

The Daily Grail *Presents*

# SUB ROSA

Where Science And Magic, Myth And History Meet



Issue Six - October 2006

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## October 2006

The hands of time appear to be turning faster every day. Already, we've reached Issue 6 of *Sub Rosa* . . . I'm not sure how that happened! And although we're on a quarterly schedule, the deadline for each issue seems to be upon us before we know it, and the hectic scramble to give birth to our next baby consumes all of our time yet again.

So much so, that the magazine has been 'getting in the way', so to speak, of numerous other projects we are all working on. Considering the fact that this is really a labour of love – we earn only a nominal amount from each issue, certainly not in line with the hours required – we've had to make some hard decisions. Certainly, we aren't going to walk away from something we enjoy so much. But the need to free up some time is pressing, and as such we have decided – for the short term – to drop back to a half-yearly schedule.

This allows us have a few months in which we don't have to think about *Sub Rosa* duties at all, freeing us up to work on our various other projects. It also means that we can come back to *Sub Rosa* with our full energy and focus, rather than trying to manage it with multiple other goings-on. It's not an ideal situation content-wise, as we already can't fit all the topics we'd like into each issue, and going back to half the amount of magazines means cutting another half of that content out of contention for a slot in *Sub Rosa*.

However, it's hardly as if we don't have other outlets for sharing content. As always, we keep up daily news updates, and occasional features, on The Daily Grail ([www.dailygrail.com](http://www.dailygrail.com)). And for any readers who wish to share information with others, there is also our Digg-like site on which any member can post to the front page, The Underground Stream of Consciousness ([stream.dailygrail.com](http://stream.dailygrail.com)).

Most importantly, the extra time will allow us to give more consideration to a print run of the magazine, something that we would love

to do. And if we are able to do that, then the likelihood is there that *Sub Rosa* would not just return to a quarterly schedule – instead, I'd like to think that we would ramp up to a bi-monthly publication (every 2 months). So bear with us, while we try to improve everything about *Sub Rosa*. Thanks for your support, in the past, and into the future.

**Editor:** Greg Taylor  
**Art Director:** Mark James Foster  
**Illustrator:** Adam Scott Miller  
**Columnist:** Michael Grosso  
**Columnist:** Ian Lawton  
**News Editor:** Rick Gned  
**Writer:** Blair Blake  
**Writer:** Fina D'Armada  
**Writer:** Colette Dowell  
**Writer:** Joaquim Fernandes  
**Writer:** Mitch Horowitz  
**Writer:** Robert Schoch  
**Ad Sales:** Rich Shelton

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Adam Miller for the front cover  
 Robert Schoch and Colette Dowell  
 Duncan Blake

To submit content or feedback, please email us at [subrosa@dailygrail.com](mailto:subrosa@dailygrail.com)

## Tripping the Enlightenment Fantastic

New study finds psilocybin has positive effects

A team from Johns Hopkins University, led by psychopharmacologist Roland Griffiths, is studying psilocybin's effects on the mind in the most rigorous scientific conditions since Dr Rick Strassman's work with DMT.

Griffiths' study, published in *Psychopharmacology*, is a combination of research on psychedelic drug effects – very little of which has been conducted in the past 40 years – with an increasing scientific interest in the origins of spirituality. “With careful preparation, you can safely and fairly reliably occasion a mystical experience using psilocybin that may lead to positive changes in a person,” he says. “Our finding is an early step in what we hope will be scientific work that helps people.”

Griffiths' team minimized the power of expectation by keeping the identity of pills secret from most participants in the study. A group of 36 healthy adults, aged 24 to 64, with no personal or family history of mental illness were chosen for the study. Only one volunteer had not graduated from college, and none of them had previously used psychedelic drugs. They all admitted to at least occasional participation in religious or spiritual activities, including church services, prayer, and meditation.

30 volunteers were randomly selected to each attend two 8-hour drug sessions, the second session scheduled 2 months after the first. At one session a strong dose of psilocybin was administered, and at the other a high dose of methylphenidate (an amphetamine known as Ritalin) was given instead. They weren't told which drug they were taking, but were aware it could be either.

The remaining six volunteers each received methylphenidate at both sessions, the identity

of which they were taking kept secret. A third session was scheduled, during which they took psilocybin after being told what it was.

22 of the 36 volunteers described having mystical experiences after taking psilocybin. All but three of these cases occurred in volunteers who didn't know what kind of pill they were taking. The mystical experiences included a sense of merging with a different level of reality, perceiving unity in all things, transcending time and space, and being overwhelmed by feelings of love and other positive emotions.

After the last psilocybin session, 25 of the volunteers – including three people who didn't report mystical reactions – rated the experience as among the five most meaningful and spiritually significant events in their lives. Two months after their last drug session, 29 participants reported a moderately or greatly increased sense of well-being and satisfaction with their lives. The others did not experience similar changes, however no volunteer described any decline in well-being due to taking psilocybin. Family members, friends and coworkers of the volunteers were interviewed to confirm the lasting positive effects and behaviour.

Griffiths plans to research how brain processes during psilocybin experiences compare with neural activity in people who experience drug-free spiritual epiphanies. “There's good reason to believe that similar brain mechanisms are at work during profound religious experiences, whether they're produced by fasting, meditation, controlled breathing, sleep deprivation, near-death experiences, infectious disease states, or psychoactive substances,” he says.

(Source: sciencenews.org)

## “Warriors of the Clouds”

Pre-Columbian mummies discovered in Peru

Archaeologists in Peru have found a burial site in an 820-foot deep cave, thanks to a tip from a local farmer. Five mummies have been found, two of them intact with skin and hair.

Ceramics and textiles were also found at the burial site. The limestone walls are decorated with paintings of faces and warrior-like figures, possibly designed to ward off evil spirits.

“This is a discovery of transcendental importance. We have found these five mummies but there could be many more,” said Herman Corbera, the expedition's leader. “We think this is the first time any kind of underground burial site this size has been found belonging to Chachapoyas or other cultures in the region.”

Known as Chachapoyas to the Incas, which probably comes

from the Quechua word for ‘cloud people’, they were a pale-skinned culture who once ruled a kingdom stretching from the Andes to the fringes of Peru's northern Amazon rainforest. They built Kuelap, the ‘Machu Picchu of the north’, a stone citadel comprised of more than 400 buildings and massive exterior stone walls. Conquered by the Incas in the 15th century, what little was known about the Chachapoyas was destroyed or lost during the Spanish invasion that came soon after.

“The remote site for this cemetery tells us that the Chachapoyas had enormous respect for their ancestors because they hid them away for protection,” Mr Corbera said.

(Source: independent.co.uk)

## 16 ‘New’ Planets in Milky Way

Scientists say galaxy may have billions more

NASA scientists believe there are probably billions of planets in the Milky Way galaxy, after 16 new planets were discovered at the galactic centre using the Hubble Space Telescope.

Over 200 planets have been discovered in the past 15 years, but the latest 16 are of special interest because they are at least 10 times as far from the Earth. This significantly increases the chances of finding Earth-like planets.

“We all are dreamers, and part of that dream is to find life some-

where,” said Mario Livio, head of the science program which coordinates Hubble operations at the Space Telescope Science Institute in Baltimore. “We're finding that the galaxy is full of planets, and the chances are, somewhere out there, we will find one with the conditions necessary to be habitable.”

Scientists estimate that there could be as many as 6 billion Jupiter-sized planets in our galaxy.

(Source: washingtonpost.com)

## News Briefs

A joint French-Syrian archaeological team has discovered an 11,000-year-old temple with multi-coloured geometric wall paintings, including a bull's head in vivid red, black and white, on the banks of the Euphrates.

Three British research teams are going ahead with plans to create hybrid embryos that are 99.9 percent human and 0.1 percent rabbit, aiming to find a ready source of “human” embryonic stem cells without the ethical problems of tampering with human life.

A private museum owner in the US has offered \$50,000 for what the Paranormal Seekers of Malaysia claim is a cast of the Johor Bigfoot's footprint.

A cigar-shaped, coal-black UFO was witnessed over a farm in Minnesota. Bigger than a barn, hovering quietly about 30 feet above the tree tops. It flew upward at a 45-degree angle at an incredible speed before disappearing.

Numerous oval shaped discs were witnessed darting about in the sky near Invermere, British Columbia. Identical sightings were reported in nearby towns of dark circular shapes flying in formation and performing unusual aerial acrobatics.

## 'Face' on Mars Unmasked

New images of the Face on Mars, taken by the European Space Agency's Mars Express satellite, show it is a natural formation without any of the features that has caused controversies and conspiracy theories spanning three decades.

The satellite's cutting-edge High Resolution Stereo Camera has captured data that provides the sharpest images of the Face on Mars to date.

"These images of the Cydonia region on Mars are truly spectacular," said Agustin Chicarro, ESA Mars Express project scientist. "They not only provide a completely fresh and detailed view of an area so famous to fans of space myths all around the world, but also provide an impressive close-up over an area of great interest for planetary geologists, and show once more the high capability of the Mars Express camera."

According to Takeo Watanabe of Boston University, humans have the ability to process information very quickly by taking in basic visual cues and then fill-

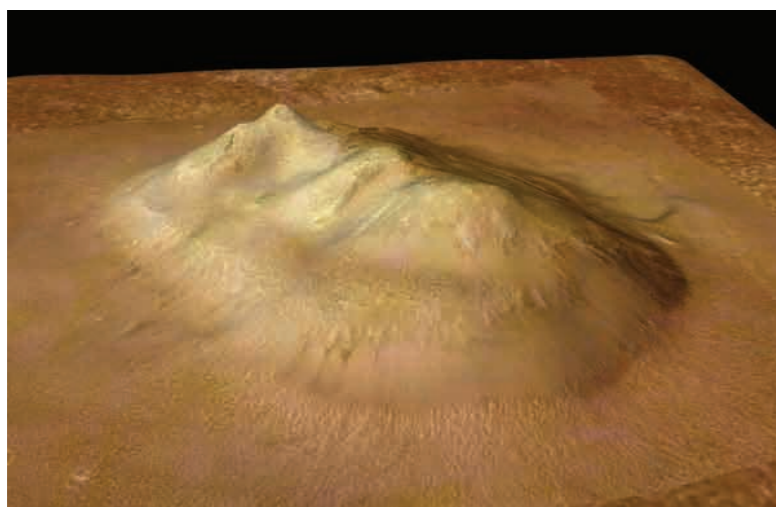
ing in the blanks. New research demonstrates that this can lead to misperceptions, including seeing human faces and other shapes in natural formations.

"It's a manifestation of over-learning, such as when we find a man's face on Mars' surface or in a forest or on a cloud," Watanabe explained. "We've over-learned human faces so we see them where they aren't."

According to an ESA media statement, "the face remains a figment of human imagination in a heavily eroded surface."

Michael McKay, an ESA engineer on the Mars Express team, doesn't hold back what he really thinks. "[With the original images 30 years ago] people automatically thought, 'My Goodness, it's a face. There must be intelligent life on Mars. Maybe the Martians built this huge monument to indicate that there is intelligent life and we should come and visit.' Other people, squinting their eyes looked at it and thought Elvis, The King, is alive and on Mars."

(Source: space.com)



## News Briefs

Scientists have found new evidence that the Bering Strait near Alaska flooded into the Arctic Ocean about 11,000 years ago, almost a thousand years earlier than widely believed, closing off the land bridge thought to be the major route for human migration from Asia to the Americas.

Dusts and other particles, swept into the atmosphere from Middle Eastern deserts, may be changing monsoon rainfall patterns in Southeast Asia, according to a recent study by NASA scientists.

Scientists have proposed an enormous ring of superconducting magnets, similar to a particle accelerator, as a means of flinging satellites into orbit.

A witness to Princess Diana's death claims 12 men in suits were lurking in the tunnel where she crashed, and that it was a stunt gone disastrously wrong.

A study by the Nordic Cochrane Centre in Denmark has found that pharmaceutical companies call the shots in medical journals.

Fish in a lagoon at a Hawaiian resort began to jump out of the water as if they were being jolted with electricity just minutes before a 6.6 magnitude earthquake hit the islands on October 15th.

## Amazing Aztec Discovery

In the heart of Mexico City, surrounded by traffic and bustling businesses, Mexican archaeologists have discovered an amazing 15th-century altar and large stone slab at the ruins of Templo Mayor. It is the most exciting discovery since electricity workers unearthed an eight-ton stone carving of an Aztec goddess at the same site in 1978.

The temple site is over 600-years-old, the Aztecs beginning construction in the late 14th-century. A major site of worship, historians believe tens of thousands of people were sacrificed during a bloody ceremony in 1487. The temple complex was mostly destroyed and used as building materials by the Spanish in the 16th-century.

"This is a really impressive and exceptional Aztec monolith," said Leonardo López Luján, an archaeologist at the Museo del Templo Mayor. He estimates that the stone, which was quarried at the Chiquihuite stone forma-

tion north of Mexico City, could weigh as much as 12 tons. "It is a typical monument of Aztec imperial style. Taking into account its position, the form, and what I can see from a side, it should represent the Earth God (Tlaltecuhli), the Earth Goddess (Tlaltecuhli, Coatlicue), or a nocturnal deity such as Itzpaplotl of Coatlicue."

"What is significant about this find is the early date of the altar frieze," said Susan Gillespie, an Aztec expert at the University of Florida. "With such finds archaeologists can begin to more firmly trace the changes in state-sponsored religious practices at the Great Temple."

"The importance of the monolith is what we are going to discover...It's likely that it is part of a chamber, of some offering. We won't know until we get close," said Alberto Diaz, a member of the archaeological team. "First we have to get the stone out."

(Source: reuters.com)

## Chinese Target US Spy Satellite

A US agency has claimed that China has beamed a ground-based laser at US spy satellites over its territory, exposing the satellites' potential vulnerability. The Defence Department has refused to divulge any further details.

The Pentagon's National Reconnaissance Office Director Donald Kerr acknowledged the incident but denied the laser did any material damage to the satel-

lite or impeded its functions.

Theresa Hitchens of the Center for Defense Information cautions against jumping to conclusions and thinks the Chinese may have just been testing equipment to track satellites rather than cause damage. "We don't know their intent, and we don't have the capability to know," she said.

(Source: sciam.com)

## News Briefs

New research suggests that the active ingredient in marijuana could be considerably better at suppressing the abnormal clumping of malformed proteins that is a hallmark of Alzheimer's than any current approved drug designed to combat the disease.

A new study has found that insects were exceptionally large during the late Paleozoic period because the air was 35% rich in oxygen, compared to 21% today.

The US has agreed to wipe 20% of the \$108 million foreign debt owed to it by Guatemala, in exchange for the Central American country investing \$24.4 million to protect its precious rainforests.

Chinese scientists claimed to have made their first successful test of a thermonuclear fusion reactor, raising hopes of an environmentally-clean power source.

Researchers at Duke University have built the world's first invisibility cloak, but the device works only in two dimensions and only on microwaves.

More than 700 UFO sightings have been reported to the UK's Ministry of Defence in recent years, but only twelve of them are worth investigating according to MOD officials.

# Pyramid No More

Sphinx geologist Robert Schoch and anomalies researcher Colette Dowell report from Bosnia



Robert Schoch and Colette Dowell in Mostar, Bosnia.

Our conception of world history alters as newly found remains of ancient cultures are excavated and catalogued. The discovery of a new tomb, temple, or pyramid, especially in a region where none have been found previously, can make us rethink our past. Thus it was extremely exciting when we first heard that “pyramids” had been discovered in Bosnia. But the international headlines did not all agree. Some proclaimed the reality of the “pyramids” while others suggested that they might simply be the creation of fertile modern imaginations. This was very curious indeed.

During the course of the last year, news concerning the alleged pyramids in Bosnia rapidly streamed across the internet, accelerating after excavations had begun on Visocica Hill, Visoko,

Bosnia. Out of pure curiosity, we began to compile various articles and news reports. We found them to be contradictory and this led to our curiosity growing even more. Were there really pyramids in Bosnia? We wanted to go to Bosnia to see for ourselves, so we began communications with the “Archaeological Park: Bosnian Pyramid of the Sun Foundation” and its chairman, Semir Osmanagic.

We visited Visoko, Bosnia and Herzegovina, in late July and early August at the invitation of Osmanagic. Our purpose was to explore the hills that Osmanagic (2005b, 2006) has claimed are giant pyramids. He has even given them such romantic names as Pyramid of the Sun, Pyramid of the Moon, the Dragon Pyramid, and the Pyramid of Love, apparently inspired by his comparison of the “Bosnian Pyramids” with the genuine Mayan pyramids that he has studied (Osmanagic, 2005a). There were several topics to research and document so we assisted each other in our investigations, and we came prepared to study pyramids and other ancient structures. We brought our surveying, measuring, and lighting equipment as well as a video camera, still photography cameras, tripods, recording, and dictating devices. We also carried with us articles, maps, and reports that we had received from other scientists documenting their findings while working with Osmanagic and the Bosnian Pyramid of the Sun Foundation.

To cut to the chase: Between the two of us

To cut to the chase: Between the two of us we could find no human-constructed pyramids in or around Visoko

we could find no human-constructed pyramids in or around Visoko. This, despite the fact that we were constantly being confronted by the highly charismatic and personable Osmanagic who, from the moment he met us at the airport, barged us with a non-stop stream of comments that the hills must be pyramids, that they are “clearly man-made,” that “geology cannot explain such structures,” and so on and so forth. It can

easily be seen how some researchers, especially if not well-versed in sedimentary geology, could be persuaded by the force of Osmanagic’s rhetoric that there must be at least a “little something” in the way of human-made pyramidal type structures around Visoko. Instead, what we found were totally natural hills composed of sediments dating from the Late Miocene (about six to eight million years ago).

The rocks composing the so-called “pyramids” consist of layers of bedded mudstones, siltstones, various types of sandstones, conglomerates, and breccias, all of which are of natural origin. These rocks were formed in ancient lakes and rivers. The rock layers (strata) have been slightly tilted by natural geologic processes, and in some instances folds and faults can be observed in the rocks. Stresses on the rocks have split the various sandstone layers and conglomerate layers (the Bosnians typically called these breccias) into semi-regular structures that to the naive eye



Natural formation of stones attributed as an ancient pathway.

may look like human-made tiles or paving stones, but geological analysis indicates that they are clearly natural. Sedimentary structures are found to be continuous across adjacent “tiles,” and the typical natural pattern of thicker sandstone and conglomerate layers forming larger blocks and thinner sandstone layers forming smaller blocks is consistently seen not only throughout the “pyramid hills,” but even in the riverbeds of the area where the sandstones and other rock layers are exposed as well.

Also pointing to a natural origin are the numerous fossils found in the rocks of the hills. In certain layers of the sandstones and mudstones abundant angiosperm leaves and other plant debris occur, all dating back millions of years to Late Miocene times. We found, in the local museum at Visoko, a paleontology manual illustrating similar Late Miocene fossil leaves that have been described from elsewhere in the Balkans, but to our knowledge the specific paleoflora of the Visoko area has never been subjected to detailed study. To observe these delicate fossils one must carefully split the rocks horizontally along the bedding planes rather than chopping perpendicular through the rocks as Osmanagic’s excavation crews were doing. In the mudstones and siltstones the leaves are beautifully preserved as moist, fragile carbonized impressions that disintegrate quickly after being exposed. It would



Robert Schoch explores a cave in Bosnia.

require proper equipment and supplies (which we did not have available to us during our brief reconnaissance trip), plus time and patience, to properly excavate, preserve, catalog, and analyze these specimens. We do believe that such an undertaking would be well worth the time and energy, however, as it could shed new light on a poorly known paleontological region and period. Furthermore, trace fossils of animals, such as trails and burrows, were found in some of the sandstones. Overall, given the fossils and sedimentology we saw on just a cursory inspection over a week, we believe that serious prospecting in the region could uncover terrestrial vertebrate remains that would be of incredibly significant scientific value.

Instead of paying attention to the potentially valuable fossils, Osmanagic’s crews are chopping right through them, sometimes with shovels, sometimes with backhoes, and discarding the fragile remains on the scrap heaps, apparently oblivious to the loss. We attempted to point this out to Osmanagic, and even suggested that he should rename and reorient his project to include a geological and paleontological component. In his way, he seemed to agree, but we do not know if he took any of our suggestions seriously.

Another aspect of the supposed “pyramids” that Osmanagic was eager for us to see were the tunnels that supposedly lie under, and connect, the “pyramids” to each other. At a potential risk to our own well-being (the tunnels are in constant danger of collapsing), we spent several hours crawling through a few hundred meters of tunnel complex. However, the tunnel we were allowed to see was removed by several kilometers from the so-called “pyramids” and was not in hard bedrock, but in loose, relatively unconsolidated, sand, pebbles, and rock fragments (alluvium or colluvium) that probably date much later than the Miocene rocks of which the “pyramid hills” are formed. We were continually told that these tunnels were ancient, man-made, and

## The tunnels appeared to possibly be natural features formed by underground streams that have been further enhanced by human excavation, perhaps in relatively recent times

had something to do with the “pyramids,” but on the face of it the tunnels appeared to possibly be natural features formed by underground streams that have been further enhanced by human excavation, perhaps in relatively recent times. We saw no direct connection between the tunnels and the so-called “pyramids.”

On one large sandstone block inside the tunnel we visited are markings that some people have interpreted as ancient signs or a script. We are not at all convinced that these are anything other than modern scratchings and graffiti. Indeed, clearly modern graffiti is found throughout the tunnel, and we were also told by several local persons working for the Foundation that the so-called “ancient writing” was not present when the tunnel was initially explored just a couple of years ago. (As an aside, it looked like the block in question had fallen from the ceiling of the tunnel to the floor. There are reports commenting that it was unearthed, but that may simply have been removal of the debris from its surface that accumulated when and after it collapsed from the ceiling.)


After our twelve-day stay, and having visited many sites associated with the claims of Osmanagic, the bottom line is that we found absolutely no evidence of pyramids per se or of a great ancient civilization in the Visoko region. What we did find are a warm and friendly people in a country with an incredibly rich cultural tradition and a beautiful natural setting. Bosnia has a very ancient archaeological heritage, going back to the last Ice Age. While there, we had the opportunity to

visit some genuine archaeological sites, including an Illyrian fortress-like structure that apparently dates back to at least the fourth or third century B.C., and an entrance to a natural cave that was used for many millennia, perhaps as far back as the Paleolithic. We also enjoyed seeing medieval grave markers and visiting the exhibits in the museum in Sarajevo documenting the history of the country. A large Neolithic settlement, known as the Butmir Culture, dating to around 5,000 B.C., is known just a few miles from Visoko. The “Pyramid of the Sun,” though simply a natural hill, does tower above the surrounding landscape and overlooks Visoko. Its strategic position was recognized in ancient times. The Romans built a fort on its summit, later to be replaced by a medieval fortress. So, yes, there are genuine ancient archaeological remains associated with the “pyramids” of Visoko, but that does not change the fact that they are natural hills.

Meanwhile Osmanagic’s crews continue their excavations, and as a result the hills surrounding the vicinity of Visoko are being carved and sculpted into Mayan-style step pyramids and their remains hauled off with a tremendous loss of artifacts and fossils. If there were no pyramids in Bosnia when Osmanagic started his project, it seems there will be by the time he is finished with it, to the detriment of the genuine ancient heritage of the region.

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Sub Rosa would like to thank Robert Schoch and Colette Dowell for their efforts in first of all traveling to Bosnia, and afterwards going to great lengths to keep us informed. You can learn more about their work at Robert Schoch’s official website: [www.robertschoch.net](http://www.robertschoch.net) 

(All images copyright R.Schoch and C.Dowell.)

# The Science Delusion



There is probably no more esteemed debunker and denouncer of all things religious than British intellectual Richard Dawkins. In his latest book, *The God Delusion*, Dawkins makes a frontal assault on not just religious fundamentalism, but religion in general – to quote the name of the accompanying television series, Dawkins appears to see it as “the root of all evil”.

And there is much truth in Dawkins’ criticism. One only has to look at human tragedies occurring around the world to see the effects of unquestioning faith and religious righteousness. And not just in recent years; consider the Albigensian Crusade, the witch-hunts of the Middle Ages, right up to the troubles in Northern Ireland. Belief in a dogma, without doubting the actions that arise out of that faith, can be the foundation upon which horrors grow.

However, Dawkins goes too far. Religious writer John Cornwell summed up the major problem with Dawkins’ vitriolic stance towards religion in these words:

*If there is a dangerous delusion in the world, it is not so much moderate religion, as Dawkins would have it, but fundamentalism in all its forms — ideological, scientific and religious — as the imposition of dogma that brooks neither doubt nor respect for disagreement.*

Cornwell’s comment is incisive. In just the case

of religious belief, one could include religious disbelief. Stalin was an atheist who attacked priests under his regime. In political ideology, this fundamentalism has mixed with an ugly dualism to create overly simplistic and ultimately useless categories – liberal or conservative, commie or capitalist – with a complete disregard for the true spectrum of political ideas. In the words of George W. Bush: “You’re either with us or against us.”

But surely not science? Dawkins would be apoplectic at the suggestion that science is as close-minded and vicious as the religions he despises so much. But one doesn’t have to travel far to find examples

of true fundamentalism. Just last month, at the British Association for the Advancement of Science conference, there was uproar after ‘fringe’ scientists Rupert Sheldrake, Peter Fenwick and Deborah Delanoy were allowed to present their research into ideas such as telepathy and after-death states. The apostate scientists were not welcome in this church of science – “it’s quite inappropriate to have a session like that without putting forward a more convincing view,” said geneticist Sir Walter Bodmer. “I know of no serious, properly done studies which make me feel that this is anything other than nonsense,” said media darling Lord Winston. Perhaps Lord Winston had the same level of knowledge as Dr Peter Atkins, whose interview (with Rupert Sheldrake) spoke volumes about whether the

One has only to read through the writings of James Randi or Michael Shermer to see through the veneer of their ‘science delusion’, and glimpse the zealot within

uproar was based in science or belief:

*Dr Atkins: Well, you can’t rely on any of these experiments...there is no serious work done in this field. The samples that people use are very tiny, the effects are statistically insignificant, the controls are not done in a scientific way.*

*Dr Sheldrake: Well I’d like to ask him if he’s actually read the evidence? May I ask you Professor Atkins if you’ve actually studied any of this evidence or any other evidence?*

*Dr Atkins: No, but I would be very suspicious of it.*

And then there’s CSICOP, the supposed guardians of the paradigm, an organisation that Robert Anton Wilson described as “one of the most dogmatic, fanatical, and crusading of the atheistic religions around now”. One has only to read through the writings of James Randi or Michael Shermer to see through the veneer of their ‘science delusion’, and glimpse the zealot within.

Science is a wonderful tool for understanding the physical aspects of our existence. But we should doubt it as well. Not just guarding against dogmatic belief in the current scientific paradigm, but also any moves to enshrine physicalism and logical thought as the only way to frame the world. Metaphor, art, and emotion are all part of the human experience which should not be denied, and there is an argument that religious experience should be included in there as well.

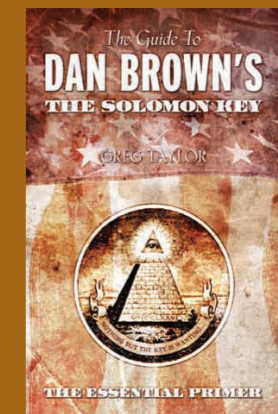
Richard Dawkins once argued against a quote by John Keats: “Do not all charms fly at the mere touch of cold philosophy? There was an awful rainbow once in heaven: we know her

woof, her texture; she is given in the dull catalogue of common things. Philosophy will clip an angel’s wings, conquer all mysteries by rule and line, empty the haunted air, and...unweave a rainbow.” Dawkins thought that the scientific truth behind the rainbow was even more beautiful – a worthy comment, but one that disregarded all the other various ways of seeing and knowing due to a belief that his way was the only way – and that is the definition of Fundamentalism. Let us attempt to understand the rainbow in all its beauty – physical, emotional and spiritual – without dogma and prejudice.

## Profile

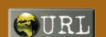
Greg Taylor is the owner/editor of the online alternative news portal, *The Daily Grail*, and is also the editor of *Sub Rosa Magazine*. He is interested and widely read in topics that challenge the orthodox worldview, from alternative history to the mysteries of human consciousness.

Greg currently resides in Brisbane, Australia, and has recently published his first book. *The Guide To The Solomon Key* is a guidebook to the esoteric history and locations likely to be included in Dan Brown’s next book, *The Solomon Key*.



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# Quantum Theory: Spiritual Panacea, or Red Herring?



The mass exposure of quantum theory via films such as *What the Bleep do we Know?*, involving distinguished contributors such as Fred Alan Wolf and Amit Goswami, appears to be having a significant impact in galvanising a more metaphysical worldview. Given my espousal of “Rational Spirituality”, and prior use of both quantum and string theory to back up my arguments, it is therefore with some misgivings that – after further investigation – I have to report growing unease about the way all this is being presented.

I do not have the space here to go into all the details, but the key message being put forward is that, because of quantum uncertainty, we can effectively create our own reality at will once we learn to see through the illusion of the physical world. So the more adept you are, the more you can manipulate your experience of your only-apparently physical environment. And this view

tends to be positioned as scientific confirmation of ancient esoteric notions of maya or illusion.

But is this ability to manipulate our environment really as far-reaching as the modern gurus suggest? We know that it may be possible to use various techniques to focus our minds to levitate or move objects, but it seems much less likely that we might in any real sense be able to create them from scratch, or make them disappear

for good. We know that adepts might be able to smash piles of bricks, walk on hot coals, lie on a bed of nails and so on – but even they are unlikely to walk away unscathed from crashing a motorbike into a brick wall at speed. So if there are limitations, what causes them?

We should remember that when physicists perform quantum experiments they isolate individual photons or electrons, for example, or their more fundamental constituents, and observe how

they behave. They do not observe complex systems of atoms and molecules. So to what extent does quantum behaviour affect the complex systems that make up our physical environment and reality, if at all? When paired electrons, for example, are established as “non-locally” connected, they are said to be “entangled”. And most physicists seem to accept that, because of ever increasing layers of entanglement, quantum probabilities become far more deter-

ministic the greater the scale of the environment in which they are playing out – or, more formally, the greater the complexity of the system. So, under normal circumstances, there would be a high quantum probability that the collection of molecules, atoms and particles that go to make up my body will remain in their current state of highly complex entanglement. But it seems that there would only be the minutest quantum pos-

So is quantum theory the reason why the difficult-but-not-impossible becomes possible? No


sibility that they would be able to maintain this state when slammed into a brick wall at speed.

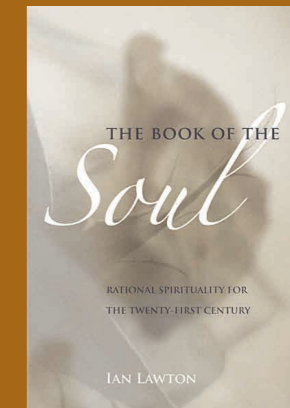
Yet even if quantum theory itself does place some limits on our ability to manipulate our physical environment completely at will, does it play a more constructive role in our more modest attempts? In *What the Bleep* a young boy teaches the main character to aim a basketball directly into the basket from distance. So is quantum theory the reason why the difficult-but-not-impossible becomes possible? No. The ball itself is already massively entangled from a quantum perspective, and it is a huge leap of faith and logic to suggest that if we can get it in the basket from distance this is because we have influenced it at a quantum level. What we can say, instead, is that focused, energetic intent exerted by human consciousness can play a huge part in influencing our surroundings and experiences. So modern consciousness research is arguably a far more useful place to be looking for confirmation of a spiritual worldview.

Nor is the worldview that emerges from a broad review of all the evidence necessarily the same as the one currently put forward by quantum gurus. With some like David Bohm even insisting that the universe is a huge, interconnected hologram, they tend to assert that not only is the physical world entirely illusory, but also all perception of individuality. This does, of course, again allow them to tie their theories into various esoteric traditions. But anyone familiar with my work will realise that I believe there to be firm evidence to the contrary. And, while I fully support the idea that we are all part of the “Oneness”, I equally firmly believe that it is a huge mistake to concentrate on this alone at the expense of the evidence for simultaneous soul individuality.

Indeed, I would argue that the sense in which it is useful to see the universe as a hologram is by concentrating what I refer to as “soul consciousness”, and in embracing the concept of the “Holographic Soul”. I define this as recognising the fact that we are both individualised aspects and full holographic representations of the Source all at the same time. However this does not mean that all sense of soul individuality is illusory. Indeed, the definition of a hologram is that the part

## Profile

Ian Lawton was born in 1959. Formerly a chartered accountant and IT consultant, he turned his back on the commercial world in his mid-thirties to become a full-time writer-researcher on ancient civilizations, esoterica and spirituality. His first two books, *Giza: The Truth* and *Genesis Unveiled*, were published by Virgin and have sold over 30,000 copies worldwide, gaining widespread acclaim for their scholarly balancing of the best of orthodox and alternative thinking. His most recent work, *The Book of the Soul: Rational Spirituality for the Twenty-First Century*, is available direct from his website at [www.ianlawton.com](http://www.ianlawton.com), or via **Amazon UK**.  [URL](http://www.ianlawton.com)



contains the whole, and yet at the same time the part is clearly *distinguishable* from it.

Please excuse the brief commercial plug, but given the brevity of this article some of you may be interested to learn that the issues of the Holographic Soul, of creating our own reality, of supposedly parallel worlds and of the true nature of time are all covered in the new book I have recently completed with Andy Tomlinson, entitled *The Wisdom of the Soul*. This follow up to *The Book of the Soul* is provisionally due for release in February 2007, so please keep an eye on my website for further details.



# The Battle For The Mind



In the scientifically respectable world of today, the traditional idea of mind as something primary in nature is in the minority. It is more or less taken for granted in academic circles that talk of *mind* has something musty and folklorish about it; mainstream views prefer some version of reductive materialism. The brain is a biocomputer and terms like mind and soul may be discarded. This is the working paradigm, the official doctrine of most trained scholars and experimentalists in psychology today.

In a new 832 page book, densely documented and closely argued, six authors challenge this all-too-unquestioned view. They reject it for its failure to account for the full spectrum of human experience; *Irreducible Mind* attempts to lay the foundations of a more comprehensive psychology.

The book represents a vast undertaking. The basic strategy is to expose the reader to an immense array of neglected psychological phenomena: some of which have not been satisfactorily explained, and whose difficulties are systematically glossed over (such as memory and the placebo effect); some that are simply ignored or relegated to the margins (mysticism, genius, and secondary personality); and some that are generally repressed by the scientific culture (such as out-of-body experiences, psychokinesis, and evidence for an afterlife.)

Mainstream theories are ill suited to explain

at least three important classes of phenomena. The first come under the heading of normal experience. Examples would be consciousness itself, admittedly the “hard problem” for students of mind; memory, bristling with difficulties and linked to the problem of personal identity; the unity and multiplicity of the self; dissociation; co-consciousness, ecstasy, and possession.

Secondly, states of creative inspiration, the variety of automatisms, and mystical states, in which we find the phenomenon of “pure consciousness.” Mysticism is important because it seems to provide a clue to the unity of the great religions.

Finally, *Irreducible Mind* examines in detail phenomena that raise the question of consciousness functioning outside the limits of the human body, focusing on out-of-body and near-death states. The latter are particularly interesting, since the highly developed experiences during near death states ought not to occur, if mainstream models of brain and consciousness are correct. The book concludes by discussing broad theoretical issues drawn from process philosophy, quantum mechanics, and mind-brain theory that account for the extraordinary phenomena it reviews.

I can imagine several broadly useful areas of application from all this. First, this expanded psychology gives a scientific basis for high-

The book proves we can do things with our minds; shape matter through belief, intention, and imagination – sometimes directly, magically, as it were

*Irreducible Mind* examines in detail phenomena that raise the question of consciousness functioning outside the limits of the human body, focusing on out-of-body and near-death states

er forms of human development. One thing emerges from a study of this book; human personality is an immensely plastic and variable thing, as Pico Mirandola said during the Renaissance. If we have these capacities, we should cultivate them as part of our human legacy. The self-esteem of the species gets a boost; the book proves we can do things with our minds; shape matter through belief, intention, and imagination – sometimes directly, magically, as it were. Above all, we may even survive the death of our bodies. We are, if you like, the magicians of nature.

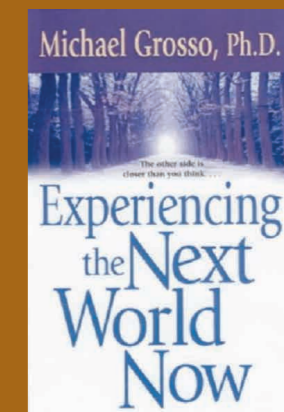
The second application I have already mentioned. Psychology has only begun to study the phenomena of mysticism. It is a common view among many scholars that mystical states are the same in all times and places, and if so represent one of the commonalities of religious experience. In a time of virulent particularism and rampant deconstruction, the idea of a common core of religious experience could be a pacifying influence. Moreover, mysticism is nothing if not a transformative practice. The scientific study of human transformation may be an idea whose century has come; if so, *Irreducible Mind* might well be its Book of Genesis.

Finally, a third possible area of application: Frederic Myers, the great and neglected psychologist whose ideas inspired this book, showed how “uprushes” of creative genius from the subliminal mind are possible in every mode of human experience; for Myers life in its full variety is the ultimate field of creative

## Profile

Michael Grosso is a teacher, author, and painter, whose interests span psychical research, metaphysical art, the parapsychology of religion, and, primarily, philosophy. He received his Ph.D. in philosophy, and studied classical Greek, at Columbia University. He has published books on topics ranging from life after death to the mythologies of endtime.

He presently lives in Charlottesville, Virginia, where he is affiliated with the Division of Personality Studies of UVA. Michael’s most recent book is titled *Experiencing the Next World Now*, which surveys the evidence for life after death and shows how personal experience can convince you it is real.



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advance. The domain of possible creativity is hugely enlarged. The 20th century saw the triumph of reductionism in scientific psychology; *Irreducible Mind* points to a psychology more open to the riches of human experience.

*Irreducible Mind* is available directly from the publisher’s website.

# 666 Steps

BEING THE  
CONFESSIONS  
OF A CROWLEY  
BIBLIOMANIAC

BY FRATER IJYNX  
(BLAIR PHACKENZIE BLAKE)

Admitting your addiction is the first step. Thus according to all those psychologists, therapists, counselors and clinicians (including poseurs like television's Dr. Phil) prior to laying out the various steps to victory. And so it was with me, admitting that I did, indeed, have a problem that needed treatment. Yes, it's true . . . I am an Aleister Crowley bibliomaniac, meaning that I am addicted to collecting books (especially rare first printings) written by the Great Beast 666. Although I am still on the long path to recovery, it has been well over a year now since I have purchased a Crowley 1st



edition. My story is not unique. Not so different from others afflicted with this particular (and most insidious) form of biblioholism. Yet, for those who don't understand the compulsion to collect Crowleyana (keeping in mind that magical operations were performed by "the wickedest man in the world" to ensure literary success!) and more importantly, perhaps, to those who are still anguishing over this decidedly unhealthy addiction, it is a story that I feel needs to be told.

Fittingly perhaps, the story starts in Las Vegas - a city where many succumb to temptation and feed their worst addictions. There, far from the famous strip with all its casinos and variegated glitz, in a dim little bookstore that specialized in cook books of all things (talk about long odds!), as 'good fortune' would have it, I chanced upon a first edition of Crowley's *Moonchild* (1929) with a price sticker of \$1,650.00.

At the time I owned several reprints of that title, some even going back to 1970, but none as appealing as the near fine copy with the striking Beresford Egan dust jacket in the glass case that I was now peering at. In addition to the book's great condition (in the parlance of antiquarian book dealers, 'near fine' is about as good as it



As I stood there transfixed, the more I examined the colorful dust jacket and holographic 'letter' by Crowley, the more desirable the book became

gets, and the dust wrapper in its glinting "plastic" protective cover of this particular copy wasn't even slightly chipped nor price clipped), according to the description on the seller's slip of paper, the book also contained a letter written and signed by Crowley. Although this turned out to be little more than a note jotted on a faded brown piece of stationery glued to the flyleaf with the Beast's distinctive slashing handwriting and idiosyncratic phallic signature, an undated first edition broadsheet entitled "Your Interest In Magick" was also tipped-in to the free endpaper (At the time I thought this extremely rare bit of Crowley ephemera was merely an advertisement that was inserted into the novel by the publisher.)

As I stood there transfixed, the more I examined the colorful dust jacket and holographic 'letter' by Crowley, the more desirable the book became. Despite the hefty price, I knew that I had to have it. Even so, at first I hesitated, leaving the store for a while to think it over.

Returning an hour later, somewhat anxious as to whether or not it was still going to be there in the glass case, after holding it for a second time, I quickly decided to purchase the book with a credit card. Actually, I bought it using two credit cards. As I carried it to my car and carefully set it inside, little did I know that I was already hooked, and that despite the fact that this little bookstore carried mostly used titles on the culinary arts, I would return time and time again, making the four hour trip from L.A. with hopes

of hitting another bibliophile's jackpot.

A few days later I showed my new prized possession to a good friend of mine named Danny Carey (known to many as the "Kali-armed" drummer of the prog-metal band, Tool). Although he seemed duly impressed by the book's extraordinary condition, and by the phallic "A" and semen "C" of Crowley's signature, he thought that I was crazy to have paid so much for it. (Note: Today the book is worth three times the price I shelled out for it back then.) Though it is certainly true that *Moonchild* isn't one of Crowley's scarcer first editions (at least without the superb D/W), for me, and probably for other Crowley bibliomaniacs as well, the book had a gateway effect (to use that rhetorical tool of anti-drug campaigns whereupon a relatively benign drug such as marijuana is believed to lead to the use of 'harder', more dangerous drugs such as heroin).

Which leads me to my next find. Danny and I were exploring a used bookshop in "Old Town" Pasadena when we somehow managed to gain entrance to a dark, cluttered back room where the more rare titles were kept from the general public. There, on a crude wooden shelf amid stacks of hundreds of dusty books was a first British printing of Crowley's *The Diary Of A Drug Fiend* (1922). However, unlike the near fine copy of *Moonchild*, this book was pretty shabby, being scuffed and frayed and lacking the ultra-rare dust-wrapper with its taboo illustration depicting a pained dope addict. (Note: To date, I have only seen a single example of the British 1st edition complete with its scarce D/W, which, itself, was possibly a facsimile of the original, and it's price was still a bruising \$3,000.00!). When I opened the well-worn copy with its loose joints and hinges, I saw that a price of \$75.00 had been penciled in on the front pastedown. Somewhat reluctantly I purchased it, although this time Danny thought that I was crazy for even hesitating. Many years later I would obtain an exceptionally nice copy (perhaps even unread) of the first American edition for about the same price, a real steal as supposedly most were destroyed by a fire in the publisher's storage facility (surely a coincidence.)

Months went by without any significant finds



Photograph courtesy of Duncan Blake

(I having to satisfy my need with circa 1970s reprints) until one day while browsing through the scanty occult section in a bookstore in a strip mall in Phoenix, Arizona I hit pay dirt. Or so I thought. What I had pulled from the shelf was a small hardcover copy entitled *Goetia* (*The Lesser Key Of King Solomon*). Inspecting the gilt-blocked design on the cover, I immediately realized that this wasn't one of the relatively common de Lawrence editions of *Goetia*, and suspected that it was the first American edition of "Crowley's" very scarce publication bearing that title.

When I saw the publisher's imprint (Occult Publishing House, Chicago), I knew for certain that this was indeed the book "pirated in the U.S. by some thieving scoundrel" as Crowley wrote to a young Kenneth Grant in a letter dated from 1945 (Although the book is undated, it is generally believed by those who are knowledgeable of such things to have been issued in 1904.) Upon opening it, to my utter horror, I saw that the internals were a real mess. Damn it to hell! Besides what looked like the scribbling of a child (or, more likely, a madman) with a blue ink pen, someone, for some reason, had vandalized "The Initiated Interpretation of Ceremonial

Magic” with a hotel stamp dozens upon dozens of times, wreaking havoc with the glossy pages containing sigils and magical seals of the various ‘malignant’ spirits that King Solomon supposedly trafficked with, a directory of which were listed in this 16th-century grimoire. Still, with a price of \$40.00 I took it up to the cash register. A year or so later, while searching for the same book on the recently discovered e-landscape, I ordered a copy from a bookseller in Northern Illinois. When it arrived, I could hardly believe my eyes. Inside the original glassine wrapper (!), this copy wasn’t just near fine. It was mint. In fact, its stiff cream-colored pages of text (including some Enochian Calls omitted from later re-prints) had never seen the light of day. I had paid only \$40.00 (the same price as the other one) to the unsuspecting seller for a book that must surely be worth close to \$1,000.00. Once safely in my bookcase, I sold Danny the badly marked up ‘reading’ copy for what I paid for it.

## THE DEALER

Drug addicts lurk in seedy back alleys to look for a fix; bibliomaniacs, even those looking for Crowleyana, go to book fairs. And so it was



at the Burbank book fair on a pleasant April morning that I met “the dealer.” According to the dealer, “there is nothing like a Crowley first.” That’s what he told me when he showed me a somewhat battered 1st edition copy of Crowley’s book of lyrical poetry entitled *Ambergris* (1910).

It has been said that Crowley invented the Vanity Press, printing his own work at his own expense (and seemingly before the ink had dried from his industrious pen – the one covered with a trellis work of gold), and having the financial means to do so (an inheritance at the age of 21 made him wealthy), he usually printed in very limited print-runs his prolific output on expensive imported paper (including his favorite Japanese vellum) with lavish decorative binding materials. *Ambergris*, Crowley’s first anthology of poetry, however, is not an example of such care to detail – that “designed to create complexity and rarity”, and is one of the author’s few non-talismanic publications, written, according to Crowley’s self-mocking preface, “in response to a widely-spreading lack of interest in [his] writings.” Well rubbed and with a chipped spine, the gilt title on brown paper-covered boards was barely discernable. Although it was not exactly on my personal desiderata, it was, after all, a Crowley first, and for \$85.00, what with the frontispiece portrait of its young author, it was somewhat of a fix. The dealer assured me he would have something better in a few days.

Something better turned out to be a complete first printing ten-volume set of Crowley’s biannual occult magazine called *The Equinox* (1909-1913). Actually a bulky hardcover periodical published from the head quarters of the magical fraternity called the A.A. (The Order of the Silver Star), and issued at the vernal and autumnal equinoxes, *The Equinox* was described by Crowley’s literary executor, John Symonds, as “more or less literal transcriptions of the secret rites of the Hermetic Order of the Golden Dawn.”

However, from Crowley’s own point of view, he was preserving this esoteric knowledge the best way that he could, and considered the work to be a Rosetta Stone for ancient wisdom. Though the *Equinox* set is an invaluable source

# NEW DAWN

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When I saw the publisher's imprint, I knew for certain that this was indeed the book "pirated in the U.S. by some thieving scoundrel" as Crowley wrote to a young Kenneth Grant

of occult information, and a complete set could be seen as the cornerstone of a great Crowley collection, at the time, the asking price of the first edition was well beyond my means (and besides, I already possessed two complete reprint sets, one from 1972 and another from 1992). With its notoriously fragile 'cardstock' boards emblazoned with arcane symbolism, the ten volumes (including as a bonus the later published "Blue Equinox") caught Danny's eye. Despite the fact that the paper-covered spines were cracked and deteriorating from age, after some skillful haggling on his part, Danny bought the set for less than \$3,000.00. To this day I still cringe every time someone picks up a copy, watching as part of the spine crumbles away into swirling parchment-colored particles. The last time I checked, Danny had managed to obtain a single volume from the much sturdier gold-blocked white buckram deluxe edition - a complete set of which, at the time, (if you could find it) would go for about \$7,500.00. As some of you might have guessed, it was at this point that my friend caught the collecting bug.

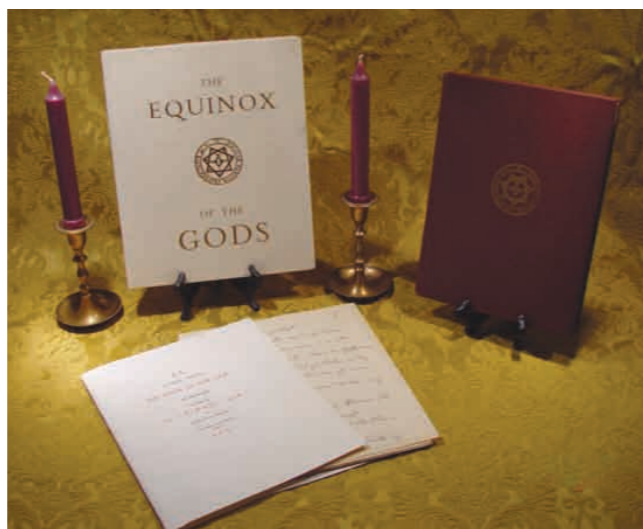
It was during a phone conversation with a used book seller in Ventura, California, while inquiring about another passion of mine at the time, that being collectible flying saucer books from the 1950s, that he mentioned having the galley proofs of Crowley's first printing of *Liber XXI*. At the time I wasn't exactly sure what a galley proof was (at least in terms of its value to a collector), but I did know that the first

appearance of *Khing Kang King* (as the book is more commonly known) was considered to be rare in the extreme. In fact, among collectors it had achieved almost a mythical status, all the more sought after by Crowleyites because some of the 100 only copies were issued with an original pen and ink drawing or even a watercolor painting by the author on the back of the frontispiece.

The dealer (mentioned earlier) told me that he had once seen such a copy as part of the extensive "Frater Achad" collection, but at the time he couldn't afford it. Reflecting on it, he said he could have killed himself for not finding some way to purchase it. When this seller in Ventura told me that he would have a stall at the upcoming Burbank book fair, I asked him to bring the piece as I was very interested in it.

When the day finally arrived, after I introduced myself, the book seller produced from a folder nine oversized sheets that comprised the galley proofs of the book privately published by the O.T.O. in 1939, claiming that the penciled marginal notations were most likely corrections written in Crowley's own hand.

After explaining to the guy that I was really hoping to find a bound copy, and preferably one adorned with the original drawing, he suggested that his item was actually much rarer, and hence worth more. For me, and only for me, because of our phone conversation, he said that I could have the proofs for \$600.00. In my ignorance, I declined, but asked if he would sell



Photograph courtesy of Duncan Blake

It has been said that Crowley invented the Vanity Press, printing his own work at his own expense

them to my friend for the same price. To this he agreed. Questioning the provenance of the marginalia while examining the individual sheets, Danny told the seller that he needed some time to think it over. Moments later, over a sandwich and a beer, we discussed the *Khing Kang King* galleys, deciding that it was probably worth the money even without the 'bells and whistles.' After leisurely finishing our beers (!), we returned to the seller's stall, only to learn that he had just sold them to another book dealer (whose name he wouldn't disclose) for a higher price.

As I have written elsewhere, darkness descended upon us on that sunny November afternoon like a shroud of ignominy that both of us still wear to this very day. What we had been offered, and for a mere pittance of its true worth, was a truly unique piece of Crowleyana. The kind of thing that is worth, pardon the pun, a king's ransom. Over a decade later, I still have never laid eyes on a single first edition of *Khing Kang King* by Ko Yuen (Aleister Crowley), and can only speculate about the whereabouts of the individual proof sheets that were mine for the taking.

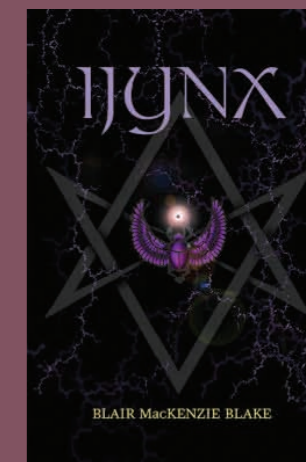
## DREAMING THOTH

I was beginning to think that it might be better not to rely so much on these book dealers, but instead to think of more creative ways to find what I was looking for. One of these was an O.T.O. type eighth-degree Working of sex-magick that I performed with the desired object (magickal child) being the acquisition of the Master Therion's (Aleister Crowley again) 1944 first edition *Book of Thoth*, considered by most to be the Holy Grail of Crowley firsts. On

## IJYNX


Blair MacKenzie Blake's first book, *IJYNX*, is a collection of occult prose-poems which attempts to convey the ecstatic states that allow one access to hyper-dimensions of consciousness and encounters with transmundane entities. Described as a 'Zothyr-ian kaleidoscope of mystical verses', *IJYNX* is filled with night-side symbolism, wrapped within visions of ancient lands, mystical rites and other-worldly encounters.

The connecting theme throughout *IJYNX* arises out of BMB's belief that there is a strand of higher Arcanum, which involves a specialized form of esoteric cannibalism practiced by a cult older than the earliest dynasties of Ancient Egypt. Central to this idea is a mysterious post-mortem endogenous substance known variously as 'The Residuum of Paradise', 'The Glitter of the Sleepers' and 'The Dream of the Dreamless'



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Kenneth Grant, O.H.O the Typhonian O.T.O.

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Darkness descended upon us on that sunny November afternoon like a shroud of ignominy that both of us still wear to this very day

the very next day after performing said ritual (with scepter in the hand of the king), I was browsing for occult reprints in the used section of the “Bodhi Tree” bookstore on Melrose in L.A. when something rather amazing caught my eye. Inside an antique-looking glass case that was normally reserved for the older, more collectible metaphysical reprints, was a first edition copy of the coveted “*Thoth*.” Or so it appeared. At the mere sight of such a find, the treasure hunter’s heart began pounding. The “Tree” wasn’t an antiquarian bookshop per se, and for something as rare and valuable as Crowley’s 1st edition *Book of Thoth* to even be in the glass case instead of being locked away in a safe in the back room could only mean that someone had made a terrible mistake. In all likelihood, they weren’t aware of what it was (without consulting the Internet or such), and its price wouldn’t be much over \$100.00. This had happened before in this very place (at least once), with a rare occult volume placed in a bargain bin priced at \$5.00!

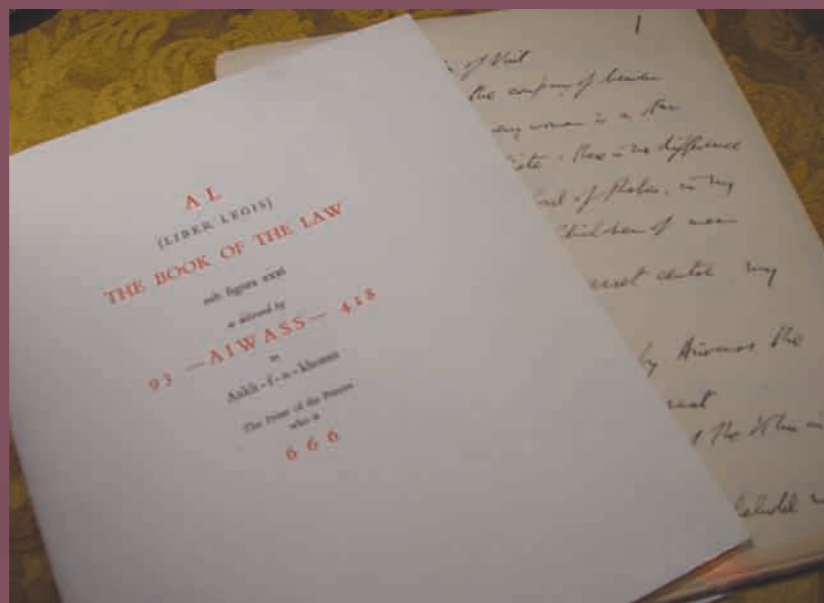
Somewhat nervously, I asked an employee to unlock the case so I could check out a particular book. When I pulled it out, my heart sank. As it turned out, it wasn’t a first edition at all, but a 1969 reprint that someone had crudely rebound in a poor imitation of the leather-bound first. Contrary to what some practicing sex-magicians might think (those with the ‘secret’ instructions of the higher degrees of the O.T.O.), I hadn’t relaxed my vigilance for an eyewink, “allowing the Leprechaun

to divert my attention, thus depriving me of a great treasure.”

This had little to do with the wandering nature of the mind. The problem was, so I concluded, that I had only seen one copy of the first edition before (in the aforementioned Frater Achad collection) and this was years ago. Therefore, I didn’t have an accurate mental photograph of it to focus my Will during the Operation. I couldn’t remember clearly the image of the sumptuously produced “*Thoth*” that I once briefly saw with its quarter bound Morocco leather with gold-stamped O.T.O. lamen on its spine with raised bands (although the imitation copy did have raised bands), and decorative boards with its colorful Egyptian motif.

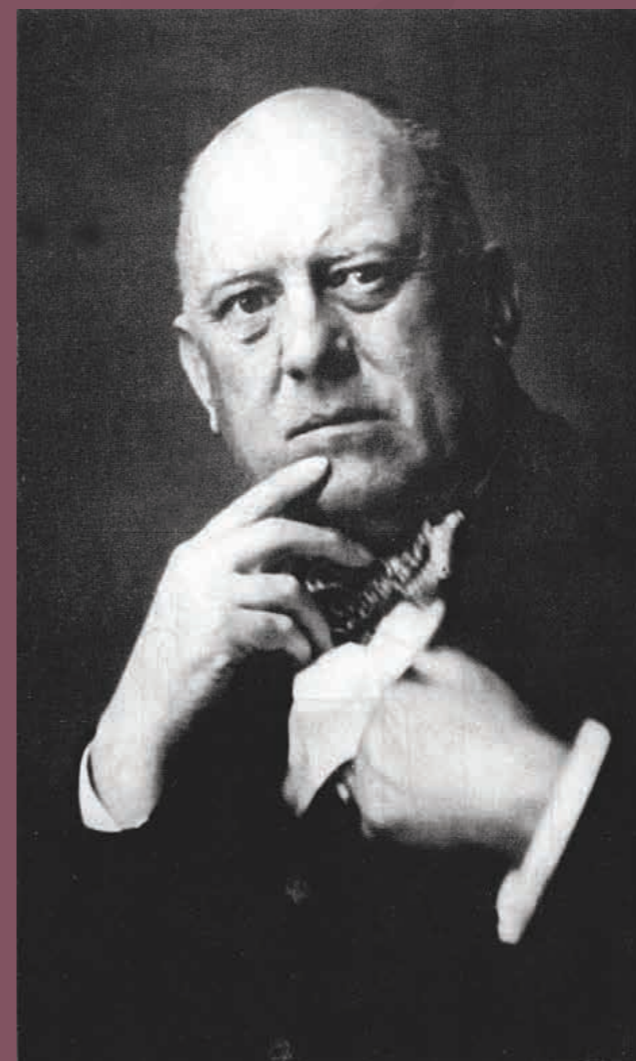
Upon leaving the store, I realized that my half-ass ritual provided me an equally half-assed result, a cruel joke perhaps, but at least it made me aware of just how efficacious sex-magick could be. In fact, to me this was more convincing evidence that magick really worked than if I had actually found the true first edition for \$100.00. After all, there were 200 1st edition copies of the *Book of Thoth* printed, so, rare as it might be, finding one the next day after performing the sex-magick Working still might be just a coincidence. However, there is probably only one poor imitation of it like the one I ‘chanced’ upon.

As for the first edition of the *Book of Thoth*, one of us, Danny, finally obtained a copy from



Photograph courtesy of Duncan Blake

Upon leaving the store, I realized that my half-ass ritual provided me an equally half-assed result



the dealer for about \$4,000.00. But that wasn’t the end of our adventure in pursuing this lavish production (privately printed at a time when, due to wartime restrictions, most publications in England were rather austere by comparison). There was also an incident involving the book that I must first warn is definitely not for the squeamish. This occurred after someone claimed to have Crowley’s very own copy of his last major work, complete with hand-colored plates of the Tarot trumps, and even whiskers from the Great Beast’s beard as he trimmed it while annotating the book during his retirement at Netherwood. The only problem with this remarkable object was that part of it had been burned and/or damaged by water at some point in its illustrious history. Still, this person was willing to part with it for the right price. In that we were both becoming rather zealous collec-

tors, we invited the owner over to Danny’s loft, out of curiosity if for no other reason.

At the appointed time, the person arrived in a rusty old van with his wife, several children and “Crowley’s personal copy of *Thoth*” which the current owner quickly asserted was worth about \$10,000.00 (although he was in need of money and therefore willing to negotiate). As I remember it, there was something strange about the whole scene, the meeting having a dreamlike quality as the guy’s wife and kids sat silently on a sofa. There was also a feeling of sadness . . . of pain and suffering, but perhaps this was due to the condition of the book itself, which was horribly mutilated. I’d never seen anything like it before. My God, a quarter of its boards and pages were completely missing, with the remaining edges having turned into discolored muck. It appeared that it had been both burned and placed in water for a lengthy period of time. Actually, my impression was that it had been tortured. Could that explain the lingering feeling of sorrow that I felt when the people first walked in? Although I wouldn’t wish a similar fate on hardly any book, the fact that it was a 1st edition *Book of Thoth* made it all the more tragic.

As the owner said on the phone, the unbleached handmade paper did contain beard clippings, but without having any way of knowing whose, and because of the horrendous condition of the book, association copy or not, we both passed (and in this case without any latter regrets).

If one is good enough at “Dreaming True”, sometimes a Crowley first edition just appears in one’s own bookcase as if by magick. Such was the case with a copy of the *Blue Equinox* (Vol. III, No. 1). When I first noticed this heavy volume among some other titles in my growing collection, I was naturally confused. However, it didn’t

take long to solve the mystery. Knowing that days earlier I was admiring it in a book store in Anaheim (as part of the Frater Achad collection), one of my closest friends had, a few days later, driven back behind the Orange Curtain, purchased it, and then slipped it into my bookcase without me seeing him do so.

Although not that scarce, relatively speaking (at least here in America, as it was printed in Detroit in 1909), what makes the book a bit special is the price of 666 cents printed in red on the blue cloth spine. Also, the *Blue Equinox* (nicknamed that because of its color) contains the first appearance of Crowley's portrait of the extraterrestrial-looking LAM entitled "The Way" which was included as the frontispiece to Madame Blavatsky's *The Voice of the Silence*. Compared to Danny's copies, both of which were in terrible shape, with the original blue covers having become so faded over time as to be virtually unrecognizable (with one looking like it had been too close to a stick of lit dynamite), this one was in great condition, and for that reason, years later when I procured another one in even better shape, I gave that which was so generously given to me to Danny so that he might be able to better discern its original 'beastly' price.

## DNA ÖF THE BEAST

In those days, every couple of weeks or so the dealer would arrive either at the loft or at my apartment with a box containing a few choice first editions. One of these turned out to be an unbound copy of *White Stains*, a book of pornographic verses clandestinely printed in Amsterdam in 1898 in a limited print run of 100 copies, many of which were destroyed by H.M. Customs in the 1920s. As a result it is believed that there are fewer than 13 copies currently in existence. (Note: I have personally held 5 different copies, which makes me question how accurate the number of surviving books actually is.) The collection of erotic verses (which some maintain to be in reality a cryptic magical treatise) was ascribed to George Archibald Bishop, further evidence of Crowley's mischievous sense of humor, as this was an uncle of his that he very much despised (Crowley later acknowledged himself as

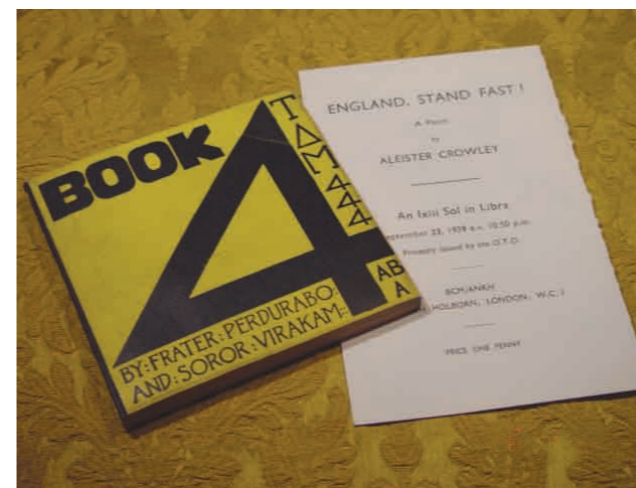
If one is good enough  
at "Dreaming True",  
sometimes a Crowley  
first edition just  
appears in one's own  
bookcase as if  
by magick

the author in his *Confessions* published in 1929.)

As rare as *White Stains* undoubtedly is, if we were going to pay in excess of \$5,000.00, we wanted it to be bound in the original black buckram, for there is a curious belief in certain occult circles that each copy was magically consecrated by Crowley with a specific biological material. Although this is most likely apocryphal, when Danny did finally purchase a copy in its original binding, there was, in fact, a stain of some kind on the cover. As to the exact nature of this splotch, and to whom it came from is, unfortunately, not known, and as such, we have not yet attempted to clone the Beast using a sample of his DNA.

On that occasion, however, Danny did buy several first editions. These included Crowley's *Book Four* (Part One entitled "Mysticism" published in 1911 and Part Two entitled "Magick", considered the rarer of the two, dated 1913). Both of these books, issued in the shape of a square, were examples of talismanic publications with 'flashing' binding, and although the fragile decorated paper boards with treated cloth spines were prone to fray (making them the bane of collectors), both were in remarkable condition. Not satisfied with these little gems, my enthusiastic friend also picked up a 1938 British edition of *The Book of the Law* (technically called *Liber AL vel Legis*) that was issued in an inexpensive paperbound format that Crowley freely distributed to prospective students (or anyone interested in the Law of Thelema).

If that wasn't enough, he then scored for a pretty good price the "California" edition of "the bible of Crowleyanity" which, although it



Photograph courtesy of Duncan Blake

had the same publishing date as the other one, was actually issued in 1942 and contained minor differences from the "London" edition. For my part, I had to be content with some Crowley ephemera – a couple of broadsheets and *England Stand Fast*, a patriotic talismanic publication dated September 23, 1939 e.v. (Era Vulgaris), 10:50 pm. (precisely as the sun moved from Virgo into Libra.) For some reason, at the time, I didn't think I would have too much difficulty obtaining the four books that Danny bought and for a lesser price (hell, one was only a pamphlet held together by rusted staples - there must be dozens of them floating around in Los Angeles). I couldn't have been more wrong.

Now that the dealer said that he trusted us, one afternoon he invited both of us to his home in Pacific Palisades to show us a few items in his personal collection – items that he stated weren't for sale. One of these turned out to be volume II of the first edition of *The Holy Books of Thelema* by Anonymous (you guessed it, Aleister Crowley), which were separately printed in three little volumes in 1909/10 and presented to students who were required to memorize the mystical verses. Removing it from its protective wrapper, he held it up to the light, informing us that we would never see another copy. After we had a chance to marvel over its gold-blocked vellum boards with an Egyptian design (now much reproduced) and exalted text printed on gold-bordered vellum pages, he quickly left the room with it (presumably locking it away in a safe somewhere).

It came as a bit of a shock then, when a couple of weeks later he offered to sell the precious volume for \$500.00. Danny jumped on it, of course, but afterwards I was still a bit puzzled by the dealer's sudden change of heart. Some time later, he finally revealed that at a recent book fair he had obtained a complete set (all three volumes) of "The Holy Books" for the ridiculous price of \$60.00. Incredibly, it was another bookseller at the same fair – a competitor who once boasted having possessed and sold off the largest collection of rare Crowley firsts in America, who, before the doors were open to the general public, initially spotted the little duodecimo treasures, casually pointing them out and asking his rival "Aren't those something you'd be interested in?" before wandering off to another table.

When the dealer told me this, I was simply dumbfounded. For a measly sixty bucks the 'man' himself had walked away from the true 'Holy Grail' of Crowley 1st editions, including volume III which contained among its heavily-jeweled prose the first letterpress publication of *The Book of the Law*, making it the Holiest of the Holy Books! Perhaps he was merely adhering to the warning given in the famous Tunis Comment that the study of the book, even though its herald called it "The foundation of the New Aeon and thus the whole of our Work", was strictly forbidden, with those who discussed its contents to be "shunned by all as centers of pestilence."

(Note: As to the contents of *Liber AL*, delivered to Crowley in Cairo by a preter-human intelligence known as Aiwass (Crowley's higher genius?), today they are controversial even

There is a curious belief  
in certain occult circles  
that each copy was  
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biological material

among strict adherents to the Law of Thelema, with the book containing numerous apparent inconsistencies, for starters the glaring discrepancy as to whether or not it is as Crowley scribbled on the manuscript's cover "A highly interesting example of genuine automatic writing," only to later claim that he was fully conscious (as opposed to being in a trance) when it was being dictated to him and therefore in no way automatic writing.)

Studying the contents of *The Book of the Law* might be forbidden, but studying its complex publishing history isn't. The next day I rang the dealer and told him about some research that I had done, asking whether or not he'd ever heard of a little known hardcover facsimile of *The Holy Books of Thelema* that were printed in Canada in 1952? Actually, I didn't think there was much of a chance of him mistaking the vellum binding and such of the originals, but after reminding him about his competitor's cavalier attitude to the find of the century, I rather enjoyed making him squirm, if only for a moment.

## EQUINOX BLUES

When speaking of a Crowley first printing with a confusing publishing history, *The Equinox of the Gods* (1936) is the first thing that comes to mind, a lesson that I learned all too well at another book fair when I was thrilled to purchase for only \$300.00 a copy of that title that was bound in a gilt-decorated maroon cover. My first clue that something wasn't quite right was when I noticed that it didn't contain the color plates of the obverse and reverse of the Stele of Revelling (the word should be "Revealing", but Crowley didn't catch the printer's mistake while proof-reading the galleys). It also didn't contain the special pocket attached to the back cover whose card wraps held a photolithograph facsimile of the 65 loose sheets of the original manuscript of *The Book of the Law* that was included in the first printing. I later learned that this copy consisted of gatherings that remained unbound after Crowley's death that were re-bound by his friend Karl Germer and reissued in the 1950s. So now

For a measly sixty bucks  
the 'man' himself had  
walked away from  
the true 'Holy Grail' of  
Crowley 1st editions

I had to buy it again, only this time the one with uncut, deckle-edged Japon vellum pages bound in off-white vellum embossed with golden seals, with the color plates and the facsimile of the MS. of Liber AL inserted in the end-pocket.

However, my second attempt turned out to be composed of more unbound signatures from 1936 (or 1937), with the Japanese vellum cropped and subsequently re-bound in a facsimile that closer resembled the original binding (\$400.00). As I later discovered, this hybrid volume was issued in the 1980s (at least it contained the sleeve in the rear holding the original envelope containing the facsimile of the MS. of AL.) After buying yet another copy of the one bound in maroon cloth for \$350.00 just to have the original colored plates that were missing from all my other ones, I finally purchased a nice copy of the true first printing whose only defect was that it had been nibbled on by silverfish (\$1,200.00). With this in my glass bookcase to prevent any further biopredation, I learned that there was a subscriber's edition that was printed on cheaper machine-made paper and bound in "flashing" blue and orange boards that was the rarest of them all due to its limited print run of only 250 copies. Needless to say, I had to have this one as well (\$1,500.00). Now, all I needed was a reading copy!

After *The Equinox of the Gods* debacle, I thought it best to take a break from my growing obsession of hunting down rare firsts and spend some time studying some bibliographic references of the Beast's estimated 100 books, pamphlets, broadsheets, leaflets and articles. Besides the somewhat restrictive bibliography that is an appendix of volume III of Crowley's *The Collected Works*, for this task, I gathered up several obscure sources including the "Bibliotheca Crowleyana",

a sale-catalog of the near-complete collection of the 'occultist' J.F.C. Fuller. There was also Gerald Yorke's bibliography appended to John Symond's unsympathetic bio of Crowley entitled *The Great Beast* (1951), and the perfunctory list compiled by Edward Noel Fitzgerald in Charles Richard Cammell's *Aleister Crowley: The Man: The Mage: The Poet* (1951). Best of all was the invaluable *The Books of the Beast* by Timothy D'Arch Smith (and later, *Red Flame #4, The Aleister Crowley Desk Reference*). Having done my homework, I was now better prepared to hit the streets (or at least try my luck at estate sales).

Due to Crowley's prodigious output, both Danny and I decided to focus mainly on his works of magick, and leave the poetry, erotica (which were impossible to find anyway), plays, translations and miscellaneous stuff for another day. Sticking with our new resolution, when a mint first edition copy of the privately printed *The Winged Beetle* turned up at an estate sale, we both passed on it, despite the humorous "glossary of obscure terms of the third stanza" tipped into the back by which Crowley had outwitted the printers who refused to set that stanza of the dedication because of inflammatory theological remarks (a typical attack of things Christian). Using the 'glossary' as one might a decoder ring, one could easily construct the offensive verse, as I later did myself when I obtained a copy. Coal from off the altar or not, it was magick that we were interested in . . . just like the broadsheet in my copy of *Moonchild* encouraged us to be.

And thus with sheer determination ("Will" power as we jokingly called it) we weren't about to hand over \$5,000.00 to the dealer for a copy of *The Poem* (1898), even though only 10 copies were printed (making it, in the dealer's eyes, at least, the rarest of the rare – "a pearl without price", I believe he described it prior to dropping the price to \$4,800.00). Instead, we went on a buying binge of Crowley's magical publications. In a single week Danny picked up a 1st edition of *The Goetia* (1904) in frail camel-hair wrappers which, save for some tape residue and a sticker ghost, was in great condition. Next it was *Konx Om Pax* (1907) with its intricate highly stylized cover title (thought to be designed by Crowley while under the influence of hashish, although

# Adam Scott Miller

I would love to give image to what you would like imagined. Please contact me if you could use the talents of a dedicated, heartfelt and mindful artist.

I am well-versed with traditional and digital media, as well as video editing and special effects.

corpuscallosum.cc@gmail.com

http://CorpusCallosum.cc

My work can be found in this issue of Sub Rosa on the following pages: 16 & 66



# Art of Illumination

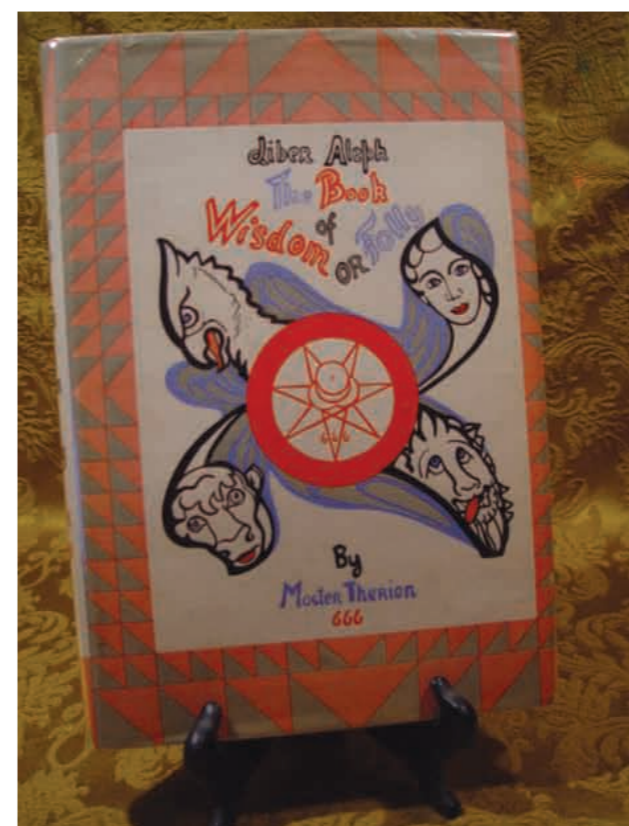
*Blessed are those who know  
the holy of holies is a symbol  
for the womb of my heart.*



Esoteric Art to Illuminate your Heart

one hopes that the “herb superb” wasn’t also responsible for some of the Chinese characters in the text being printed upside down) printed in white on black buckram, symbolizing light out of darkness.

Not to be left empty handed, I bought a first printing of *Liber Aleph (The Book of Wisdom Or Folly)* posthumously published in 1961. Despite the poor condition of the decorative dust jacket designed by Frieda Harris (who painted the famous “Thoth” tarot deck), what remained being soiled with tears, chipped, sunned, damp-stained, you name it, for fifty dollars I didn’t hesitate for a second. So determined was I “to rise above the deadly level of mortality.” Days later I procured a better one, and days later an even better one, this being a magnificent copy in an unflawed D/W. Amped out from these finds, as luck would have it, we also each acquired a copy of the very scarce first edition of 777 (1909), a lexicon of Qabalistic (magical) correspondences bound in scarlet buckram (although, despite some internal foxing, I must say that mine was the superior of the two, with the perforated Equinox subscription form still intact).



Photograph courtesy of Duncan Blake

Crowley had outwitted the printers who refused to set that stanza of the dedication because of inflammatory theological remarks (a typical attack of things Christian)

## THE GATHERING

After a slight drought (possibly the dealer was still a bit miffed that we didn’t jump at the opportunity to invest in *The Poem*) one day while rummaging through cardboard boxes in vain at a local used bookshop, it came to our attention that this year’s annual gathering of antiquarian booksellers would be held in none other than our fair city (it alternated between Los Angeles and San Francisco). Most certainly there would be something to feed our habit at this paean of all things rare. And so, when the big day finally arrived, with high expectations we wandered into the expo, consulting the listings in the guide for those sellers who advertised having items relating to the occult. Somewhat to our surprise, there weren’t many, but, still, it only took one to give us the fix that we now both desperately needed.

The crowned expo was pretty much what I expected, eccentric types at booths, huddled around well-lit glass display cases, inspecting colophon upon colophon in pursuit of oddities and treasures. A strange breed were these antiquarian merchants, scholastic and unsmiling for the most part, many being high brows and blue stockings with their tea and dishes of candy and astronomical prices, casting suspicious bespectacled (was that a pince-nez?) glances at us in

our ratty psychedelic T-shirts. After an hour or so with no significant finds in this paradise of the bibliophile, I was beginning to panic, straining my eyes while rapidly scanning thousands of unfamiliar volumes, trying to beat Danny to the punch. There were codexes and penny dreadfuls, foolscap and papyrus, Hemmingway and Anne Rice, but no Aleister Crowley, not even the lowly booklet called *The Stratagem*.

Was I the only one who found it a bit odd that someone with an encyclopedical knowledge of rare books about trains, ships or sea shells didn't know anything about the Great Beast 666? And those who did gave us black looks, regarding Crowley with disdain (even knowing that his firsts commanded high prices), referring to him as a minor poet of puerile doggerel, or as a Satanist, or an egomaniac, a con-artist and a pompous ass. Although to be fair, some were more courteous and helpful, handing us their marbled business cards after sharing stories about copies they once possessed but had sold years ago.

I was about to give up and head to the "Bodhi Tree" to look for a reprint when I ran into the

A strange breed were these antiquarian merchants, scholastic and unsmiling for the most part, many being high brows and blue stockings with their tea and dishes of candy and astronomical prices, casting suspicious bespectacled glances at us in our ratty psychedelic T-shirts.

dealer who earlier had told me that he wasn't going to attend the event as he was low on cash (probably having been unable to unload the pricey "Poem"). After buying him a beer and a cheeseburger (with this lot, I, too, expected only dainty finger sandwiches to nosh – maybe in the more epicurean San Francisco), we half-heartedly continued to search for things of interest, eventually pausing at the booth of a seller who specialized in Western Americana. And low and behold (I mean, "Lookie here"), there, amid out-of-print books about cowboys and horses, trails and frontiers, I spotted a broadsheet prospectus for Crowley's "Wine of the Graal" (which was published in 1938 as *Little Essays Towards Truth*.) This little piece of ephemera might not have been such a big deal except for the fact that on the back Crowley had hand written, along with Thelemic slogans, an informative note about his magick, most likely in order to convince a prospective buyer of the merit of his works.

After examining the prospectus and considering whether or not to pay the \$500.00 asking price, the instant that I set it down on the glass case, the dealer pounced on it (the guy who moments ago didn't have enough money to buy a cheeseburger!) He then asked the seller, as a "fellow antiquarian book dealer" to hold it for him until the next day when he would have the funds to purchase it (actually, he wanted to barter for it, which he did, although he later sold it to Danny who, through skillful 'beat down' negotiation, obtained it for a lesser price.) Once the seller agreed, instead of asking about any other Crowley items, our dealer triumphantly left the expo. As he walked away, the seller told me that he had just acquired a considerable collection of "older" Crowley books from someone who had recently died. These, he said, were in his store in Santa Barbara. With this revelation, I made arrangements to look at the books as soon as he opened shop on the following Monday. Yee Haw!..

I was excited as hell as I drove up there on a rainy morning in February, although little did I imagine at the time that, in this store with its volumes on cowpokes and saddles and such, I would find three first editions that, although not considered to be Crowley's scarcer publications

On the back Crowley had hand written, along with Thelemic slogans, an informative note about his magick

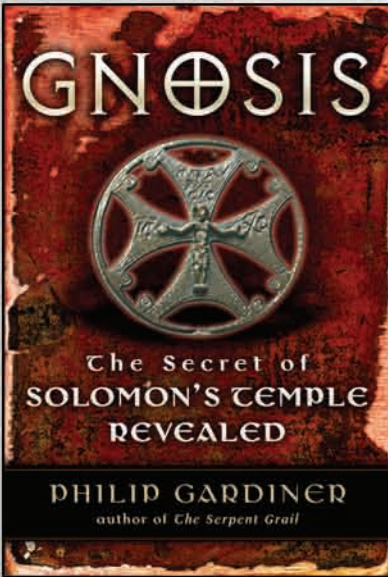
(not by a long shot), would, years later, cause me to see his esoteric magick in an entirely new light.

TO BE CONTINUED . . .

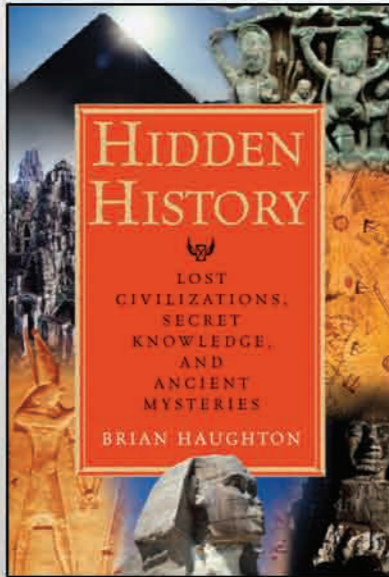
### Profile

**Blair MacKenzie Blake** has been studying, practicing, and writing about the western esoteric tradition for over twenty years. More recently, he has been focusing his attention on the neurochemical basis of successful magical workings (and paranormal activity in general). Through a careful examination of cryptic references in occult literature, and grail iconography, he suggests that the psychic transmutation known as the alchemical "Great Work" is actually facilitated by a 'jealously'-guarded post-mortem endogenous substance which he describes as "the jewel of sacred cannibalism" (called by others "The Philosopher's Stone"). Incorporating a magical vocabulary and night-side symbolism, his first book, *IJYNX*, a collection of occult prose-poems, attempts to convey the ritually-machined ecstatic states that allow one access to hyper-dimensions of consciousness and encounters with trans-mundane entities. BMB is also the writer for [www.toolband.com](http://www.toolband.com) and [www.dannycarey.org](http://www.dannycarey.org).

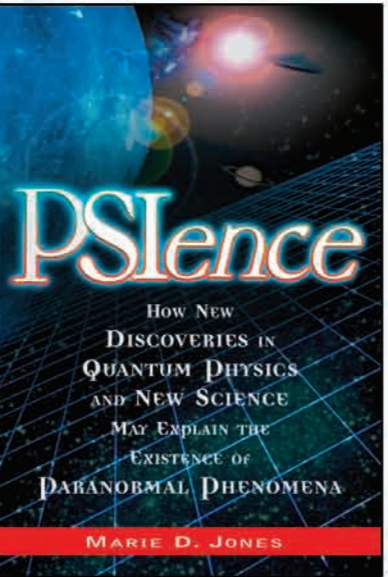
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# Unraveling The Egypt Code

## An Interview with Robert Bauval

Robert Bauval turned Egyptology upside down in the mid-1990s when he put forth his 'Orion Correlation Theory' – the hypothesis that the three pyramids of the Giza Plateau in Egypt were laid out to mimic the three stars of the constellation Orion's belt. His ideas provoked both genuine interest and absolute outrage within academia, and his theory remains con-

troversial. Now, twelve years on, Bauval is back with a new book, *The Egypt Code*, which not only revisits the Orion Correlation Theory, but goes even further by proposing that the sky was of ultimate importance to the Ancient Egyptian conception of cosmic balance. He kindly gave us some time to discuss the new book, and also his thoughts on numerous related issues.

**SR:** Hi Robert, and welcome back! It's been a while - over six years since your last solo outing, with *Secret Chamber*, and a few years since *Talisman* with Graham Hancock. Has all this time been devoted to the writing of the new book *The Egypt Code*?

**RB:** Hi Greg. Yes, it's been quite a while since *Secret Chamber* was published. Time does indeed fly. In February of 2005 I moved from England to Egypt with my wife Michele. My publishers, Century Books (Random House) had fixed the publication date of *The Egypt Code* to October 2006, which was great because it gave me the chance to write the book at a pace that allowed me to also bring into it the experience of being on location. Writing this genre of books is not solely sitting at a desk and typing, as you know. The final draft was completed in early 2006 and the editing and production stage was wrapped up this summer. *The Egypt Code* is now ready to go public.

**SR:** It's been more than a decade since the 'alternative Egypt' genre really hit the mainstream with *The Orion Mystery*, *Fingerprints of the Gods*

## The controversies that were generated in 1990s have been debated to the hilt. It's now time to move the discussion onwards

and the 'Age of the Sphinx' controversy. Since that time, things have settled down quite a bit, with few new discoveries or theories. Do you think *The Egypt Code* may spark a bit of a revival of these topics in mainstream discussion?

**RB:** The controversies that were generated in 1990s have been debated to the hilt. It's now time to move the discussion onwards. The Orion Correlation Theory (OCT) remains controversial. So be it. *The Egypt Code* takes the thesis forward to fit the notion of a sky-ground correlation into the overall context and timeframe of pharaonic Egypt. It takes on board many issues



Hatshepsut's Temple.

that were not dealt with in my previous books, and seeks the common denominator that motivated the 3000 years of pyramid and temple building along the Nile.

*The Egypt Code*, as the title implies, looks for the 'code' or 'law' which could explain the astronomical alignments, specific locations and sky symbolism of the main religious monuments, and also the migration of religious centres along the Nile. Although it is well known that the 'law' of Maat (the 'cosmic order and balance') was the basis of pharaonic rule, *The Egypt Code* argues that it was actually 'read' in the sky as a sort of 'astrology' in the short and long-term cycles of the celestial bodies. More to the point, it shows how the ancients may have attempted to create a social order that would respect and be in perfect tune with the cosmic order, and consequently how they integrated the celestial cycles into those of their earthly realm as a counterpart of the visible cosmic world.

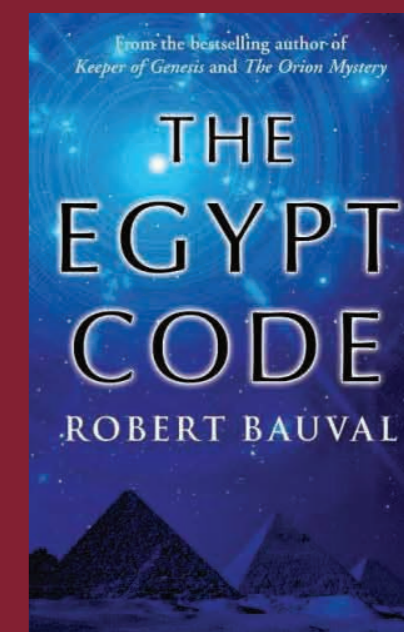
Now will this cause a 'revival' in discussions of these controversial topics in mainstream Egyptology? I very much hope so. But really *The Egypt Code* was not written with this in mind. The intention is to show to all how once, long ago, a people had devised and put into practice a system of social order that was in full harmony with Nature and acknowledged its integral connection to the larger cosmic environment. Such a system induced awe and respect for Nature and its cycles and the wonders of the cosmos, and provided the basis for responsible rule, Maat, based on a sense of stability and permanence that lasted several millennia.

**SR:** Indeed, the new book covers many aspects of astronomical observations which appear to corroborate the Ancient Egyptian fascination with 'staying in tune' with the sky. For those who haven't read the book yet, could you give a quick and simple summary of what you've uncovered?

**RB:** Yes. There are two interlocking themes. The first expands the thesis (from my previous books) that the ancient Egyptians regarded the beginning of time – which they called Zep

## The Egypt Code

*The Orion Mystery*, published in 1994, introduced the world to a highly original, and now internationally famous, star-correlation theory about the Giza Pyramids in Egypt. *The Egypt Code* develops this pyramid-stars correlation, challenging the long held assumption by many Egyptologists that the pyramids were tombs principally meant to house the bodies of dead kings. In addition to this theory, Robert Bauval also reveals an amazing 'Grand Unified Plan', which involves the wonderful temples of Upper Egypt. *The Egypt Code* is unlike any other book before it and covers the whole of Egypt's ancient civilisation in a manner never before attempted. Much has been written as to 'how' the Egyptians might have aligned their monuments with such high precision, but the question that has always remained unanswered is 'why?' – why did the ancients put so much emphasis on astronomical alignments? And what could be the function, practical or symbolic, behind these mysterious alignments?



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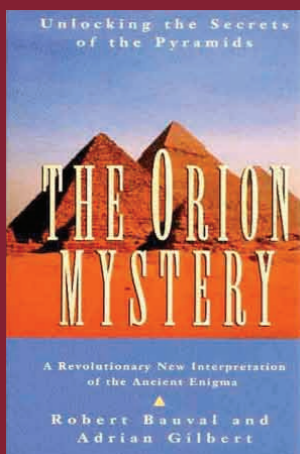
Tepi – at the first appearance of the star Sirius in c. 11,500 BC, and shows how the landscape of the Memphite-Heliopolis region mimics the sky landscape that contains Orion and Leo at that epoch.

A new idea is introduced: that a section of the sun's path (ecliptic) from the Pleiades to Leo is also incorporated in the sky-ground scheme. The second theme involves the hypothesis that the myth of the returning 'phoenix' to Heliopo-

lis can be explained by the so-called Sothic Cycle of 1460 years of the Egyptian calendar, and the Sothic cycle that began/ended in c. 1320 BC was a major contributing factor to the dramatic events that are related to Akhenaten and his solar city at Tell El Amarna. All in all, I try to show that the Egyptians 'followed' the changes in celestial landscape which, in their way of thinking, was following or adhering to the law of Maat, the cosmic law.

### Books by Robert Bauval

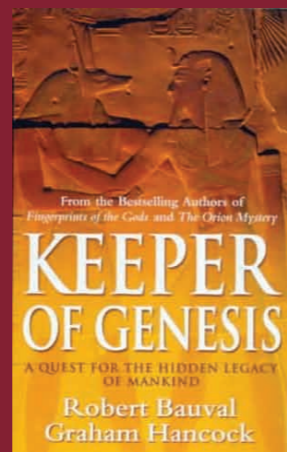
*The Orion Mystery*  
(with Adrian Gilbert)



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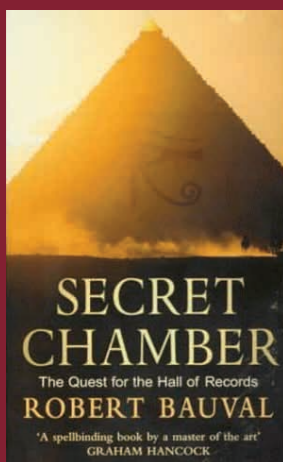
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*Keeper of Genesis*  
(with Graham Hancock)



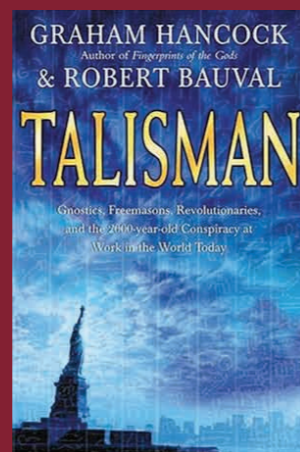
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*Secret Chamber*



Amazon UK 

*Talisman*  
(with Graham Hancock)



## But three pyramids for one king is a serious "weakness" to the tomb theory of Egyptology

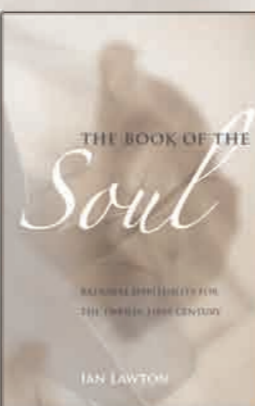
**SR:** Speaking of this need to 'stay in tune' - The *Egypt Code* marks somewhat of a return to your research from *The Orion Mystery*, into pyramid and temple complexes on the ground mimicking constellations in the sky – most notably the similarity of the layout of the Giza pyramid complex to the constellation Orion. However, in that earlier work, you tentatively tied the Dashur pyramids to the stars in the Hyades, and the Abu Sir pyramids to the Pleiades. In *The Egypt Code*, there is no mention of a Dashur correlation – is this a weakness in your thesis that the pyramids were built to mimic the stars in the sky?

**RB:** The pyramids of Dashur have always been the odd ones out. Evidence has convinced Egyptologists that the two Dashur pyramids, as well as that at Meydum further south, belonged to the pharaoh Snefru, founder of the 4th dynasty and father of Khufu. But three pyramids for one king is a serious "weakness" to the tomb theory of Egyptology. I do not mention Dashur in *The Egypt Code* because I have discarded my previous hypothesis that they may represent stars in the Hyades. It's true that this is also a "weakness" in the star-pyramids theory. In any case, in *The Egypt Code* a case is made that the 'star-correlation' scheme included only pyramids and temples in the Memphite region that are located immediately north of Abusir.

**SR:** If the Egyptian architects were truly aware of precession, as you surmise, why build temples which aligned with the rising of stars, only to have to continually adjust that alignment over time with the effects of precession by modifying the building? Of course, it's also an argu-

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## I do not advocate a 'lost civilisation', nor have I done so in the past

ment that could argue completely the reverse – surely over time, these necessary changes in alignment informed them of precession. Your thoughts?

**RB:** I remain convinced that the ancient Egyptians were aware of precession. Changing the alignments of temples to 'follow' the change in azimuth of a star such as Sirius created, as it were, a calendrical 'fingerprint' to mark the epochs – perhaps in the minds of the Egyptians this was another means to 'follow' Maat, the cosmic order.

**SR:** *The Egypt Code* seems to steer well clear of the really controversial 'alternative history' ideas

– for instance, you mention the Giza alignment to what you term 'Zep Tepi' (circa. 11,500 BC), but do not advocate a lost civilisation from that time . . . rather, you describe its importance in astronomical terms only. Similarly, you discuss redating the Sphinx, but mention only Colin Reader's theory, and not the West-Schoch dating. Was this a conscious decision, perhaps in order to get more Egyptological recognition for your theories?

**RB:** I do not advocate a 'lost civilisation', nor have I done so in the past (although, of course, my colleagues, including Graham Hancock, have done so). Zep Tepi is a concept that, in ancient Egyptian ideologies, meant the 'beginning' or 'the first time'. I advocate that this concept was defined in the celestial landscape by the first appearance of Sirius in c. 11,500 BC.

I have not wanted to repeat the many discussion involving the West-Schoch case because I have done so at length in my previous books, as indeed many others also have. I highlighted Co-



Columns at Karnak Temple.

## The date '11,500 BC' is highlighted with astronomical as well as symbolic means in the Memphite-Heliopolis region developed by the pyramid builders

like to think that my theories have had something to do with it. Perhaps, as you say, because of the controversies that were created. If so, then this is a good thing and more controversy is probably needed.

**SR:** Lastly, to move away from the central topic: besides your research into ancient Egypt, are there any other 'alternative' topics that interest you? Any particular books or theories that you recommend taking a look at?

**RB:** My interest outside ancient Egypt – although linked to it – has been the Hermetic and Gnostic traditions. Although nothing very new has emerged in recent years, what is of particular interest is how ideologies linked to these traditions are being revived with a vengeance not in academic or historical books but rather in fiction novels such as Dan Brown's *The Da Vinci Code*.

This, of course, is an area where fiction meets facts, where myth meets history, and where speculation meets proof. But isn't this the new way to liberate research from the yoke of academia and draw everyone into the discussion? Perhaps less known is the novel by the Spanish author Javier Sierra, *The Secret Supper*, which revives and brings to dramatic attention that gentle form of Cathar Christianity and how this may be the true 'code' in Da Vinci's masterpiece of *The Last Supper (La Cena)*. I highly recommend this book because it shows how the dissemination of radical and controversial ideas can be better brought to the general public in the decades to come.

lin Reader's theory not because I seek Egyptological 'recognition' for my theories but because Reader makes a very good case that the Sphinx's causeway dates from the early dynastic period which, as it happens, agrees with my conclusion that it defines a date in the solar year of c. 2800 BC, which I have coined the 'jubilee date'.

**SR:** On your theory that the Egyptians built the pyramid complexes – in the third millennium BC – in the image of the sky at 'Zep Tepi' (in the 12th millennium BC): wouldn't this almost be an impossibility, to 'shift the sky' over that period of time and be able to picture how it would look, without the use of computers? Astronomy software makes it easy for us in the modern age, but was such a feat beyond the Ancient Egyptians?

**RB:** We do not need computers to visualise the effect of precession. Precession has been known for centuries, if not millennia, when no computers were around. There are two possibilities for the ancients: either they kept long term records, or they had some simple means to compute it. To be honest, I have no answer to this. All I can say is that the date '11,500 BC' is highlighted with astronomical as well as symbolic means in the Memphite-Heliopolis region developed by the pyramid builders. We can either ignore it or explore why and how it finds itself there. The scientific process says we should pursue the investigation, even if it defies some of our pre-established views.

**SR:** Despite the apparent hostility of Egyptology's orthodoxy towards yourself and others, like Graham Hancock, it seems that there has been more emphasis in Egyptology over the last decade on considering astronomical influences on the Ancient Egyptians (Kate Spence's work for example). Do you think this sea change in the orthodox view can be put down mainly to your work, if only through the high profile that the controversy took?

**RB:** It is obvious that, at long last, astronomical influences – and especially stellar ones – have now crept into Egyptological orthodoxy. I would



# The Art of Corpus Callosum: Adam Scott Miller

**Bio:** Adam Scott Miller (March 9, 1984) grew up an only child to his wonderful parents Paul and Donna, in the small rural town of Marysville, Pennsylvania. He now resides in Baltimore, Maryland with his partner and fellow artist Erica DePaolo, and their kitten Rosetta. He has a BFA in Illustration from the Maryland Institute College of Art and has been accepted as one of ten from over a thousand applicants into the prestigious Fine Art Work Center Master of Fine Arts program, part of the Massachusetts College of Art. Recently in his career, he has been illustrator for Sub Rosa since Issue 2, won a Society of Illustrators competition, illustrating for Mystic Valley Media, working on commissioned paintings, and now is beginning work on album art and video projections for the magnificent band Chrysalis.

**Influences:** He has long since had a thirst for knowledge and a yearning for understanding that has stimulated him to absorb a large and diverse body of information.

In terms of reading, the authors Alan Moore, Annie Dillard, Grant Morrison, Terence McKenna, Robert Anton Wilson, Carl Jung, Car-

los Castaneda, Graham Hancock, and Michael Talbot have all made great impressions on his worldly sense.

In visual discernment, he has been most influenced by the work of Susan Waters-Eller, Alex Grey, Paul Laffoley, and the Lady Frieda Harris - Aleister Crowley 'Thoth Tarot' deck.

As for listening to music, the artists Tool, Shpongle, Tori Amos, and Dead Can Dance have principally fueled his fire.

The reoccurring themes in his work are an integral blend of cathartic gnostic mysticism, quantum physics, the holographic principle, collective consciousness, multidimensionality, mythology, sociopolitics, and sacred geometry

**Inspiration:** His aim is to unite the compartmentalized paradigms of science with an esoteric understanding of the operations of the world, and of us as individuals, thereby illuminating the implicit meaning behind the elements that compose our reality. His intent as an artist is to engage and communicate meaning that is inherent, yet rarely seen.

He attempts to point to the 'numinous', which is characterized by the quintessential

qualities of the sacred: mystery, awe, fascination, inspiration, and satisfaction. The experience he strives to depict is nature's organismic being/becoming and the state of human affairs in relation to the whole.

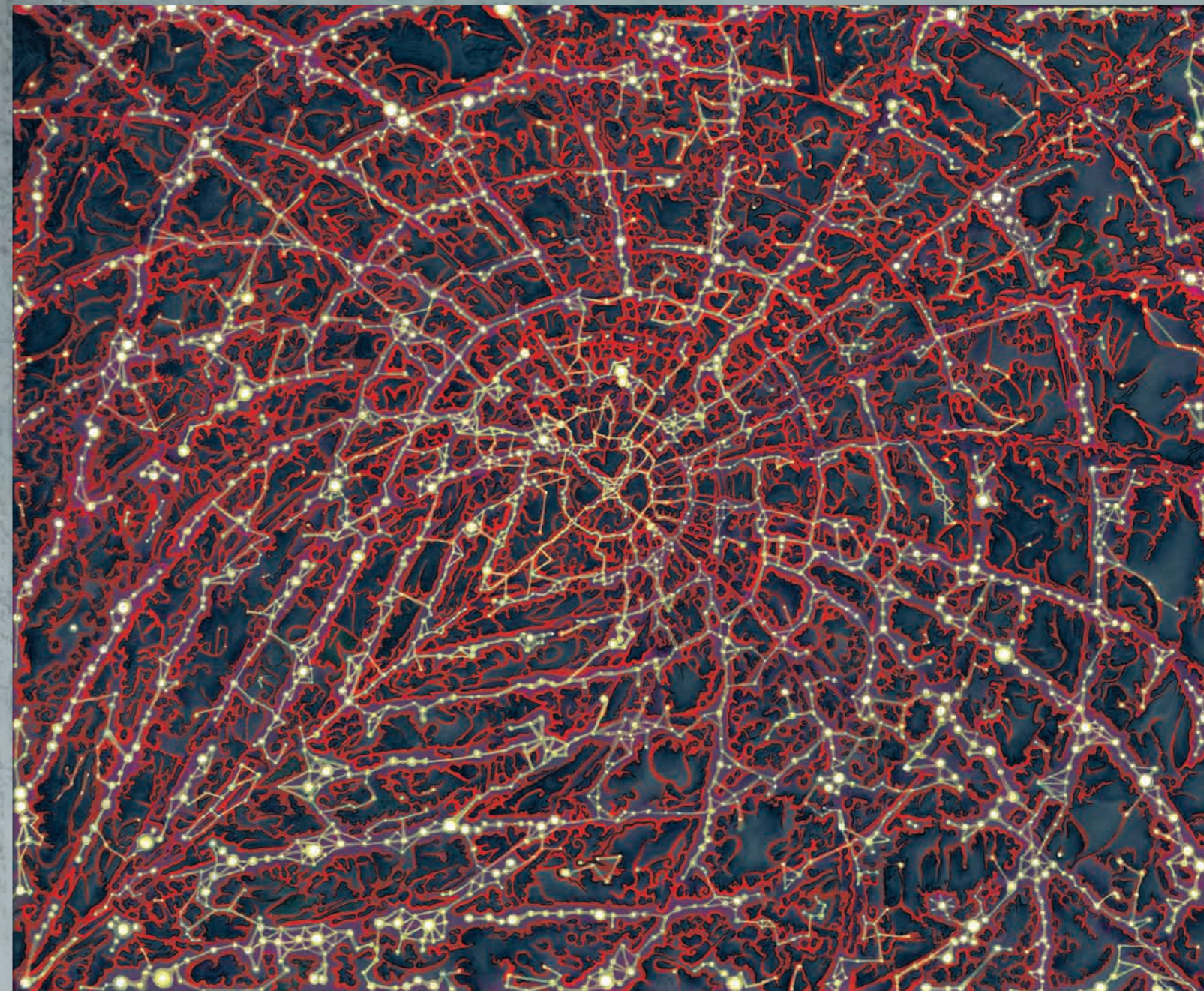
**Artistic Mediums:** His technical skills include drawing, painting, digital art & design, video editing & special effects. His traditional media repertoire includes charcoal, sumi-ink, watercolor, gouache, acrylic, and oil. His digital-art body of knowledge includes Adobe Photoshop, Illustrator, Indesign, Premiere, After Effects and Corel Painter.

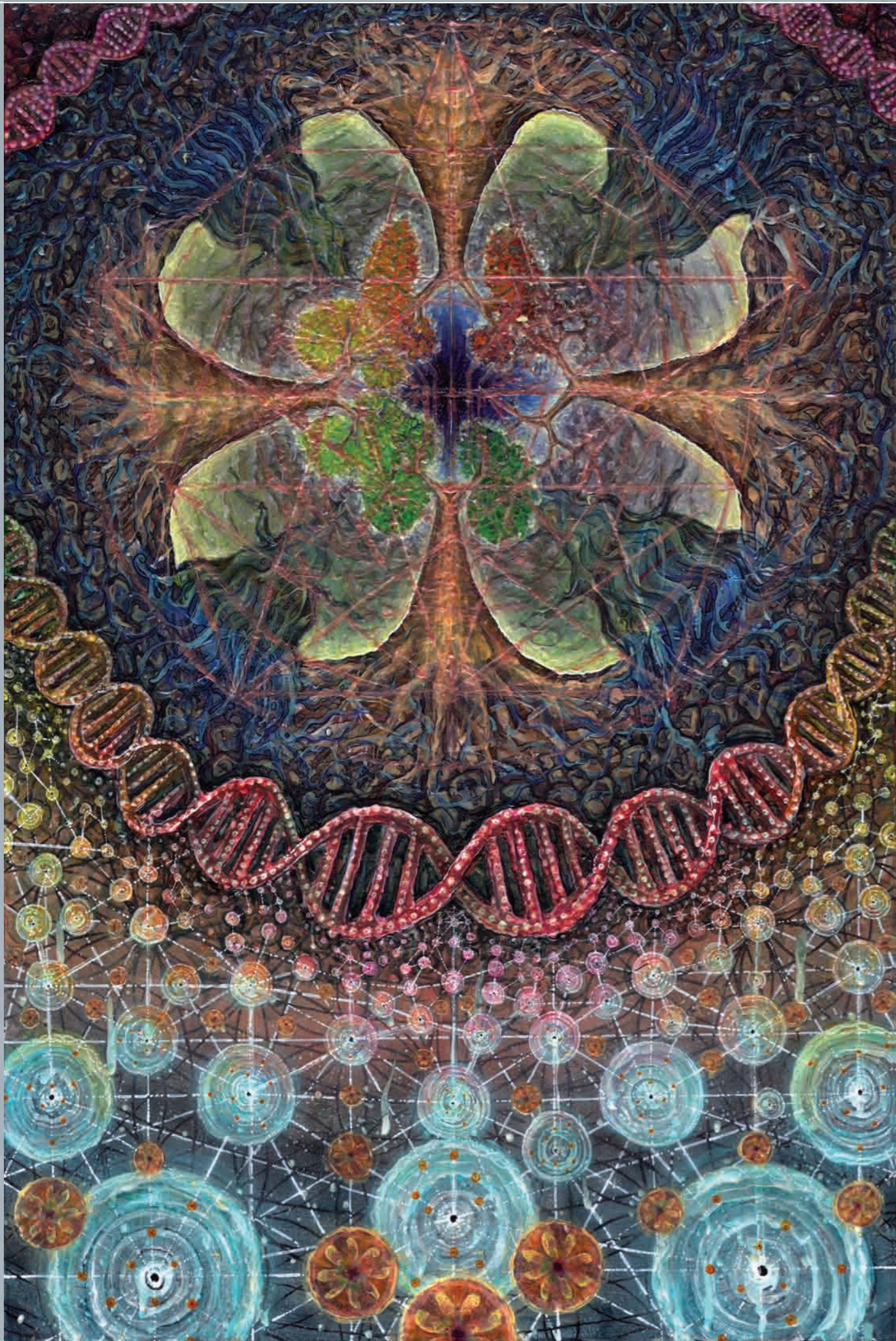
All paintings displayed in this 'Artist Spotlight' are traditionally created and thus tend to

exude more of a "gallery aesthetic". His illustrations (as can be seen in previous Sub Rosa's and his website) are created by a synthesis of traditional and digital media.

**Closer:** Adam is utterly devoted to his art, intent on informing, inspiring and facilitating positive change of our world. He is a full-time professional illustrator and fine artist hoping to be working with you soon.

You can find more of Adam's work at his website:  
<http://corpiscallosum.cc>





Holoscopic Nature



The Tree with Lights in it





Discission



The Peacock Angel

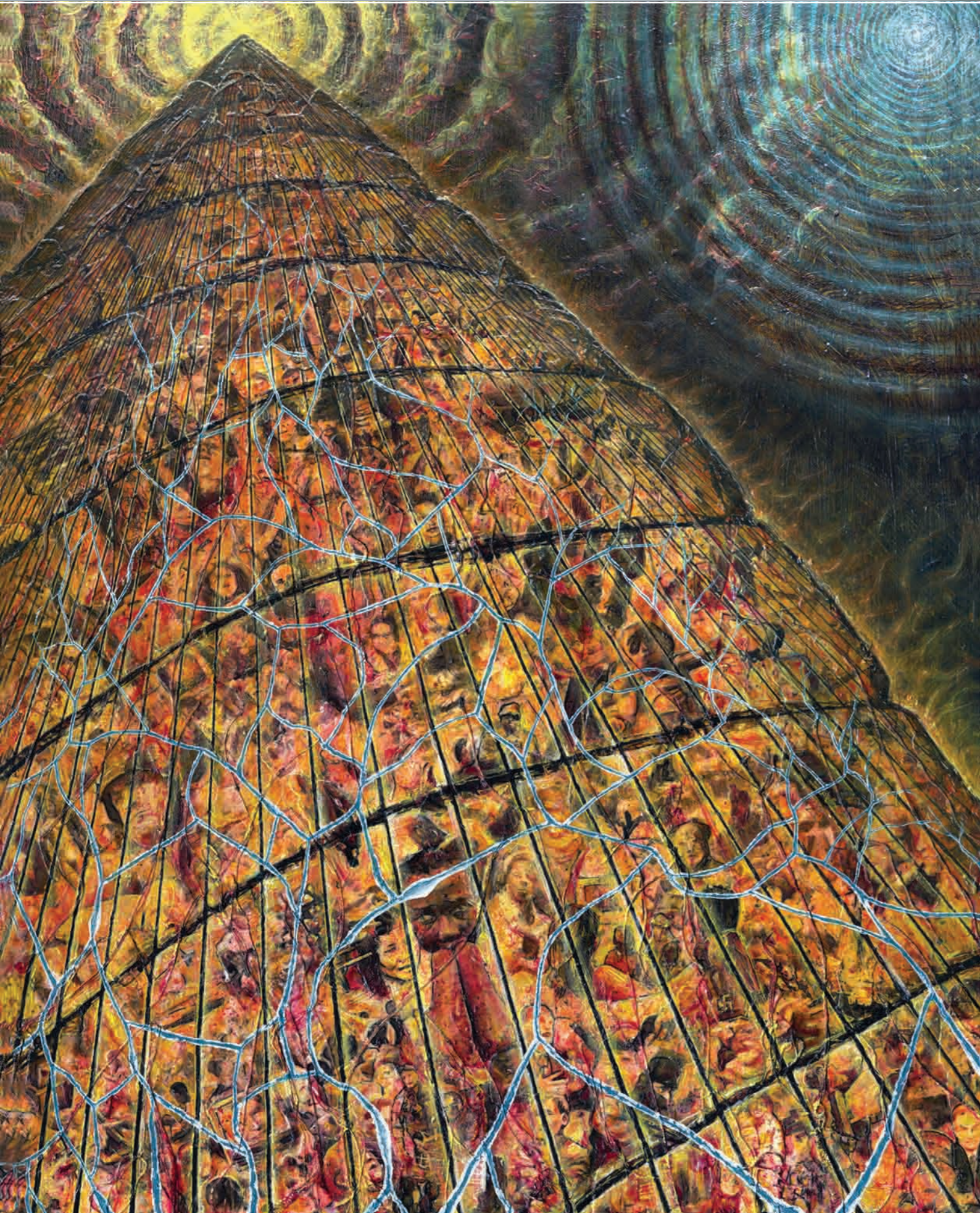


An Appeal



Lachrymous Self





Tower



Wishing Well



The Artist

# The Mysterious Career of Manly P. Hall



More Than Fifteen Years After His Death, the Author of *The Secret Teachings of All Ages* Remains an Enigma

by Mitch Horowitz

The early twentieth century is dotted with mystical “masters” who made claims of hidden wisdom and mysterious powers. Most are now long forgotten, their writings relics from an era many believe characterized by spiritual chicanery. Sifting through the wreckage, however, it is possible to discover a man or woman who produced an achievement that eludes easy explanation – and that justly remains an object of fascination today.

In the case of Canadian-born spiritual scholar Manly P. Hall, such an achievement came in the form of a single book, though Hall would write many in a career that spanned much of the last century. While working as a clerk at a Wall Street banking firm, the 27-year-old Hall self-published one of the most complex and thoroughgoing works ever to catalogue the esoteric wisdom of antiquity, *The Secret Teachings of All Ages*. Published in 1928, Hall’s *Secret Teachings* is almost impossible to classify. Written and compiled on an Alexandrian scale, its hundreds of entries shine a rare light on some of the most fascinating and little-understood aspects of myth, religion, cosmology, and philosophy.

While Hall is virtually unknown within academia, some of his earliest writings – including vivid descriptions of oracular rites at Delphi – are actually borne out by twenty-first century science. What’s more, Hall’s work is experiencing a surprising surge in popularity today. It all began in 2003 when *The Secret Teachings of All Ages* became broadly available for the first time in an affordable and compact “Reader’s Edition.” Defying every expectation, the paperback sold tens of thousands of copies in its first three years of life. Even in its new reader-friendly format, however, the *Secret Teachings* retains its ability to astound: Pythagorean mathematics; alchemical formulae; Hermetic doctrine; the workings of the Kabala; the geometry of Ancient Egypt; the Native American myths; the uses of cryptograms; an analysis of the Tarot; the symbols of Rosicrucianism; the esotericism of the Shakespearean dramas – these are just a few of Hall’s topics.

Who was this great and gifted master of an-

Hall wrote the book in a period of two years, with none of the resources or research tools we take for granted today

cient wisdom? His early life provides few clues to his virtuosity: Hall attended no university, his roots in Canada and the American West were comfortable if ordinary, his youthful letters betray no special fluency with the complexities of the ancient world, and one of his first forays into professional life was as a banking clerk – the “outstanding event of which,” he wrote, “was witnessing a man depressed over investment losses take his life.”

Can we simply conclude that the *Secret Teachings* was the effort of a precocious and preternaturally gifted young man? One is tempted to say so, yet several factors resist simple explanation: The book’s scale and depth of learning appear the product of a whole lifetime, and a worthy one at that; Hall wrote the book in a period of two years, with none of the resources or research tools we take for granted today; and the young writer displayed mastery over subjects ranging from Egyptian geometry to Greek philosophy to the complexities of Kabala, in a manner that is sometimes jaw dropping.

The question reasserts itself on nearly every page: How did this large-framed, 27-year-old with little formal education produce the last century’s most unusual and masterly book on the esoteric wisdom of antiquity?

## A Philosopher’s Progress

During his life, Hall refused to discuss more than the most cursory details of his background. His sole biographical record is a thin volume called *Growing Up With Grandmother*, a tribute to the woman he called “Mrs. Arthur Whitney Palm-

## A sickly child, Manly saw little formal schooling and spent long hours voraciously reading on his own

er.” (Her name was Florence Palmer.) Often written in trite, singsong anecdotes, the pamphlet-sized work is notable for what it reveals about Hall’s reticence to broach virtually any intimate aspect of his childhood or adolescence. Born at the close of the Victorian Era, here was a man marked by a period in which the details of private life were not easily shared.

But several signposts have emerged since Hall’s death in 1990. He was born in the rural city of Peterborough, Ontario on March 18, 1901 to a father who was, according to one close admirer, a dentist by profession, and a mother who was a chiropractor. One scholar of Hall’s work reports that his parents later divorced and his maternal grandmother raised the young Manly in Sioux Falls, South Dakota.

It could only have been a lonely existence: A sickly child, Manly saw little formal schooling and spent long hours voraciously reading on his own. His contact with other children was limited. But there was a spark of some indefinable brilliance in the young man, which his grandmother tried to nurture in trips to museums in Chicago and New York.

For a time, according to historians Ronald Decker and Michael Dummett, Manly and his grandmother lived in a posh Chicago hotel, Palmer House, owned by relatives. There, Manly was mostly in the company of grown-ups, including a traditionally garbed Hindu *maitre d’hotel*, who taught him adult etiquette. Later on, the bookish adolescent was enrolled – briefly, to his almost certain relief – in a military school.

Tragedy struck early when his grandmother died when he was sixteen. Afterward, a self-styled Rosicrucian community in California

took him in. At age nineteen, suspicious of the community’s claims to ancient wisdom, Manly moved on his own to Los Angeles where he began a precocious career in public speaking – first giving an address on reincarnation in a small room above a bank in Santa Monica, and soon rising to the rank of minister at a liberal evangelical congregation called The Church of the People.

Word spread of the boy wonder’s mastery of arcane and metaphysical subject matter. He attracted benefactors and eventually began traveling the world in search of hidden wisdom. Yet Hall’s early letters from Japan, Egypt, China, and India are, in many respects, fairly ordinary. They contain little of the eye-opening detail or wonder of discovery that one finds in the writings of other early twentieth-century seekers encountering the East for the first time. Generally, they read like prosaic, if somewhat sensitive, travelogues of their day.

Like a bolt from the blue, however, one is astounded to suddenly discover a short work of immense power from the young Hall – a book that seems to prefigure that which would come. In 1922, at the age of twenty-one, Hall wrote a luminescent gem on the mystery schools of antiquity, *Initiates of the Flame*. Though brief, one sees in it the outlines of what would become *The Secret Teachings of All Ages*. On its frontispiece, *Initiates of the Flame* boldly announces: “He who lives the Life shall know the Doctrine.”

The short book goes on to expound passionately and in detail on Egyptian rites, Arthurian myths, and the secrets of alchemy, among other subjects. Feeling the power and ease in its pages, one can almost sense the seeds of greatness that were beginning to take hold in Hall’s grasp of esoteric subjects. Hall collaborated on the work with artist J. Augustus Knapp, with whom he would later design a Tarot deck and whose paintings – fanciful re-imaginings of ancient events – would run throughout the *Secret Teachings*.

### A Rebellious Idealist

Hall’s primary impetus to write the *Secret*

*Teachings* seems to lie in his reaction to the times he lived in: the Roaring Twenties. Hall expressed alarm at the gin-and-Charleston giddiness of the day and the ever-ratcheting hunger for money, which he witnessed firsthand in his brief career at a New York brokerage firm before the Great Depression. In one preface to the *Secret Teachings*, Hall described seeing a distraught investor leap to his death. Elsewhere he recalled an elderly bookkeeper discovered dead at his desk after nearly a half-century on the job. During a dangerous flu epidemic, Hall later wrote, people trudged into work as though “devotion to the business was the symbol of true character.”

The dehumanizing influence Hall detected in high commerce was not all that disturbed him. He equally bemoaned the legion of phony “Mahatmas” and hokum spiritual guides of the day – figures who extolled Tibetan wisdom and “Hindoo” magic, often without having ventured beyond American shores. Hall later wrote:

*Self-appointed teachers arose without adequate backgrounds, knowledge or credentials, and swept through the nation...Glamorous ladies in thousand-dollar evening gowns, waving ostrich-plumed fans, taught “prosperity” to the hungry poor at twenty-five dollars a course... Mysterious swamis, yogis, and the like entranced audiences of from two to four thousand at a meeting . . .*

Hall found little succor in mainline religious scholarship, which, in his eyes, characterized esoterica and primeval religious traditions as museum pieces, not living philosophies possessed of ideas still awaiting discovery. “With very few exceptions,” Hall wrote, “modern authorities downgraded all systems of idealistic philosophy and the deeper aspects of comparative religion. Translations of classical authors could differ greatly, but in most cases the noblest thoughts were eliminated or denigrated... and scholarship was based largely upon the acceptance of a sterile materialism.”

Indeed, even one of the time period’s most influential studies of symbolist religions and tradition, *The Golden Bough*, disparaged the meaning of its own subject matter: “In short, magic

## Hall expressed alarm at the gin-and-Charleston giddiness of the day and the ever-ratcheting hunger for money, which he witnessed firsthand in his brief career at a New York brokerage firm before the Great Depression

is a spurious system of natural law as well as a fallacious guide of conduct; it is a false science as well as an abortive art.”

While other youths of his age and means were beginning their post-college careers and enjoying the bright lights of New York City, the spiritually minded Hall worried that the frivolity that gripped modern culture would spell ultimate decline for its fluency in ethics, religion, myth, symbol, and the love of learning. He conceived of the *Secret Teachings*, he later wrote, to reestablish an exciting, living connection to the search for meaning that characterised the academies of the ancient world. To signal how his approach differed from the dominant mood, Hall would quote his philosophic hero, Francis Bacon, early in the great book that was now taking shape: “A little philosophy inclineth man’s mind to atheism; but depth in philosophy bringeth men’s minds about to religion.”

### The “Great Book” Emerges

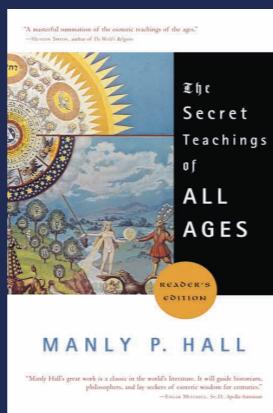
Hall named 1921 as the starting point of his research, when his world travels gave him some degree of proximity to the monuments and philosophies of the East. What’s more, he discovered untold resources in the great Western libraries that were just opening to widespread public use. Through the influence of benefac-

## A Manly P. Hall Bookshelf

Since 2003, Tarcher/Penguin has published newly designed and unabridged editions of some of Manly P. Hall's finest works. They include:

### The Secret Teachings of All Ages

The "great book" is available, for the first time in its seventy-five year history, in a compact, affordable, and reset new edition. The text is complete, though some of the book's images are abridged. The Philosophical Research Society ([www.prs.org](http://www.prs.org)) continues to make the original edition available.

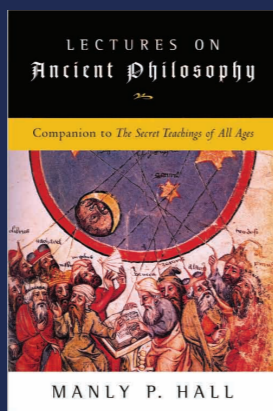


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### Lectures on Ancient Philosophy

Hall published this little-known gem as a companion volume and reader's guide to the Secret Teachings in 1929, the year following the appearance of his magnum opus. Lectures on Ancient Philosophy expands on many of the philosophical and cosmological themes found in the Secret Teachings.

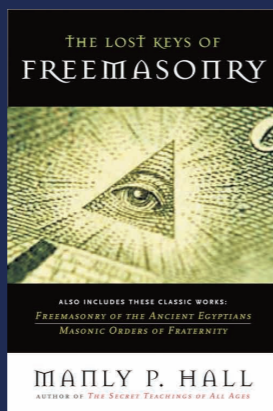


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### The Lost Keys of Freemasonry

Hall was a Freemason for much of his career and in 1973 was named a 33 degree Mason – the highest rank masonry can bestow. This omnibus volume contains three of his classic works on the subject. In addition to the title work, the book includes: Freemasonry of the Ancient Egyptians and Masonic Orders of Fraternity.



Amazon US 

Amazon UK 

tors – including General Sir Francis Younghusband, who led Britain's invasion of Tibet at the turn of the century – the budding scholar gained access in the early 1920s to some of the most rare manuscripts at the British Museum. Living in New York from 1926 to 1928, Hall found a resource to rival Britain's own: the vast beaux-arts reading room of the New York Public Library. As the paranormal researcher Charles Fort did years before him, Hall toiled in this cavernous space, located just steps away from the Times Square razzmatazz that Hall chaffed against.

Transformed from a sickly child to a surprisingly robust and solidly built young man, Hall entered this cathedral-sized space every day for two years and sat surrounded by books of myth and symbol at one of the room's huge oaken tables. The books he wanted were always available – at once a grim reminder and happy byproduct of the culture's general disinterest in the topics he loved. Amassing a bibliography of nearly 1,000 entries, Hall copiously, almost superhumanly, pored over the great works of antiquity and religious history, distilling their nearly forgotten lore into his volume.

By mid-1928, having pre-sold subscriptions for almost 1,000 copies (and printing 1,200 more), Hall published what would become known as "The Great Book" – and it has never gone out of print since. While self-published and financed, and probably invisible to the mainstream publishers and critics of the day, the book soared on the wings of enthusiastic reports from readers. Hall received a letter from the Crown Prince of Sweden praising the work. Freemasonic lodges everywhere bought copies – indeed, the book remains a standard in Masonic libraries to this day. And admirers reportedly included General John J. Pershing, the ramrod straight commander of American forces in World War One.

To enthusiasts of the esoteric, the *Secret Teachings* solidified Hall's reputation as a scholar of mythic proportions. What's more, it gave the still remarkably young writer new clout in fundraising. Hall collected enough money from his growing list of admirers – including the wife of an LA tycoon and highly placed Freemasons

The books he wanted were always available – at once a grim reminder and happy byproduct of the culture's general disinterest in the topics he loved

in the city (Hall joined Masonry himself in the 1950s) – to open a whitewashed, art-deco campus in 1934 in the Griffith Park neighborhood of Los Angeles.

Calling it the Philosophical Research Society (PRS), Hall rather fancifully spoke of modeling his organization after the ancient mystery school of Pythagoras. More realistically, PRS provided a beautiful setting – including, eventually, a 50,000-volume library with catwalks and floor-to-ceiling shelves; a 300-seat auditorium with a throne-like chair for the master teacher; a bookstore; a warehouse; a wooden paneled-office (complete with a walk-in vault for antiquities); and a sunny stucco courtyard – where Hall spent the rest of his life teaching, writing, and assembling a remarkable collection of antique texts and devotional objects. Designed in an unusual pastiche of Mayan, Egyptian, and art-deco styles, PRS remains a popular destination for LA's spiritually curious.

After Hall's death in 1990, PRS barely survived simultaneous legal battles – one with Hall's widow, who claimed the group owed her money, and another with a bizarre coterie of con artists who, in the estimation of a civil court judge, had befriended an ailing, octogenarian Hall to pilfer his assets. Having signed over his estate to a shadowy "trustee" just six days before his passing, Hall's death was considered sufficiently suspicious for the Los Angeles Police Department to label the case as "open" for several years after. The file now closed, Hall's death is attributed to heart disease.

Following a protracted court battle in

which a Superior Court judge nullified Hall's will and turned over control of PRS to a group of longtime supporters, the nonprofit organization faced a crushing \$2 million in legal debt. To survive, it was forced to sell off some of its most cherished items – including 234 alchemical, Hermetic, and Rosicrucian manuscripts to the Getty Museum in Los Angeles. Other valuables, including 214 rare manuscripts, items that Hall had scoured the earth for, were delivered as part of a settlement to his widow, who reportedly earmarked them for sale to a European collector.

Its holdings diminished, PRS regained financial health under its current president, Obadiah Harris, a respected university administrator and religious scholar. In recent years, PRS established a state-accredited “distance learning” university, which grants graduate degrees. The school fulfills a goal that Hall spoke of toward the end of his life.

Through both good times and bad, PRS

Hall's death was considered sufficiently suspicious for the Los Angeles Police Department to label the case as “open” for several years after

kept in print the sumptuous, oversized editions of Hall's great book. Despite the work's endurance, and its having passed through several editions, the *Secret Teachings* seemed like something of an anomaly in a world newly dominated by handheld gadgets and pixilated attention spans. Massively sized and composed of varying columns, captions, and inset text, the



An early copy of *The Secret Teachings of all Ages*. Photograph copyright Denver Public Library

work could be as jarring to the Western eye as a page of Babylonian Talmud. With its legendary author now gone, would a new generation discover the encyclopedic tome?

In an historic first in spiritual publishing, the metaphysical publisher Tarcher/Penguin (where the present author is editor-in-chief) partnered with PRS in 2001 to begin work on a newly designed “Reader's Edition” of *The Secret Teachings of All Ages*, released in 2003. This reset, reformatted, compact-sized, and affordably priced trade paperback made the complete text of the *Secret Teachings* available to a large general audience for the first time. Within three years, the “Reader's Edition” had entered more than a dozen printings.

On the wings of its success, other popular reissues of Hall's books soon followed. (See adjoining sidebar, “A Manly P. Hall Bookshelf.”) Not only had Hall eluded the obscurity that time held in store for most of his contemporaries, but he became one of the very few esoteric figures from the early twentieth century whose work grew in influence in the next.

### Secret Wisdom, Practical Wisdom

Hall wrote scores of other books over the course of his life, and composed literally thousands of pamphlets and articles. He is estimated to have delivered about 8,000 lectures – typically given without notes, recited in crystalline precision to rooms of rapt listeners. Yet for all his output, Hall remained a mystery to those around him. Following his Sunday morning lectures at PRS, he would promptly exit the auditorium from a side door during applause, enter a car, and be driven back to his nearby house. His personal friendships were few. He did not marry until well into middle age, in a union some surmise was never consummated.

Hence, when Hall disclosed something about his background, it was purposeful. He wrote this in a PRS newsletter in 1959: “As a result of a confused and insecure childhood, it was necessary for me to formulate a personal philosophy with which to handle immediate situations.”

Here was someone with a tremendous in-

He is estimated to have delivered about 8,000 lectures – typically given without notes, recited in crystalline precision to rooms of rapt listeners

terest in the arcane teachings of the world, in the occult and metaphysical philosophies; but he wasn't fixated on a will to power or on discovering keys that unlock the universe. Rather, he was focused on harnessing inner truths in a highly practical way. How, he wondered, could such ideas lend clarity to daily life?

“After I thought the matter over,” he wrote a few years before his death, “it seemed necessary to establish some kind of firm ground upon which personal idealism could mingle its hopes and aspirations with the wisdom of the ages.”

In this sense, Hall was made of a different cloth than many of his immediate predecessors and contemporaries. While figures like Theosophy founder Helena Blavatsky made grandiose claims of tutelage under hidden masters, and European occults like Aleister Crowley winked in the direction of hedonism, Manly P. Hall conveyed a different set of ideals. He told simply of “a personal philosophy with which to handle immediate situations.” After Hall's death, a reporter in the *Los Angeles Times* noted, “Followers say he believed in reincarnation and in a mixture of the Golden Rule and living in moderation.”

For Hall, the very act of writing *The Secret Teachings of All Ages* was an attempt at formulating an ethical response to the age he lived in. He possessed a sense of mission to reestablish a connection to the mystery traditions at a time when America, as he saw it, had given itself over to the Jazz-Age materialism he saw at his banking job.

As an old man Hall sounded much like he did as a young one. A year before his death, he



In the figure of Manly Hall, we find remarkable powers of discernment mixed with the profound flaws of the most ordinary person

fretted to a Los Angeles reporter that colleges produce “financially and academically successful students, but not good persons. They don’t teach honor and integrity.”

Success and Decline

Unlike many spiritual teachers on the West Coast, Hall showed little interest in attracting publicity or hobnobbing with movie stars. In a town synonymous with glamour and celebrity, Hall’s best-known friend was the Christmas-carol singer Burl Ives. (Ives was also a fellow Freemason). In those instances where Hall did succumb to Hollywood flimflam, the results were more humorous than decadent. A 1940 movie review in an Ohio daily newspaper notes that, in a “sensational experiment,” Hall – “famous Los Angeles student of occult sciences” – hypnotized actor Bela Lugosi for a scene in a Lugosi-Boris Karloff vehicle called “Black Friday.” An obvious publicity ruse, the movie studio called it “the first scene ever filmed of a player under the influence of hypnotism.” (This gave birth to an urban legend that Hall had hypnotized Lugosi before his legendary performance as Dracula.) Regardless, the horror actor and occultist became fast friends, and in 1955 the 73-year-old Lugosi wed his fifth bride at Hall’s Hollywood home.

As a writer and teacher, Hall sometimes fell short of his own standards and highest ideals. His literary and religious essays – produced in the hundreds – could be uneven. In a 1946 consideration of Ralph Waldo Emerson’s essay *Compensation*, the New England philosopher’s extraordinary meditation on the cause-and-

effect nature of spiritual laws, Hall appears to miss the work’s full scale, dwelling instead on secondary points. Hall’s 1948 analysis of Gandhi idealizes the figure he calls “this little brown man,” while evincing little fluency in the Hindu visionary’s complexity of thought. (In another inexplicable show of virtuosity, however, Hall sculpted an amazingly lifelike bust of the spiritual leader.)

Nor was Hall always judicious. In the first issue of his quarterly journal *Horizon* in 1941, he published an astoundingly insensitive and inexplicably timed essay entitled, “The Jew Does Not Fit In,” in which he postulated that Jewish business practices were Oriental in nature and therefore chaffed at contemporary Western sensibilities. Measured against more than half a century’s public output — in which Hall repeatedly assailed religious or racial chauvinism — the essay appears a stark anomaly.

Toward the end of his life, Hall appeared to lose his sense of judgment in his business and personal affairs. As noted earlier, he fell victim to a con artist, the now-deceased Daniel Fritz, a computer marketer and self-described minister. Even a seasoned Superior Court judge found Fritz a disdainful figure. “Did Mr. Fritz effectively steal from Mr. Hall?” said Judge Harvey A. Schneider upon invalidating Hall’s belatedly amended will. “I think the answer is clearly yes. The evidence is so overwhelming that Mr. Fritz exerted undue influence over Mr. Hall . . . the whole thing just doesn’t pass any reasonable person’s sniff test.”

Ill and dangerously overweight in his final years, Hall had apparently bought into Fritz’s claims as a healer and his Barnum-like promises to spread the aged scholar’s work across the work. The 89-year-old Hall signed his estate over to Fritz days before he died. Colleagues say Hall disregarded – and in one case even fired – longtime employees and associates who questioned the relationship. It is tempting to speculate that the aged Hall suffered from senility; yet he delivered a typically well-attended lecture just days before his death. (A death that Hall’s widow did little to allay concerns over by strangely withholding the news from authorities for 72 hours. She claimed it had to do with

Hall’s religious beliefs.) One longtime friend of Hall’s was left to wonder how someone like Fritz and his associates could so suddenly grow “unduly influential over a man noted for his independence of thought and action.”

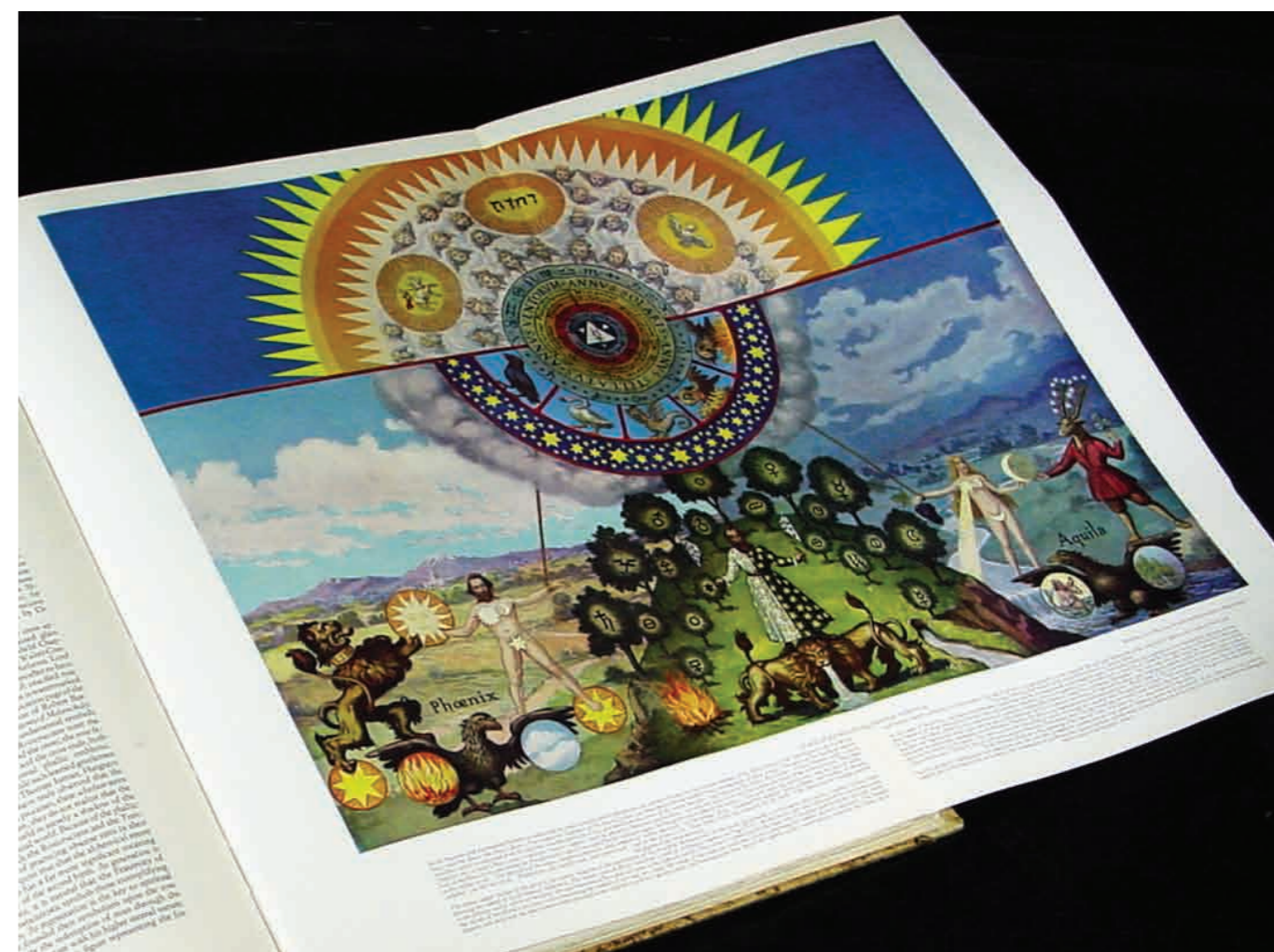
Hence, in the figure of Manly Hall, we find remarkable powers of discernment mixed with the profound flaws of the most ordinary person. But still the question remains: How did a modest, solidly built young man complete what can be considered a one-of-a-kind codex to the ancient occult and esoteric traditions of the world – all by his twenty-seventh birthday? To read Hall’s work is to experience a readerly joy rarely associated with ordinary compendiums of wisdom – its depth, breadth, and detail are, simply put, not ordinary, and not easily understood.

In an obscure astrology magazine of the 1940s, a biographer of Indian Nobel laureate Rabindranath Tagore wrote a personal profile

To the question of how Hall achieved what he did, some of his admirers suggest that he was born with knowledge from other lifetimes; others that he had a photographic memory

of Hall, which holds an interesting passage:

*The question is constantly asked on all sides as to how Mr. Hall can know and remember so*



An early copy of *The Secret Teachings of all Ages*. Photograph copyright Denver Public Library

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much on so many different and difficult subjects... Perhaps a direct answer to this constant question may be discovered in the following episode in the life of Mr. Hall himself: The first question Mr. Claude Bragdon, American mystic, asked Mr. Hall after their first meeting in New York in 1937 was:

"Mr. Hall, how do you know so much more about the mathematics of Pythagoras than even the authorities on the subject?"

Standing beside both these dear American friends of mine, I was wondering with trepidation in my heart what reply Mr. Hall would make.

"Mr Bragdon," answered Mr. Hall quickly, unhesitatingly, and with a simultaneous flash of smile in his eyes and on his lips, "you are an occult philosopher. You know that it is easier to know things than to know how one knows those things."

## The Enduring Value of the "Secret Teachings"


To the question of how Hall achieved what he did, some of his admirers suggest that he was born with knowledge from other lifetimes; others that he had a photographic memory. In the end, perhaps one can only conclude such a question with still more questions. But this much is clear: Readers who discover *The Secret Teachings of All Ages* for the first time today will encounter a book probably unlike any they have seen before. The accomplishment of the *Secret Teachings*, in part, is that it may be the only serious compendium of the last several hundred years that takes the world of myth and symbol on its own terms.

Hall realized, perhaps more deeply than any other scholar of his time, that the ancients possessed extraordinary powers of observation – ways of understanding the correspondences between the outer natural world and man's inner state – that were equally potent, and equally worthy of study, as their gifts for calendars, engineering, reason, and architecture. One can read, for example, Hall's masterly twelfth chapter, "Wonders of Antiquity," and learn something about what was experienced – at least

so far as we can venture – in the consultation of the oracle at Delphi. Perhaps speculative at times, his seventh chapter, "The Initiation of the Pyramid," conveys something of the marvel of Egypt's priestly rites, from an age when the rise of monotheism was as distant to the Egyptian adept as he is to us. Hall's chapters on Pythagorean mathematics display graceful ease over vast complexities, capturing the essence and splendor the ancient sage discovered in the geometry of the natural world.

Hall observed the workings of esoteric cultures with the same passion and awe that one finds in historians who were a living part of the age they wrote about. While comparisons to ancient figures such as Herodotus or Thucydides may seem absurd, it could be said that Hall falls on a scale that includes lesser lights, like Josephus and Tacitus, or even modern masters such as Edward Gibbon.

Ultimately there is evidence of something unfathomable in the passion and virtuosity with which Hall handled his subjects. His work is part of the luminescent thread that runs through history, recording the stories of those who have passed, not as a distant judge, but as a lover of the knowledge embodied in the ancient ways.

Mitch Horowitz is an editor and publisher of many years experience, with a lifelong interest in man's search for meaning. The editor-in-chief of Tarcher/Penguin in New York, he is a frequent writer and speaker on spiritual themes. Horowitz is currently writing a book on the history of the occult in America. He makes grateful acknowledgement to the magazines Atlantis Rising ([www.atlantisrising.com](http://www.atlantisrising.com)), Lapis ([www.lapismagazine.org](http://www.lapismagazine.org)) and New Dawn ([www.newdawnmagazine.com](http://www.newdawnmagazine.com)) where some passages in this article previously appeared. For other news and articles of metaphysical interest, you can visit his website at: [www.mitchhorowitz.com](http://www.mitchhorowitz.com)  URL



# A Divine Signal:

## The Psychics Who Predicted Fatima



by Joaquim Fernandes  
and Fina d'Armada

It is a little known fact that, prior to their occurrence, the Fátima apparitions were predicted on the pages of at least four of Portugal's most prominent daily newspapers. In the Lisbon newspaper, *Diário de Notícias* [Daily News], they were predicted on March 10th, two months prior to the first apparition on May 13th. In Porto's most important newspaper of that time, *O Primeiro de Janeiro* [The First of January], a front-page story dated two days before the occurrence of the apparitions was published on May 13th. In addition, it has been confirmed that bulletins published on May 13th in two more Porto newspapers, *Jornal de Notícias* [News Journal] and *Liberdade* [Liberty], announced that something "big" would be happening on that date. There are those who have pronounced these peculiar press releases to be part of a massive hoax, one perpetrated by the very parties that would ultimately benefit from the apparitions, presumably the hierarchy of the Catholic Church and devout adherents to the faith. We find this conclusion to be as unsatisfactory as it is trite. It simply makes no sense that a mystification of this nature, and on such a scale, would be announced in such a manner, in several daily newspapers.

An investigation into the origins and the content of these announcements suggests that they were what they appear to be, the work of two different self-described "spiritualist" groups of psychic individuals, located in the cities of Lis-

bon and Porto, both of which predicted that an event of historic significance would take place on that date. In one case, the prediction was made over three months before the events happened. Both groups felt so strongly about their premonitions that they decided to document them (so as to later prove their accuracy) by publishing their statements in the national news. There is no evidence linking these two groups of psychics with the events of the apparitions themselves. No connection has been found between these psychic groups, who were from the cities, and the rural child witnesses of the Fátima apparitions. Nor, for that matter, is there any trace of involvement by any other organized "cabal" in relation to the actual events witnessed by the three young shepherds.

One of the only things absolutely clear about the mysterious apparitions of Fátima is that the unconventional, "psychic" methods by which these predictions about them were obtained are utterly offensive to conventional sensibilities. Atheists and devout Catholics alike disdain all things "psychic." This stance lies at the heart of the confusion and controversy surrounding these curious news dispatches; it explains why the remarkable fact of the existence

of these published predictions has languished in the twilight of neglect and obscurity for almost a century.

We are talking about separate predictions of an “impressive event” that would occur on May 13, 1917, published in the national press of Portugal. The existence of these published announcements is not a matter of religious faith. Though relating to Scripture and interpretations thereof, the fact that these predictions appeared in print remains incontrovertible, however inconvenient and uncomfortable this may be for many people to accept. Whether or not one believes in the Fátima apparitions, the truth remains that these events were prognosticated in the newspapers, and can be easily verified today.

### The First Prediction

*I felt a heat throughout my arm, up to my shoulder . . . I had the impression that they were try-*

Whether or not one believes in the Fátima apparitions, the truth remains that these events were prognosticated in the newspapers, and can be easily verified today

*ing to get my attention. Without knowing why, I picked up a nearby pencil and piece of paper. My hand began to write in a script that was not my own. – Madame Keech*

The description above refers to a particular extra-sensory or “psi” phenomenon, well known



The Sanctuary at Fatima

to devotees of the occult as “automatic writing.” But what is astonishing is that Madame Keech’s hand had achieved a truly remarkable feat that evening. She wrote the words of the message that she dictated from right to left and inverted, so that they could only be read by placing the note in front of a mirror. Wait a minute, when and with who did this happen?

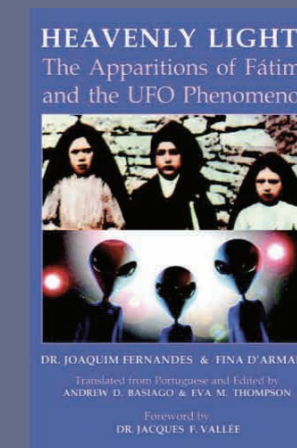
In his booklet *A Ray of Light on Fátima*, published in 1974, Filipe Furtado de Mendonça describes the scene of this extraordinary event. He writes that on February 7th, a group of “spiritualists” was engaged in one of its regular meetings. This group included Carlos Calderon, a trance medium famous in Lisbon at the time. According to the tract, on this particular evening, one of the members of the group received a “message” by way of “automatic writing.” In the transcript, reproduced by Furtado de Mendonça together with facsimiles of the original pages of backwards script, we read that “one of the assistants (presumably that of Carlos Calderon) asked for paper and pencil and wrote automatically, from right to left, a message that could not be read unless it was placed in front of a mirror or bright light so that it could be read through the page.”

It was by this unconventional means that this group of psychics received three months’ notice that something transcendental, with far-reaching implications, was to occur on the coming 13th of May. But the content and the concrete significance of this message were rather inscrutable. It read:

*Judge ye not. He who would judge you would not be pleased with your prejudice. Have ye faith and be ye patient. It is not our custom to predict the future. The mystery of the future is impenetrable, though at times God permits a corner of the veil to be lifted over that which it covers. Have ye confidence in our prophecy. The day of May 13th will be one of great happiness for the good souls of the world. Have ye faith and be ye good. Ego Sum Charitas (“I am Love”). Always at your side shall ye have your friends, who will guide your steps and who will assist ye in your work. Ego Sum Charitas. The brilliant light of the Morning Star will illuminate the path. ~ Stella Matutina*

### Fatima Trilogy

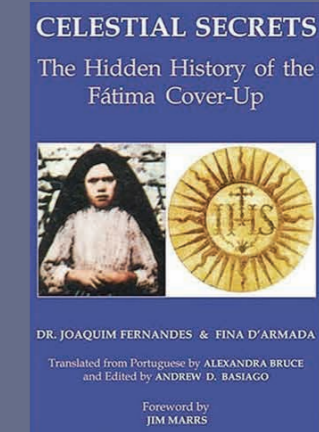
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The alchemist Fulcanelli affirms, “the Celestial Virgin is still called Stella Matutina, the morning star,” because “it is clear to see in Her the splendor of a divine signal.”

As can be seen in the photocopy of the original script published by Furtado de Mendonça, most of the message was written by the same hand, from right to left, and backwards. The message is for the most part transcribed in Portuguese, except for two repeated expressions, “Ego Sum Charitas,” as well as the signature, “Stella Matutina,” both of which appear in Latin. The last phrase and the signature, however, appear to be written normally, requiring no need for a mirror in order to be read. In addition, it should be noted that apparently this last phrase was written in different handwriting.

It is no leap of faith to accept that this “automatic writing” session was in some way connected to the apparition events at Fátima, which, as predicted by the script itself, began on May 13th of that year. There is no other event in the history of that time and place that could be considered relevant or extraordinary enough to be identified as the occurrence that the gathering of psychics’ “revelation” referred to. Furthermore, this group was motivated to put notices in the press about their experience, and well in advance of the events of May 13th. An examination of the script shows that this is not an anonymous message from an unidentified, disembodied “dead guy.” The signature, “Stella Matutina,” is actually quite pompous. Who is Stella Matutina? Over the centuries, the “Morning Star,” or “Stella Matutina” in Latin, has referred to Venus, as well as to the Virgin Mary.

In his book, *Fátima*, Antero de Figueiredo, unfamiliar with the “automatic writing” message described above, referred to Our Lady as “the Morning Star.” The alchemist Fulcanelli affirms, “the Celestial Virgin is still called Stella Matutina, the morning star,” because “it is clear to see in Her the splendor of a divine signal.”

For the millions of people around the world who believe that it was Our Lady, Mary, the mother of Jesus Christ, who physically appeared at Cova da Iria on May 13th, we cannot help but wonder how the undeniably miraculous existence of the published predictions of these historic apparitions has remained completely below radar. Why has there been no apologetic book, nor any ecclesiastical sermon, nor any Episcopal document, to take up an argument either for or against this circumstance? Is it because the hierarchy of the Catholic Church and the dominant culture characterize spiritism as a “pseudoreligious practice”? Would Our Lady use a means of communication refuted by the very religious hierarchy that venerates her? All of these questions are quite perplexing; they touch on so many suppositions that have been accepted during the almost nine decades since the Fátima incident occurred.

According to Furtado de Mendonça, “in or-



The three children of Fatima.

der for there to be no doubt as to the veracity of the occurrence,” the group of psychics determined to set it down in the minutes of the meeting. It was also decided that a small announcement about the event should be published in the *Diário de Notícias*. If one views a copy of this newspaper from March 10, 1917, the announcement appears on page 4, column 13, with the headline “135917,” which indicates “13 May, 1917.” As we all now know, it would transpire on that day that an apparition of a “Lady,” reportedly about three-and-a-half feet in height and appearing to be 15 years of age, would initiate the most important series of Marian apparitions of the 20th century.

### The Message Received In Porto

The announcement in the March 10, 1917 edition of the Lisbon daily newspaper, *Diário de*

*Notícias*, is by no means the only historic proof of a precognition of the phenomena that would visit Fátima. As it turns out, another group of

Another group of psychics in Porto also received the same distinct foreknowledge that “something transcendental” was about to occur on the 13th day of May



psychics in Porto also received the same distinct foreknowledge that “something transcendental” was about to occur on the 13th day of May.

In fact, this prediction was not revealed in unimportant newspapers with small circulations, but in the editions of the major dailies of that city and, indeed, throughout Portugal – including *O Primeiro de Janeiro* (which at that time had the largest circulation in Northern Portugal), the *Jornal de Notícias*, and *Liberdade* – on May 13, 1917. On that day, these three newspapers (perhaps there were others) published a text dated two days previously, signed by a psychic named Antonio, a resident of Porto. The essence of his prediction was: “On the 13th of this month, there will occur an event, with respect to the war, that will strongly impress all the world.”

In the *Jornal de Notícias*, the treatment is that of a “Sensational Revelation,” written in bold black letters, with text relating the events of the world war to events occurring on the

“Spiritual Plane.” In the other newspapers, the journalists make humorous commentaries. (As can be seen, psychic prophets were as unacceptable to the mainstream pundits of that era as they are to today’s professional skeptics).

In the newspaper *Liberdade*, it was said, with a tone of mockery, that on the 13th of May, something important “with respect to the war, of great transcendence and great consequences, would occur. If this does not take place, then the psychics and their material incarnation will be discredited!” The unsuspecting journalist had inadvertently read more into the posting than he professed. In addition, he revealed himself to be a prophet, in his own right, by adding his own words, “great transcendence and great consequences” to the posting, which is, in actuality, what *did* come to pass in the apparitions of Fátima!

A well-known journalist of the time, Guedes de Oliveira, who wrote for *O Primeiro de Janeiro*, commented in depth on the content of Antonio’s posting. In this newspaper, the reve-

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- Larry Dossey M.D.

**Michael Grosso, Ph.D.**

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lation comes on the front page, under the headline, "Spiritualism." It is an in-depth feature article, eerily commensurate with the magnitude of what eventually came to pass.

Guedes de Oliveira (Henrique António, 1865-1932) is a personage whose biography can be read in the *Grande Enciclopédia Portuguesa e Brasileira* [Great Encyclopedia of Portugal and Brazil]. An anticlerical Republican during the time of the monarchy, he was a dramatic writer, an award-winning and internationally acclaimed photographer, and the Director of the School of Fine Arts in Porto. He had a degree in architecture, and a house that he built still stands, inhabited by his descendants, in the town of Rio Tinto, where both a street and an alley were named after him.

After publishing the bulletin, as transcribed previously from the *Jornal de Notícias*, preceded by the words, "I have just received the sensational information," the renowned journalist gave shape to the ideas that follow. We have taken an extract of his words and bolded certain portions, to highlight the strangeness of



Could one possibly consider that this chain of events corresponded to a logic, which was ultimately informed and programmed, down to the tiniest details, by non-human "beings."

certain words, which appear to transcend the significance of the received message:

*Today is the 13th and I do not know if, as of yet, our readers have set their compassionate eyes upon the words of the spiritualist, Mr. Antonio. The predicted event will have taken place and all of us will be so deeply impressed, as if an abyss had opened up beneath our feet. The intervention by those who exist beyond matter, in that which over the crust of the Earth is now occurring, cannot be of no consequence to us, and it is with true alarm that I receive this information from a zealous promoter of the truth. I never thought that we could be in such close communication with beings from another world.*

Guedes de Oliveira confirms that he had received the magazine, *Luz nas Trevas* [Light in the Darkness], edited by a spiritualist group. Take note that the journalist never refers to the world war, as written in the news bulletin, but always to another event. He emphasizes:

*But now with the letter from Mr. Antonio, I confess that all I lack is the announced event, in order to also create a light in the darkness of my soul. What mysterious forces would these be who act upon terrestrial things, with their inexplicable influence? How are they able, for example, to levitate a cast iron table, without any physical contact?*

Later on, in a postcard, Guedes de Oliveira expresses ideas, which are, at the very least, curious, and which we would judge improbable for someone with anti-clerical leanings to have written:

*Is it not an accepted truism that the end justifies the means? Who tells me that this principle, so German in nature, waited until the 13th, which is today to manifest, as announced by Antonio, in a manner that will strongly impress all the world? What kind of table will we see raising itself?*

Almost a century later, we see that the events of Fátima continue to "strongly impress all the world," regardless of what belief or interpretation we project on them. "What kind of table will we see raising itself?" he asks. In the end, we did not see a table raise itself, although de Oliveira uses the term "table" in a figurative sense, preceded by the expression "kind of." But on this day, in an obscure little village, we did, indeed, see an altar of world renown raise

itself, "The Altar of the World," as Fátima is popularly known.

Could this web of circumstances be the product of mere chance? Independent from the conjectures about the origins of the phenomena – and of the supposed and implied "agents" involved – could one possibly consider that this chain of events corresponded to a logic, which was ultimately informed and programmed, down to the tiniest details, by non-human "beings," distinct from cultural representations of "disincarnate spirits" or the Marian model of Catholic thought? We reflect on all of this – but always keep in mind our own "bias." In any case, we feel comfortable conceding victory to the Lisbon psychics, who "channeled" a prediction of the events of May 13th. Their victory is of a kind that transcends simple acceptance or rejection, regardless of their subjective beliefs – and regardless of our feelings about their beliefs.

**This article was adapted from Chapter I of *Celestial Secrets*.**

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# Talking To The Authors



**SR:** Joaquim, you are a Professor of History, and Fina, you have a Master's Degree in Women's Studies. What led you to your detailed study of the Fatima event, considering your areas of scholarly study don't seem to have much overlap with the topic?

**J&F:** We think we combine very well each other because we are both historians. Fina's history in Women's Studies is important in this case because Fatima events deal also with the socio-cultural background, and remember that Fina was given authorization to consult Fatima documents as part of a project to study the Women's History in Portugal during the First Portuguese Republic (1910-1926 ). This Republic was Masonic and agnostic by nature, and Fatima was a counter-revolutionary phenomenon that was also well manipulated by the Catholic Church, whose priests were persecuted by the republicans in those days ( 1917). On the other hand, Joaquim was more devoted to the aerial and celestial phenomena history in the pre-fly-ing saucer era, which allowed him to take a comparative look at the bibliography we quote in our Fatima books.

**SR:** My impression from your first book, Heavenly Lights, was that you favoured a "nuts and bolts" extraterrestrial explanation for the Fatima being. However, Celestial Secrets appears to lean more towards a 'psychic' explanation. Do you have a preferred hypothesis that you think explains the Fatima 'apparitions', or are you still searching?

**J&F:** Yes, Heavenly Lights tries to compare and illustrate those alleged extraterrestrial features, looking for possible physical and physiological effects observed during the Fatima apparitions

and the eventual hypothesis to explain them. Celestial Secrets is more centered in Lucia's education as a young nun at the Spanish monasteries. We could show the religious enculturation stages of the Seer and show how her Jesuits confessors may visibly influenced the Third Secret "construction" as a complex discourse published in Lucia's Memoires in late 1942.

**SR:** Do you think this is something that the Jesuits still try to exert control over, or has the Fatima-Virgin Mary connection grown into a 'self-propagating' myth now? Have you encountered any resistance or opposition to your research from the Church?

**J&F:** We feel that their control was an automatic reaction, implicit to the theological and cultural backgrounds of that time. Don't forget, as we say in Celestial Secrets, that the Marian cult in Portugal had its foundation in historical grounds, having been approved since the XVII Century by King D. João IV, and since then it has been a Catholic devotion. So, the Jesuit priests cannot "read" into the Fatima 1917 events, described by Lucia dos Santos, any more than an effective confirmation of yet another of the Virgin Mary apparitions, in "person" – as our religious legends support since the early foundation of Portugal in the XII Century. In this sense, the Fatima-Virgin Mary connection was easily "constructed" as a natural continuum through those cultural traditions, an actualization of that religious myth.

Officially there has not been any reaction from the Catholic Church hierarchy responding to our research; only single reactions, more emotional than objectively criticising a particular aspect of our work. Since we look to do a rational quest based on the original documents,

We verified that the original and first description made by Sister Lucia in her first 'interrogation' in 1917 is quite different from the one that is today presented as the Virgin Mary image that appeared in Fatima 1917

it's difficult to discuss anything with the "other side" that sustain their arguments only by assumptions based in faith, not rational criteria.

**SR:** You quickly discuss the theories which connect geological faults and underground water with luminous phenomena. Canadian scientist Dr Michael Persinger has discussed the possibility that apparitions can be caused in similar circumstances - did you consider his research on this?

**J&F:** We briefly present Persinger's thesis because we wanted to show all the scientific hypotheses which had some possibility of explaining the physical aspects of the Apparitions. This not means that we agree with ALL the suggestions we present there. Of course it's very difficult to take the geological connection and through it explain the six consecutive apparitions, each one on the 13th day of consecutive months, between May and October, 1917. We keep Persinger's exploratory hypothesis in our third and final book of the Fatima trilogy, Fatima Revisited, which will be published at the beginning of 2007. Nevertheless, we do think that his experimental lab work opens a new avenue to understand the external stimuli of the brain and their "religious behaviour", namely the experience of someone's "presence" in

the visionary context.

**SR:** There have been many other apparitions of the 'Virgin Mary' throughout history, the most obvious being the case of Lourdes. You are quite skeptical about the connection to the Virgin Mary - is this the case in all apparitions, or do some conform to the Catholic image the BVM?

**J&F:** We verified that the original and first description made by Sister Lucia in her first 'interrogation' in 1917 is quite different from the one that is today presented as the Virgin Mary image that appeared in Fatima 1917. So, the image of that "little entity", a "young lady" (Lucia's descriptions), cannot be representative of the classic VM representation. It's too atypical for that. Also, it is well established that the 'consecrated image' of the Virgin Mary of Fatima was inspired by a previous "marian image": the Our



Newspaper report on the Fatima miracle.



Lady of Lapa, according to Catholic historians that we quote.

**SR:** In *Celestial Secrets*, you bring up a fascinating but overlooked detail in the Fatima case - that it was perhaps predicted by psychics before the event. Can you find any hint of collusion between the psychics and the primary participants in the event? Or alternatively, could it be that there are so many psychic predictions, that eventually one was going to turn out correct?

**J&F:** It would appear that the “psychics” who predicted the events of May 13th are not directly connected with the three little shepherds who are the primary witnesses of Fatima. It is a complete and astounding surprise, this apparent link between the psychic doctrine and the Catholic interpretation of the Fatima events. Possibly both are wrong in their interpretation, but they converge on the date and its future importance to millions of people. In some way, the mediums were “synchronised” with something out of our three dimensions and anticipated its consequences. It’s a fantastic detail that has been overlooked during decades of Fatima history, and does not sit comfortably with the official interpretation, because the pre-announcers/psychics got NOTHING from Fatima.

**SR:** Did these psychic groups link their prophecy to Fatima afterwards, or did they remain ignorant? That is, was this ‘hushed up’ by the Catholic Church, or was it just one of those things that was almost lost to history due to nobody noticing it?

**J&F:** Only in individual terms. For example, the writer Furtado de Mendonça appeared again in the late 1960s relating the psychic doctrines of Fatima 1917, and interpreted the 1917 events as a “Christic manifestation”, not as Marian Apparitions. But in documented terms – that is, in our Portuguese daily press – we have not found any further linkage to those groups that pre-announced the 13th of May 1917 and its importance in the Portuguese daily press. In fact, as those groups they were prosecuted after

It would appear that the “psychics” who predicted the events of May 13th are not directly connected with the three little shepherds who are the primary witnesses of Fatima

1926 by the anti-Republican and authoritative Portuguese regime, imposed by the counter-Revolution that same year, their organizations were closed and we think that many possible documents may have been lost. But we should research all the psychic magazines of the 1920’s and so on . . .

### Profile

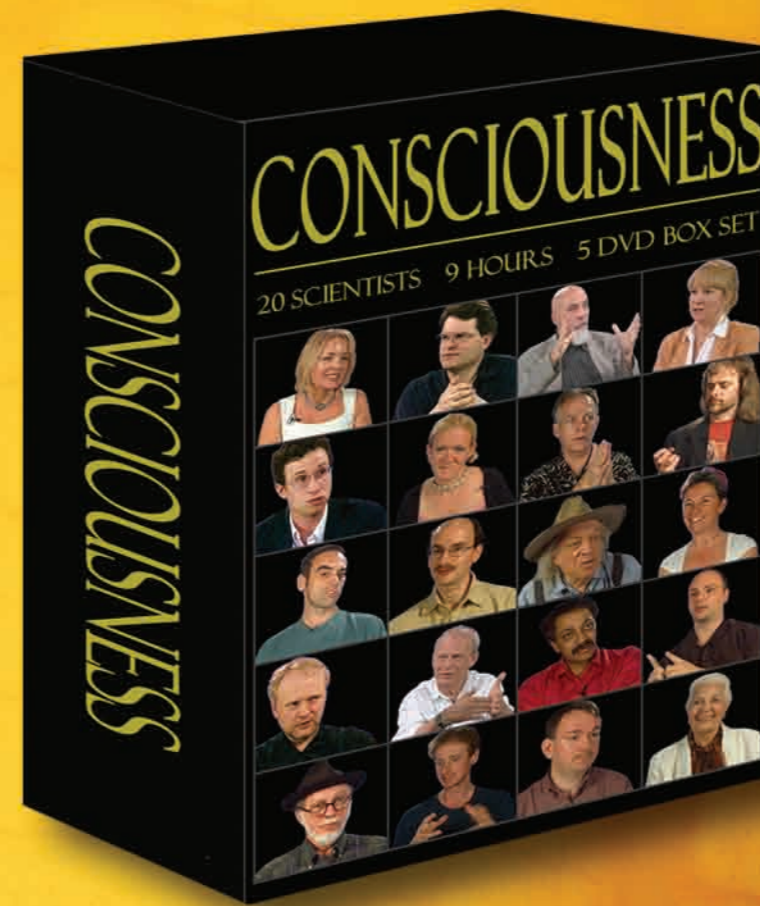
Joaquim Fernandes, Ph.D. is a Professor of History at the University Fernando Pessoa in Porto, Portugal. He directs the Multicultural Apparitions Research International Academic Network (MARIAN). His research interests include the history of science and the comparative anthropology of religion, with an emphasis on anomalistic phenomena.

Fina D’Armada has a Master’s degree in Women’s Studies. She has written five books about Fatima, all based on original documents held in the archives – three co-authored with Fernandes – and hundreds of articles. Her research interests include phenomenology, local history, the history of women, and the era of Portuguese discovery.

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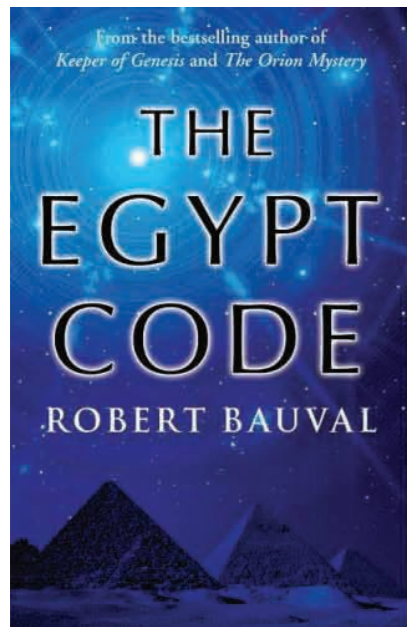
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## *The Egypt Code*

Robert Bauval



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It has been twelve years since ‘The Orion Correlation Theory’ (OCT) was announced to the world in *The Orion Mystery*, by Robert Bauval and Adrian Gilbert. During that time, Robert Bauval has expanded on his theory with Graham Hancock in *Keeper of Genesis*, and has also been met head-on by an Egyptological orthodoxy not willing to accept that the pyramids of Giza may have been laid out to mimic the stars of the constellation Orion.

It is a little difficult to understand why the OCT has been rebuked so ferociously by not only Egyptologists, but also astronomers such as Ed Krupp. The likeness is quite apparent, and there is much to suggest that the ancient Egyptians revered the Orion constellation in particular – even if ultimately incorrect, it still seems a topic well worth some serious discussion. In all likelihood, the orthodox opposition

to Bauval’s research comes not so much from that core theory, but from the other subjects associated with him from the ‘alternative history’ genre throughout the 1990s – the Age of the Sphinx controversy, the 10,500 BCE date given by Bauval for the perfect mirror image of the Giza layout to be present in the sky, and the confluence of this date with theories of a lost civilisation (notably the big ‘A’: Atlantis).

It seems that in *The Egypt Code*, Bauval has set himself the task of re-establishing his core theory – and the wider gestalt of the Ancient Egyptian cosmology being firmly rooted in events happening in the sky – to the academic establishment. And while he still sits firmly on the fringe, in this book he stays within arm-length of orthodox Egyptology. So, while he cites Colin Reader’s ideas on an earlier dating for the Sphinx, there is no mention of Robert Schoch or John Anthony West. Similarly, when he raises the ‘Zep Tepi’ alignment of the Giza pyramids to 11,541 BCE, he is very careful not to suggest a civilisation being present in Egypt at this time . . . instead, the Egyptian priests of the third millennium were just trying to mimic the sky at the ‘first time’ with their layout. As such, if anybody buying this book is expecting a New Age look at Egypt, they will be sorely disappointed. As Bauval points out in the Introduction:

... when he raises the ‘Zep Tepi’ alignment of the Giza pyramids to 11,541 BCE, he is very careful not to suggest a civilisation being present in Egypt at this time

‘*The Egypt Code*, contrary to what Egyptologists will surely be quick to claim, is not a New Age book that regurgitates wild speculations and theories that cannot be verified or tested. My thesis is entirely verifiable, testable and ultimately falsifiable if need be.

Bauval’s research on this ‘lost’ Egyptian cosmology can be separated into three main areas: the ‘as above, so below’ theme, in which pyramids were built on the ground as representations of Orion and the Pleiades; that changes in temple sitings and orientations can be put down to the slow changes in star alignments caused by precession; and that the ‘meshing’ of the Egyptian calendars (the ‘civil’ and ‘stellar’) were the cause of momentous events in Ancient Egypt.

Bauval begins the book with a quick recap of his previous work, and then introduces the new book in earnest with a visit to the Step Pyramid at Saqqara. Here Bauval gives his opinion on the inclined serdab holding a sky-watching statue of Djoser, before moving on to an analysis of the Heb Sed festival and the peculiarities of the Egyptian calendar, in particular the ‘Great Year’ of the Sothic cycle (based on the rising of the star Sirius) which has a span of 1460 years. Funnily enough, even at this early point in the book it is quite clear that the Ancient Egyptians had a fixation with the starry heavens and their cycles, and one wonders why Bauval has had to fight so hard to get his theories debated seriously.

Chapter 3 marks the return of the area most associated with Bauval – the Giza necropolis. But Bauval goes further, pointing out probable alignments and correspondences in the centers of Heliopolis, Letopolis, the Sun Temples of Abu Ghorab and the pyramids of Abusir. Perhaps the most controversial part of the book is when Bauval then states that this hermetic model is matched exactly only by a date in the 12th millennium BCE.

Chapter 4 details the many references – modern and ancient – to the Egyptians being sky-watchers. Some of these are extremely effective, such as Bauval’s citing of Proclus, who wrote “that the Egyptians had already taught Plato about the movements of the fixed

*‘The Egypt Code, contrary to what Egyptologists will surely be quick to claim, is not a New Age book that regurgitates wild speculations and theories that cannot be verified or tested’*

stars...they did not speak just a single time, but many times...of the advance of the fixed stars.” He even finds a positive mention on Egyptian knowledge of precession from a former nemesis, astronomer Ed Krupp!

The following two chapters move into Upper Egypt, cataloguing the varying alignments of temple complexes and beginning to outline another of Bauval’s assertions – that the mythical concept of the ‘return of the Phoenix’ was related to the meshing of the civil calendar with the long ‘Great Year’ of the Sothic cycle. Bauval then goes on to suggest that the Amarna period under Akhenaten was inspired by this ‘return of the Phoenix’ (based on the dating of one of these moments by Censorinus), as was a construction program at Karnak.

And all of a sudden, the book concludes. It’s an excellent summary, concisely explaining the numerous points made in the rest of the book. But it does surprise you, as the book proper finishes at under 200 pages, being followed by 84 pages of relevant appendices. Despite the well written conclusion though, the reader is left feeling like they have read some very interesting, diverse theories on Egyptian astronomy, without it ever amounting to something conclusive. It’s as if Bauval has pointed out numerous items of interest, and then just concluded the book. In his favour, he does gather them under the theme of the Egyptian need to live in cosmic balance – the concept of Ma’at – but these separate theories on mirroring the stars, meshing calendars and

...readers seeking an adventure into the Hall of Records, replete with Atlantean civilisation should stay away.

changing alignments in Temples never seem to fit into one cohesive philosophy. Perhaps that can just be put down to the obscure nature of most Egyptian philosophy, hidden by the mists of four millennia.

However, it must be said that these various astronomical theories are very interesting to read about. Bauval finds good references to support his ideas, such as the paper by Arielle Kozloff on star-gazing in Ancient Egypt. He also points out interesting pieces of information which could be relevant, such as the number of panels in the wall of the Saqqara complex being 1459 and 1461, in comparison to the Sothic cycle of 1460 years. Bauval's writing style is his best thus far, with lovely descriptions of the Nile flood and what it would have meant for the people of Ancient Egypt.

However, the inherent nature of the book – discussing meshing calendrics, changing alignments of stars and the movement of the Sun – results in difficult reading in some sections. For instance:

*In 2500 BC 1 Tybi would not have fallen on 19 October but, because of the drifting calendar, rather on 28 December. The position of the Sun at that date would have been about 26 degrees south-of-east and thus way off the alignment of the causeway, which is 14 degrees south-of-east. In other words, for the causeway to align with the sunrise on 1 Tybi, it had to have been aligned in*

*c. 2781 BC and not c. 2500 BC.*

I'm sure this all makes very good sense when you understand the concepts properly and can sit down and study the passage properly. But the casual reader may well find themselves struggling to keep up with Bauval at these moments. Certainly, some more diagrams illustrating these sorts of passages would probably have made things more understandable.

But this book appears to be about putting Bauval's theories out there in a serious manner, while ultimately allowing for a popular read. As such, there is some give and take to both audiences – Bauval explains things in enough detail for academics, while at the same time keeping things concise and reasonably simple for the majority of the book.

It would be wrong of me to comment on the validity of Bauval's theories. While I'm more conversant than most 'general readers' on the subject of Egyptian astronomy, I certainly defer to more authoritative analysis of the book's exposition of an 'Egypt Code', which I'm sure will be forthcoming. What I do hope though, is that these authoritative analyses are done in the spirit of science with some objectivity, rather than with an eye to dismissing it all because of Bauval's previous clashes with orthodox Egyptology. It will certainly be interesting to see how things pan out over the coming months.

Ultimately, *The Egypt Code* offers a glimpse into Ancient Egyptian culture and architecture which suggests that they attributed an immense significance to living in tune with the cosmos, in particular the cycle of the stars. In Bauval's words: "I believe that I have been able to make visible an ancient 'code' that can help Egyptology to shed more light on the greatest and most spiritually enlightened civilisation the world has ever known or is likely to know again in the future. Our present civilisation is in dire need of this ancient model of wisdom." That is about as New Age as Bauval gets in this book – readers seeking an adventure into the Hall of Records, replete with Atlantean civilisation should stay away. However, for those wishing to revisit Ancient Egypt and the OCT with Bauval, it is definitely a stimulating read.

## ANOMALIST BOOKS

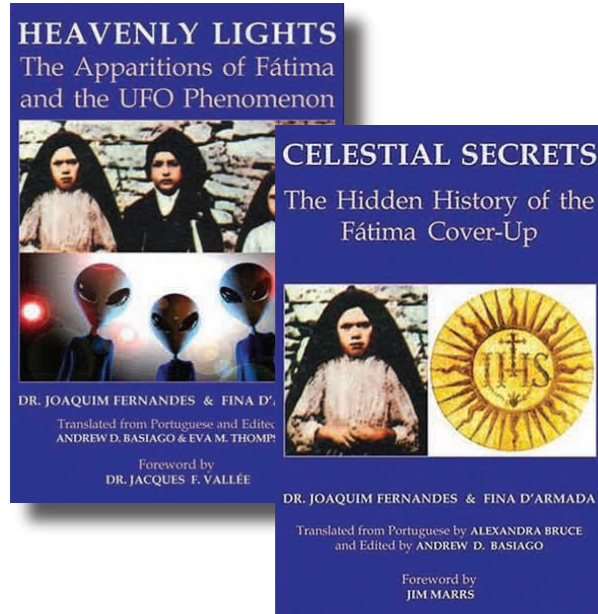


*simply phenomenal*

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Heavenly Lights  
Celestial Secrets

Joaquim Fernandes & Fina D'Armada



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The 'miracle of Fatima', in which thousands of people witnessed strange events after apparent contact from 'entities', has long been regarded as one of the most important paranormal/religious events ever recorded. To Catholics, it was a sign of the power of God via an apparition of the Virgin Mary. Indeed, to most people in recent decades, Fatima would appear to be an astonishing event which provides some support for the Christian faith. However, all is not as it seems, and when the raw facts of the case are studied – as they are in these two books – the Catholic version of Fatima largely disappears in a puff of smoke, although only to be replaced by something just as mysterious.

In *Heavenly Lights* and *Celestial Secrets* – the first two parts of a trilogy to be concluded next year with the publication of *Fatima Revisited* – the astonishing premise is put forth that Fatima was an 'alien contact event'. However, far from

being New Age speculation with no grounding in facts, the authors of these books have instead done what nearly all prior Fatima researchers failed to do – checked the source documents (the testimony given by the children at the time), and interviewed living witnesses. As such, though their thesis may seem unbelievable, there is much food for thought in the real truth behind Fatima. For instance, the standard assumption is that the apparition at Fatima was the Virgin Mary, holding the Sacred Heart in her hands. In truth, the children described a young girl, 3 to 4 feet in height and carrying a ball or globe that emitted light. Revelations such as this are to be found throughout *Heavenly Lights* and *Celestial Secrets*.

The first of the trilogy, *Heavenly Lights*, gives a broad overview of the events at Cova da Iria in 1917, followed by an enlightening breakdown of the phenomenology of the apparitions. The authors discuss the sounds heard, the odors present, the visions recorded, and strange manifestations such as the 'angel hair' which fell upon the gathered crowd. While describing these various elements of the Fatima story, they skilfully show how many of them have parallels in ufological accounts.

The second book, *Celestial Secrets*, begins with the surprising story of how Fatima seems to have been predicted by two groups of Portugese psychics. The rest of the book is devoted to critical analyses of the phenomena experienced, and in particular, the history of the Fatima 'mythology'. It is an eye-opening experience, to see first-hand how many accepted 'facts' of the case may have been spurious additions from decades later – with the hand of the Catholic Church, via Jesuit priests, working in the background.

*Celestial Secrets* begins with the surprising story of how Fatima seems to have been predicted by two groups of Portugese psychics

Fernandes and D'Armada are Portugese scholars who have devoted themselves to investigating Fatima, and it shows. They were given exclusive access to the archives, they sought out any living witnesses to the event, and they have surveyed the literature of many genres for comparative analyses. As such, they have unearthed many treasures – from the historical jewels of the afore-mentioned psychic predictions, the 'fourth seer' and the other visions that are never mentioned, and of the angel hair falls in the area, to the close matching of the phenomena to ufological research, these books are necessary reading for anyone interested in the Fatima event, Marian visions, or even the paranormal and UFOs.

Each of the books has a foreword written by American 'personalities' well-known for their own writings on similar topics. For the UFO-themed *Heavenly Lights*, legendary researcher Jacques Vallee contributes the opening to the book. With *Celestial Secrets* and the Jesuit connection, conspiracy writer Jim Marrs

provides the foreword.

As for negatives, there are only really two that I would make a point of. Firstly, as the books are translations from the Portugese language, at rare times passages and sentences are a little 'clunky'. Hardly worth quibbling about though. Secondly, and this one bothered me no end, is that the books don't have an Index. To have so much fascinating data, such great analysis of the phenomenology, but no fast access via the Index? Criminal!

All in all though, this trilogy is a must-have for any serious researcher of paranormal phenomena, but also makes for an entertaining and enlightening time for the casual reader. You may not agree with all of their hypotheses or speculation – and I do have serious doubts about any 'nuts and bolts' UFO conclusion explaining Fatima – but the raw data presented, from primary sources and living witnesses, is first rate. When it comes to understanding the 'Miracle of Fatima', every good Catholic should sit down and read through the revelations within.

The book cover for 'THE ILLUMINATOR' by William Henry features a woman's face on the right and a glowing golden skull on the left. The title 'THE ILLUMINATOR' is in large, bold, white letters. Above the title, it says 'Mary Magdalene. Solomon's Key. The Lost Secret of the Templars.' Below the title, the author's name 'WILLIAM HENRY' is written in large, bold, white letters, with 'author of CLOAK OF THE ILLUMINATI' in smaller text below. The background is a dark, atmospheric scene with a glowing light source.

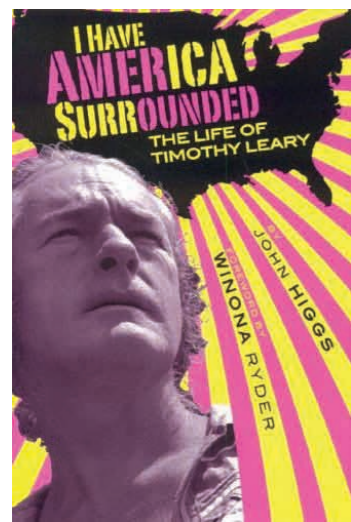
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## *I Have America Surrounded*

John Higgs



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A decade on from the death of Timothy Leary, there has been little in the way of serious analysis of the impact that the infamous psychedelic advocate had on society. However, suddenly that has changed with two biographies being released recently: John Higgs' *I Have America Surrounded*, and Robert Greenfield's *Timothy Leary: A Biography*. While the latter has already gained somewhat of a reputation as an acerbic commentary (with Leary associate Ralph Metzner describing it as 'character assassination'), Higgs' biography has been described as a balanced portrayal of the man, his mission, and his legacy.

Despite these descriptions, I was still expecting a rather pro-Leary biography in *I Have America Surrounded*. After all, Higgs was given access to the Leary archives, and talked to many of those who accompanied Leary on his adventures, including Brian Barritt, Joanna Harcourt-Smith, and Michael Horowitz. But though the author freely gives his personal opinion throughout the book, he certainly does discuss Leary's actions and impact on others from a multitude of viewpoints. For instance, when describing Leary's collaboration with the FBI (to reduce his prison

term), Higgs points out that in most cases Leary simply led the authorities on. However, he also shows that some people, such as his former wife Rosemary, were seriously inconvenienced, having to remain 'on the run' from the law for almost two decades. Similarly, while Higgs' portrayal is often one of a 'good guy' caught up in extreme circumstances, he's also not adverse to pointing out that the prison psychiatrist found Leary's personality to be frighteningly similar to fellow inmate Charles Manson, particularly in his megalomania.

The book opens midway through the story, so to speak, with the account of Leary's prison break (from the original 30 year sentence). After this initial excitement, Higgs then returns to the beginning of the story, working through the more dour early history of Leary's upbringing and military service (dour, at least in comparison to the rest of his life). Though not as exciting as prison escapes, group orgies and massive drug intake, it does provide some background to Leary's early influences and formative experiences.

Once Leary gets to Harvard though, it's difficult to keep up with the pace. From psilocybin to LSD, the Merry Pranksters to Millbrook, the book steams through the 1960s with Leary approaching the Summer of Love and his infamous words at the 'Human Be-In', "Turn on, tune in and drop out." However, Higgs doesn't just tell the story, he provides analysis as well, such as when pointing out that before LSD became illegal, Leary actually stressed "controlled and responsible use of the drug."

Chapter 8 of the book is when 'the Empire strikes back' – Nixon is in power and wanting to tackle the drug culture head on. By the end of the chapter, Leary has been convicted of marijuana possession and has been sentenced to 30 years in prison, at which point the book has returned to the time at which the first chapter opened.

After this point, things truly reach breakneck speed. Leary's escape with the help of the Weathermen, his flight into exile in Algeria, meetings with (and virtual kidnap by) Eldridge Cleaver, playboy life in Europe, and then return to the US and collaboration with the FBI, are the stuff

normally found only in movie plots. If there's one word that definitely can't be used with Leary's life though, it's "normal".

Higgs admirably spends quite a bit of time discussing Leary's theories of the mind and psychedelics, something I'm sure Leary would be grateful for, as it was a lifelong obsession for him. Also, he devotes time to Leary's family and associates, not only to better understand his effect on each of them, but also to understand their own influence upon him.

In the foreword, Leary's god-daughter Winona Ryder describes his life as "flat-out epic grandeur". It's a fair statement, and as such, perhaps my only criticism of this biography is that it is simply too short at 250 odd pages. While Higgs does exceptionally well to produce a concise yet informative narrative of Leary's life, there is just too much to cover without it seeming superficial at certain points. The last two decades of his life, while admittedly much quieter than the events preceding them, are barely mentioned. However, it could also be argued that

this brevity gives the correct vibe for Leary's life, that of travelling "flat-out", jumping from one adventure to another while traversing the globe. It's certainly not dull reading!

Most importantly, *I Have America Surrounded* manages to explore the multi-faceted personality of Timothy Leary with good sense and good humour – not the easiest of tasks when dealing with an individual who contradicted himself every couple of years. Higgs gives us a closer look at the many life-changing events which influenced the man, from the minor to the cataclysmic, and which may have been responsible for his chameleon-like ability to continually change (if not completely reverse!) his personal philosophies. Timothy Leary has the ability to polarise opinion to either of two extremes, but in this book John Higgs gives the reader a glimpse of the 'man in the middle' – an individual with a huge ego who wanted to save the world; a man of vast rational intellect who bravely (perhaps foolishly) 'let go' and stepped beyond the threshold.

"A 'Zothyrian' kaleidoscope of mystical verses..."

**I J Y N X**

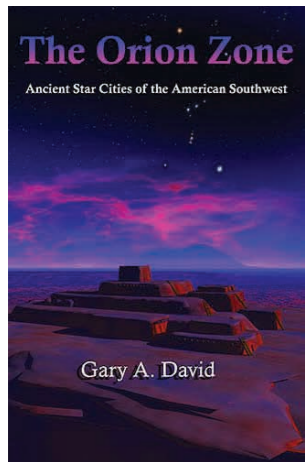
"Flaxen-robed priests enter the shadow swallowed tomb,  
Pungent with the scent of sepulchral perfume,  
To murmur spells from the Book of the Dead  
In the lamp-flickered chamber where litanies are read,  
Its cold walls ornamented with palette and reed  
In jeweled scenes of the soul's passage through the sunless realms between"

A collection of occult-influenced prose by Blair Mackenzie Blake

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*The Orion Zone*

Gary A. David



www.theorionzone.com 

"Who were the Anasazi, how did they come to inhabit the American Southwest, and why did they leave?" asks author Gary David in his pioneering book *The Orion Zone: Ancient Star Cities Of The American Southwest*. He leaves no petroglyph-carved stone unturned in his quest to solve the Anasazi mysteries. Readers who follow David's path will pass through the fields of archaeology, anthropology, astronomy, theology, linguistics, mythology, poetry and history. Just as the constellation of Orion is free to walk across the entire world, so too is *The Orion Zone* unrestricted by academic borders and obstacles.

Inspired by Robert Bauval's groundbreaking theory that the Giza Pyramids of Egypt were designed in alignment with the belt stars of the Orion constellation, Gary David applies the same thinking to the Anasazi. Throughout *The Orion Zone*, he presents evidence that suggests the Anasazi specifically placed their villages and sacred sites to align with all the stars in the constellation of Orion. Yet David's research is more than this, exploring solstice alignments and a pattern of sites connected to the Chakra system. From the incredible adobe village complexes of Chaco Canyon and Mesa Verde National Park to the enigmatic symbols carved

into desert rocks, the evidence David compiles is both compelling and convincing.

*The Orion Zone* isn't just limited to the ruins of a missing culture. As fascinating as this is, David's writing really gets interesting when he explores the Hopi culture, the most well-known surviving ancestors of the Anasazi. David looks to the ancient traditions the Hopi have kept (and continue to keep) alive, sensitively exploring the customs and knowledge the Hopi have preserved for glimpses of the Anasazi. Some of the comparisons he makes, such as the Hopi god Masau'u with Middle Eastern mythological figures, are startling.

Yet the author rarely claims answers set in concrete, preferring to ask questions and promote further discussion. This is the charm of David's research. He purposefully avoids the narrow-minded compartmentalisation of academia and skilfully sidesteps the traps of scientific dogmas and ethno-politics. David explores his interests with a healthy balance of objectivity and open-mindedness. And like the poet Yeats, he treads softly in thoughtful sensitivity to the traditions and beliefs of the Hopi, Navajo and Pueblo Native Americans, respecting their wishes for certain customs and rituals to remain private. David also consults resources that court controversy and have caused division amongst cultural and academic Native America. Frank Waters' *Book Of The Hopi*, first published in 1963 and reprinted many times since, has been savagely criticised in recent years, but as David says, to dismiss it entirely would be a case of "throwing the proverbial baby out with the bath water". It is this unbiased and objective curiosity that nourishes *The Orion Zone* with insights, just as water brings life to a desert.

Many experts and laypeople alike will scoff at this book merely because David discusses the possibility of extraterrestrial contact. Considering the Hopi's cosmology, their Katsina dolls and "flying shield" imagery, it's no great leap of the imagination to make a similar connection. Gary David's *The Orion Zone* is an extremely important book that winds through Anasazi lands like the tracks of a snake, towards a destination somewhere above the horizon where Orion walks.

Review by Rick M. Gned

"The Year's Most Controversial Book"

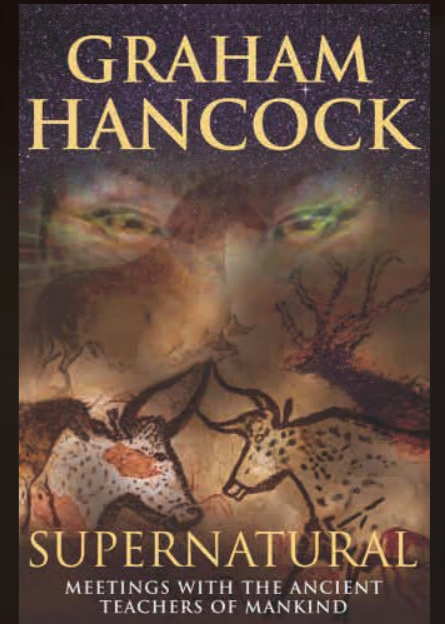
*Daily Express*

GRAHAM HANCOCK

"Hancock's most important book...quite stunning"

*The Independent on Sunday*

*Scientists at the cutting edge of consciousness research have begun to consider the possibility that shamanic visions may be real perceptions of other "dimensions". Could the "supernaturals" first depicted in the painted caves and rock shelters be the ancient teachers of mankind? Could it be that human evolution is not just the "blind", "meaningless" process that Darwin identified, but something else, more purposive and intelligent, that we have barely even begun to understand?*



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# Crystal Ball

Book: *Return to Fátima*  
 Author: J Fernandes, et al.  
 Date: Early 2007

Eccenova Books has announced the final instalment of their 'Fátima trilogy', with the release of *Fátima Revisited* scheduled for early 2007. The new book concludes the series begun by the well-received *Heavenly Lights*, and followed up with *Celestial Secrets: The Hidden History of the Fátima Cover-Up*. All books investigate the alleged apparitions and miracles viewed by thousands in the Portugese town of Fátima in 1917.

In *Fátima Revisited*, an international panel of distinguished academicians and Ufologists subjects the legendary apparitions of Fátima – so long regarded as a sacred religious event – to the scrutiny of modern scientific analysis.

*Fátima Revisited* explores the relationship between encounters with Marian apparitions, angels, and aliens, and proposes a new paradigm for such phenomena that goes beyond the traditional confines of religion, anthropology, and sociology. has both shaped our modern view of the Fátima incident and obscured its true significance as the first major close encounter case of the 20th century.

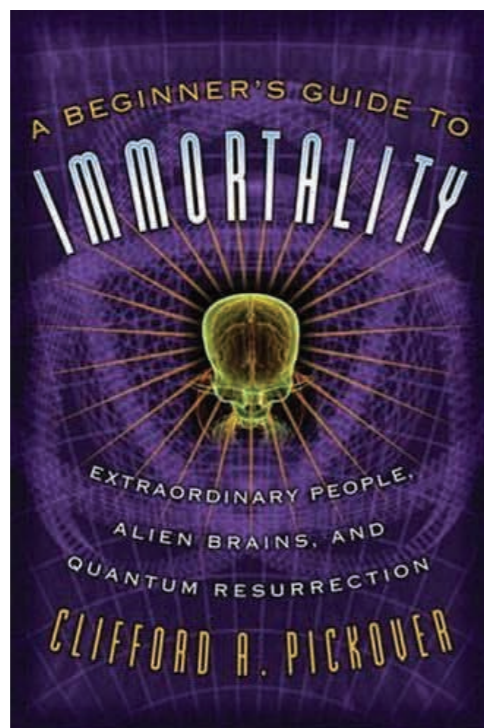
The anthology is the result of a multidisciplinary study by the Multicultural Apparitions Research International Academic Network.

Book: *A Beginners Guide to Immortality*  
 Author: Clifford Pickover  
 Date: December 28, 2006

Clifford Pickover, prodigious author of over thirty books on topics as wide-ranging as computers, art, mathematics, black holes, human behavior, psychedelics, time travel, and alien life, will be releasing another book later this year. *A Beginner's Guide to Immortality* "gives readers a glimpse of new ways of thinking and of other worlds".

Pickover illuminates some of the most mysterious phenomena affecting our species. What is creativity? What are the religious implications of mosquito evolution, simulated Matrix realities, the brain's own marijuana, and the mathematics of the apocalypse? Could we be a mere software simulation living in a matrix? Who is Elisabeth Kübler-Ross and Emanuel Swedenborg? Did church forefathers eat psychedelic snails? How can we safely expand our minds to become more successful and reason beyond the limits of our own intuition? How can we become immortal?

After you die, will the world remember anything you did? Pickover's book highlights the strange people who have striven to achieve "immortality," through science, myths, religion, or dreams of lifelike heavens.



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