in great detail the canonical system of mathematics and geometry that ties together (and gives underlying dynamic polarity to) the morphological impulse of Creation. This encompasses analysis of such weighty subjects as the mystical metrology of Stonehenge (mystical, yet as scientifically exact in its ratioed down encapsulation of the dimensions of the earth as modern satellite measurements), pyramidology, alchemical philosophy based on the philological application of number expression, using the semantically magical process of "gemetria", the "science" of sacred engineering, the relationship of the dimensions of Glastonbury Abbey to the holy New Jerusalem and the metrology of the Earth and Solar System, etc! All these interlocking facets are cyclically expressed ancestral remnants of the old Universal culture's resolved cosmological mosaic.

Finally John Michell points out that the purpose of all this complexity is the purpose of true refined Wisdom. One threads the difficult labyrinth to find the core of tranquil enlightenment at the centre. At the centre of "THE NEW VIEW OVER ATLANTIS" is the message enshrined within the very nature of the landscape, that earth was a Paradise once and can be again if mankind will only eschew selfish and rapacious aggrandisement and become the harmonious Steward his Maker designed him to be. In other words the essence of the geomantic vision (the raison-d'atire of this book) is perception of a holistic spiritual harmony that lies at the roots of Being and manifest itself microcosmically in the living wonder of the physical earth.

Thames and Hudson have executed a wonderful design job on this book and the cover by Una Woodruff (one of our best visionary artists) is beautifully evocative of the work's subject matter. The book is a genuine "overview" of the whole supernatural environment. It is to be hoped that when it has been properly digested the hopelessly fragmented, disillusioned yet incestuous world of "earth mysteries" (incidentally created mainly by this book) will be jolted back to an awareness of its true perspective and purpose. At the moment it lurches between the fantasies of immature pseudo-mystics and the scientific jargon of myopic (and semi-orthodox) dogmatists. If they all read "THE NEW VIEW OVER ATLANTIS" we can possibly get back on course towards the magical New Age that awaits, shimmering, beyond the pages of the masterly mahical epic.

Anthony Roberts.

Ley Lines - Their Nature and Properties: a Dowser's Investigation by J. Havelock Fidler. Turnstone 1983 £3.95. [intro. by Paul Devereux.

Fidler has done some interesting and thorough research into dowseable phenomena in relationship to stones. However his research is marred by the typical confusion that dowsers fall into in using the same word to describe a Watkins ley and a dowseable energy. Thus in his third chapter titled 'Ley Hunting', after having given Alfred

Watkins' criteria for a ley as being an alignment of at least 5 points over over a maximum 25 miles, he gets his pendulum out and finds a dowseable line running through some of his standing stones. The original ley concept he now discards and a ley becomes a dowseable overground line. What this then leads to is a diagram in his book on p.25 in which there is a 2 point alignment!

For the main body of the text a "ley line" is not what Watkins described at all. It is this dowseable line. Watkins coined the term "ley" to describe a particular phenomena. This phenomena was an alignment of ancients, and he used his criteria to argue the case in archeological terms. It seems that he deliberately avoided drawing occult energies into his argument both the case was both important enough and strong enough to be argued solely in terms of archeology and material fact. To call an energy line a ley is to confuse the issue. (However, to be fair to the author, in one of the closing chapters of the book he does mention the confusion in the "ley" terminology).

Nevertheless, this is a fascinating piece of research which arrives at a set of results which themselves ask a set of questions which are central to the whole study of geomancy. Fidler finds that "ley energy" retards the growth of some seedlings and concludes that this energy "is inimical to certain forms of life". He finds that the Scots pine - frequently found in clumps on hill tops on the Watkins ley- is an interrupter of this kind of energy. He concludes that these trees must be in these particular places because they absorb the "ley energy". He speculates that megalithic man may have set down the ley system so as to channel and therefore rid areas of undesirable energy. The interesting thing about this is that the parallel Oriental 'feng shui' holds straight lines as being the pathways of 'sha' (the negative energy) and moreover, pine trees are held in special esteem as protectors against this energy. The author puts to the test Baron von Reichenbach's idea that the 'Odic force' (which von Reichenbach thought of as being something between light and magnetism) can be reflected by a mirror, and, he found that it does indeed behave in the same way. Once again the parallel can be drawn with the 'feng shui' system - 'feng shui' mirrors (enclosed in a hexagram) are used to deflect 'sha'. Incidentally so are ponds which may account for the dew ponds which are found on Watkins leys in Britain. Mr. Fidler doesn't mention the pond connection and he might find it interesting to check it out - (I'd be happy to consider publishing any preliminary work - Ed.).

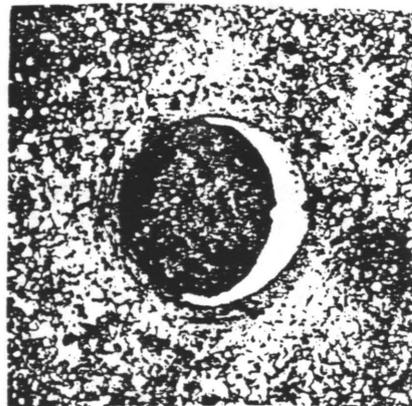
The crucial point that arises out of this study is that 'ley energy' is not perceived or presented as being a good or wholesome enhancer of life. Rather, it seems to be the opposite. The life enhancing aspect of the ley system would appear to be the pathways set out to channel a dangerous energy. This system keeps the energy concentrated and running in straight lines. So those romantics who boast about living on a ley line had better think again! A quote from the good doctor, "As yet we have very little knowledge of the potential power for good or evil of this energy although there are indications that it may be great. Until such a time as we have this knowledge, it is very undesirable to add to or alter the existing system" (p.118).

These words of warning come from a man who has studied "ley energy" in a manner as objective as any that I have come across. If this energy really is as the author describes then there are strong and unexpected implications for those who have regarded it as a benign force. It will be interesting to see how the FOUNTAIN GROUP incorporates this into their system. If it is the same energy that the FOUNTAIN GROUP work with then it looks as if they have been barking up the wrong ^{tree}. If it isn't then the whole problem of terminology is raised again and one which energy dowseers must seriously deal with. This book is an important step in our understanding of the old staight track!

Christopher Ashton.



LETTERS.



Dear Chris,

Thank you for the latest QsM, excellent as ever. However, I would like to comment on several issues raised in the latest issue, especially in the letters section. Jimmy Goddard's letter encapsulates several unfortunate traits in our psychic collective ethos, which I feel are insufficiently investigated at present. In my article on the desacralised cosmos, I implicitly condemned the retreat into spectacle that characterises much of modern life. This reduction of experience from direct to indirect and secondary is characterised by many things - t.v. perhaps being the most obvious. However, it does go deeper than the mere reduction of one's experience to spectacle, because its concomitant faults are the reduction of one's will to manipulated action. This brings me to the most unfortunate thing of all - the belief in messianism that is only too easily foisted on an unsuspecting person by a plausible huckster, be he a politician, a religious guru or an alien entity from the demonic empire. Now the reduction of life to consumption is something that those who produce actually make a living at. The reduction of the free individual will to passive acceptance of the will of a leader or messiah makes all commentary, such as my Desacralised Cosmos ideas, required by the consumer as having to produce a cut-and-dried solution to the problems discussed. This of course is not possible before the problems have been identified and their causes investigated. To state that one has absolute answers to any question is to set oneself up as a potential messiah - something that I have no wish to do either deliberately or passively, for to do so must mean one of two things : either the messiah is deluded in personally believing that he can save the world, or he is a cynic who is using his public relations skills to fool the gullible into believing that he has those powers. Which is worse is up to the individual to judge. To quote an obscure line by the Grateful Dead's songwriter Robert Hunter, 'my job is to shed light and not to master'. If anyone is seeking a guru/saviour, then he should look to the many entrenched pundits of the millenium, from the Ayotollah Khomeini through Menachim Begin to the Wrekin Trust. To believe that there was/will be a golden age is to ignore the lessons of history, to retreat from reality into a cosy world of fantasy that will exist for a short time before the missiles or bailiffs come. Things can be better, yes! Certainly they can. And we hope they will get better and will strive to do something. But waiting for Christ to return, or King Arthur, or Barbarossa or even Jimi Hendrix is to passively reduce oneself to a consumer of spectacle. As you rightly say, apocalyptic myth breeds apocalypses and we have the unfortunate cultural legacy of Judaeo/Christain apocalyptic eschatology to deal with here. For centuries, it has been preached that the end is nigh and poor tattered greybeards have paraded placards to the derision of theatre goers to prove the point. Countless placardeers have gone to their graves after long lives of parading dire warnings of the impending doom of the planet, and these have invariably taken their heartfelt beliefs from the pleadings of messiahs.

In the geomantic sphere, we have seen Alfred Watkins elevated to the status of founding father/messiah by certain people who require masters and gurus and dead heroes who cannot contradict things attributed to them. The dead hero, whether he be Jesus of Nazareth, President Kennedy or Col. H. Jones, is a useful myth to act as a founding father/emulatable model. The Nazis had Horst Wessel; the Communists Lennin and Ho Chi Minh; the fascists Primo de Rivera ect. ect. - it still continues. However, the elevation of a person to a personality cult after his death serves a useful purpose in the power structure - whatever form that may take - as he can be all things to all man (and women), whilst remaining (like God) unchanging and outside the evanescent sublunary world. The elevation of a dead hero and his work is yet another example of the reduction of experience to spectacle, and is useful to those

in charge of things as a guarantor of orthodoxy. Thus we see in all human endeavour orthodox thought, whether it be in ley hunting, UFOlogy, dowsing, politics, religion, science, sport and technology. Those who transgress this orthodoxy, however 'far out' that orthodoxy may be (for example the ludicrous assertions of certain religious UFO sects), are vilified as agents of atheism, the Devil, Communism, etc. etc., whatever bogeyman the particular sect may have. The appalling 'witch hunts' of the McCarthyite 1950's attest to this.- anyone who transgressed the American Dream was a communist, automatically, even if he didn't know Marx from Spenser. Lest your readers should feel me negative again, I would like to point out that anyone is entitled to his or her opinions and viewpoints (as Paul Devereux rightly noted), and that it is premature at present to make categorical assertions on certain subjects that are still under investigation, sub judice, so to speak.

So many of our attitudes are conditioned by the past, and it must be realised that these attitudes have been passed by by the world's progress, and that many of the approaches valid in the past can no longer apply. One important difference between then and now is the electromagnetic environment. Our bodies, everything in the world is bombarded by artificially transmitted radio waves that may have some effect. If geomancy and magic was the manipulation of the subtle electromagnetic energies by magicians or technologists with the knowhow, then the modern radiations have made their technology obsolete. Geomancy as it was known is now subverted by the modern dissipation of power by leakage from power lines and transmitters. If we are to do anything valid, we must create a new geomantic awareness, based upon the modern state of the world, not upon an attempted re-creation of ancient science in an era which has obliterated its workings, for to do so is to be doomed to failure. If we are to anything, then we must cast aside our preconceptions and study the state of things as they are now, for to retreat into the long misty days of Celtic Twilight or to sit in our pinstripes and wait for the Second Coming is to be passed by by reality and to actually be the 'hopeless romantics' of the 'sixties, a movement like the Beatniks, fossilised in the mythos of a bygone time and therefore no longer capable of achievement.

Yours sincerely, Nigel Pennick, Cambridge, England.

Nigel Pennick is the editor of 'The Symbol' (see listings), author of 'The Desacralised Cosmos' QsM nos. 6 and 7, and author of several books on geomancy and magical cosmologies, e.g. 'Sacred Geometry', 'The Ancient Science of Geomancy', 'Hitlers Secret Sciences', 'Terrestrial Zodiacs in Britain' and a forthcoming book together with Paul Devereux on world geomancy which will be previewed in the next issue of QsM.

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Dear Editor,

Roger Sandell's review of the Bord's book 'Earth Rites' (QsM 8) contains a critique of the concept that witchcraft is a survival of pre-Christian paganism which requires some correction.

Firstly, although Dr. Margaret Murray's book 'The Witch Cult in Western Europe' received considerable publicity when it was published by the Oxford University press in 1921 she was not, as Sandell alleges in his review, the originator of the concept in question. In 1865 Thomas Wright and Richard Payne Knight during their investigations of the origins of phallic worship made the observation that medieval witchcraft was derived from the old Nature religion. The American folklorist Charles Godfrey Leland writing in the 1890's made a similar conclusion after studying folk magic and witchcraft in Italy. Twenty years before the publication of Murray's book Sir

James Frazer linked surviving European folk customs with the Pagan Old Religion in his seminal work 'The Golden Bough' which ran to 13 volumes and is still considered a classic of its genre. As early as the 10th century theologians were aware that witchcraft was directly descended from pagan practises and in the canon law of that period references are made to "wicked women" who "seduced by the Devil" believe they ride through the sky at night with "Diana, goddess of the Pagans". It was only later in the medieval period, in the late 14th century, that the church having transformed the old pagan gods into devils outlawed witchcraft as a Christian heresy with all that implies. The popular association of witches, both in reality and folklore, with ancient megalithic sites such as stone circles and tumuli suggests a definite link between the witch cult and pre-Christian practises. In the Saxon laws against witches specific mention is made of the worship of standing stones and sacred springs which were both sites of pagan religious observances.

Secondly, Sandell says it is difficult to imagine an unbroken continuity of religious belief from the Stone Age to the Middle Ages when Britain had been invaded and colonised by Celts, Saxons and Vikings. These peoples shared a common racial origin and prior to their conversion to Christianity were practitioners of a pan-European religion which was universal in both its spiritual world view and concept of Godhead. Although the physical (ritual) expression differed from race to race because of cultural circumstances the worship of the Life Force, symbolised by a pantheon of gods and goddesses representing the forces of Nature, was common to all three. These beliefs can be traced back to their origins in the Stone Age and provide ample evidence of a religious continuity up to the beginning of the Christian era and beyond.

If we examine the available evidence from the witch trials, ignoring the distortions of Christian propaganda, we find that witches were followers of a pagan religion even if it had become debased within the folk culture of the period. Because popular writers like Chaucer do not refer to pagan survivals it does not mean that they did not exist. After all just how much information about the current interest in Earth Mysteries would a future historian gain by reading the works of contemporary writers like Kingsley Amis and Graham Greene? In fact Shakespeare was aware of the 'supernatural' factor in the society he lived in and careful perusal of his plays reveals a magico-pagan subculture in Elizabethan England.

The Board's may indeed be unwise to follow Murray to her ultimate conclusion that many of the medieval kings were human sacrifices to the pagan gods. Like so many people with a very strong urge to reveal the truth Murray flogged her particular hobby horse to death. This is a failing as common today in EM and UFO research as it was 60 years ago in the field of folklore studies. Despite Murray's over eagerness to prove her case there is little justification for discrediting her central thesis which was sound. She may indeed have made some academic errors, which rationalistic writers like Cohn and Rose delight in exposing, and over extended her research into the realms of historic fantasy but her first 2 books are monuments to a grand dame of anthropology and archeology.

In conclusion, while a continuity of pre-Christian religious practices cannot be proved to the satisfaction of the sceptical because of a lack of acceptable (to them!) historical references surely the present day revival of belief in the pagan world view, in both its original and new form, is proof that this ancient religious philosophy has survived within the human psyche.

MIKE HOWARD

Mike is editor of 'The Cauldron', see listings.

Read This and Weep.....

Army wrecks ancient sites on Salisbury Plain

by PETER DURISCH

ARMY tanks and soldiers on manoeuvres on Salisbury Plain are destroying ancient Roman sites and damaging important scheduled monuments.

Archaeologists and conservationists have become increasingly alarmed at many recent episodes where heavy tanks have repeatedly crossed ancient burial mounds or barrows. There is evidence that troops on exercise have dug slit trenches directly into historic sites.

The problem of damage is likely to be resolved later this month by the expedient of reducing the present number of such sites and removing the degree of protection they presently employ.

Proposals now being finalised by the Ministry of Defence and the Directorate of Ancient Monuments in London are likely to lead to an outcry from archaeologists who suspect that the army will then march all over these newly de-listed sites.

The latest example of military vandalism has occurred within the past few weeks at Chisenbury Warren, a large Romano-British settlement where experts have detected remnants of a street with up to 50 houses.

A group of soldiers on exercise estimated to be of company strength, dug about 34 large holes averaging about 10 ft in diameter. The site is a scheduled monument.

'This is a great pity,' said General Sir John Willoughby, a distinguished retired soldier, as he wandered around the area last week picking up pieces of Romano-British pottery unearthed by the troops.

'I disapprove but I've never seen anyone do this sort of thing out of malice. It's simply ignorance—maybe they didn't know where they were,' he said.

Damage has increased, particularly damage from large vehicles. The reason is that the army trains harder these days and also uses more tracked vehicles.

The Salisbury Plain Training Area comprises 91,000 acres, most of which was acquired early this century. Some is leased to farmers, some used for sheep grazing and the remainder—exclusively for military use—includes two live firing ranges at Larkhill and West Down.

The area's scheduled monuments include seven major settlements, six hill forts, 303 bronze age round barrows, 25 neolithic long barrows and large areas of earthworks and celtic field systems.

A recent unpublished report by Wiltshire County Council highlighted the problem and referred to the 'current crisis.' It added that the current rate of damage is such that the remaining heritage is now 'in extreme jeopardy.'

A typical example quoted in the report is the work of an archaeologist on the eastern part of the training area. In 1981, he stated that 320 round barrows had been identified, of which 161 were scheduled ancient monuments. He said that only 67 survived reasonably preserved because of damage by military activity and ploughing.

'There is deep anxiety about what is going on,' said Mr Roy Canham, Wiltshire County Council's archaeologist. 'The impact of just one tank running over a barrow may be minimal but the cumulation of tank damage can be terminal as far as monuments are concerned.'

There are ever-increasing reports of damage to sites on the plain. In one recent case, a conservationist challenged two soldiers tunnelling into a barrow. After looking at their map intently they looked up brightly and said: 'No, lady, it's all right. This is only a tumulus.'

In another case a few months ago, several acres of an area designated by the Government as a Site of Special Scientific Interest were ploughed. Investigations revealed that the land had been dug to plant kale for fattening pheasants for the Larkhill Shoot.

'That was a mistake but the communications system very nearly worked,' said Lt-Col. Mark Goodhart, commandant of the training area. 'It was ploughed in error.'

'We go to a great deal of trouble to tell every section commander and upwards about our rules of not driving tanks over barrows or digging into them. Any condition report I get of illegal breaking of standing orders, means that I do my best to find out who did it. Then I have a word with them. But the priority here is and will remain military training.'

from 'The Observer' 13 Nov. 1983.

