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Sowers of Thunder

ANTHONY J. ROBERTS
AND GEOFF HILBERTSON

THE DARK GODS

Foreword by Colin Wilson

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*This book is dedicated to the memory
of H. P. Lovecraft who knew but preferred
to believe otherwise.*

*And is also for John A. Keel, who has helped
to throw light on the Dark Gods.*

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AUTHORS' NOTE

This book is intended to fill an unfortunate gap through providing what can best be described as 'counter-propaganda', and is also intended to stress the vital need for *discernment* in matters of religion. These, however, are only two of its purposes ...

AR
GO

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Geoff Gilbertson

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FOREWORD

Colin Wilson

On the morning of 2 June 1973 a boat containing four men rowed out into Loch Ness in Scotland. One of the four was the Rev. Donald Omand, author of *Experiences of a Present Day Exorcist*. His purpose: to exorcize the loch, to try to rid it of its famous monster. For Omand had written:

The explanation for these extraordinary appearances (like the Loch Ness Monster) lies not in the field of science, but in the realm of the supernatural. What has been seen . . . is not a concrete, present-day monster but a projection into our day and age of something which had its habitat in Loch Ness . . . millions of years ago.

A 'projection'? How could a monster from the Jurassic Age be projected into twentieth-century Scotland? The answer to this question involves a theory that is widely held by dowzers and other believers in the 'fringe' science of radiesthesia. This is the notion that everything that has happened in the past has somehow left a 'recording' - very much like a photograph - imprinted on its surroundings. It is well known that flashes of lightning can occasionally 'photograph' objects or people, by some process that is still not understood by science. Moreover, in the mid-nineteenth century, two American scientists, J. Rodes Buchanan and William Denton, conducted a series of experiments that convinced them that many people have the ability to 'pick up' details of the history of an object merely by holding it in their hands; Denton found that some of his students could give remarkably accurate accounts of the history of volcanic rocks, meteorites and other specimens that were wrapped in thick brown paper. They called this curious ability 'psychometry', and Denton believed that it could provide a kind of magic peepshow into the history of the earth. 'From the first dawn of light upon this infant globe,' writes Denton, 'Nature has been photographing every moment . . .'

Let us return to the Rev. Donald Omand, who is standing upright in the boat, repeating the powerful rite of exorcism. One of his

companions was the well-known 'monster hunter' F. W. Holiday, author of *The Great Orme of Loch Ness* and other books. He reports that, although it was a warm and sunny evening when they dragged the boat across the beach, it had become grey and choppy by the time Omand had completed the exorcism and thrown the last of the holy water into the loch. Holiday writes: 'As we paused under the squat tower of Urquart Castle I saw a change had come over Donald Omand. Suddenly he looked very old and very cold. I was afraid he was going to faint. ...' The following day, as Holiday was having drinks with friends in a house on the edge of the loch, there was a sudden loud crashing sound from the garden, and through the window Holiday saw a pyramid-shaped column of blackish smoke about eight feet high. His hostess shrieked. Yet, oddly enough, her husband, who was pouring the drinks, heard and saw nothing. When they again looked in the garden, all was quiet and peaceful.

This curious little episode is typical of a certain type of 'psychic' occurrence. Holiday's host was not deaf; he simply failed to hear the loud crashes and sudden turmoil - which went on for a quarter of a minute, and which terrified the other two. The explanation would seem to be that what Holiday and his hostess heard were not physical sounds - vibrations in the air - but some telepathic phenomenon that sounded inside their heads, so to speak. And occurrences of this sort are so widely reported in the annals of psychical research that most investigators would accept that man seems to possess some 'sense' of faculty that is quite distinct from the other five senses - which is why one of the early investigators, Professor Charles Richet, coined the phrase 'sixth sense' to describe it. It is presumably this 'sixth sense' that operates when someone is able to describe the history of a chunk of volcanic rock or meteorite.

All of which brings us to a most interesting problem. Let us, for the sake of argument, accept the notion that there *is* a 'sixth sense' which can pick up information that is not normally accessible to the other five. Let us, also for the sake of argument, accept that, in some sense, nature has been taking 'photographs' since the beginning of time, and that every object contains its history somehow encoded in its atoms. In that case, the sixth sense would simply be a kind of decoder. We need not even think of it as something paranormal or supernatural. Sherlock Holmes could read the history of Dr Watson's alcoholic brother in his watch. Indian trackers can read minute signs on a completely rocky terrain that tell them that a man or animal has passed that way recently. When a sense is developed to

this point of intensity, it seems to deserve a different name....

But *if* this sixth sense exists, would it be confined to reading - or picking up - purely natural events - i.e. that a watch has been owned by a drunkard, or even, conceivably, that a desperate man has committed suicide in a certain room? ('Emotional' events are supposed to 'imprint' themselves with unusual intensity on their surroundings.) The answer to this would seem to be No. Probably nine out of ten people have known some relative who 'knew' when a letter would be arriving with bad news, or when cousin John was killed in a car accident in New Zealand.... It is difficult to stretch the word 'natural' to cover this kind of thing. And what about that thoroughly disturbing - but, again, convincingly documented - phenomenon, glimpses into the future? Precognitions *should be* impossible, because the future has not yet taken place, and is completely undetermined. Yet, as Martin Ebon reports in a volume called *Prophecy in Our Time*, 'The American Society for Psychical Research in New York has collected close to two thousand cases of "spontaneous phenomena" which include specifically detailed precognitive and telepathic experiences ...'

Let us not, however, be side-tracked into a discussion of the nature of time. For the important question that now arises is this: Does that world upon which the sixth sense operates contain only objects and events? Or is it conceivable that it also contains living entities? That is to say, life-forms that are invisible to our ordinary senses?

I have deliberately chosen to present the question in this roundabout - and rather abstract - way, because it lies at the centre of the present book. And the authors themselves have not tried to lead the reader into their subject by this relatively gentle and uncontroversial route. Instead, they have plunged in at the deep end, with flying saucers, 'men in black', conspiracies, and sinister non-human entities which might conceivably cause trouble (at least) for the human race. I am reasonably certain that various scientific friends of the sceptical persuasion - like Dr Christopher Evans, Martin Gardner and Professor John Taylor - would dismiss this as a 'crank', work, aimed only at the lunatic fringe. I partially sympathize with this attitude, and agree that Messrs Roberts and Gilbertson *are* inclined to take much for granted. Yet I cannot agree that what they have to say can be entirely dismissed as a manifestation of modern romanticism - a kind of twentieth-century Gothic Revival. Whatever the explanation, it is not as straightforward as that. Perhaps the

simplest way of explaining this point is by referring back to the story of Donald Omand and Ted Holiday (which Mr Holiday has written up in a remarkable manuscript called *The Goblin Universe*, which he has been kind enough to allow me to quote). Holiday's purpose in going to Scotland was not simply to see the exorcism of Loch Ness, but also to investigate a curious story concerning a Swedish journalist named Jan-Ove Sundberg. In August 1971 Sundberg was in England writing a story on the Loch Ness Monster for his Swedish magazine *Lektyr*. Taking a short cut through the woods near Foyers early one morning, he suddenly encountered a strange-looking machine in a woodland glade, resembling a large black metal cigar. Then three creatures in 'diving helmets' emerged from the bushes, got into the black cigar and 'took off'. Sundberg had a camera round his neck and had the presence of mind to take a picture as the machine lifted off. Back in Sweden, Sundberg began to be persecuted by a strange man dressed in black, who kept making unexpected appearances and leaving footprints in the garden. As a result, Sundberg had a nervous breakdown.

Ted Holiday discovered that three other reliable observers also claimed to have seen a UFO in the Loch Ness area. And he was discussing these manifestations with his host and hostess when the loud crashes took place. He slept very badly that night. Early the next morning, as he walked down towards the caravan where Donald Omand was sleeping, he saw a man who was dressed entirely in black leather or plastic. He walked past him and turned. The man had vanished, although there was nowhere for him to vanish to. It was the last Holiday saw of him. But one year later, close to the spot where he had seen the man in black, Holiday was struck down with a heart attack....

My natural scepticism suggests that there was, in fact, no connection between Donald Omand's exorcism of Loch Ness, the strange bangs, the man in black and the heart attack (which fortunately was not fatal). The notion that the exorcism had stirred up hostile supernatural forces sounds absurd. But - as readers of this book will discover - a large number of people who have seen UFOs have encountered 'men in black' who have warned them to say nothing. More often than not these 'men' explain that they are from some government department or military intelligence; but the government departments invariably deny all knowledge of such agents. Another UFO investigator, John Keel, has not only chronicled dozens of cases of men in black but encountered them himself. If Ted Holiday's

'man in black' was really one of these weird visitants, then the rest of his story would begin to sound altogether more plausible....

The authors of this book argue that mankind has always been plagued by certain 'dark forces', and that in our own time these forces have reappeared in the form of UFOs, weird-looking aliens and men in black. This is not to say that they believe that all UFOs are hostile or malevolent. The basic position has been stated by the doyen of modern Ufologists, Brinsley le Poer Trench (Lord Clancarty), who believes that there are two types of UFO phenomena: one is benevolent, and has been around throughout human history; the other is more recent, and seems to be either hostile, or at least non-friendly towards human beings - perhaps feeling about us as our scientists feel about laboratory rats.

In the past century, we have become aware of at least one piece of evidence that fails to fit the rationalist picture. I am speaking of poltergeist phenomena. The poltergeist - or noisy spirit - seems to be the Till Eulenspiegel of the spirit world, causing loud bangs and crashes, and various other annoying, but seldom dangerous, phenomena. In the second half of the nineteenth century, it began to dawn on psychical investigators that such phenomena nearly always occurred when there was a disturbed adolescent in the house. And the explanation that finally emerged was that, when certain people are thoroughly frustrated, some 'unconscious' part of the mind releases violent energies to create a diversion - in the same way that a vandal smashes telephones or slashes seats. No one has a clear idea of what energies are involved, or how they operate. But at least we are now beginning to understand how the child at the 'focus' of the disturbance can be unaware that he or she is to blame. Modern brain research has revealed that we have virtually two different people inside our heads. The left cerebral hemisphere controls language and ideas - the 'rational self'. The right hemisphere is concerned with recognition and with intuition. These two halves are joined by a knot of nerve fibres called the *corpus callosum*. If this is cut, the patient splits into two different people. If the left half is shown an orange, and the right half an apple, and the patient is asked what he has seen, he replies: 'An orange'. If he is asked to write down what he has seen with his left hand (which is connected to the right side of the brain), he writes: 'An apple'. *Asked* what he has just written, he replies: 'An orange'.

What this shows clearly is that, when 'I' reply to a question, it is the left half of my brain that is replying. Yet the right half also has

its own identity and feelings. For example, if an obscene picture is shown to the right hemisphere of a split-brain patient, he may blush; asked why he is blushing, he replies truthfully: 'I don't know.' Because it is the *other* person in the brain who is embarrassed.

Common sense suggests that this 'other' person could be also responsible for poltergeist activity. At least, it is the obvious suspect. So while we still have no idea *how* a frustrated adolescent can cause objects to fly through the air, we begin to have an inkling of 'who' might be responsible.

A similar point has been made by Suzanne Padfield, an eminent investigator of paranormal powers. She herself possesses powers of 'psychokinesis': that is to say, she can quite deliberately, with an effort of will, deflect a very light needle in the laboratory by concentrating on it. She discovered that most people who possess such powers seem to experience a need to believe that 'somebody else' is doing it - some supernatural entity or unknown force. In order to 'summon' her powers, she had to imagine she was invoking some 'space intelligence'. Then one day she decided to try making them work 'on her own', without imagining this hidden support; they worked as well as ever.

The point that emerges here is of enormous importance. Let us, for a moment, assume that the 'person' who is responsible for psychokinesis (or poltergeist activity) is that 'unknown self' in the right cerebral hemisphere. Of course, it is not really 'cut off' from the left - as with split-brain patients; yet for some reason, its activities are unknown to the rational self. Yet it *will* respond to a request by the rational self, just as my hand will respond to an order to pick up an object from the table. Now imagine a person who has been suffering from some form of paralysis of the hands, and is just beginning to regain his powers. You can easily imagine his reaching out slowly and painfully, and talking to his hands: 'Come on now, steady does it, don't be afraid.' And this act of talking actually makes it easier - or, at least, succeeds in damping down the self-consciousness that might make it twice as difficult. (For we all know that when we *think* too much about something we do it badly.) As the man slowly recovers the proper use of his hands, the talking becomes unnecessary; they now respond easily, and there is no need to bridge the gap between 'the desire and the response' (where, as Eliot points out in 'The Hollow Men', there falls 'the Shadow').

We might extend the analogy, and say that our psychic powers are at present in a state of paralysis, but that we can, under certain

circumstances, persuade them to operate. The easiest way, to begin with, is to address them as if they are separate entities - to pray to them, so to speak. If we could become accustomed to using them, this would become unnecessary; they would begin to respond immediately

In my book *The Occult*, I pointed out that the science-fiction writer W. J. Stewart had anticipated such a theory in *Forbidden Planet*, which became one of the classic SF films. His scientist, Dr Morbius, is investigating an alien civilization on a remote planet, and has learned to use certain machines that amplify the powers of the brain. What he does not realize is that the same ancient machinery has amplified his *unconscious* powers too. And since he has a deep unconscious resentment of any other human beings who visit his planet, a kind of monstrous poltergeist from his subconscious destroys every expedition that lands there. Yet he himself is unaware that 'he' is the monster.

I have now been involved in fairly constant study of the 'occult' for the past ten years, and I have to admit that the notion of the 'hidden side' of consciousness plays an increasingly important part. The average person hears too little about psychic phenomena to feel the need for any serious adjustment to his way of thinking. Occasionally they force themselves on the attention; but they can be regarded as 'exceptions' to the usual order of nature. For example, at the time I write this, an extraordinary trial is taking place in Chicago. A Filipino nurse was found murdered - stabbed to death - and there was no clue to the identity of the killer. Then the wife of a doctor went into a trance, and the voice of the murdered woman spoke from her mouth, using the correct Filipino dialect, and identified a fellow worker in the hospital as the killer. The police made a routine check, and the accused man confessed to the murder. Now, in September 1978, he has been brought to trial. Such a case simply contradicts most of the basic assumptions of 'normal life'. The voice of a murdered woman cannot identify someone as her killer Yet I have to admit that someone sent me a press cutting about the case soon after the accused man was arrested, and I totally forgot about it until I heard the item on the news yesterday. I accept the reality of many paranormal phenomena; but this particular one failed to 'fit in' to my present interest in the 'hidden side' of the mind, so I pushed it aside and forgot it. . . . This tendency to 'forget' facts that contradict our usual patterns of thinking is universal.

And it explains why I have agreed to write an introduction to the present book. I have to admit that I am not entirely happy with it. I feel rather as T. H. Huxley might have felt if he had been asked to introduce a volume of Cardinal Manning's sermons. Anthony Roberts and Geoff Gilbertson are convinced 'Ufologists'; they are also admirers of the late H.P. Lovecraft, and of the 'occult tradition' in literature. They are firm believers in the 'objective' reality of their Dark Gods. I am not accusing them of being unduly credulous; there are few things in this book that I cannot accept myself, considered in isolation. But because they have studied so much of the evidence, they are inclined to write as if everyone knew about it and shared their views. In short, a book like this would arouse little dissension among readers of the *Flying Saucer Review* or the *Fortean Times*; but it is bound to strike most unprepared readers as romantic and speculative. And this is a pity, since the general public *ought* to be aware of the thinking of these unconventional individuals and groups. Whenever they appear on television, the commentary is usually slanted so that they appear to be cranks. And, of course, many of them are. But this is like judging the Church of England by the beliefs of some extreme salvationist sect. The beliefs of Anthony Roberts and Geoff Gilbertson are shared by an enormous number of quite sane and normal people who happen to have seen a flying saucer, or have met someone who has. They feel that *something* is going on, although they are by no means sure what it is. The inhabitants of UFOs may be creatures from another galaxy; they may be creatures from another dimension; they may be - as Jung believed - some kind of product of the human mind. They may be a mixture of all these. But anyone who takes the trouble to look into the subject will end by agreeing that they are *not* pure fantasy. It is therefore my feeling that, even if you end by dismissing this book as an exercise in morbid imagination, it will be a salutary exercise to read it. You may not agree with all the answers; but you may come to feel that some of the questions are worth asking.

It may also be worth mentioning at least one possible answer to the question: where do poltergeist's etc., get their energy? There is a certain amount of evidence - by no means conclusive, but nevertheless suggestive - that it may come from the earth itself. This thought occurred to me during the great drought of 1976, when our local (West Country) television news ran an item about a farmer who had been locating underground springs for his neighbours. This 'dowser' made no use of the normal forked twig; he simply locked his hands

together in front of him. When he stood over a hidden source of water, his hands began to move up and down as violently as if he was working a pump handle. After a few seconds of this, he was breathless and sweating. I can dowse myself, but I need a forked twig or a plastic dowsing rod; and the results are unimpressive. And what surprised me the first time I used a dowsing rod was that it seemed to twist in my fingers of its own accord; I felt nothing. But certain dowsers - particularly those who specialize in finding water - react far more violently. A famous French dowser discovered his powers because he felt sick or fainted when he stood over underground streams.

It seems, then, that some force from the earth can cause these violent convulsions in dowsers. And the 'forces' are not necessarily associated with water. I discovered I could dowse around a group of ancient standing stones near Penzance. Two weeks ago, my wife and I visited the Clava stone circle near Culloden in Scotland; this also contains three immense cairns or ancient burial chambers. I obtained only slight reactions - perhaps because I was using a makeshift twig cut from a tree - but my wife found the 'force' in the stones so powerful that she said she felt dizzy afterwards.

Having examined many such sites, I am inclined to accept the notion that the stones were placed there because there was an unusual vortex of magnetic force in the ground. The ancients almost certainly attached some religious meaning to the force, and regarded the earth as a great mother. It seems also conceivable that such stones were used for healing. Legends certainly recount such miraculous occurrences.

Magnetism, as we know, runs in 'lines'. Nowadays, the lines of earth magnetism are usually referred to as 'leys', a word invented by the late Alfred Watkins. There is much evidence to associate various 'psychic occurrences' with ley lines - particularly with the crossing point of two or more leys. (Again, there is no space to give examples; I have given many in my book *Mysteries*.) That is to say that *if* a highly disturbed teenager lived in a house at the crossing point of two leys, he would be more likely to trigger poltergeist activity than if he lived in a place with low magnetic intensity. A house at the crossing point of leys would also be more likely to 'record' some tragic emotion, which might manifest itself to later occupants as a 'haunting'.

So, altogether, it seems possible to explain many of the 'dark forces' of the past - and present - by a reasonably scientific theory

But once we accept the notion of a 'hidden' side of the mind, which can respond to certain forces of the earth - and perhaps even make use of them - we have also created, so to speak, another *realm* of phenomena. It may, indeed, be possible to measure the earth forces with an ordinary magnetometer; but there seems to be no obvious way of measuring what happens in the brain of a disturbed adolescent who is *causing* poltergeist effects. There is a shadowy realm of interaction between the earth and the right side of the brain - this, at least, is a reasonable hypothesis. And it also seems conceivable - indeed likely - that this is also the 'realm' in which Richet's 'sixth sense' operates. But once we have admitted the possibility of this new phenomenal realm, we have also opened the door to all kinds of astonishing speculations. Anyone who looks at a large body of water has the uneasy - and perfectly accurate - feeling that there could be all kinds of creatures swimming in its depths. The same applies to this shadowy realm of the paranormal. Why should this particular world be sterile, devoid of its own indigenous life-forms?

Which brings us to perhaps the most basic question raised by this book. *If* there are such things as disembodied entities - spirits - could some of these be 'evil'? The very title of this book implies that the answer is Yes. But such a belief raises basic philosophical problems. It is true that 'dualism' is one of the world's oldest forms of religion - the belief that there are forces of evil as well as good in the universe. I find myself inclining more and more to the notion that there are such things as 'forces of good'. (The cybernetician David Foster believes that this can be demonstrated through the basic laws of cybernetics - as I have explained in the introductory chapter of *The Occult*.) This seems to invite the reasonable question: If there are forces of good, then why not of evil?

However, it is not as simple as this; for our human experience tells us that good is not the genuine 'opposite' of evil, any more than female is the genuine opposite of male. (Biologically speaking, they are very close together.) Religions tend to make arbitrary distinctions, which seem to justify the concept; but there is no general agreement about what is evil. For a Buddhist it is evil to take life; but ritual slaughter of animals is a part of orthodox Judaism. . . . Still, all of us have a basic feeling about what is good. 'Good' is anything that makes us feel more alive, which offers a possibility of development and evolution. And if a robber was about to pull the trigger of a gun, we would feel it to be evil, not because the Christian religion forbids killing, but because his act threatens to put a sudden end

to our possibilities of development. Nietzsche remarked that happiness is the feeling that obstacles are vanishing, and this also defines our basic intuition of what is good. Conversely, 'evil' is a reversal of this forward movement, a blockage. And it is basically a form of narrowness, of blindness, of stupidity.

A recent American murder case presents me with an example. In February 1976, a teenage couple from Fontana, California, decided to run away from home. They were picked up by five youths who were cruising around in a car, who took them to a remote spot and started to assault the girl. The boy managed to kick one of them, which so enraged them that they told him they would 'show him what it was really like to have a girl raped'. Two of the youths then held the boy and forced him to watch as the other three had sex with the girl simultaneously, using her vagina, anus, and mouth. Then the couple were shot and the bodies abandoned. San Bernardino police were so enraged at this murder of Chris Barber and Linda Bosteder that many of them worked overtime for months until five youths between seventeen and nineteen were finally arrested.

The youths were all on the dole, and had been driving around aimlessly all day, swigging from a bottle of vodka. Their crime produces an effect like a slap in the face; few people can doubt that the suffering they caused during the half-hour or so of the rape was 'evil'. But they were not demons or sadists; they were simply bored teenagers, probably from poor environments. Their evil lay in their stupidity, their blindness, their *lack of fellow feeling*. Colin Turnbull's book *The Mountain People* describes an African tribe called the Ik, whose traditional hunting grounds have been taken from them so that they live in conditions of poverty and total boredom; as a result, mothers will allow their children to starve to death; all fellow feeling has vanished. Poverty and hardship produces this effect - as we can see from Emile Zola's novel *Earth*.

In short, the evil we encounter on earth is a narrowing of our powers of vision, of our sensitivity and intelligence, by stupidity and laziness. And it seems to be a direct consequence of the fact that we possess physical bodies. We say 'The spirit is willing but the flesh is weak', recognizing that the two tend to pull in opposite directions. When the flesh is tired or starved, then the mind's powers are weakened. In order to experience the states of insight in which Shelley wrote the 'Ode to the West Wind' or Beethoven the Ninth Symphony, we need leisure and freedom from physical discomfort; we also need to be in a state of mind of *wonder* - the basic dramatic is *interest*,

In the days when I worked in a factory or office, I found that my attention had been so exhausted by boredom by the time I arrived home that I had lost the power of concentration. This seems to have been the main factor in the case of the five teenage rapists. So 'interest' is also partly dependent on the state of the body.

Which seems to dispose of the notion of evil spirits or 'Dark Gods'. Except that, if non-physical (or at least, non-fleshy) life-forms are possible, then presumably they must be subject to their own forms of limitation. Madame Blavatsky taught that our earth is the lowest of seven possible 'planes', the most heavily weighted-down with matter; yet that the very density of the matter in which we are trapped also permits a far higher level of achievement than on any other plane - just as it is possible to create greater statues in marble than in cotton wool. Living creatures without dense physical bodies might well experience their own forms of rage or frustration. Which in turn suggests that they might be capable of their own forms of mischief... In short, as I have suggested elsewhere, the 'spirits' that seem to spend so much time manifesting themselves through mediums *may* be the crooks, murderers and juvenile delinquents of the 'astral plane'.

All these are matters on which I prefer to keep an open mind. As a matter of common sense, I am personally inclined to explain most paranormal phenomena in terms of our 'hidden side of the mind'. But it would be absurd flatly to exclude other possibilities.

This is a book about those other possibilities. Some will strike you as far-fetched. But a few may cause you to become thoughtful and speculative. In which case, this book will have served its purpose.

*Colin Wilson
September 1978*

PART ONE

THE COSMIC CONNECTION

Anthony Roberts

... aghast the Children of Men
 Stood on the infinite Earth & saw these visions in the air . . .
 But many stood silent, & busied in their families.
 And many said, 'We see no Visions in the Darksom air.
 'Measure the course of that sulphur orb that lights the darksom day;
 'Set stations on this breeding Earth & let us buy and sell.'
 Mighty was the draught of Voidness to draw Existence in.

WILLIAM BLAKE, *Vala or the Four Zoas*

Deities have appeared in forms so visible that they have compelled everyone, who is not senseless or hardened in impiety, to confess the presence of the Gods.

MARCUS TULLIUS CICERO, *Of the Nature of the Gods*

It is remarkable to what extent the flying saucer legend has incorporated former beliefs and superstitions, some of which were apparently moribund and others embedded for centuries in Christian mythology. Among them are the belief that people can vanish from the face of the earth, often for pursuing too zealously certain lines of inquiry into secret affairs; the belief in another race of men-like creatures, occasionally seen on earth but belonging to a different order of existence from our own; the tradition of the gods from the sky and of the sacred mandala, the winged disc bringing both gifts and destruction, and finally the expectation of an approaching millennium, when another order of life will appear on earth.

JOHN MICHELL, *The Flying Saucer Vision*

The human religious impulse, the will to worship, has sadly been one of the great psychic irritants throughout history. This is not because the ethos of the human-viewed universe is inherently Marxist or reductionist, but rather that the wells of religious understanding have been systematically poisoned or, more accurately, infected by what can only be termed 'outside intervention'. The whole pattern of creation glows across the cosmos as a mighty, interconnected 'web of being' that fits a harmonious scheme, ranging from the smallest spark of particle physics to the thundering music of the quasars, those beacons of light that illuminate the spaces of infinity. But the pattern is constantly marred; the light and music of creation are dimmed and made discordant - by dark shadows and the harsh litany of a deliberately confusing evil. This evil issues from sources that are perennially hostile to the development of a true understanding of creative existence, and it has manifested itself throughout time.

These opening statements are not meant to be obscurantist or over-romantic, but are a brief attempt to establish a quick perspective for the contents of this book. Many readers will find the concepts dealt with here eerily fantastic, strangely familiar and extremely frightening. They are all of that and more. The idea that the human race has been consistently plagued throughout its history by 'dark forces' is of course not a new one. All religions make reference to the 'powers of evil' and have elaborate hierarchies of spirits, angels and demons engaged in an endless struggle for mastery of the cosmic environment and, incidentally, human destiny. The great pagan religions that preceded Christianity and Islam were all possessed of an intimate knowledge of these spiritual forces, categorizing them as gods and goddesses, fairies and elementals, and various personifications of the diverse energies of nature. Far back in the depths of so-called 'prehistory' it is now known that the human race was aware of, and paid homage to, transcendent beings that existed

outside the realms of temporal reality but manifested within it.¹ All over the world these beings are variously represented among the detritus of religious experience, leaving a residue in philosophy, art, architecture and, most important of all, in the wondering souls of this planet's most dominant life-form. In nearly every culture, past and present, the religious ethos consistently takes on a polarizingly dualistic form. This is naturally a great over-simplification but it is basically an accurate one because of its clarifying potential. The conflict, on its most elemental level, has always been seen as binary. The war is/was between 'Order and Chaos', 'Good and Evil', 'Light and Darkness', 'Heaven and Hell', 'Demons and Angels', etc., but it was and is always seen as a direct confrontation of opposing forces for mastery of what can only be termed the pure 'state of existence'. This needs some qualification if it is to be made coherently comprehensible within the framework of this book.

This is not the place to discuss advanced metaphysics in detail, but nevertheless it is in the metaphysical sphere that any argument concerning gods, demons, and elementals has to be located. The intuitive recognition of a religious power throughout nature, and the various forms it adopts, is as natural to humanity as breathing. The atheistic viewpoint has risen to prominence only since the oddly misnamed 'Age of Enlightenment', when the mechanics of Newtonian science and the solipsistic philosophies of Voltaire, Kant, Descartes, etc., suddenly erupted over unsuspecting humanity like the red-hot shrapnel of a fragmentation grenade. Up until then the idea of a divinely ordained harmoniously balanced system of creation, teeming with life, had been an eternal orthodoxy. Admittedly it was an orthodoxy variously interpreted, but on the whole it provided the diverse aspects of belief with a comforting framework within which the supernatural blended with the physically practical morphology of an ontological or religious understanding. In other words, people of all classes, philosophies and races *knew* they were part of a wondrous, universal scheme of things that transcended the physical limitations of a purely earthbound existence. To put it more simply, they *knew* they had precious, immortal souls and that they

1. See page 226 for some evidence of prehistoric UFO and Dark Gods recognition.

2. The struggle between the forces of 'light' and 'dark' is not as simple as it looks. The 'dark' forces often masquerade as those of the 'light', hence the phrase (and the book) 'Light-Bearers of Darkness!' (see page 164). A light that burns and blinds (what is known as Luciferic light) is just as occluding to sight (or understanding) as the blackness of traditional non-vision.

carried within their innermost beings fragments of the sacred cosmic flame: the flame that was really the energizing fire of life that issued from the true source of being, the universal godhead. This metaphysical ethos, brightly coloured through all the highly complex facets of human-perceived religions and philosophical teachings, has existed on this planet throughout recorded history. In the last 300 years, however, it has come under a witheringly constant attack that has seriously eroded much of its efficacy and credibility. It is the present contention that this highly organized and potentially devastating attack is no accident, and that the human protagonists of this assault of 'rationalism on spiritual beauty' are not the true initiators of the conflict. This is really what *The Dark Gods* is all about. Even the previously mentioned diverse, brightly coloured 'metaphysical ethos' has not been immune from an exterior infection. Although a religious reality has been an orthodox assumption from at least Neanderthal times, it has not been devoid of heresies, schisms, persecutions - leading to pogroms, massacres, witch-hunts and ultimately to the hideous, fear-filled confusions of human beings in acute spiritual pain. This is what is meant by the religious impulse being a constant psychic irritant throughout history. It has never been 'allowed' to be anything else; it has been systematically tampered with by certain sentient, disincorporate forces that are inimical to the development of the human spirit, and always have been. We call these intelligent but highly evil forces the Dark Gods, and throughout this book we attempt to explain the techniques they use to manipulate human belief-systems and thereby control the destiny of life on this planet. A modern terminology for these forces is the 'ultraterrestrial phenomenon' and it stems from the bizarre and again widely ridiculed writings of the 'flying saucer' enthusiasts, who have been regaling the world with their exploits, theories and strange religious philosophies for the last three decades.

In what can almost be called the magic words 'flying saucers', a vast complexity lies hidden. When the first detailed books on this subject began to filter through from the minor publishing houses in the late forties and early fifties, it swiftly became apparent that strange things were manifesting in the wide skies of the planet Earth. When an American pilot, Kenneth Arnold, described the ethereally gleaming silver discs he saw skipping between the peaks of Mount Rainier in June 1947, people all over the world began to think again about the intriguing possibility that humanity was not alone among the starry gulfs of the galaxy. The initial impact of flying saucers (or

UFOs, unidentified flying objects) was purely on a physical level, and they were mooted as craft sent to observe human culture by a superior, technologically advanced civilization from the far stars. But by 1953 the attitude to this phenomenon began subtly to shift into the metaphysical sphere. With the book *Flying Saucers Have Landed* (Werner Laurie, 1953) by George Adamski and Desmond Leslie, there was, among the wealth of historical data purporting to trace UFOs throughout history, an eye-witness account by George Adamski of the landing by 'Venusians' in the Californian desert. These 'Venusians', as we shall see later, telepathically imparted to Adamski certain messages to humanity that were decidedly philosophical and religious in their undertones. This was the new beginning of what has come to be termed 'the contactee syndrome' - that is, direct intervention in human affairs by extraterrestrial intelligences of widely differing form and purpose. The myths and legends of the world constantly recount how human beings have made contact with non-human entities - gods, demons, spirits, fairies, etc. - sometimes being guided in the ways of truth and true spirituality, but more often being confused, misdirected and regularly 'damaged' in some way. The 'damage' has ranged through the gamut of sociological, religious and psychological disruption, often resulting in the madness or death of the initial contactee or prophet and even the destruction of whole cultures and civilizations. It has always been a dangerous business when humanity has looked beyond the fragile envelope of atmosphere that cocoons the Earth, into the radiant, energy-filled depths of the universe; and many strange things have descended on to this world throughout its billions of years of existence. This is all carefully documented in the annals of the ancient writings (some secret and hidden, some open and accessible), but with the mass advent of the flying saucers after the Second World War the contacting (and the messages) became more overt and at the same time deliberately confusing. The core of this book will document and qualify the above statements in exhaustive detail, the main purpose here being to present the reader with a more rounded introductory perspective; but even so a little depth analysis will not go amiss because of the vast and tenifying nature of the conspiracy that is to be slowly unfolded.

The incursions of the flying saucers (and their diverse occupants) into the affairs of Earth has steadily grown apace, with millions of people sighting such phenomena on a worldwide basis. Detailed investigations into UFOs have been conducted by the military authori-

ties of all nations, but because of the transitory, not to say 'unreal', nature of many of the sightings (and contacts) the authorities have nearly always been dismissive of the idea that the phenomenon had any real substance. They have pontificated at length on the occurrence of 'mass hysteria', 'mass hypnotism', 'mass hallucinations' and, equally, on the fact (their word) that the sightings themselves are a misinterpretation of natural things such as the planet Venus, cloud formations, ball-lightning and other meteorological manifestations. By 'reducing' - and the word is used here in its Blakean, philosophical sense - the flying saucers to rationalizations of natural phenomena, the authorities have sought to discredit their existence as purposefully intelligent intrusions from 'beyond' and to see them only in the light of human folly and credulity. This, of course, makes good sense from the rationalistic-materialistic point of view, wherein only those things that conform to the so-called 'laws of science' have any credibility at all. The whole immense range of what are increasingly called paranormal phenomena is excluded from investigation by the mandarins of modern scientific thinking because these blinkered, fully qualified gentlemen, who resemble nothing more than academic ostriches, have totally eschewed any form of cosmic consciousness in their rigid frames of reference. It is almost amusing to those who study long-term cyclical events in history, science and religion to see that these frames of reference are so gleamingly new and immature that they positively squeak with embarrassment whenever they are put to the test. Science as we know it today stems directly from the mechanical 'universe-as a great machine' theory of Isaac Newton, which first took root in the seventeenth century. For the previous 5000 years (at least) cosmology was a delicate, equilibria! blending of magic, science, religion and philosophy, which, for instance, made astrology equally as important as astronomy.³ There was

3. Astrology as a meaningful science has lately received a great deal of rehabilitation, particularly through the work of a French scientist, Dr Michel Gauquelin. The idea that influences of planetary positions and stellar conjunctions and patterns directly affect life on earth (or anywhere) is the central premise of astrology, and Dr Gauquelin has studied the group aspects of this 'ancient wisdom' in some detail. In a book *Cosmic Influences of Human Behaviour* (Garnstone Press, 1974) Gauquelin correlates his intensive investigations by analysing a wide range of horoscopes and submitting evidence that people in certain professional groupings do conform to their correct astrological characteristics. After calculating more than 25,000 horoscopes (gathered from all over Europe), Gauquelin inspected them for certain specifics in the astrological canon. For

an all-embracing sense of visionary perception that saw nothing amiss in reconciling all forms of phenomenal reality into the general scheme of what this writer terms the magical pattern of creative existence.

A Chaldean astronomer-priest had no difficulty in recognizing signs, wonders and portents in the sky, and he would interpret them as shadows of heavenly activities reflecting on to the earth with direct consequences to humanity: 'As above, so below.' A modern astronomer, seeing the universe as a series of non-related bangs, flashes and cosmic skateboarding, ever expanding (although what it expands into outside itself is never fully explained), scoffs at flying saucers or any other paranormal event, and states categorically, 'It's all nonsense.' Seen in historical perspective, which of these two distinguished (and very real) gentlemen can be considered the wiser and more cosmically mature? This simple analogy is actually a crucial one, because, although the Chaldean astronomer-priest was naturally open to the malign influences of the Dark Gods, he at least was aware of them and, more important, knew of ways to combat their more extreme interferences. The modern atheistic scientist, refusing even to consider the intrusive influence of devils or demons (or UFOs) into his cosy non-vision, presents a terribly vulnerable target for psychic attack, and consequently has only rudimentary psychological defences against them.

But, one might ask (and many will), how do UFOs interconnect with Dark Gods, devils and demons? Surely the flying-saucer experience, if it has any veracity at all, is one of *Homo sapiens* being watched over, investigated or influenced by, an advanced galactic civilization, probably stemming from the older stars that burn in the interior spirals of the Milky Way?

instance, each chart was analysed to discover in which sector of the sky the planets Saturn, Moon, Jupiter and Mars lay at the exact moment of birth so that characteristic correlations could be checked. The results were remarkable. Men engaged in those pursuits that required logic, discipline, strong-mindedness and high energy output (science and medicine, particularly) had the strong, intellectually dominant 'male' planets Saturn and Mars in the correct placing in their charts. The more gentle and artistic people (in such professions as art, music, writing, etc.) had the traditionally intuitive and 'feminine' planets, the Moon and Jupiter, in perfectly applicable conjunction. Gauquelin has extended and refined his 'astrological science' over the past few years and found many more perfect fits in planetary and stellar influences. All this goes a long way towards vindicating the teachings of the old astrologers and setting this mystical science back on its somewhat chipped pedestal.

It is indeed possible, in fact it is highly likely, that our galaxy has produced cultures that set our current advancement on a level with terrestrial ants! It would be arrogance beyond belief to think that this third planet of a (comparatively) young sun is the only environment among trillions of other suns and planets to have produced high forms of life. Some of the flying-saucer sightings, landings and contacts might well be close encounters between living beings at different stages of cultural development. Indeed, in Robert Temple's immensely interesting book *The Sirius Mystery* (Sidgwick and Jackson, 1976) there is a mountain of evidence to suggest a definite extraterrestrial contact around 4000 BC between beings from the Sirius system (8.8 light years away) and the embryonic Sumerian civilization in the Tigris-Euphrates valley. Other such examples are numerous, and a whole library of books dealing with such contacts has recently grown up, ranging from the flamboyant excesses of von Daniken to the more carefully argued theories of Andrew Tomas, Peter Kolosimo and, of course, Robert Temple. Even these 'nuts and bolts' ancient astronaut books are contemptuously dismissed by our hidebound academic experts, no matter how much factual evidence they assemble, but they are really only the tip of the UFO iceberg. The very fact that the authorities dismiss most bitterly the more psychic, metaphysical aspects of the flying-saucer phenomenon is a measure of how confused they are about the whole issue. It must now be suspected that this is no accident. Lights, objects and beings have been appearing in the air of Earth since time immemorial and again there are mountains of factual data (historical records) to corroborate these singularly strange events. But, again, how does this tie in with the concept of the Dark Gods?

When research into these fascinating subjects is carried out, it is remarkable how the ancient and modern UFO data dovetail and correlate, but naturally they are always couched in the particular cultural paradigm of the era in which they occur. For instance, in the societies of classical antiquity, and even in early biblical times, there is an abundance of documentation pertaining to 'visitations from above'. These take the form of electrifying encounters with 'angels', 'spirits', 'beings clothed in white' (and, more significantly, black), 'gods' appearing surrounded by blazing nimbuses of light, and apart from the entity-to-human contact there are endless records of unusual aerial activities ranging from fiery chariots, silver shields, swords of light, molten discs and countless 'comets', to the 'suns at midnight' and 'moons at midday' initiatory juxtapositions. In

the Middle Ages, fairies, imps, demons and all forms of wonder and fear tumbled regularly from the skies to delight, terrify and generally stimulate the reality-framework of watching humanity. Some of these visitations by both beings and the more abstract phenomena, if translated into contemporary terminology, would be instantly recognizable as 'classic' flying-saucer activity. The reason this activity is today manifesting itself in such a strictly scientific manner (spacecraft, men in silver suits, green aliens, weird technological gadgetry, and so on) is simply that this is a highly technological age and the phenomenon has merely adjusted accordingly. It knows how to put up a good 'front'. One thing remains constant however, and that is that the overall aim of this ruthlessly paranormal interference in earthly activities seems to be the spreading of unrest and uncertainty among all the races of mankind. It is as if 'something' is playing a vastly complex cosmic game with human beings - a game the outcome of which has (so far) been thoroughly divisive and genuinely malevolent in its effects on our religion, social systems and individual realizations of the true nature of cosmic consciousness. Collectively it has similarly affected our species' role in the system of universal reality by making sure we never attain to a concerted 'group consciousness' (through self-understanding) that could possibly short-circuit its psychic operations and break through into the transcendent realization of the purpose of life and its seminal place in the divine pattern.

The seemingly twin parallels of the metaphysical phenomena of the past and the flying saucer (and related psychic-effects pattern) of the present are now converging in many people's minds as the same thing in a superficially different form. If, as many mystics have believed, this planet and all its life-forms have been under a psychic siege for thousands if not millions of years, it is surely time that the nature of the siege was made plain. The first step in solving any problem is to recognize that there is a problem in the first place. The second step is to define the nature of the problem and initiate action to erase or circumvent it! The third step is to carry that action through to a successful conclusion and in so doing remove the problem once and for all. It is hoped that this book will at least define the nature of the problem and therefore allow individuals to take their own form of offensive action to clear their psyches of a spiritual cancer that feeds on humanity's fears and delusions as the legendary vampire feeds on living blood. (It looks as if a form of 'psychic vampirism' is a keynote in the long symphony of the Dark Gods,

and, as will be seen, vampires *do* play a major role in our story.')

As the secondary motif of the book (the first is psychic phenomena in general), the flying-saucer syndrome still remains the most synthesizing of studies, where all the various psychic factors come together under one 'umbrella' of experience. As noted above, the public awareness of their existence was considerably sharpened after the Second World War, when they appeared to throng our air-lanes, and even land and disgorge some extremely disconcerting occupants. Now that UFOs have been jet into a somewhat broader perspective, it will be relevant to examine some of the contemporary reactions to their presence and see how the whole field of flying-saucer study has steadily moved from the comparative simplicity of the extra-terrestrial hypothesis to what is increasingly described as the 'ultra-terrestrial' analysis, a concept of quite mind-shattering dimensions. It took twenty years (1947-67) for the full implications to surface and they were first really brought together by the diligent researches of an American journalist and investigator of general 'mysteries', John A. Keel.

John Keel has studied strange phenomena and ancient mysteries all his working life and has published dozens of articles in various American and British magazines, such as *Fate, Saga, Flying Saucer Review*, and so on. From the mid-sixties onwards Keel has produced a series of books that gather together hundreds of 'oddities' throughout the whole phenomenal perceptual range; 'oddities' of history, astronomy, archaeology, religion, zoology, geology, etc., tying them all into the overall concept of the UFO or flying-saucer evaluation. In books like *Strange Creatures from Time and Space, Our Haunted Planet* and his magnum opus, *UFOs: Operation Trojan Horse*, Keel has carefully developed his theory of the 'ultraterrestrials' and their external manipulation of collective humanity through direct control

4. One of the most sensational science-fiction novels of the 1940s was *Sinister Barrier* by the English writer Eric Frank Russell (Fantasy Press, 1943). In his preface the author stated that although his book was 'fiction' there was a serious point intended. He was a follower of the American phenomenalist Charles Fort, who had plenty to say about extra- (and ultra-) terrestrial matters, and the story reflected one of Fort's statements, 'we are property' (see page 204). *Sinister Barrier* describes an extension of eye surgery through modern science which allows some human beings to see beyond the normal light spectrum into a super-spectrum, and there they find (see) globular energy-entities that feed on the power of human emotions. These normally invisible beings are responsible for all wars, emotional crises, etc., and have been cultivating *homo sapiens* as 'psychic cattle' for thousands of years. Such 'fiction' echoing fact will be examined later.

of matter and the psychic faculties common to every individual. This painstaking American researcher began by accepting the conventional explanation of flying saucers - that is, visitors from other worlds - but, as his studies expanded through so many different fields, he gradually realized that there was a common, linking thread throughout UFO history, and that thread was of a decidedly psychic nature. In *Strange Creatures from Time and Space* and *Our Haunted Planet*, John Keel summarizes the 'ultraterrestrial' theory thus:

They are the phantoms that come crashing out of the bushes late at night. They seem to be part of something else. Something sinister and even hostile to us. This nucleate phenomenon has always existed on this planet and has taken many forms. Some of the Unbelievables we have described may have been transmogrifications or disguises for the central phenomenon. They materialize when lightning courses across the sky or certain magnetic conditions prevail in 'window' areas. They are not real or physical in the usual sense of those terms. But they are real enough while they last. They are parapsychical and can assume the forms of one-eyed giants stepping out of magnificent flying machines, or long-fingered Orientals driving around in black Cadillacs which can melt into the air. Their shennanigans over the past several thousand years have spawned many of our religious and occult beliefs. In trying to record their activities, we have built up a literature based upon nonsensical manipulations and induced hallucinations. Cults and small groups of independent researchers have sprung up, each dedicated to one minor group of manifestations, each unable to view or grasp the whole. The demonologists have been studying the same thing as the UFOlogists. Demonomania (possession of a human mind or body by an outside force) produces classic patterns and symptoms well known to psychiatry. These patterns appear in many cases of UFO contact but have gone unrecognized. In psychical research the same patterns are repeated. When a psychic or medium experiences these symptoms they say they are 'over-shadowed'. All of these diversified groups are victims of the same phenomena, but they all see it from a different frame of reference and accept different explanations for it.

In the fourteenth and fifteenth centuries 'vampires' ran amok in Central Europe while 'fairies' and 'little people' literally engulfed all the territory between Germany and Ireland. Animals vanished or were found drained of blood. People vanished, too.

... Three men, usually of Oriental countenance and dressed in sombre black clothing, play important roles in both flying saucer and religious lore. For years the flying saucer researchers who encountered these Men in Black (MIB) believed they were secret agents of the CIA sent to harass them. These MIB have been seen most often riding about in large black automobiles, usually Cadillacs, and they have engaged in frightening

tactics, harassing amateur UFO sleuths. There are hundreds of reports from all over the world in which these mysterious gentlemen have approached UFO witnesses and investigators, warning, even threatening, them to be silent about what they had seen. Since these entities and their big black automobiles have an uncanny talent for disappearing into thin air, investigators examining the stories of their victims have tended to dismiss such accounts as lies and hallucinations. Then, as has happened in so many cases, when these skeptical investigators had MIB encounters of their own, they have panicked in confusion. There has been an appalling number of sudden deaths, suicides and nervous breakdowns among UFO investigators in the past twenty years.

On the religious level these same MIB, answering the same descriptions of the UFO harassers, have always been regarded as agents of the devil - or the devil himself. The antics of these characters have kept the devil myth alive into modern times, and there are still numerous religious cults hopelessly engaged in battling and trying to outwit them . . . but they always manage to stay one jump ahead of their pursuers. Most of their deeds and manipulations appear to be nothing more than mischievous games.

The activities of these parahumans are largely confined to specific areas of this planet, where they appear and reappear century after century. 'The angels keep their ancient places,' poet Francis Thompson wrote. Thus there are many 'haunted' places all over the world, shunned by ancient man or made sacred by him. These are precise geographical locations, and anyone digging into the history and lore of such locations will find thousands of accounts of ghosts, demons, monsters, and flying saucers pinpointed within a few square miles and covering a thousand years or more of time. To UFO cultists such places are Windows: entry points for spaceships from some distant planet. Occultists teach that these are Gateways: weak spots in the Earth's etheric envelope through which beings from other space-time continuums seep through into our reality. . . .

... Researchers are only now beginning to untangle the cycles involved. For some unknown reason a high proportion of all these activities seems to occur on Wednesdays and the twenty-fourth of the month. This has been a stable factor throughout history. The biblical prophet Zachariah reported (Zachariah 1:7) an angelic visitation, 'Upon the four and twentieth day of the eleventh month,' circa 520 BC. The most famous flying saucer sighting of modern times, that of private pilot Kenneth Arnold near Mount Rainier in Washington, occurred on 24 June 1947.

The flying saucers are merely another frame of reference to provide us with an acceptable explanation for some of these grotesque events. An invisible phenomenon is always stalking us and manipulating our beliefs. We see only what it chooses to let us see, and we usually react in exactly the way it might expect us to react. Every culture on earth has legends and,

stories about the same thing, even the completely isolated tribes of the Pacific islands and the remote inland villages of South America.

It has taken John Keel many years of hard work and much soul-searching to reach these conclusions, for, as he admits himself, he started on the long trail of the saucers as a sceptical, hard-headed atheist. Keel was not the first, and he will most definitely not be the last, to experience a 'conversion of consciousness' after delving into the peril-fraught mysteries of the Dark Gods. In a book that is highly self-explanatory from its title alone, *UFOs: Operation Trojan Horse*, Keel refines his whole thesis to a most lucid level, correlating dozens of UFO reports (including the now widely discussed 'close encounters of the third kind', i.e. contacts) and juxtaposing them with the legendary psychic material on both a historical and a contemporary basis. One of the most significant passages from *UFOs: Operation Trojan Horse* reads:

. . . for thousands of years the occultists, spiritualists, and religionists have talked about and written about auras, frequencies, vibrations, and other planes of existence. Each group developed its own complex vocabulary for explaining and defining these things. Each tried to fit its theories into its own particular frame of reference. Thus, these 'other planes' became the Valhalla where worthy spirits ascend upon death. The casual browser leafing through this mountain of literature is usually repelled by the nonsensical terminology and the abstract theories, yet, underneath all of the belief-ridden folderol, there lies a thread of truth which is now being verified by the many manifestations surrounding the UFO phenomenon.

I will try to demonstrate that the UFO entities are directly related to the entities and manifestations involved in religious miracles and spiritual seances. There are many thousands of published messages from both the ufonauts and the spirits, all of which employ the same techniques for burying information deep in simple-minded descriptions about life on other planets or other planes. One of the most important correlations is that many of these messages have discussed in depth the existence of another reality which is formed by energies operating on another frequency, or vibratory level.

Throughout the 300 pages of his book, Keel most certainly demonstrates that UFO entities directly relate to religion, miracles, spiritualism, and so on, and *Operation Trojan Horse* has become a useful weapon in the armoury of those few who now openly combat the ultraterrestrials on their own level of psychic reality. This book is offered as another weapon in that same steadily growing armoury,

and will equally try to demonstrate numerous examples of the phenomenon in an explanatory context.

But of course, as John A. Keel would be the first to acknowledge, many earlier UFO researchers had come to the conclusion that the phenomenon had a 'religious' source, which was vibrationally multidimensional in the majority of its manifestations. Keel himself has quoted the fundamental and unequivocal statement of Air-Marshall Sir Victor Goddard, KCB, CBE, MA, at a public lecture on UFOs held at Caxton Hall, London, on 3 May 1969. Sir Victor said:

That while it may be that some operators of UFO are normally the parapsychical denizens of a planet other than Earth, there is no logical need for this to be so. For, if the materiality of UFO is parapsychical (and consequently normally invisible), UFO could more plausibly be creations of an invisible world coincident with the space of our physical Earth planet than creations in the parapsychical realms of any other physical planet in the solar system. . . . Given that real UFO are parapsychical, capable of reflecting light like ghosts; and given also that (according to many observers) they remain visible as they change position to ultrahigh speeds from one point to another, it follows that those that remain visible in transition do not dematerialize for that swift transition, and therefore, their mass must be of a diaphanous (very diffuse) nature, and their substance relatively etheric. . . . The observed validity of this supports the parapsychical assertion and makes the likelihood of UFO being Earth-created greater than the likelihood of their creation on another planet. . . . The astral world of illusion which (on psychical evidence) is greatly inhabited by illusion-prone spirits, is well known for its multifarious imaginative activities and exhortations. Seemingly some of its denizens are eager to exemplify principalities and powers. Others pronounce upon morality, spirituality, Deity, etc. All of these astral exponents who invoke human consciousness may be sincere, but many of their theses may be framed to propagate some special phantasm, perhaps of an earlier incarnation, or to indulge in inveterate and continuing technological urge toward materialistic progress, or simply to astonish and disturb the gullible for the devil of it.

This distinguished gentleman, who had a fine war record and has held various high positions in aviation, was also active in the RAF's investigations into flying saucers, carried out in the early fifties. Sir Victor's recognition of the 'illusion-prone spirits' (the Dark Gods) is a twentieth-century echo of the great biblical prophets who themselves had regular intercourse with 'principalities and powers', not always of a noble and peaceful disposition towards the human race.

Other notable researchers who have embraced the ultraterrestrial theory have been Dr Meade Layne, Dr Morris K. Jessup, Wilbert Smith, Frank Edwards, Jacques Vallee and Brad Steiger. Dr Layne was director of the Borderland Science Research Associates at San Diego, California, and was noted as a leading exponent of the 'fourth dimensional' answer to the UFO problem. He more than any other researcher of his time sought to pinpoint UFOs on what the occultists would term the etheric level. In one of his numerous writings on the subject Dr Layne neatly analysed the ultraterrestrial structure-pattern of the phenomenon in semi-scientific terms. These terms would in no way embarrass any practising magician or occultist, but they certainly embarrassed the scientific establishment. To quote:

Aeroforms (UFOs) are best understood as 'emergents'; that is, they emerge onto our plane of perception from a spacetime frame of reference which is different from ours. This process may also be described as a conversion of energy and a change of vibratory rates. When this conversion takes place, the aeroform becomes visible and tangible. It appears to be, and definitely is, what we call solid substance, and so remains until the vibratory rate is again converted. The 'steel' of a landed disc is 'etheric steel', and its copper 'etheric copper'. This change amounts to a process of 'mat and demat' (materialization and dematerialization). Just as there is a spectrum of sound and color, so there is also a spectrum of tangibility, ending in forms of matter which are too dense to be touched. The ordinary matter of our plane is a rarefaction: the interspaces between the nucleus and the electrons are relatively enormous. This extremely dense matter of the ether(s) passes through earth substance much as wind or water would flow through a screen with meshes a mile wide. But if the vibratory rate of an etheric object is slowed down, it becomes less dense and enters our field of perception.

This idea of vibrationally unstable 'sendings' from other planes of reality is common throughout all magical lore, and so the strange adaptability of the UFO manifestation is made dramatically clearer. Dr Layne's most famous work is entitled *The Coming of the Guardians* (privately published in 1955). Some of its reverberations are still ringing quite ominously today.

Dr Layne, Dr Jessup and Frank Edwards all died in somewhat mysterious and suspicious circumstances, and many flying-saucer students hold the view that they were deliberately 'removed from the game' because their findings were coming uncomfortably close to the truth. This seeming paranoia is not to be dismissed lightly, for there seems to be definite evidence relating to savage reprisals being

taken by the ultraterrestrials upon any researcher who begins to recognize the magical aspects that lie behind their 'technological hardware' front.

Two more recent 'suicides' in the world of UFO research have their own decidedly sinister overtones. On 13 June 1971 Dr James E. McDonald, a senior physicist at the Institute of Atmospheric Physics, and Professor of Meteorology at the University of Arizona, was found dead in the desert near Tucson. Dr McDonald was an acknowledged expert on UFOs, who had been highly critical of the US Air Force's handling of the public information about the phenomenon. Dr McDonald was also an outstanding speaker and writer on flying saucers and just before his death he was discussing the possibility that 'aliens' were already among us, some holding high governmental positions! He was a man at the peak of his powers (and his profession), having no apparent reason to take his own life. His lonely death in the desert was quickly declared to be suicide. But did he know too much about the planned logistics and ultimate purpose of the phenomenon? The 'suicide' of Professor Rene Hardy is even more sinister. This world-renowned savant was a prolific inventor, with over 250 patents to his credit in the fields of electronics, ultrasonics, radio and optics. He was noted for his interest in Ufology, parapsychology and the problems of interstellar navigation. On 12 June 1972 Professor Hardy was found dead with a bullet in his head and a gun in his hand, two days before he was due to announce a major discovery concerning extraterrestrial phenomena. Again, here was a successful and respected man apparently committing suicide for no clear reason at a crucial moment in his career. No 'social' reasons could be advanced to explain away his sudden demise. There followed a very curious incident at his funeral. Among the mourners there were noticed six tall men whom nobody present knew or could account for. Photographs were taken of all the assembled congregation, but when printed none of them showed any trace of the six tall men!

Although they were apparently unconnected with UFOs, there have been a number of suicides among eminent scientists in England during 1978; in each case the man concerned was on the verge of a breakthrough in his specific field. The dramatic number of deaths among the witnesses and investigators of the Kennedy assassination needs no comment here, but when all these 'coincidences' are gathered together a disturbing pattern does begin to emerge. It is suggested that this pattern is not unconnected with the 'cosmic conspiracy'

that will be documented as this book unfolds its many secular and religious mysteries.

All of the researchers listed above (including John Keel) have or had been plagued by odd accidents and misfortunes as their studies progressed and their conclusions developed a more psychic dimension. The most classic case of all was the visitation of the 'three men in black (MIB) who visited the UFO researcher Albert K. Bender in September 1953. At that time Bender ran an excellent flying-saucer bureau in Bridgport, Connecticut, USA. He had been gathering a great deal of connecting information on many facets of the flying-saucer mystery for some years. He had written to a friend that all the missing pieces of the pattern had now come together and he had the 'true' explanation for the phenomenon at last, which he included in the letter.

Bender sent off his letter in September 1953 and then, a little later, received his terrifying social call from those famous hatchet-men from the ultraterrestrial intelligence bureau. They arrived on his doorstep one day, unsolicited and unwelcome, and one of them was holding the letter Bender had posted so recently to his friend! This case has become famous (or, more accurately, notorious) in UFO lore and its known details have been given in a number of books. Gray Barker told the Bender story (but not *all* of it) in his *They Knew Too Much About Flying Saucers* (first published in 1956). Bender himself wrote *Flying Saucers and the Three Men* (published very belatedly in 1962), but even this book was cloaked in a circuitous and ambiguously rambling smoke-screen of interpretation that hid more than it revealed. Why all this secrecy, paranoia and literary shadow-boxing? The answer is in many ways revealing of the true nature of the problem. The 'men in black', today known somewhat apprehensively and universally among Ufologists as MIB, seem to be the phantom police arm of the UT (ultraterrestrial) phenomenon, and, as Keel says, they have a historical pedigree dating back hundreds of years. They are usually somewhat 'demonic' in appearance, dark-skinned, slant-eyed, very tall and radiating strong auras of total menace. The three MIB who dropped in on Albert K. Bender proceeded to tell him that he had assuredly 'cracked' the flying-saucer mystery but had not fully realized some rather nasty but certainly salient details. It was when these 'emissaries from beyond' enlightened Bender as to what these details were that he quickly became very sick and remained ill for some days after!

Although the full truth of Bender's experience has never sur-

facted, enough is known to fit it firmly into the **ultraterrestrial** framework. The knowledge imparted to this one-time tireless **seeker** after truth caused him to drop every aspect of his work and **retire** into a carefully guarded obscurity. What little information that has filtered out through various friends and fellow researchers is of a decidedly magical and psychic nature.

It appears Bender was subjected to an intense experience **that** is known in occult circles as 'illumination', a basic magical **process** used by the central hierarchies of all occult groups and secret **societies**. During 'illumination' the final, inner secrets of the cult or society are imparted to the hierophant, and they are often diametrically opposed to the outer, surface teachings of the order. They are also sometimes extremely distasteful in their physical, sociological and even cosmological revelations. This is all part of the 'confusion effect', the main plank in the ultraterrestrials' long control and manipulation of human belief-systems. During the course of **Bender's** 'interview' the men in black allegedly changed into 'non-human monsters' of a distinctly serpent-like nature. This speaks for **itself**; the devil often being associated with snakes, saurians or even **dragons**. Some of the 'information' made Bender realize that if generally disseminated it would bring down all political systems, destroy **the** foundations of modern science, and produce a genuine mass-hysteria among ordinary human beings. When he finally wrote his book (almost ten years later), Bender again carefully disguised the truth behind an opaque, semi-mystical symbolism. He described **being** taken in 'astral projection' to a secret UFO base hidden in the icy wastes of Antarctica where he was yet again confronted by humanoid and monstrous creatures. The book, odd in its style and content, was judged as just another UFO contactee's dubious memoirs. What really happened to Bender was much more sinister than **that**.

An interesting point, which leads us on to the next stage of **analysis**, is that Albert Bender began to suffer strange physical ailments after his MIB confrontation. The worst of these physiological disorders was a constant succession of very bad headaches. This after-effect pattern is, and always has been, widespread **among** psychic contactees throughout history, the headache and **mind-interference** symptoms being well to the fore in such **seemingly** orchestrated psychic onslaughts. Many mediums and prophets **in** general have (had) peculiar psychical/physical properties which **play** important roles in their developing clairvoyance and seership. **One** of these 'cosmically motivated men' will now be studied in **depth**,

because his very reluctant career in dealing with unknown forces forms a perfect microcosmic precis of the whole ultraterrestrial game, although in this instance they lost!

In the 1920s and 1930s, in what later became a very famous magazine, the legendary *Weird Tales*, a series of science-fiction-oriented fantasy stories began to shock (and inform) the great American public. The author of these somewhat pessimistic tales was an American writer of what has subsequently come to be termed 'weird fantasy', and his name was H. P. Lovecraft.⁵ As his stories were steadily published, they came to be seen as part of a gradually unfolding cycle of tales that made up the literary realization of the author's dreams and intuitive impulses; for cosmic visions and fancies had beset his oddly convoluted mind since early childhood. Lovecraft's character was a strange amalgam of fact and fantasy, for although he appeared to accept a rational, mechanistic view of the universe, there yet remained, deeply embedded in the recesses of his psyche, a vagrant strand of strongly realized unreality. This afforded him strange glimpses into worlds of cosmic abnormality peopled by bizarre energies and frightening beings of both semi-human and non-human propensity. Such was the subject matter of his most famous novella *The Call of Cthulhu*.

This story was written in 1926 and it deals with the attempts (through human puppets using magic) of the ultraterrestrials to break through the dimensional barriers and regain their old dominion of the earth.⁶ In this story Lovecraft warms to his theme that humanity is really ignorant of the true nature of the universe because of an induced occluded vision, and that any sudden understanding of cosmic realities would drive half mankind mad and suicidal and reduce the other half to an insane violence, UT-controlled, of course. Lovecraft maintains that the coming in unshrouded splendour of the entities he sometimes terms the 'Ancient Ones' or 'Great Old Ones' would usher in a never-ending Dark Age of fear and chaos. In *The Call of Cthulhu*, the first-person narrative relates how evidence for an ancient cult of 'Old Ones' worship is slowly pieced together from various archaeological, anthropological and mythological fragments. It appears that these entities are clustered in another

5. The first edition of *Weird Tales* appeared in March 1923, the last in 1954. In October 1923 the magazine carried a story by H. P. Lovecraft, and after that dozens of its stories covered 'Dark Gods' themes.

6. This was a resurgence of a theme developed by Lord Lytton in *The Coming Race* (one of the Nazi bibles), as will be seen later.

vibrational (dimensional) level and can come into this world only through specific 'window' areas or 'psychic gateways'. These non-fictional tenets are fundamental in all the variedly extant occult theories. Lovecraft maintained that the 'Great Old Ones' had first discovered the earth while roaming among the stars. He stated that they 'died' (became nullified) in this world when the stars under which they ruled changed their position in eternity's heavenly cycle. This dramatic change naturally took millions of years before attaining its full transition. When the cycles wheel and the stars form their 'right' conjunctions again, the 'Old Ones' find it possible to return. This return can be and is facilitated by corrupted human magi using a lot of blood and the terrible, inherited rituals of black magic. That in essence is *The Call of Cthulhu*, a horror story based upon deep and careful research in truly occult theory. Cthulhu is one of the 'Old Ones' associated (on earth) with water and is described as a monstrous, tentacled 'thing' bubbling with horrible energies, greenish in colour and of immense size. He dwells in R'lyeh, a mighty megalithic city that lies beneath the Pacific Ocean, whose architecture conforms to no terrestrial geometry (non-Euclidian).

In the tale, the 'Old Ones' communicate with some human beings through dreams; if the subject is amenable the dreams give instructions; if the subject is resistant they give pain, fear and madness. There is also a brief but telling description of what will happen in the world when the 'Old Ones' regain full possession, Mankind would become:

... free and wild and beyond good and evil, with laws and morals thrown aside and all men shouting and killing and revelling in joy. Then the liberated Old Ones would teach them new ways to shout and kill and revel . . . and all the earth would flame with a holocaust of ecstasy and freedom.

There is a marked similarity in this passage to the inner teachings of those revolutionary secret societies that come under the general heading of the 'Illuminati'. Adam Weishaupt (1748-1830), the Bavarian scholar-magician who codified the magical teachings of the Assassins, the Gnostics, the Rosicrucians, the Templars and the Freemasons, to name but a few, under the umbrella of 'illuminism', is a classic case of the double standards maintained by such UT-infected orders of esotericism and their power-hungry agents. On the outer surface his 'illuminism' was dedicated to the overthrow of tyrannical political systems, the freedom of the individual and the

enlightenment of true spiritual revelation. In private letters, revealed by the historian Nesta Webster in her book *Secret Societies and Subversive Movements* (reprinted Omni Publications),⁷ Weishaupt confided to initiated Illuminati that the *real*, inner purpose of the group was the blind overthrow of *all* forms of order, the communication with powerful 'beings' and the establishment of the 'illuminated' minority as a new ruling elite to mould mankind according to the wishes of the spiritual powers. All accepted standards of goodness and truth were to be abolished, and in the words of a more contemporary 'illuminated' black magician, Aleister Crowley, 'Do what thou wilt shall be the whole of the Law'. Doing what they wanted without any formal moral obligation to their fellow creatures was naturally the prerogative of the self-appointed 'illuminated' elite. In this they were (and are) only acting out the evil wishes of their non-human masters, the Dark Gods. Under the later heading 'The Cosmic Battleground', the Illuminati conspiracy will be studied in the context of the ultraterrestrial theory and the modern occult revival.

Being widely read, Lovecraft cunningly wove all this esoteric but brutally realistic fact into his commercial fiction. But he always maintained in private that the ultraterrestrials remained horribly real in his own dreams and imaginings. In all his stories he said that these beings spanned the dimensional interstices of space and time, lingering upon the edges of the rational world as horrific, endlessly besieging entities; multidimensional creatures who were once 'Lords of this Earth' and who for ever lurk on the fringes of human consciousness, waiting to return. It is the purpose of this book to look closely at these far from fictional entities, and the work and imagination of H. P. Lovecraft makes a perfect focusing point. Hidden behind the undoubted irregularities in his style, there exists a natural, lucid understanding of the psychic world that functions beyond the boundaries of 'everyday reality'. Lovecraft was a classic victim or unconscious medium for the extracosmic 'sendings' of the Dark Gods, as a close study of his life will reveal.

Howard Phillips Lovecraft was born on 20 August 1890 in Providence, Rhode Island, USA. Apart from an abortive marriage in 1924, including a short sojourn in New York, and brief trips to various parts of the country for antiquarian purposes, he remained in Providence all of his short life. He was, in fact, a recluse, preferring the company of his own brilliant imagination to the physical presence

7. See pages 198-203 for more details on Nesta Webster and her books.

of what he once termed the 'herdlike nonentities' who swarmed around him. Except for a small circle of close friends, and a large circle of correspondents (Lovecraft was an inveterate letter writer), this mysterious man founded his lifestyle on the unravelling of certain creative patterns that he discovered running through the collective mythologies of human history. Part psychologist, part anthropologist, part myth-maker, H. P. Lovecraft forged a shining and coherent design from distorted fragments of human understanding, finally presenting a picture of cosmology and science that was original, shocking and, what is much more important, poetically 'non-rational'. Its frightening reverberations have been echoing through people's minds ever since his death on 15 March 1937. Although couched in the guise of fiction, the Lovecraftian mythos is really a distillation of the writer's most intuitive perceptual intimations. It is the contention here that some of these 'perceptions' sprang directly from the baleful influences of the ultraterrestrials as part of their confu&e-and-terrify-humanity game.

As a small boy, Lovecraft quickly showed an amazing if not uncanny ability to absorb knowledge. He could read fluently at the age of four, and spent all his time studying voraciously in his grandfather's extensive library. His first extant short story was written in 1896 when he was six, and is called 'The Little Glass Bottle'. It is an appropriately mysterious story of the sea. In his teens, he wrote many articles for the American amateur press, ranging in content from astronomy, through philosophy, to his early short stories on the occult and the supernatural. Throughout his life he always claimed to get his direct inspiration mainly through his dreams.

Despite his precocious intelligence, Lovecraft's bloodline contained a tragic and significant flaw. His father (Winfield Scott Lovecraft) was of English descent, stemming originally from farming stock in Devon, but he had become an advanced parietic⁸ soon after his son was born. He died in 1898 and his behaviour during his last years was, to put it mildly, highly abnormal. At the tender age of eight, Lovecraft was absorbed under the black wing of his mother, Susan (Phillips) Lovecraft, and she calculatedly surrounded the child with a choking mantle, carefully woven from her own multiple hang-ups.

8. General paresis (general paralysis of the insane), the most dreaded late manifestation of syphilis, may strike down its victims in the prime of life. The symptoms are due to widespread destruction of the brain by large numbers of *Treponema pallidum* bacteria. Symptoms include, in increasing severity: varied mental change, delirium, convulsions, violent rages - all 'demonic' attributes.

She tormented him with his 'ugliness', and tried to stifle his inquiring spirit by smothering him with an over-protective solicitousness. It was these selfish assaults upon his mind that left deep psychic wounds which never really healed. Susan Lovecraft spent the last two years of her life in the Butler Mental Hospital, Providence, dying insane in 1921. From this tragic background of mental and social instability, the young Lovecraft emerged shaken but unbeaten. He became a man of kindness, sensitivity and knowledge, but he was always withdrawn into his own private world, where cosmic cycles wheeled in immensity, so sublimating the sad loneliness of his childhood. The devouring ministrations of his mother helped to tum the boy into a semi-invalid, for he was never strong, and in later life he became increasingly ill, finally dying at the age of forty-six from a combination of Bright's disease⁹ and intestinal cancer.

All his life he suffered terribly from severe headaches and dizziness, combined with an almost pathological loathing of low temperatures. The headaches are of course a basic 'contactee' symptom, as shown. He was only physically comfortable at a heat of 90° F, and if the temperature dropped to 70° he became increasingly agitated to the point of obsession. Anything lower than 60° produced severe physical malfunctions, and there is a story, non-apocryphal, that he ventured out one day in winter when the thermometer read 30° and quickly collapsed, needing instant and prolonged medication.¹⁰ It is clear from all this that Howard Phillips Lovecraft was a decidedly odd character beset with numerous 'external' pressures, but this departure from 'normal' human standards finally enhanced his personality rather than detracted from it. From earliest childhood, Lovecraft stood intellectually alone; he was a natural 'outsider'. As an adult, he seldom left the house by day, but, weather permitting, he did roam the streets of Providence at dusk and during the night mainly in summer, and from these nocturnal quests he drew both psychic and literary inspiration to fortify his superb imagination.

From his earliest years, this strange amalgam of dreamer and scientist had studied the heavens, delighting in the awesome grandeur

9. It is perhaps significant that a kind of predecessor whom we will study later - Madame Blavatsky - also died from this disease.

10. Lovecraft's strange 'energy loss' is a common symptom found in victims of psychic attack or among those who antagonize the 'etheric or elemental forces'. Many grimoires or magical textbooks state that the 'larvae-like entities' that swarm among the astral planes draw the bodily heat (energy) from their victims like psychic vampires.

of the revealed universe and its brightly emblazoned patterns of stars. He sensed by pure intuition that the bowl of night contained wondrous energies of magical dimension and eerie beings that swam in the immensities as vast congeries of swirling light and colour. All his life Lovecraft was subjected to vivid dreams and visions that triggered his mental synapses into a weird variety of patterns and multidimensional awareness. He wove these dreaming visions into the ornate tapestry of his tales, where they glow before the eyes of any reader who ventures within the compass of his tremendous imaginative talent. Basically, the whole Lovecraft *oeuvre* is an awful warning to humanity not to indulge in any form of intercourse with the 'Dark Beings from Beyond the Stars'. Emotive but effective.

Some of his stories draw totally upon dreams, and in certain instances they can almost be described as automatic writing. For example, in a letter to his friend Reinhardt Kleiner, written on 4 December 1921, Lovecraft explained how inspiration for a poem on the cosmic entity he termed 'Nyarlath-Otep'¹¹ came to him during the course of a vivid nightmare:

Nyarlah-Otep is a nightmare - an actual phantasm of my own, with the first paragraph written before I fully awaked. I have been feeling execrably of late - whole weeks have passed without relief from headache and dizziness and for a long time three hours was my utmost limit for continuous work. (I seem better now.) Added to my steady ills was an unaccustomed ocular trouble which prevented me from reading fine print - a curious tugging of nerves and muscles which rather startled me during the weeks it persisted. Amidst this gloom came the nightmare of nightmares - the most realistic and horrible I have experienced since the age of ten - whose stark hideousness and ghastly oppressiveness I could but feebly mirror in my written phantasy. . . . The first phase was a general sense of undefined apprehension - vague terror which appeared universal. . . .

I fell in with them [zombie-like men], afraid yet eager to see and hear the great, the obscure, the unutterable Nyarlath-Otep. After that the dream followed the course of the enclosed story almost exactly, save that it did not go quite so far. It ended a moment after I was drawn in to the black yawning abyss between the snows, and whirled tempestuously

11. The entity Nyarlath-Otep is described elsewhere by Lovecraft as being of giant stature and 'completely black' (Not black as in racial definition but totally, solidly black, black as the infinite abyss of space. The being is also faceless and often plays weirdly atonal music on a flute. Odd sounds and strange music are important manifestatory phenomena associated with the ultraterrestrials,

about in a vortex with shadows that once were men!¹² I added the macabre conclusion for the sake of climactic effect and literary finish. As I was drawn into the abyss I emitted a resounding shriek (I thought it must have been audible, but my aunt says it was not) and the picture ceased. I was in great pain - forehead pounding and ears ringing - but I had only one automatic impulse - to write, and preserve the atmosphere of unparalleled fright; and before I knew it, I had pulled on the light and was scribbling desperately. Of what I was writing I had very little idea, and after a time I desisted and bathed my head. When fully awake I remembered all the incidents but had lost the exquisite thrill of fear - the actual sensation of the presence of the hideous unknown. Looking at what I had written I was astonished by its coherence. It comprises the first paragraph of the enclosed manuscript, only three words having been changed. I wish I could have continued in the same subconscious state for, although I went on immediately, the primal thrill was lost, and the terror had become a matter of conscious artistic creation....

The quotation from this letter is necessary because it covers, in Lovecraft's own words, many of the points postulated in the preceding paragraphs. The sense of cosmic horror and the presence of nameless forces seep through the lines of this letter in a truly terrifying manner, for Lovecraft was often in the grip of unknown forces and impulses, sometimes strongly against his own volition. Therefore, if his unusual physical properties are examined in conjunction with his pronounced intellectual 'otherness', it becomes possible to view H. P. Lovecraft as more than an eccentric writer of weird stories. In the light of certain new knowledge relating to the cosmic forces and their interaction through physical matter within a terrestrial environment, the 'peculiarities' in Lovecraft's behaviour and intellect become explicable in a more universal context. A simple yet effective analogy would be to compare him to a cosmic 'tuning-fork', a being who was both a receiver and a transmitter of vibrational energy emissions that functioned among the higher realms of astro-metaphysics. Many of his physical oddities and infirmities had no real basis in actual medical conditions, but seemed to stem from *external* pressures that flooded into his brain, mostly during the night. If Lovecraft was an unconscious medium for ultra-terrestrial forces, it would explain the seeming dichotomy of his outward acceptance of a mechanistic universe and his inner, more intuitive realization that imagination and fantasy really ruled the

12. There are a few reports from real life of encounters with black shadows, and the significance of such a scene will emerge later.

cosmos. As Blake put it so wisely and beautifully, 'everything possible to be believed, is an image of truth'. Lovecraft's psychic truths came to him through the darkness, carried, as he might have put it himself, on the night-black wings of star-spawned creatures, dreaming eternally through the abyss of the interstellar void.

Looking beyond the poetry and the high adjectival content, Lovecraft's prose can now be seen as coded messages of crucial psychic importance, thinly disguised as imaginative fiction. Many of his stories, especially those that he wrote towards the end of his life, contain hints and pointers that form a series of closely interlinked 'clues' to the labyrinthine (and magically orthodox) mythology he gradually evolved. It was this root mythology (which came to be termed the 'Cthulhu Mythos' after its most gruesome entity) that contained the fruition of the author's dreams and psychic imaginings. Lovecraft tapped some very bizarre sources in his endless researches into transdimensional knowledge, and the fact that much of this 'tuning-in' was unconscious in no way detracts from its objective reality. A multiplicity of 'cosmic forces' permeates the whole structure of the plenum, and certain individuals, with the correct psychical and emotional alchemy, have always been able to focus and amplify them. Mediums, seers, magicians, occultists and mystics have all, in their own way, seen through the opaque veils that surround the concept of 'rationality' and, throwing them aside, have reached up towards those forms of higher consciousness that free the human spirit from its rational, material envelope.

H. P. Lovecraft was no conventional mystic or seer; indeed, he held forth scornfully throughout his life on the ludicrous self-delusion of most of these seekers after spiritual insurance. He even wrote a long article in 1932 (in collaboration with his friend, the writer C. M. Eddy) entitled 'The Cancer of Superstition'. This article mercilessly flays those self-appointed 'prophets' who set themselves up as the final arbiters of other people's spiritual beliefs. In fact, the human race never ceases to be plagued by these sinister charlatans, whose only pleasure in life seems to be the denying of natural happiness or pleasure to other people, mainly by anathematizing sex or freethinking, calling both these highly normal pursuits 'dirty' or 'disobedient'. To the singleminded authoritarianism of these false prophets (and their Dark Masters) any act that liberates the human spirit from their intolerant shackles is seen as wrong, mainly because it undermines their authority to bewilder and terrorize their hapless victims. Lovecraft realized (and wrote) that the

superstition and pseudo-mystical mumbo-jumbo taught by many 'priests', 'redeemers', 'messiahs' and 'sons of God' all stemmed from a basic insecurity in the human condition relating to the feared personal oblivion of death. Anyone with a modicum of intuition 'knows' that physical death is a mere transitional phase between two very different states of consciousness, and this knowledge does not need to be constantly reiterated by spurious 'spiritual advisers'. Any study of the constantly recurring cycles of Nature induces a recognition of immortality that is both simple and complex; for the steady replenishing of the natural rhythms of life shines strongly from every leaf and flower if looked at with the eye of 'vision'. It is this 'vision' (which might be termed 'Blakean transcendent consciousness') that the ultraterrestrial forces seek constantly to distort or destroy, for their rule most overtly by fear and low-minded negation.

Lovecraft's castigation of the misguided dupes and egotists who continuously pollute the spiritual consciousness of the human race is as valid today as it was in 1932. He brought the severe clarity of his razor-sharp mind to bear upon much of the diseased nonsense that passes for 'enlightenment', and in so doing opened the way to genuine recognition of 'cosmic consciousness' in its purer, more universal context. That is, the combining of humanity's 'natural', archetypal vision with the transcendent forces and patterns that dictate the function of all existent reality - the living universe and its dynamic energies. Thus the cycle of intuitive understanding is fulfilled. Thus the rhythms of cosmological equilibrium (spiritual harmony) are constantly maintained.

In the higher reaches of what might be termed 'Lovecraftian metaphysics' there is to be found a curious blending of rational analysis with psychic intuition which in itself produces a unique balancing harmony and reveals the true measure of the man. The 'checks' and balances' system predominates throughout the whole experience of creation. Doubtless the 'rational' Lovecraft would have violently disagreed with these conclusions. Although he evolved an abstruse mythology based on the interaction of cosmic forces and living matter, H. P. Lovecraft was never obscure in his literary exposition. His stories and poems are all easy to read and assimilate, although the prose does tend to become over-ornate in certain major passages. However, many great writers have been overcome with verbosity, and it is a cardinal sin among those who expound upon mystical and esoteric matters. This in no way detracts from the power and relevance of such writings, for subjects that contain the essence

of total realization demand a rich and expressive use of literary flamboyance. After all, the universe itself is a far from prosaic place, for contained within its joyous patterns there exists every form of splendour and glory that needs strong words to convey its endless beauty and meaning. The English language is remarkably flexible, and its prose is a more than adequate medium for expressing such beauty and meaning. Lovecraft was highly adept in his use of English, writing in a style that eloquently captured the cadences of his chosen subject. It is this subject that will be thoroughly examined as this book proceeds, and there will be little literary austerity here either.

The pattern of ultraterrestrial recognition has never been broken since Lovecraft's ultimate death, and this is a very important point. The linking thread of psychic inspiration that runs throughout his tales has hovered around the threshold of the human mind for a very long time indeed, but for the last fifty years it has been increasingly externalized in the form of imaginative fiction. As noted before, the idea that the human race shares the cosmos with a multiplicity of alien and even extracosmic entities has been common throughout history through the medium of myth and folklore focused by means of magic. In some past eras it has been predominant, for example, in early classical antiquity (Sumeria, Babylonia, Greece, Rome, Persia, etc.), while in other more mundane centuries it has faded into a cultural and metaphysical outlawry, often hidden behind thick veils of occultism and mysticism. However, one main theme has remained constant, and it surfaces in nearly all the esoteric philosophies in every country on earth. H. P. Lovecraft's interpretation of this archaic myth forms the nexus of his 'occult' philosophy and his imaginative writings. The following statement provides the basic rationale.

All of my stories unconnected as they may be, are based on the fundamental lore or legend that this world was inhabited at one time by other races who, in practising black magic, lost their foothold and were expelled, yet live on Outside ever ready to take possession of this Earth again.

It must be re-emphasized that in many respects Lovecraft conformed to those confusingly dangerous patterns of the widespread contactee syndrome. But there is a crucial difference. Unlike the majority of cases to be discussed in this book, H. P. Lovecraft in a sense 'saw true', divining the correct nature of the ultraterrestrial phenomenon and transmitting it in a then necessarily 'fictitious' (literary) form. This strangely tormented writer recognized, through

his externally sent dreams and personal intuitions, that there was a tremendously hostile, anti-human aspect to the phenomenal reality of the open universe. That is why he has been dwelt upon at such length here. The man's subjective and objective crystallizations show him as a perfect fulcrum for the endlessly balancing cyclic movements of cosmic consciousness. In the case of the 'gentleman from Providence, Rhode Island,' the Dark Gods made a gross miscalculation because his keen mind and dauntless spirit overthrew their often cruelly vicious attacks and allowed him to reveal to an incredulous world the true nature of their ravaging, incarnate evil.

One last point pertaining to Lovecraft ties in with Albert Bender's statement in his book that he was transported 'astrally' to a UFO base in the Antarctic. Lovecraft, too, located the continent of Antarctica as an ancient landing point for extraterrestrial entities. In one of his best novellas, *At the Mountains of Madness* (1931), he recounts the finding, by a modern scientific expedition, of a lost city, geomantically shaped from Antarctic mountains, whose inhabitants the 'Great Old Ones', emigrated to earth millions of years ago. The 'Old Ones' were totally non-human in appearance and commanded mighty intellects, being possessed of developed psychic powers. They also practised a form of astral projection. Lovecraft's 'fiction' and Bender's 'fact' here corroborate one another, and this is often the case, as John Keel has discovered when investigating the finer points of the kaleidoscopic contactee syndrome.

Another writer who has dealt at length with the influence of the ultraterrestrials is the great lay theologian Clive Staples Lewis (1898-1963). Lewis (a close friend of that other master of mythological reality Professor J. R. R. Tolkien¹³) started his intellectual career as an agnostic and slowly developed a fine religious perception, encapsulated within the parameters of Anglican Christianity. But C. S. Lewis was always an unorthodox thinker and his Anglicanism was always liberally tempered with large amounts of almost gnostical doctrine. Lewis was another writer who disguised his objective

13. Tolkien was a 'religious' writer in the same vein as C. S. Lewis and they regularly discussed and read to one another their work-in-progress. Tolkien's immense mythology of 'Middle Earth', culminating in that supreme metaphysical masterpiece *The Silmarillion* (Allen and Unwin, 1977), was a vast exposition of the Dark Gods' conflict, interpreted through depth mythology, crystallized through a basically Christian rationale. But Tolkien's Christianity was strongly influenced by many pagan motifs and gnostical teachings, often quite thinly disguised. There is a strong sense of duality, the endless struggle between good and evil, permeating both authors' work.

knowledge under the subjective trappings of imaginative fiction. But, unlike H. P. Lovecraft, Lewis maintained (both publicly and privately) that much of his fiction was deliberate allegory reflecting his genuine religious beliefs in a more generally assimilable form. In a remarkable trilogy comprising the novels *Out of the Silent Planet*, *Perelandra* and *That Hideous Strength*, Lewis created a whole cosmological *milieu*, which drew heavily upon the ancient tradition that the earth lay under the spell of demonic entities, exponents of dark chaos who were at perpetual war with the forces of light and harmonic order. Lewis called his entities 'eldils' and saw them as angelic beings who interacted with humanity in the long struggle for psychic dominance in the structure of creation. As the books progress, the hero, Ransom, a philologist who might have been based on Tolkien, is carried off this planet to Mars and Venus respectively, encountering many forms of extraterrestrial life as well as the extracosmic 'eldils'. The significantly named Ransom is told by the good eldils/angels that the earth, the Silent Planet, is under cosmic interdict because of the evil activities of its 'bent eldils'. He is also told that the human race has a vital part to play in the liberation of its homeland by recognizing the nature of its dark oppressors and combining against them in concert with the 'straight eldils' who are the military legions of the godhead, here called Maleldil.

In the final novel of the trilogy, *That Hideous Strength*, Ransom is back on earth, this time as a transcendent figure, fully initiated, purged of all evil, and known as the Pendragon. It appears that this archaic title (descended from Atlantean and Arthurian myth) is for ever borne by the leader of righteousness on earth, and anyone in his entourage is helped by the good eldils in the endless conflict against the bad. What makes *That Hideous Strength* especially relevant to this book is the charting by Lewis of many of the techniques of oppression employed by the black eldils - what we now term the Dark Gods. In the preface to his novel, Lewis admits to using the trappings of a 'fairy story' (a term that needs some drastic rehabilitation), but also makes the point that the tale is to be seen as an extension of his deeply held religious views, expounded in his work on the nature of evil, *The Abolition of Man*. In *That Hideous Strength* the bent eldils make a grandstand play for a final takeover of the planet and all its inhabitants. They influence a number of human (if you can call them that) scientists, who set up a vast and hideous organization called the NICE (National Institute for Co-ordinated Experiments). The NICE then infects a university

and corrupts all its scholars, before embarking on a campaign of ruthless violence and intimidation in the name of a genuinely 'dehumanized' scientific objectivity. This is really Lewis's version of the Illuminati conspiracy theory that was mentioned earlier and will be developed later in the book.

The focal point for the ultraterrestrial intrusion in Lewis's book is the severed head of Alcasan, an executed murderer, which has been infused with the satanic spirit who leads the dark angels. It can be remembered here that one of the great mystical secret societies of history, the mysterious Knights Templar, were also supposed to have worshipped an oracular and dismembered head.¹⁴ Towards the end of *That Hideous Strength* there is an 'illuminating' dialogue between two of the main characters in which one of the ruined and dehumanized scientists discusses *his* concept of the ultraterrestrials with a man who is loosely related to the Pendragon faction.

'Do you mean Alcasan is really . . . dead?' asked Mark. His surprise at Frost's last statement needed no acting.

'In the present state of our knowledge,' said Frost, 'there is no answer to that question. Probably it has no meaning. But the cortex and vocal organs in Alcasan's head are used by a different mind. And now, please, attend very carefully. You have probably not heard of macrobes.'

'Microbes?' said Mark in bewilderment. 'But of course.'

'I did not say microbes, I said macrobes. The formation of the word explains itself. Below the level of animal life we have long known that there are microscopic organisms. Their actual results on human life, in respect of health and disease, have, of course, made up a large part of history: the secret cause was not known till we invented the microscope.'

'Go on,' said Mark. Ravenous curiosity was moving like a sort of ground-swell beneath his conscious determination to stand on guard.

'I have now to inform you that there are similar organisms above the level of animal life. When I say "above" I am not speaking biologically. The structure of the macrobe, so far as we know it, is of extreme simplicity. When I say that it is above the animal level, I mean that it is more permanent, disposes of more energy, and has greater intelligence.'

'More intelligent than the highest anthropoids?' said Mark. 'It must be pretty nearly human, then.'

'You have misunderstood me. When I said it transcended the animals, I was, of course, including the most efficient animal, Man. The macrobe is more intelligent than Man.'

'But how is it in that case that we have had no communication with them?'

'It is not certain that we have not. But in primitive times it was spas-

14. Or at least a representation of one.

modic, and was opposed by numerous prejudices. Moreover the intellectual development of man had not reached the level at which intercourse with our species could offer any attractions to a macrobe. But though there has been little intercourse, there has been profound influence. Their effect on human history has been far greater than that of the microbes, though, of course, equally unrecognized. In the light of what we now know all history will have to be rewritten. The real causes of all the principle events are quite unknown to the historians; that, indeed, is why history has not yet succeeded in becoming a science. . . .

'The vocal organs and brain taken from Alcasan,' he continued, 'have become the conductors of a regular intercourse between the macrobes and our own species. I do not say that we have discovered this technique; the discovery was theirs, not ours. The circle to which you may be admitted is the organ of that co-operation between the two species which has already created a new situation for humanity. The change, you will see, is far greater than that which turned the sub-man into the man. It is more comparable to the first appearance of organic life.'

'These organisms, then,' said Mark, 'are friendly to humanity?'

'If you reflect for a moment,' said Frost, 'you will see that your question has no meaning except on the level of the crudest popular thought. Friendship is a chemical phenomenon; so is hatred. Both of them presuppose organisms of our own type. The first step towards intercourse with the macrobes is the realization that one must go outside the whole world of our subjective emotions. It is only as you begin to do so that you discover how much of what you mistook for your thought was merely a by-product of your blood and nervous tissues.'

This telling and appallingly sad piece of description is C. S. Lewis's way of delivering his warning about the cunning manipulation of human minds (and souls) by the UT phenomenon. Even though the character Frost has almost understood what the game is really all about, it has been put into his mind in a manner that perfectly suits his obsessive frame of reference - that is, the terminology of a soulless emotionless science. He perceives the UTs as 'macrobes', something like superstar microbes on a macrocosmic scale. They are, of course, the black angels or dark eldils of the trilogy's interesting cosmology, who seek to exterminate the bulk of humanity and feed on the controlled life-energies of the remaining elite. In the end they are heavily defeated by the combined forces of the magically motivated Pendragon faction and the pure power of the beatific angels. The living earth itself literally rises up against them in a purifying apocalypse of physical violence. No bad thing in this context.

Although C. S. Lewis novelized his cosmological vision, the foregoing has surely proved how it forms a major part of the orthodox

concept of metaphysical power politics, as practised on and around this planet for millennia. A great deal of spiritual profundity has been carried in the advancing wave of imaginative fiction that has been gathering momentum throughout the twentieth century.¹⁵ The final volume of the 'eldils' trilogy was published in 1945, as the Second World War was dramatically ending in the bunker under blazing Berlin. It is no coincidence that many researchers into the occult feel that the Nazis (and through them the whole German people) were possessed by the Dark Gods, and used in such a manner as almost to implement what C. S. Lewis described so eloquently in his 'fictional' work. The demons that plague humanity are ever hungry, their appetites being insatiable because of their very nature (energy needs energy to sustain itself) and the eco-social systems of this planet form ideal 'batteries' from which they can draw much of their vital sustenance. To combat such forces a pure form of counter-energy must be generated, and it is the channelled and consciously pooled spiritual resources of the human race that can provide the collective psychic 'gun', blasting the ultraterrestrials back into the chaotic hell they have sprung from. But more of this spiritual libertarianism later in the book.

The existence and purpose of our Dark Gods, or ultraterrestrial phenomena, or demonic spirits, etc., have now been surveyed in some detail, and the scene has been set for the charting of their long campaign through the annals of exact documentation. But before the reader launches into Geoff Gilbertson's section of this book, two more important points must be made. The first point concerns where they originated from in the first place. It is here that the argument becomes somewhat ambiguous, not to say tenuous, because an exact answer regarding UT origins is impossible to formulate outside a multi-volume epic synthesizing all religion, philosophy and science, and this is well beyond the scope (or ability) of the present

15. In 1912 the English writer of weird fiction William Hope Hodgson published a massive, dreamlike novel called *The Night Land*. Set millions of years in the future, when the sun has died and all the Earth's landscapes are enveloped in night, the book recounts how the remnants of humanity are all gathered into an eight-mile-high silver pyramid, besieged by unspeakable 'cosmic entities' of evil and blasphemous provenance. These entities wait with uncanny patience for the pyramid's 'earth energies currents' to fail, so enabling them to consume the souls of the last millions who live at the end of time. These psychic abominations are really exterminators of all organic (and ensouled life). *The Night Land* was a perfect Dark Gods allegory and it was highly praised by both C. S. Lewis and H. P. Lovecraft. There has been a recent revival of its sombre glories, with its even appearing in mass-paperback form from Pan.

writer. However, tentative conclusions can be drawn, based upon the wealth of religious lore that has accumulated over the centuries, specifically that which has remained (comparatively) uncontaminated by the machinations of our cosmic tormentors.

In the teachings of the Hebrew cabbala, one of the most respected of the Western mystery traditions, it is said that evil begins when creation is implemented from the source of the ineffable godhead. Before creation there is only the all-pervading will of God, but with the emergence into existence of the creational universe there comes the first partition from divinity. Creation is really a reflection of the energy emanations flowing from the life-giving aspects of the divine spirit. Because it is somewhat detached from the Prime Mover's immediate presence, a measure of free will or choice is inevitably introduced. Certain entities or spirits, headed by Lucifer, greatest but most evil of angels, contracted the twin diseases of pride and envy and misused the two-edged power of choice, so starting on the long road to perpetual damnation. Here is a possible beginning of the UT phenomenon, couched in almost orthodox religious terms. The ever-developing nature of evil is multifaceted and usually superficially glamorous because of the overweening pride reflected through misuse of power for its own sake. It appears to get quick results and, incidentally, it is actually *easier* to be evil than it is to be good. Simplistic though this may sound, it is a fact. Most people find it easier to condemn someone than to praise them; harsh insults glide more quickly from most tongues than sympathetic accolades. A human being can be killed in a flash; it takes nine months to produce one. This deceptive simplicity contains the very essence of true 'evil', which is actually free will without any corresponding compassion or ethical responsibility. It is really what Blake would have called the power of empty reason (reason without a pure, religious dimension), seducing goodness through its semblance of freedom which is really licence and leads into the arms of chaos. In one sense extinction of the soul might be considered as a form of freedom. When demons offer such 'freedom' in their pacts they mean licence to behave in a manner that inevitably eradicates freedom in other forms, and soul extinction (or its opposite, eternal torment) is the final price to be paid when evil claims its own in the end. So says tradition. Evil is really the perversion of free will through the corruption of choice. It is a cosmic abomination because it interrupts and misdirects the continuous, harmonious flow of divine perception and coalescence.

The pushing of this basic form of evil, this false pride and spurious freedom, is one of the Dark Gods' most persuasive lines of sales patter. Because it is inherent in their own natures (through choice) always to move further away from the Godhead, they feel compelled to ensure that every other form of living, ensouled being does the same. But in fact the *choice* is removed from their victims' sphere of reference. It is a well-known maxim that the devil wants only slaves, not equals. There is no freedom in slavery and so the true deceit and malice of the forces of evil are revealed.

The cabbalistic teachings (which are actually a distillation of metaphysical doctrines drawn from a variety of antique cultures) divide the formation of the evil forces in creation into three main categories. The first has been examined; the second is the necessary evil of decay and death, which facilitates the transitional cyclic movements of unfolding growth in spiritual, animal, vegetable and mineral forms. The third is where the most likely explanation for the demonic (UT) forces originated. It is worth quoting here from a recent book by the cabbalistic scholar Warren Kenton, *The Anatomy of Fate* (Rider, 1978), where he makes these explicit statements:

The third kind of evil is that of Chaos. This, we are told by tradition relates to the remnants of previous creations that were discarded by God as the Creator experimented with Existence. There are supposed to have been at least six models prior to our present Universe. The effect of these residual factors is that as unattached positive and negative forces and forms they become the demonic hosts that seek to attack and either enter and dominate Creation, or steal from it and set up their own Universe. In traditional terms, they are viewed as the opposition of Chaos to the order of Creation.

... Kabbalistic tradition says that everything we do contributes to one side or the other of the celestial battle. That the human race alone has the ability to influence the cosmic balance from below. Thus a person can, because of an act of free will, individually affect the efforts of the angels, and demons.

The last statement is where the beneficial and uncorrupted aspects of free will can assume their correct place in the order of existence. The first explanatory paragraph pinpoints a possible source for our Dark Gods, certainly as far as the ancient Judreo-Christian traditions are concerned. Incidentally, this metaphysical 'explanation' is echoed in many of the world's great religions and philosophical systems in various poetic and expository disguises.

The ultraterrestrial or demonic-interference form of evil can affect

any culture or species anywhere in the universe, using any one of its multifarious 'disguises'. The affliction of earth and its life-forms has up to now been promulgated through primarily spiritual patterns, but with the gradual decline of the 'spiritual' and the subsequent, vacuum-filling rise of the 'technological' (both terms that can be widely interpreted), the onslaught has been subtly changed. The main instruments of that change have been the recently ubiquitous flying saucers or UFOs and the main UT control techniques have been well charted in the works of John Keel, Jacques Vallee, etc. A great deal of evidence for the psychic interpretation of UFOs is steadily amassing, and a steady stream of UT-oriented books is flowing from publishers throughout the world. A hopeful sign. But there is another more overtly physical facet to the UFO enigma that must not be completely ignored. That is the original premise that certain sightings could be the craft of advanced extraterrestrial cultures who are regularly visiting this planet.

The last important thread to be drawn into this part of the book necessitates another look at contemporary UFO activity. This time we must look at data that might relate to actual visitations to earth by advanced *physical* cultures from nearby stars.

With the immense upsurge of interest in UFOs, mainly precipitated by such films as *Star Wars* and more specifically *Close Encounters of the Third Kind*, the late seventies has surely been a seminal period for UFO studies. Although the ultraterrestrial answer holds most favour at the moment, there seems to be little doubt that some of the sightings must be the craft of some vastly complex 'technical' civilization that has perhaps been drawn to the earth to monitor the growth of our own embryonic technology. Although many reports in the newspapers and other media still follow the ancient pattern of fairy-like, parapsychical phenomena, others seem more firmly grounded in what has come to be called, somewhat prosaically, the 'nuts and bolts' explanation. If some of these latter sightings are examined it can be seen that 'close encounters of the third kind' do seem to be sporadically occurring, adding yet another strange dimension to the unfolding UFO mystery.

To illustrate graphically the more conventional (if you can call anything pertaining to UFOs conventional) flying-saucer experience, it is only necessary to recount a broad cross-section of up-to-date sightings. Most of the following stories are recently gathered from the pages of two major (if popular) English newspapers, the *Daily Express* and the *Sun*. What is more, they all appeared in the columns

of these newspapers in the month of February 1978 and all of the sightings are vouched for by the papers themselves after having been checked by various UFO experts. The witnesses are of the reliable, intelligent, down-to-earth variety, many being professional men and women who are usually noted for calm observational abilities and basic common sense. Even with this sort of background, the stories are still amazing experiences that make a disturbing impact upon the sensibilities of any open-minded evaluator. Few have been gathered into book form before and they are mainly occurrences that have manifested over the last few years.

Although these examples have been selected because they contain a great deal of 'physical' evidence pointing towards an extraterrestrial explanation, the observant reader will notice some darker ambiguities hovering around them. The encounters document 'classic-type' UFO craft, yet some of the manifestations also contain the older symptoms of ultraterrestrial manipulation. Buzzings, flashing lights, phantom-like figures, all are included and mesh with the more 'technological' aspects. At the end of this section a partial answer to this seeming dichotomy will be postulated, but first let us examine the 'close encounters' themselves.

Encounter 1

Fitting to the confusing nature of the subject, Encounter 1 is really a series of encounters that took place in a single geographical area. This area is known in the popular press as the 'Welsh Triangle', in fully conscious homage to the infamous 'Bermuda Triangle' in the western Atlantic, where similar events have been known on a much wider scale. The 'Welsh Triangle' has its apex in mid-Wales, its two outer points being Broad Haven and Swansea. Within this compass of land, a great many UFOs have recently appeared, and it begins to look as if a number of John Keel's 'window areas' are now congregated in this part of Wales.

On 4 February 1977 the peace of a primary school in Broad Haven was rudely shattered when fourteen of its pupils reported to headmaster Ralph Llewelin that they had seen a 'silver space ship' land in a field just 400 yards from the school. Mr Llewelin got his pupils to draw what they had seen and the drawings all tallied in the major details. The craft was a silvery cigar-shape with a saucer-like dome on its back supporting a flashing red light. A

number of the children said a very tall figure in a silver suit was standing alongside the vessel. There was much media coverage and the children never wavered in their collective story. It has now been accepted that this sighting was certainly not a hoax.

One curious side effect of this 'landing' is that two months later a 'spare military fuel tank', twenty-five feet tall, was delivered to the school playground one morning and Mr Llewelin discovered his children excitedly gathered around it when he arrived. It has now been converted into a finned 'space rocket, and was painted red, white and blue for the Queen's Jubilee celebrations. No one knows how it arrived at the school or, more pertinently, who (or what) delivered it!

On 24 February 1977 (note the significant date a *la* Keel), Mrs Pauline Coombs, a farmer's wife, who lives at Ripperton Farm, four miles from the Broad Haven school, was terrified to find her car being followed by a bright ball of light the size of a football. On 24 April (!), while watching the late-night film with her husband, Mrs Coombs heard a noise at the window and on investigating they both discovered a seven-foot-tall man in a silver suit staring in at them. He promptly vanished. When they apprehensively ventured outside in the morning they discovered that the previously thriving rose bushes under the window were all suddenly dead. Later that summer the Coombs' eight-year-old twins saw the same 'silver giant' when they were playing in a field near the farm. They said his silver suit had no buttons, zips or fastenings and that he walked in a slow, laborious fashion and passed through a barbed-wire fence without breaking it. Again, when checked out, these odd stories passed the validity test. They all saw something.

Still in the 'Welsh Triangle', in 1977 two company directors, Elvet Dyer and Petet Bevan, were driving between Carmarthen and Newcastle Emlyn one morning, when they were disturbed to see a strange, unknown flying machine pass across the road at a very low level. They described the machine as a twenty-foot-long cigar-shape, flying low enough to have removed the top from a double decker bus. The craft had no wings, tail, fins or cockpit and made no sound whatsoever. It moved slowly into a nearby field, but when the two men stopped to look, it had vanished. Up to then both men were convinced unbelievers in UFOs; now their scepticism has been severely shaken.

There have been more than fifty positive sightings of flying saucers in the 'Welsh Triangle' and they have all been verified by local

investigative bureau and the national clearing house for such information, BUFORA (British UFO Research Association).

Encounter 2

The next story appeared in the *Daily Express* on 14 February 1978. It is a classic UFO 'kidnap' tale and it was released from the files of 'Contact UK', one of the largest and most authoritative British groups investigating the elusive UFO conundrum. Mrs G. (she prefers to remain anonymous for fear of ridicule, often a wise decision) stated that she was hanging out washing in her garden when the visitation occurred. She lives in Ermington, near Plymouth, and it can be stated here that the whole of south-western England is notorious for its number of confirmed UFO sightings, which are far beyond any chance statistical average. The first thing that made Mrs G. realise her conventional world was toppling was when a large blue light moved over her house from a northerly direction. The light, which was exceptionally brilliant, hovered over her garden and she was enveloped in numerous 'bubbles' of light that descended around her. She then saw three humanoid 'beings' looking down upon her and they were about five feet tall and wearing metallic blue suits. The 'beings' grasped Mrs G. by the arms and she was lifted up by what she describes as a 'beam of light' into a 'room' where more beings awaited. She received a telepathic impression that she would 'come to no harm' and a little later found herself back on her lawn. She then felt a sharp blow on the back of the neck which stunned her. After this the UFO vanished dramatically into the sky at high speed. There is no reason to doubt this woman's story and she has never had any experiences like this before or since. Bernard Delair of Contact UK has stated publicly that the report is authentic and is to be taken very seriously indeed.

Encounter 3

This sighting was reported in the *Daily Express* on 21 February 1978, and it concerns an experienced commercial pilot. Captain Freddie Underhill, who flew for British Caledonian, was making a routine flight back to Britain in a DC6 out of Tangiers. While crossing the Pyrenees early in the morning, Captain Underhill was suddenly aware of a fast-moving object travelling from west to east

above the mountains. He describes it as a long, cigar-shaped machine obviously under intelligent control and flying at a very high speed. The first officer and engineer on the aircraft witnessed the UFO and, as they all watched, it abruptly turned towards them and flew under their starboard wing. Then it disappeared. Captain Underhill can offer no rational explanation for this sighting, but he took many photographs of the phenomenon. ¹⁶

Encounter 4

This concerns two soldiers of the Royal Armoured Corps, who were involved in an army exercise on the Yorkshire moors. It was recorded in the *Sun* newspaper on 20 February 1978. Troopers Michael Perrin and 'Titch' Carvell were driving a Land-Rover when the UFO appeared, and they halted the car to watch it. Mike Perrin described the machine as 'silvery, the size of about five Land-Rovers and dome-shaped'. He said it had a series of portholes and was internally lit by flashing red and white lights. It was hovering roughly fifty yards away from the men and emitting an odd buzzing noise. When Perrin tried to start his Land-Rover there was no response; the vehicle was totally 'dead'. After five minutes' hovering the UFO rose up into the sky and power then returned to the motor.

The next morning the two men went back to the area with a sergeant and found a large circle of burnt grass where the flying saucer had been hovering.

Encounter 5

This was recorded in the *Daily Express* on 24 February 1978, and the incident took place over Salisbury Plain in November 1977. PC Christopher Bazire and WPC Vivienne White were on a routine panda-car patrol when they both saw the UFO. It was moving very slowly at an altitude of about 500 feet. They described the object as oblong with a large-domed top and a flat bottom. As they observed it, there was a sudden change of motion and the object took off at an incredible speed leaving a pronounced vapour trail (or con-trail) behind it.

16. Captain Underhill is now retired and his sighting took place in 1968.

Encounter 6

Again children are involved, this time in Scotland, the story appearing in the *Sun* on 20 February 1978. Fiona Morrison and Karen MacLennan, both aged ten, were playing on a building site adjacent to a wood near Elgin, in north-east Scotland. A group of boys suddenly ran past them shouting that 'a flying saucer has just landed'. The two girls joined the boys and they all saw the UFO hovering in the wood. Fiona described it as looking like a silver-coloured saucer with a dome on top and flashing an orange-reddish light. Karen said she saw a tall figure wearing a silver suit standing alongside the craft. Karen's mother, Mrs Caroline MacLennan, who was nearby in her home, relates that she heard a loud whirring or buzzing at the same time as the children's sighting. While the group of youngsters watched, the UFO rose above the wood and then took off swiftly into the sky. A circular patch of grass in the wood was discovered flattened and the trees beside it were found to be scorched.

Encounter 7

In the *Daily Express* of 22 February 1978, Mrs Helen Cooper from Sunbury-on-Thames reported that two weeks before she had seen a cigar-shaped UFO. She described it as about forty feet long and rotating. It was high in the sky and therefore could have been considerably larger than the estimated forty feet. Mrs Cooper studied the UFO for half an hour with her daughter and then, in a flash, she saw what she described as a 'shooting star' drop out of the sky and merge with the stationary cigar-ship. The object then vanished into a thick bank of cloud. Many UFOs seem to adopt cloud 'disguises'; it is a major part of the whole phenomenon and is well 'fictionalized' in the film *Close Encounters of the Third Kind*.

Encounter 8

It happened at Fordingbridge, Hampshire, in January 1978. According to the *Daily Express* of 24 February, Brian and Susan Stovold were driving through the New Forest when they saw a massive

stationary object above them. They stopped to observe and counted seven red and blue lights blazing around the UFO's outer rim. They also noted a humped, tank-like turret situated on its top. The couple observed the mysterious aerial visitor for ten minutes, after which they say it glided silently away in a perfectly straight line.

Encounter 9

Mrs Paula Lonsdale related her curious experience in the *Daily Express* of 21 February 1978. She was attending to her baby daughter one night in her home at Upper Beeding, Sussex. Glancing out of the bedroom window, she was surprised to see a big, cigar-shaped 'something' floating across her garden about twenty feet from the window. There were red and blue flashing lights, yet no sound. Abruptly, as she stared in wonder, the 'thing' vanished.

Encounter 10

The case to be studied here is one of the most spectacular ever recorded. Although published in the *Daily Express* on 27 February 1978, the story is older,¹⁷ having come from the secret files of the Iranian Air Force via equally classified files in the USA. The *Express* puts no date on this story, but the events recorded are similar to many that languish in the files of dozens of air forces. The encounter began one night when hundreds of people in northern Iran noticed a huge, dazzling light hanging high in the sky. In Tehran, the Iranian Air Force telephoned Assistant Deputy Commissioner B. G. Yousefi and informed him of the mass-sighting. Mr Yousefi ordered out a Phantom jet fighter from the Shahroki air base to investigate the UFO which was then approximately seventy miles north of Tehran. When the plane had flown to within thirty miles of the UFO, all its complex communications and instrumentation systems went dead. The worried pilot had no alternative but quickly to return to base. As soon as the aircraft began its return flight the technical systems all returned to normal working order. But that's only half the story.

A second Phantom fighter was ordered out from the Shahroki

17. The incident occurred on 9 September 1976.

base, this time flown by a Lieutenant Fafari. He left at 1.40 a.m. As this second hunter closed in on the UFO the highly luminous object began to accelerate away swiftly. The radar screen in the fighter revealed the UFO to be as large as a Boeing 707 passenger-transport plane. The chase then took a trajectory heading south of Tehran, and although the Phantom is capable of flying at more than twice the speed of sound (approximately 1400 miles per hour) it was effortlessly outrun by the UFO. Suddenly, the huge enigma released a small, disc-shaped object which was also glowing with a brilliant white light. This smaller 'saucer' came straight towards Lieutenant Fafari's Phantom. The pilot tried to fire an AIM-9 air-to-air missile at his attacker, but at that moment all his electronic systems (including the weapons-control panel) blacked out. Diving to avoid the 'saucer', the puzzled pilot found that it had 'locked on' to him and could not be shaken off. The small UFO then curved directly into the flight path of the Phantom, turned, and flew back to its 'mother ship'. Lieutenant Fafari again attempted to intercept the large craft and as he did so his instruments suddenly came back into operation. As the Iranian pilot closed in, a second 'saucer' left the parent ship and dived steeply towards the ground. It came to rest in the foothills below and threw out a white glare that was estimated as being two miles in diameter. While investigating this second effect, which quickly vanished, Lieutenant Fafari lost the bigger ship, which sped up into the night sky and disappeared. When the Iranian government informed the Americans of these singular events, they instantly classified the whole affair. It has only now been released to add a further important piece to the vast UFO puzzle.

Encounter 11

This story stems from Mineral Wells, West Virginia, USA, and the events occurred on 2 November 1966. They have subsequently become well-known in the general files of Ufology. Mr Woodrow Derenberger, a sewing-machine salesman, witnessed a UFO land on the main road (Interstate 77) right in front of him. From the charcoal-grey craft there appeared a 'man', six feet tall, with very dark complexion, long hair and slanted, Oriental-like eyes. The being was dressed in a dark coat and shiny, greenish trousers. After some uneasy social intercourse Mr Derenberger was informed that

the flying-saucer occupant's name was 'Cold' and the area he came from was, curiously, less powerful than the United States. Cold returned to his ship and quickly took off, but he had promised to return.

There was indeed a sequel to this odd visitation; actually there was a number of sequels. The space entity (who later revealed his full name as Indrid Cold) came to Mr Derenberger regularly (sometimes with one or two companions) but not always in UFOs. There were the inevitable visits in black motor cars! The alien pilot Indrid Cold told Mr Derenberger that he came from the far planet Lanulos, situated in the 'depths of the Ganymede Galaxy'. Eventually the honoured Mr Derenberger was transported (by UFO) to Lanulos, where he viewed several large cities. Like so many of his fellow contactees, he eventually wrote a book about his experiences.

An important aspect of this encounter is that Mr Derenberger submitted himself to intense psychiatric scrutiny as his fame (and credibility) became questionable, from which he received a clean bill of health. He was examined and scrupulously tested in December 1966 at St Joseph's Hospital in Parkersburg, West Virginia. The final report implied he was a totally honest man with no hang-ups or mental abnormalities. He had obviously been in contact with *some* weird form of reality.

Encounter 12

The last example to be examined is a personal one. It happened in the late sixties when the present writer was experiencing a dramatic change in emphasis between a 'political' ethos and a 'mystical' redirection. After the sighting, a letter was sent to a friend containing the following explicit description of the immediate events.

While driving with my wife one evening during the autumn of 1969, we were shown both a vision and a sign in the sky. We were driving south out of London towards Dorking and had reached the Tolworth roundabout on the Kingston Bypass. It was not quite dark, the air was very clear, and there was as yet no trace of the moon. At the same time both my wife and I saw a huge, white disc shining in the sky in the middle distance ahead of us. It was about the size of a very large grapefruit and as we slowed down to watch, its colours changed slightly to silvery gold with faint tinges of orange fire playing around the extreme edges. We slowed our car still more, and as we watched we saw a string of small, glowing discs appear on the left-hand side of the larger one; they flickered

and twinkled with a pearly and opalescent glow, faintly mauve and very beautiful. After lining up in a perfectly straight formation, they gradually merged, one by one, into the large disc. Whatever it was, suddenly, with tremendous speed and in complete silence, the huge object moved from in front of our car to far behind it in a matter of seconds. We quickly stopped and got out. It now hung motionless in the distance and, as we looked up at it, a terrific feeling of peace, physical lightness and spiritual happiness came over us, leaving us deeply moved. The strange aerial object next began moving very swiftly towards us, pulsating faintly, with a green light blazing on one side and a blue light on the other. It stopped again and hovered low in the sky to the north-east, then began to move slowly, quartering the air in precise, sweepingly geometrical lines, rather like a fish darting through water. It was tracing a definite pattern (star) in the sky which had now become dark, and as we stared in wonder, it yet again stopped and hung like an exquisite, glowing jewel above us. Then suddenly it was gone! With unbelievable acceleration it shot upwards into space and vanished into the now starry night. The whole sighting had lasted about twenty minutes and yet it felt as though we had been watching for hours.

This UFO is in many ways responsible for the appearance of this book some ten years later.

Despite what appear to be some UT undertones, if the foregoing cases are carefully scrutinized, many correlations of form and substance surface from the weird data. The 'contacts' cited above are totally representative of thousands that have occurred since 1947, and the three main types of 'physical' UFO are all clearly demarcated. The saucer/disc, the cigar/spindle and the pyramid/dome crop up in sightings with an uncanny regularity that gives a sense of continuity to this side of the overall picture. The highly technical nature of these specific UFO visitations does lend itself to the theory that in certain instances the varied phenomena are connected to the carefully judged 'easing in' of humanity to a new frame of cultural recognition: a recognition of an advanced, extra-terrestrial civilization that is preparing us for a major 'contact' in the near future. That is the generally accepted rationale behind the 'aliens from space' aspect of the flying-saucer mystery.

It does seem that there are certain grounds for accepting this aspect of physical intervention and graduated culture-shock, particularly in the light of recent statements from the French and American governments which seem to recognize (and have detailed knowledge of) the growing importance of UFOs in the modern world-order of thought. The human race currently being an extremely 'edgy' species, it is

understandable that any superior culture would have to tread very gently in its overtures towards any sociological or technological fusion. Too many entrenched and vested interests would prefer to remain big fish in a rather small pond. By spreading the contacts over several decades (not to mention centuries or even millennia) the inevitable culture-shock would be considerably lessened when the final 'crunch' came. That seems to be the most logical explanation for *some* of the more technical facets of the phenomenon. It is certainly a widely held viewpoint.

But... The plot can be considerably thickened when the metaphysical, Dark Gods side of the situation is brought back into the general picture. It is the present contention that there are definitely two approaches to the UFO problem and that both are almost certainly 'true'. The first is that of contact between humanity and more culturally evolved aliens from other stars. The second is the Dark Gods. When humanity itself tentatively ventures out into the galaxy, as it will surely do in the next few hundred years, it might well find cultures among the nearer stars that are below *Homo sapiens* in racial and intellectual development. Then we might be forced to adopt the same cautious approach of 'first contact' as may now be occurring on our planet Earth. But equally, whether we go to 'them' or 'they' are coming to us, it is inevitable that when we meet on a proper civilized level of philosophical, technological and even religious interchange, when the *cosmic connection* is finally and irrevocably made, we will probably find that our neighbours in space are, and always have been, constantly plagued with Dark Gods of their own!

The real solution to the UFO enigma can be both physical and metaphysical; there need be no dichotomy. Hanging over all the elaborate and diverse civilizations that must scatter the universe like the bright stars around which their planets cluster lies the shadow of Dark Wings. Peering down on them all from rents in the very fabric of creation, the ultraterrestrials may play an ever-present role in the unfolding of the cosmic drama. All the religions of Earth point to this disturbing truth, and there is little doubt that, at the core of any extraterrestrial religions we might soon encounter, the same source of evil (and good) will finally be uncovered. The 'overriding' reality of UFOs will be seen to manifest on an archetypal, psychic level, as an attempted 'control syndrome'. This control syndrome tries to influence any civilization that aspires to come to terms with the cosmological patterns and purpose, and must there•

fore be viewed with great caution by any sentient species. The 'control' appears to work through a careful programming of any belief-system while conforming to a definite pattern and moulding the physico-spiritual awareness of the recipient culture or species. The numerous phenomena manifest just outside any knowledge-framework of the receivers, and yet they seem to have 'natural laws' and formal interconnections of their own. These impinge on the reality consciousness of the various imbibers, rather like whisky (or any drug) impinges on the neuro-circuits of human beings and drastically alters rational perspective. The UFO or flying-saucer aspect of this control syndrome incorporates as many psychic, magical, mythological and paranormal components as it does the more overtly sociological and technological paradigms. It seems to be a very comprehensive 'control system' indeed. If its true source is in the realms of the metaphysical, exteriorized here through the Dark Gods hypothesis, then the full cosmic connection becomes more readily apparent.

Dr Jacques Vallee, the well-known French Ufologist, has written at length upon the psychic or paranormal facets of the phenomenon. Like John Keel, he has slowly come to accept the 'overview' control explanation, and in his book *The Invisible College* (Dutton, 1975), called *UFOs: The Psychic Solution* in England, he states:

I propose the hypothesis that there is a control system for human consciousness. I have not determined whether it is natural or spontaneous; whether it is explainable in terms of genetics, of social psychology, or of ordinary phenomena - or if it is artificial in nature, and under the power of some superhuman will. It may be entirely determined by laws that we have not yet discovered.

I am led to this hypothesis by the fact that in every instance of the UFO phenomenon I have been able to study in depth I have found as many rational elements as I have absurd ones, and many that I could interpret as friendly and many that seemed hostile. No matter what approach I take, I can never explain more than half of the facts.

Dr Vallee is understandably confused by the apparent duality of the UFO mystery, for that is the main purpose of the exercise, while to expose this purpose is the hopeful objective of this book. The very fact that a trained scientist has been forced into this confusion by an objective study of the evidence, which admittedly is shatteringly elusive and conflicting, indicates that a metaphysical rationale is the correct framework within which to work. Dr Vallee has found that UFOs definitely guide and regulate human beliefs, and his books

contain many closely packed arguments and exact documentation to validate these points. He has also laboured long in the timeless quarry of mythology and correlated the UFO myths of the past with the scientific myths of the present. In so doing he further widens the strange panorama of external intervention in this planet's affairs and helps in assembling the complete pattern.

It must be emphasized that Vallee remains essentially a scientist and therefore is extremely cautious (almost hostile) to a genuinely metaphysical explanation of the weird phenomenon he studies. He seeks to explain the dilemma through postulating archetypal, paranormal powers that channel and manifest through the human 'collective unconscious', as recognized by Jung. Some researchers marry these undoubtedly existent powers to physical forces in nature (linked to geology and the electromagnetic sphere), but this almost simplistic explanation of UFOs and the paranormal seems far too parochial a viewpoint. Geodetic energies manifesting through *Homo sapiens* and electromagnetics are only three components in the unbelievably complex structure of the paranormal, as any study of the vast literature on occultism will prove. Because most scientists' rudimentary metaphysics seem based on the 'human beings as ultimate lords of creation' heresy, the purely spiritual aspects of their findings lack a certain credibility. They are nearly all doggedly Newtonian in their scientific thinking, seeming to see the intricate poem of existence as a whirring, solipsistic machine. It is all boringly electromagnetic and mechanical, with humanity as the supreme engineer! This blinkered (and evil) thinking is yet another classic Dark Gods seduction technique. In the opinion of the present writer, a scientist without a metaphysic is an intellectual eunuch. Without the true fire of an intuitive belief, there can be no life. Knowledge is not wisdom and neither is any purely rational hypothesis definitive.

The mischievous (and deadly) elementals of the occultist and the fleetingly sinister flying saucers of the scientists respectively play dangerous games with those living beings that are sensitive enough to perceive them. The evidence for this is somewhat overwhelming. The 'control force' that lies behind its manifested agents is as much a tormenting mechanism as a revelatory one. As noted above, many of the psychic 'games' perpetrated by this force are highly destructive to both the body and soul, the forms taken often being conducive to madness, anger and despair. But they all collectively produce an awareness of cosmic perspective in the percipients which *can* be controlled, channelled and understood on an internal and liberating

level. In this way what can only be termed the 'cosmic balance' is maintained.

As much of the outer 'control force' seems to be wildly paradoxical and banally silly, a well-developed sense of humour appears to be one of the most effective of the counter-controlling and defence mechanisms. Remember the old axiom 'the Devil, that proud Spirit, cannot bear to be mocked'.¹⁸ To laugh in the face of affliction might have found Job a quicker and greater favour with his god.

But now it is time for Geoff Gilbertson to explain some of the phenomenal techniques that lie behind the masks adopted by our Dark Gods. Like everything else about this book, it makes for very uneasy (but ultimately enlightening) reading.

18. Attributed to St Thomas More, a Tudor theologian and politician,

PART TWO

THE TRAIL OF KLINGSOR*Geoff Gilbertson*

'Why don't they contact us?' the sceptics ask. It might be better for us to ask, 'Why didn't they leave us alone?'

JOHN A KEEL

BACKGROUND

It is easy to imagine the reader being somewhat bewildered by what she or he has just read. There may be a feeling of being introduced to a kind of Never-Never-Land far removed from reality; and for this reason I want to examine the Dark Gods hypothesis in greater depth, in the hope that, with the build-up of information and documentation, you will begin to realize that what we write of here is most certainly real, and that the world-views which do not accommodate our thesis have, in many cases, been deliberately created. I shall also try to give some idea of the significance of the strange things that are related.

To begin with, let us examine the sometimes vexed question of the validity of claims for the existence of non-physical beings. This problem is best approached via spiritualism, where we can look first of all at a common 'explanation' that has led many to feel sufficiently satisfied to maintain their habitual picture of reality, and which may be in many readers' minds; it could be called the 'subconscious-mind hypothesis' - for the argument is that mediums are merely contacting the subconscious part of their mind.

There are, in fact, major problems here, as a case in which I was personally involved will perhaps demonstrate. A group of friends were each receiving messages through a process known as 'automatic writing' where a pen is, theoretically, guided by a spirit. If each person was contacting his own subconscious, then it could well be assumed that the messages would have been different, personal to each recipient, but this was not the case. Each communication was in the same handwriting (allowing for minor differences) and the content was consistent. They were also signed in the same manner.

Telepathy doesn't really help either, as an explanation for this case, for one would have to assume that one person's subconscious - which awkwardly used another name and handwriting - was passing on messages to the others, who were not responding to their subconscious minds, but transferring telepathic waves. It is obvious that

this explanation is too arbitrary and complicated to be taken seriously.

If we now change the 'explanation' to the 'collective unconscious' - a kind of pool of symbolic images to which the human mind has access - we find that this can not convincingly cover the vast multitude of purposeful messages and diverse communicants in the annals of spiritualism.

As a general comment, it would seem that the best way to assess something is to collect as much data as possible on the subject, and look at it from as many angles as possible to see which of these can be substantiated. What must be stressed here is that this system does not appear to eliminate the 'other being' hypothesis and would, in fact, appear to strengthen it.

The same applies to the question of the existence of inexplicable moving lights in the sky (UFOs), and it is to these that we now turn.

Anthony Roberts has dealt with the embarrassing awkwardness of the various official explanations. Their inadequacy has in many cases been established by competent and sometimes professional investigators. Simultaneous radar and visual contacts have frequently taken place - as in the famous cases over Washington and, more recently, New Zealand - and governments have in fact lent credence to the phenomenon by setting up special departments to which pilots and other strategic staff are requested, on demand of secrecy, to report their sightings.

One can even send the sceptical to places such as Warminster where there is a good chance that they will see something they cannot explain. (At one time it was said that an observant sceptic could not stay there for more than a week without being converted.)

Any further information relating to the existence of UFOs can be gleaned from the relatively objective studies of writers ranging from the dogmatic Christian to the trained scientist; for to go further into the matter would no doubt bore many readers with unnecessary repetition. (See Bibliography.)

This leads us to the extraordinary question of the 'contactees': those who believe they have been contacted by beings from beyond the earth. There is little evidence of deliberate fraud, and systems have been developed by John Keel (whose findings, as we have seen, to some extent form the basis of this book), which appear to confirm that the contactees have in general had some real experience. Researching for his major work on the subject: *UFOs: Operation Trojan Horse* (a book which was to change the views of researchers

everywhere), Keel travelled many miles, interviewing contactees he had read of in local newspapers or heard of in some other way. Eventually he developed a technique of annotating a number of seemingly trivial and insignificant details mentioned by the various percipients, while withholding his knowledge of these to the others. Time and time again they would report the same details, such as telephone disturbance; yet it was not reasonable to assume that each contactee was in touch with the others. It was this that dramatically dissolved the hardened scepticism of an experienced journalist.

Also, oddly disturbing data of another variety has confronted sceptics over the years; for contactees have reported things which simply were not officially discovered until years later, such as the Van Allan Belt and the 'firefly' effect in Earth's orbit. Researchers now take the view that these people have actually contacted *something*, and that they may have had experiences similar to those being studied by scientists at the present time under the heading of 'Out of body experiences' (OOBEs), which have long been called 'astral projection' (i.e. the exteriorization of another, non-physical body still containing the faculties of the other). Reasons, apart from the obvious ones, for disbelieving their stories of life on Venus and other extravagances will become apparent later, as will Keel's reasons for writing 'the Ufonauts are the liars'.

Having dealt with these issues, we can move towards an excursion into what some might call 'a peculiar form of madness'.

MESSAGE FROM MYTH

For the trouble with the real folk of Faerie is that they do not always look like what they are; and they put on the pride and beauty that we would fain wear ourselves. At least part of the magic that they wield for the good or evil of man is power to play on the desires of his body and his heart.

J. R.R. TOLKIEN, *On Fairy Stories*

I shall soon be going into detailed accounts of the contacts of various individuals with other beings. But first I should like to stress what would appear to be a very significant aspect of their experiences, which has been broached in Anthony Roberts's opening section. What is introduced here is a myth that gives a clear understanding of a condition prevalent on this planet, and also a useful terminology. It is called 'Parsifal' and derives in its present form from the troubadour Wolfram von Eschenbach - the great German poet of the Middle Ages and a contemporary of Chretien de Troyes.

But first let us consider this statement: 'The insights to be derived from the "Parsifal" myth are many, particularly in an initiatory capacity of true enlightenment as opposed to deliberately false spiritual deflections'. So writes Anthony Roberts in one of his many scholarly articles on mythology. Before examining the implications of this statement I will quote from his detailed analysis of the Parsifal story; for, like Tolkien, Roberts maintains that 'basic myth is a realistic reflection through the human soul of those transcendent realities of Being that are timeless, universal and directly linked to the creative thoughts of God'. Although the following quotation is only part of Anthony Roberts's long essay on Arthurian myth in general, it is fitting to use it here because it succinctly sums up the aspects of 'Parsifal' that are relevant to this part of *The Dark Gods*.

The adventures, both temporal and spiritual, of the Arthurian knight Parsifal are among the most important to any study of Grail mythology. The young knight begins his quest as a very worldly seeker and gradually refines his spirit through a series of what can only be termed thinly disguised alchemical allegories. He is constantly beset by false trails, blind

alleys and the insinuatingly hallucinatory deflections of incarnate Evil. But, through humility, hard work and fiercely individual spiritual growth, Parsifal wins through to a form of harmonic, metaphysical equilibrium, the real achievement of the Grail. For the spiritual Grail is really the 'Cosmic Fountainhead' into which and from which all spirituality flows. It is the matrix of God!

The earliest extant form of the Parsifal myth appeared in the work *Conte de/ Graaf* written down by the French poet Chretien de Troyes in 1180 AD. But the tale is far older than the 12th century. Just as the 'Beowulf' legend is a great deal more ancient than its 8th century codification, being based on universal themes of the struggle between good and evil, so the initiatory aspects of 'Parsifal' stretch back towards a dim, somewhat shamanistic Indo-European ancestry. The story is found throughout all western European cultures. In Wales the protagonist is known as Peredur. In France Perlesvaus. In England Perceval, etc. In the French version, 'Perlesvaus', first set down in 1200 AD a weird finale has the enlightened seeker visiting an enchanted, western island full of incredible sages of vast age and total wisdom, boasting long hair 'whiter than new fallen snow'. These sound suspiciously like Druids and the whole conception seems to be a christianized version of the pagan Celtic 'other-world', so well documented in earliest myth.

The tale reaches its apogee of creativity in the German 'Parzival', written between 1200 and 1212 by the famous 'minnesinger' (troubadour) Wolfram von Eschenbach. Von Eschenbach, an untutored but psychically brilliant Bavarian knight, again gathered up the strands of very old oral traditions and wove them into a glittering mythico-spiritual tapestry. It was this tapestry that so much later inspired Richard Wagner to score his superlative opera. The following collective synopsis of the myth is based on von Eschenbach and his contemporaries, filtered through Wagner's more particular refinements and clarifications for our modern era.

Parsifal's father is a grand knight who is killed in battle and the boy goes to live with his mother in wild, mountainous country. He grows up kindly but uncouth and after meeting some of King Arthur's knights leaves his mother's hearth and journeys to the royal court of Grail Knights at Camelot. His mother then dies of a broken heart. The young knight decides (as atonement) to seek the Grail and embarks on a journey of self-discovery that entails many weird, magical adventures. He meets giants and overcomes them; he meets mythical beasts and slays them; he encounters demonic entities and beautiful damsels; he kills a huge lion guarding a black castle, etc. He is continuously confronted with terrible wastelands and strangely contoured (geomantic) landscapes. He rides down straight and narrow tracks (leys). He visits the castle of the mysteriously maimed Fisher King and does not ask the right question concerning the Grail, so failing to heal the King and restore the wasteland to fertility.

All these incidents are integral to any quest for the Holy Grail. After countless failures and ensuing spiritual refinements Parsifal finally asks the correct question, experiences the Grail and (in some versions) heals and takes over from the Fisher King.

It is in the German account by Wolfram von Eschenbach that some of these motifs (dramatically changed) give indications of the *real* struggle between good and evil. Von Eschenbach's 'Parzival' opens in the castle of the Guardians of the Grail, built upon the top of the holy mountain, Mount Salvat. The Grail, being the fountainhead of all earthly (and heavenly) good, radiates an aura of benediction and fertility that turns the precincts of the castle into an earthly paradise, a veritable Garden of Eden. All forms of trees, plants and flowers flourish and all sentient life-forms (including the lower animals) exist side by side in a happy, harmonic balance. The leader of the Grail Knights, Anfortas lies grievously wounded after a battle with the black magician Klingsor and no one can alleviate his suffering. This Klingsor is an earthly tool of the Dark Forces, demonic entities who seek to pervert the perfection of God into a hideous reflection of their own twistedly evil ruin. They have fused powers into Klingsor and enabled him to build a *blasphemous mockery of the Grail Castle* in a nearby valley. The black wizard had converted what was once a poisonous wasteland into a *seductive counterfeit* of paradise, strongly emphasized towards an earthy, sexual licence of promiscuous self-indulgence. Klingsor's garden is a *sick parody of true perfection*, populated by lustful maidens (succubi) *who weave illusory spells to trap the unwary*. Many knights have been lured by Klingsor's garden (and its denizens) into forsaking their Higher Selves, and wickedly indulging their lower instincts. Anfortas sallied forth to fight Klingsor, carrying the Sacred Lance, the spear that pierced Christ's side on the cross so releasing his dual essence (blood and 'water') into the earth to encompass its full physical and spiritual salvation. But by a ruse Klingsor seizes the spear and strikes Anfortas his dolorous blow, wounding him in the groin.

Into this tense situation comes the innocent and questing knight, Parzival. He meets Anfortas, learns of the Grail and then undertakes to regain the Holy Lance and vanquish Klingsor and his evil dupes. Parzival rides to the beautifully disguised Hell and almost succumbs to its tempting blandishments. But by a supreme spiritual effort he overcomes his lower self, and, mastering his baser instincts, fuses their energizing potency into his higher spirituality, so becoming invincible. Parzival seizes the spear from Klingsor and makes the sign of the cross. Instantly the black wizard vanishes, his false edifice crumbles and the tainted gardens wither and die. The knight, now in a state of grace, rides back to the real Grail Castle. The journey however takes seven years, allowing the development of the traveller's soul to encompass its various stages of etheric evolution. Finally, Parzival comes back to Mount Salvat and heals the bleeding wound of Anfortas with the tip of the Sacred Lance. The mission is

accomplished and the Holy Grail (in this instance described as a magic stone or crystal) blazes in triumph from the mountain-top and gradually spreads its Divine effulgence over the whole world.

From the foregoing the whole 'Parsifal' kaleidoscope can be seen to have its roots in elements of universal myth that reach back to the dawn of human spiritual recognizance. There are elements that echo many basic Indo-European hero/initiation tales, such as those of Theseus, Cyrus, Perseus and even Romulus and Remus. There are deeper elements that hint at the Isis/Osiris cult in Egypt and there are strong vegetation God undertones of the Ishtar/Tammuz variety that delve back to the great prehistoric religion of the Goddess. This is proved by the fact that Parsifal has regular dealings with three women, his mother, his wife and the 'Loathly Damsel' (in von Eschenbach called Kundrie), all aspects of the great Triple Goddess so assiduously sought by Robert Graves. The crux of the story is that evil can always be overcome by love, fortitude and purity in that order! The horror loosed upon the world by the Dark Forces, using Klingsor as their focus, is a horror that can be removed when its *empty and illusory nature* is divined. Von Eschenbach makes the telling point that in his early days Klingsor had been caught fornicating with a married lady whose husband had then castrated him, so ensuring that all further sexual pleasures had to be vicarious. The meaning of this is that the power of Evil is always a sterile power, having no real creativity of its own but always being forced to *mock (and blaspheme) the true, fertilizing creativity of God*.

The 'Klingsorian forces' that seek to entrap humanity through corruption of good and *perversion of innocence* can be dispelled by recourse to the benignant love of God, crystallized in the spiritual powers that fuse through the Holy Grail, that bridging vessel of High Heaven that works in the world and beyond it. It must be emphasized that the quest is a highly individual undertaking and the seeker must never abrogate responsibility to any spurious 'leader' or stray from the path of an intense self-discipline leavened by an inner knowledge of the need for spiritual growth. . . .¹ [my italics]

In the Parsifal myth we have a concept of particular interest to us here. It is that *there are forces deliberately trying to divert us from our true inheritance through counterfeits which play on our lack of innocence*. It is this that I hope the reader will bear in mind when reading on.

1. *The Cosmology of the Grail: An Arthurian Study* (Zodiac House, 1977).

SOME PERSONALITIES AND MOVEMENTS

Madame Blavatsky and the Theosophical Society

In 1873, a somewhat strange Russian woman in early middle age arrived at a rooming-house for working women in New York. A number of acquaintances from this period soon became aware of various eccentricities. She would talk of past wanderings in the mystic East, and of strange, troublesome little beings which seemed to plague her, would rail against sex as a 'beastly appetite which should be starved into submission', and sing the praises of hashish, which she said she preferred to opium, and recommended for the spiritual vistas it could supposedly open. Most noticeable about her was her almost continual smoking of hand-rolled cigarettes.

Helena Petrovna Blavatsky was born into a well-to-do family in the Ukraine, had married young and then fled from various impurities this involved. Early in the wanderings which were thus initiated - surprisingly punctuated by two further (bigamous) marriages - she became a circus rider; and eventually, having toured parts of the East, she drifted into spiritualist circles in Europe and Egypt. In her childhood she had been terrorized by strange visions - usually of eyes staring at her from dark corners - which would have been initial signs of psychism.

It was for this faculty of mediumship that she began to be known in America. She would relay messages from a spirit called John King who graced a large number of mediums with his company; and such dabblings brought her into contact with numerous other enthusiasts in this field - notably one Colonel H. S. Olcott, a journalist.

Olcott found his imagination greatly fired by the Russian seeress's strange tales of other realities and the mystic Orient, and together they decided to form a society to investigate such things. They called it the Theosophical Society, and Anthony Roberts will detail some of its inner philosophy in his section 'The Cosmic Battleground'.

The society took the two adventurers to India in search of a more

sympathetic ideological climate for their somewhat *outré* beliefs, and eventually they gained sufficient support to establish a base outside Madras.

Since leaving America, Madame Blavatsky had begun to talk more and more of Himalayan 'Mahatmas' or 'Masters' - a kind of secret brotherhood of beings who she said were behind the evolution of this planet, and one evening Olcott was honoured with a visitation by one of these; an experience which was to be repeated during a visit to London, and shared on the same day by the woman in whose house he was staying.

This is a quotation from Olcott which gives us some idea what the entity looked like: 'I saw towering above me ... an Oriental. ... Long raven hair hung ... to his shoulders ... his eyes were alive with soul-fire, eyes which were at once benignant and piercing in glance.' (The woman reported 'peculiarly piercing eyes'.) As for complexion, we gather from a biographer that the entity was 'brown-skinned'.

There were a number of serious setbacks after the founding of the Indian headquarters. First, though she did appear to be a *bona fide* medium, Madame Blavatsky seemed to place followers before any other consideration and resorted--to--trickery (when necessary) to supplement her powers - this particularly involved fake 'precipitation' of letters from Mahatmas, which were supposed to come out of thin air inside the headquarters, but were found to come out of a secret shutter. It also emerged that she saw the colonel as a kind of sycophant, held in awe by mesmeric powers which she seemed to have developed.

The major exposure, however, involved the books for which Madame Blavatsky became famous. In an appendix to V. S. Soloviev's study of H.P.B., *A Modern Priestess of Isis*, the American scholar W. E. Coleman demonstrated that the books were full of plagiarisms, drawing up quite an extensive list of ravished sources.

Yet in a strange way this does not altogether remove the possibility of some psychic source for the teachings contained in her books - which was her claim. Olcott said that her library was limited and that the Mahatmas supplemented it by appearing to her psychic vision with other books that she would need.

One of the fundamental Theosophical ideas concerned human evolution through different 'root' races and civilizations (some races had been false steps and were subhuman). There was also a pronounced antipathy to the conventional concept of Christ and considerable 'traffic' with disembodied beings.

Later, we shall see H.P.B.'s ideas echoed in a most disturbing way. Perhaps the fact that her personal symbol contained an inverted swastika is all that needs to be said for now.

Aleister Crowley

Aleister Crowley is, of course, one of the best-known figures in the world of magic. It is interesting here to see how the world in the era in which he achieved his infamy viewed him.

The *Sunday Express* on 4 March 1923, in a front-page-headlined article, described him in this way: 'This man Crowley is one of the most sinister figures of modern times. He is a drug fiend, and author of vile books, the spreader of obscene practices.' This and the previous issue featured the story of a young woman whose husband had taken the post of private secretary at Crowley's 'Abbey of Thelema' in Cefalu, Sicily. The man contracted enteritis and died (a number of deaths seemed to follow in Crowley's wake), and the woman was expelled from the premises, having refused to indulge in the required debauches. We read:

... This latest tragedy has brought to light the fact that the Beast 666 has laid all plans for establishing a colony of Oxford youths in Cefalu. There it is supposed, he will initiate them into the obscene rites of his own unspeakable brand of black magic.

It is hoped that these latest plans may be frustrated. But Crowley, in sending out his invitations to young Oxford men to come to Cefalu, knows how to word them enticingly, and leaves out any hint of the unspeakable facts of his 'religion' until such time as he has his victims fairly in his clutches.

The facts are too unutterably filthy to be detailed in a newspaper, for they have to do with sexual orgies that touch the lowest depths of depravity. The whole is mixed up in a hocus-pocus of doubtful mysticism, of which Crowley is the 'Purple Priest'.

Children under ten, whom the Beast keeps at his 'abbey', are made to witness horrible sexual debauches unbelievably revolting. Filthy incense is burned and cakes made of goat's blood and honey are consumed in the windowless room where the Beast conducts his rites. The rest of the time he lies in a room hung with obscene pictures collected all over the world, saturating himself with drugs.

To occultists, Crowley is known especially for his 'Book of the Law' - which, he said, was dictated by the sphit Aiwass who appeared to him in Cairo at a time when ideas obliquely inherited from

Madame Blavatsky had made him determined to contact a 'Master'. The entity disclosed that the Christian religion was dead and that Crowley was to be the messiah of a kind of neo-pagan system in which licence (interpreted in a vely disconcerting manner) and rule of the strong figured prominently.

Another of Crowley's spiritual contacts went by the name of Astarte. Crowley described her as having 'a long face, ... abundant and very wiry black hair, [and] ... deep violet eyes ... set obliquely like Chinese eyes'. Her cheekbones (he said) were high, and her expression fierce.

This description is of concern to us here. So are certain motifs described in the visionary experiences of Crowley and his associates. These include 'globes of fire' and a 'distinct flash of dazzling light'. One of Crowley's spiritual friends was supposed to originate from outer space. This is all part of a gradually assembling pattern, as will soon be made clear.

Joseph Smith and the Mormon Church

Joseph Smith was born in Vermont on 23 December 1805, the third son in a poor farming family. When he was ten, his family moved to Palmyra, New York, and remained in this area for the next eleven years. It was during this period that the events leading to the founding of the Mormon Church occurred.

One of the major preoccupations of the Smith family - and one they shared with many of their neighbours - was the idea of buried treasure. Joseph's father, who himself seems to have been something of a psychic, used to talk of the devil and his minions guarding treasure-hoards which lay inside local prehistoric mounds; and a friend of Joseph's apparently sacrificed a fowl to propitiate one of the 'guardian spirits' in the hope of being granted access to riches.

Joseph's main involvement in treasure hunting was his use of a quartz-bearing stone which he found while digging a well. With this, he claimed, he could tell where the c es were. (He would put it under his hat and it would apparently open up psychic perception.) These claims, in fact, eventually resulted in a brisk confrontation with the local authorities.

Another preoccupation seems to have built up inside the young Joseph. At the age of fourteen, he was much perplexed by the plethora, of divergent religious beliefs held by the people around him

and eventually he decided that the only solution was to look for divine revelation. Accordingly, one day in the spring of 1820, he retired to a 'secret place in a grove' (according to an early biographer OI son Pratt) and prayed for an answer.

We begin with Joseph's account of what transpired, which was published in *The Millennial Star*:

After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I knelt down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me, as to bind my tongue, so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvellous power as I had never before felt in any being. . . .

We continue the story with an extract from Pratt's *Remarkable Visions*:

. . . he . . . saw a very bright and glorious light in the heavens above, which at first seemed to be at a considerable distance. He continued praying, while the light appeared to be gradually descending towards him; and as it drew nearer it increased in brightness and magnitude, so that by the time it reached the tops of the trees the whole wilderness around was illuminated in a most glorious and brilliant manner. He expected to see the leaves and boughs of the trees consumed as soon as the light came in contact with them; but perceiving that it did not produce that effect, he was encouraged with the hopes of being able to endure its presence. It continued descending slowly, until it rested upon the earth, and he was enveloped in the midst of it. When it first came upon him, it produced a peculiar sensation throughout his whole system; and immediately his mind was caught away from the natural objects with which he was surrounded, and he was enwrapped in a heavenly vision, and saw two glorious personages, who exactly resembled each other in their features or likeness.

Joseph was told to await revelation of the 'true religion', and this came with the appearance of the Angel Moroni. Pratt again:

And it pleased God, on the evening of 21 September, AD 1823, to again hear his prayer. It seemed as though the house was filled with consuming

fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock of sensation visible to the extremities of the body. It was, however, followed by calmness and serenity of mind, and an overwhelming rapture of joy, that surpassed understanding, and, in a moment, a Personage stood before him.

Notwithstanding the brightness of the light which previously illuminated the room, yet there seemed to be an additional glory surrounding or accompanying this Personage, which shone with an increased degree of brilliancy, of which he was in the midst, and though his countenance was as lightning, yet it was of a pleasing, innocent, and glorious appearance, so much so, that every fear was banished from his heart, and nothing but calmness pervaded his soul.

The stature of this Personage was a little above the common size of men in his age; his garment was perfectly white, and had the appearance of being without seam.

The being told him that the covenant made by God with Israel was about to be fulfilled, and that there should be preparation for the Second Coming, in which glorious task Smith was to assist. The Indians, a remnant of Israel, had kept a sacred history before they became degenerate (?) and their records contained divine revelations. If faithful to the cause, Smith was to be the one to make these records public. The angel told him where they were, and later instructed him to go and find them.

Joseph unearthed some golden tablets covered with archaic characters, and along with these he found two polished crystals which became known as the 'Urim' and the 'Thummim'. Their function was identical to that of the quartz 'peep-stone' he had used in treasure hunting. They made him sufficiently psychic to translate the characters. The result was the Book of Mormon.

Some of the beliefs of the early Mormons are interesting in our present context. They believed in a kind of baptism involving the laying-on of hands, and that no one could gain admission into heaven without first being a baptized Mormon.

Then there is Smith's well-known revelation concerning polygamy. At first this was reserved for the select few and maintained as a secret teaching. (Brigham Young was to make it public some years after Joseph first put it into operation.) Also strange is the doctrine of 'blood atonement': that 'apostates' (those who flee from the church) should be divinely murdered for the sake of their immortal souls.

And the Mormons felt, like thousands - or possibly millions - today, that they were living in the biblical 'latter days' which involve

the return of Christ and enormous calamities. They believed they were witnessing signs of this in the form of meteor storms. At least they reported lights which looked like falling stars.

Another significant belief was the plurality of inhabited worlds.

George Adamski

Coming to more contemporary times, George Adamski, as we have seen, is remembered for a meeting with a 'Venusian' in the California desert in November 1952, which led to various jolly jaunts with 'spacemen' all over the solar system.

The first contact, which was witnessed by friends, consisted of a partly telepathic conversation with the entity (whose flying saucer had landed nearby), covering such subjects as the dangers of nuclear radiation. Adamski's publications were ghost-written,¹ but interesting details were recorded. This Venusian, for example, had 'long tapering fingers' and 'large, but calm, grey-green eyes, slightly aslant at the outer comers; with slightly higher cheek bones than the Occidental . . . a finely chiselled nose' and 'an even, medium coloured suntan'. He left a footprint which was found to contain archaic-looking characters.

After the initial contact Adamski met a 'Saturnian' with sparkling, 'penetrating' eyes and a ruddy complexion, accompanied by a 'Martian', in Los Angeles. These took him in a black car to a flying saucer (filled with an eerie light and with lights flashing on dials) where he observed another space being with a dark complexion and black hair, and two 'incredibly lovely young women'. One had long fingers and a complexion of 'warm radiance'. Of the other he said: 'Her eyes were black, luminous.' Adamski reports being taken into space and observing effects which were not officially discovered until well after the publication of his book.

His adventures continued with meetings with spacemen in cafes followed by further excursions in spacecraft. Here he was given strange potions and met space-beings which he called 'Masters', who imparted a kind of Buddhist philosophy concerning different stages of evolution and the incarnation of teachers of which Jesus was a mere example. (One 'Master' had sparkling eyes and black hair.)

A number of other contactees came into the limelight after the

1. In the more normal, literary sense of the term.

publication of Adamski's books - some only concerned with making money, but others having more serious intentions. Yet in the stories of those who appeared to have had real experiences, there were marked discrepancies. For example, Adamski's Venusians appeared to be physical, yet (as if the entities had anticipated certain discoveries concerning Venus) a future contactee, Howard Menger, stated that his Venusians were of an etheric nature, and humans had to be in some way processed before travelling with them. (He photographed a craft similar to that described by Adamski, a type that has turned up elsewhere before uninvolved observers.) Another contactee, an acquaintance of mine, said the Venusians were fairies! He had met one on Glastonbury Tor in Somerset, and he subsequently wrote a book about them and UFOs in general.

Also, a vast number of different space-beings claimed responsibility for *all* the UFOs, and the interplanetary organizations they represented were different in every case.

Yet some motifs were generally consistent. These included the idea of disparity of evolution - even among races of the same planet - and the usual denials of basic ideas concerning Christ.

Some of the new belief-systems became organized. . . .

George King and the Aetherius Society

George King was once a London taxi-driver who, like Adamski, had developed an interest in spiritual subjects, concentrating particularly on yoga. It seems that he thus opened himself to certain influences, for as he was washing up one Saturday morning in 1954, so the story goes, a voice came out of nowhere exclaiming 'Prepare yourself! You are to become the voice of Interplanetary Parliament.' A few days later, an entity reminiscent in some ways of Madame Blavatsky's Mahatmas materialized in his room and imparted techniques for contacting what it said were 'Cosmic Masters' in our

Eventually King became a trance-medium, and allowed beings claiming to be these Masters temporarily to possess him in order to deliver messages. Among these personages numbered a certain Aetherius, and Jesus (who was no more than a run-of-the-mill Master residing on Venus). Also among this motley crew of spirits were a kind of Martian intermediary by name of Mars Sector Six

and an Oriental Master with the unfortunate name of Goo-ling.

Perhaps the best (and certainly the most amusing) study of the society can be found in Dr Christopher Evans's book *Cults of Unreason*. In a description of a typical Aetherius Society seance, Evans describes the pseudo-scientific and meaningless messages of Mars Sector Six, and continues:

After the edgy yapping of the Martian, the voice of the Master Aetherius, sounding like that of a working-class curate striving hard at a Bishop's tea party, comes as a striking contrast. It is unfortunately no more informative, though devotees of the Society seem able to listen to it for literally hours on end. Apart from his maddening habit of addressing everyone as 'My dear friends', he is also prone to phrases such as 'My heart bleeds that it is so', 'Go ye forth brothers!' and even occasionally, 'Take heed, ye schemers!'

Later Evans touches on one of the society's keynotes.

According to numerous accounts delivered through George King, the apocalypse has nearly been visited on earth several times recently, and while the vast majority of terran inhabitants go about their daily lives in doltish ignorance of the massive battles raging across the Universe, there are a few - a very few - enlightened ones on earth who not only appreciate the situation but can also do something concrete to alleviate it. Aetherius Society members make up a high percentage of this privileged group, but not for them the luxury of basking indolently in the glory of self-awareness or cosmic enlightenment. With this great knowledge go even greater responsibilities and the opportunity to play a dynamic role in the fight against the forces of evil. The principal, and by no means the least exacting of these duties is to participate in the frequent bouts of activity known as 'Spiritual Pushes'.

The concept involved here is that of 'charging' the Earth with psychic energy at certain key points, to compensate for the weak state we have supposedly put it in, and help ward off dastardly attacks of evil. Many descriptions have emerged of George King and assorted Masters saving the world from outer-space villains, but they need help....

Perhaps the greatest comic relief in Evans's book (apart from his comparison of the society's magazine *Cosmic Voice* to *The Perils of Pauline*) is contained in the following, which relates to the great hoaxes of the fifties:

The hoaxes began when, as the result of a complaint by King that scientists

were too narrow-minded on matters concerning flying saucers, a letter appeared in the *Cosmic Voice* from a Dr Walter Wumpe, Ph.D, DSC, FRAPC, which seemed to suggest that far from finding the messages from Aetherius incredible, scientists across the world were examining their texts with interest. In fact, Dr Wumpe reported, astronomers had lately been receiving radio signals coming from a planetary system 'forty-three light years distant' in which the names 'Thereus' and 'Zaturn' could be detected. Commenting on this staggering development, the editor of *Cosmic Voice* wrote: '*Cosmic Voice* wishes to extend grateful thanks to that famous lecturer on astronomy, Dr Walter Wumpe, Ph.D, DSC, FRAPC, for the report from a meeting directly connected with the Geophysical Year Programme. I consider his paper to be of great importance to the work of *Cosmic Voice*.'

Evans goes on to list other unlikely academics quoted in the magazine: Dr Egon Spunraas, Dr Dominick Fidler, Professor Huttel-Glank, Dr N. Ormuss and his assistant Waathervan, Dr Houla and Dr Huizenass and finally ... Dr L. Puller! The letters were eventually censored out of later reprints and the society still flourishes, and now has a base in Hollywood as well as the original in Fulham, London.

Some other teachings are significant. The 'Masters' lay great stress on experiences involving light, and talk of a new messiah who will purge undesirables from this planet. Insight into the society can also be gained from the experiences of its followers. High-ranking members have been told to renounce sexual activity - thus saving up 'energy to be directed to 'Dr' King. (At least one marriage has broken up:)

Also interesting is 'Sri', 'Rev.', 'Dr' King's refusal to allow any of the society's literature to be quoted without his approval. During a transatlantic telephone conversation, he refused to tell me what the 'Cosmic Masters' looked like unless I told him exactly what I was doing. (The descriptions could have been interesting). And one would have thought that such a vital organization would have been a little more confident. ...

The foregoing serves as an introduction to those suffering the incursions of unearthly beings; but is also significant in that a trend runs through the various accounts.

A brief comparison clarifies certain aspects of this.... Madame Blavatsky's 'Masters' had black hair, penetrating slanted eyes which seemed to glow, and a dark complexion. Crowley's 'Astarte' had thick

black hair, slanted eyes, high cheekbones and a fierce expression. Adamski described penetrating and glowing eyes, thick black hair, dark complexions, high cheekbones and long fingers. The teachings, too, remain very much the same.

THE MASKS OF KLINGSOR

Continuing on the theme of comparisons, let us pursue a point previously recounted by Anthony Roberts. It will perhaps be remembered that he stated that 'ultraterrestrials' have haunted this planet over the ages in various forms, and the following documentation is intended to show that this statement, which is vital to the Dark Gods hypothesis, need not be accepted on trust alone. (I must at this point give credit to the pioneers in this field, especially Lynn Catoe, John Michell, John A. Keel, Jerome Clark and Jacques Vallee.)

Let us begin with a few bedtime stories, where I have italicized salient points in order to emphasize them.

The Vampire of Croglin Grange

In a biography by Augustus Hare dealing with the Cumbrian family Fisher and their country home, we find an interesting story. It begins during the family's first summer at Croglin Grange, on a moonlit night after an exceptionally hot day.

When they separated for the night, all retiring to their rooms on the ground floor (for, as I said, there was no upstairs in that house), the sister felt that the beat was still so great that she could not sleep, and having fastened her window, she did not close the shutters - in that very quiet place it was not necessary - and, propped against the pillows, she still watched the wonderful, the marvellous beauty of that summer night. Gradually she became aware of two lights, *two lights which flickered* in and out in the belt of trees which separated the lawn from the churchyard, and, as her gaze became fixed upon them, she saw them emerge, fixed in a dark substance, a definite ghastly 'something', which seemed every moment to become nearer, increasing in size and substance as it approached. Every now and then it was lost for a moment in the long shadows which stretched across the lawn from the trees, and then it emerged larger than ever, and still coming on. As she watched it, the most uncontrollable horror seized her. She longed to get away, but the door was close to the

window, and the door was locked on the inside, and while she was unlocking it she must be for an instant nearer to 'it'. She longed to scream, but *her voice seemed paralysed*, her tongue glued to the roof of her mouth.

Suddenly - she could never explain why afterwards - the terrible object seemed to turn to one side, seemed to be going round the house, not to be coming to her at all, and immediately she jumped out of bed and rushed to the door, but as she was unlocking it she heard scratch, scratch, scratch upon the window, and saw a *hideous brown face with flaming eyes* glaring in at her. She rushed back to the bed, but the creature continued to scratch, scratch, scratch upon the window. She felt a sort of mental comfort in the knowledge that the window was securely fastened on the inside. Suddenly the scratching sound ceased, and a kind of pecking sound took its place. Then, in her agony, she became aware that the creature was unpicking the lead! The noise continued, and a diamond pane of glass fell into the room. Then a *long bony finger* of the creature came in and turned the handle of the window and the window opened, and the creature came in; and it came across the room, and her terror was so great that she could not scream, and it came up to the bed, and it twisted its long, bony fingers into her hair, and it dragged her head over the side of the bed, and - it bit her violently in the throat.

Her scream raises her brothers and the creature flees. While she lies unconscious, one of the brothers pursues the monster, which escapes into the churchyard.

The sister takes her experience well when she regains consciousness, feeling that perhaps she has encountered an escaped lunatic. Her doctor, however, recommends a change of scene after her shock, and her brothers take her to Switzerland. They return during the autumn, and in the following March the creature reappears, again scratching on the window. The 'same hideous, brown shrivelled face, with glaring eyes', looks in at her. It is once more chased into a vault in the churchyard, but this time receives a shot in the leg.

The next day the brothers summoned all the tenants of Croglin Grange, and in their presence the vault was opened. A horrible scene revealed itself. The vault was full of coffins; they had been broken open and their contents, horribly mangled and distorted, were scattered over the floor. One coffin alone remained intact. Of that the lid had been lifted, but still lay loose upon the coffin. They raised it, and there, brown, withered, shrivelled, mummified, but quite entire was the same hideous figure which had looked in at the windows of Croglin Grange, with the marks of a recent pistol-shot in the leg; and they did the only thing that can lay a vampire - they burnt it.

The Devil in Milan

This story appears in Charles Mackay's *Memoirs of Extraordinary Popular Delusions and the Madness of Crowds* (1852), and is in turn derived from sources such as Ripamonte's *De Peste Mediolani*.

An ancient couplet, preserved for ages by tradition, foretold that in the year 1630 the devil would poison all Milan. Early one morning in April, and before the pestilence had reached its height, the passengers were surprised to see that all the doors in the principal streets of the city were marked with a curious daub, or spot, as if a sponge, filled with the purulent matter of the plague-sores, had been pressed against them. The whole population were speedily in movement to remark the strange appearance, and the greatest alarm spread rapidly. Every means was taken to discover the perpetrators, but in vain. At last the ancient prophecy was remembered, and prayers were offered up in all the churches, that the machinations of the Evil One might be defeated. Many persons were of opinion that the emissaries of foreign powers were employed to spread infectious poison over the city; but by far the greater number were convinced that the powers of hell had conspired against them, and that the infection was spread by supernatural agencies. In the mean time the plague increased fearfully. Distrust and alarm took possession of every mind.

A number of innocents suspected of being behind the plague are put to death. And:

While the public mind was filled with these marvellous occurrences, the *plague* continued to increase. The crowds that were brought together to witness the executions spread the infection among one another. But the *fury* of their passions, and the extent of their credulity, kept pace with the violence of the plague; every wonderful and preposterous story was believed. One, in particular occupied them to the exclusion, for a long time, of every other. The Devil himself had been seen. He had taken a house in Milan, in which he prepared his poisonous unguents, and furnished them to his emissaries for distribution. One man had brooded over such tales till he became finny convinced that the wild flights of his own fancy were realities. He stationed himself in the market-place of Milan, and related the following story to the crowds that gathered round him. He was standing, he said, at the door of *the cathedral*, late in the evening; and when there was nobody nigh, he saw a *dark-coloured chariot*, drawn by six milk-white horses, stop close beside him. The chariot was followed by a numerous train of domestics in *dark liveries*, mounted on *dark-coloured steeds*. In the chariot there sat a tall stranger of a majestic aspect; his

long black hair floated in the wind - *fire flashed from his large black eyes*, and a curl of ineffable scorn dwelt upon his lips. The look of the stranger was so sublime that he was awed, and trembled with fear when he gazed upon him. *His complexion was much darker than that of any man he had ever seen*, and the *atmosphere around him was hot and suffocating*. He perceived immediately that he was a being of another world. The stranger, seeing his trepidation, asked him blandly, yet majestically, to mount beside him. *He had no power to refuse, and before he was well aware that he had moved, he found himself in the chariot*. Onwards they went, with the rapidity of the wind, the stranger speaking no word, until they stopped before a door in the high-street of Milan. There was a crowd of people in the street, but, to his great surprise, no one seemed to notice the extraordinary equipage and its numerous train. *From this he concluded that they were invisible*. The house at which they stopped appeared to be a shop, but the interior was like a vast, half-ruined palace. He went with his mysterious guide through several large and dimly-lighted rooms. In one of them, surrounded by huge pillars of marble, a senate of ghosts was assembled, debating on the progress of the plague. Other parts of the building were enveloped in the thickest darkness, illuminated at intervals by *flashes of lightning*, which allowed him to distinguish a number of gibbering and chattering skeletons, running about and pursuing each other, playing at leap-frog over one another's backs. At the rear of the mansion was a wild, uncultivated plot of ground, in the midst of which arose a black rock. Down its sides rushed with fearful noise a torrent of poisonous water which, insinuating itself through the soil, penetrated to all the springs of the city, and rendered them unfit for use. After he had been shewn all this, the stranger led him into another large chamber, filled with *gold* and precious stones, all of which he offered him if he would kneel down and worship him, and consent to smear the doors and houses of Milan with a pestiferous salve which he held out to him. He now knew him to be the Devil, and in that moment of temptation prayed to God to give him strength to resist. His prayer was heard - he refused the bribe. The stranger scowled horribly upon him - a loud clap of thunder burst over his head - *the vivid lightning flashed in his eyes*, and the next moment he found himself standing alone at the porch of the cathedral. He repeated this strange tale day after day, without any variation, and all the populace were firm believers in its truth. Repeated search was made to discover the mysterious house, but all in vain. The man pointed out several as resembling it, which were searched by the police; but the Demon of the Pestilence was not to be found, nor the hall of ghosts, nor the poisonous fountain. But the minds of the people were so impressed with the idea, that scores of witnesses, half crazed by disease, came forward to swear that they also had seen the diabolical stranger, and had heard his chariot, drawn by the milk-white steeds, rumbling over the streets at midnight with a sound louder than thunder.

Albert K. Bender and the Three Men in Black

As before elucidated by Anthony Roberts, Albert K. Bender was the head of the International Flying Saucer Bureau. There was a background of psychism in his family and he appeared to have abilities of his own. It may have been unfortunate that along with these went an interest in black magic as well as UFOs.

Bender's troubles, to which we return here, and which have been hailed as one of the most perplexing mysteries in Ufodom began when he found he was receiving telepathic messages telling him to abandon his researches into flying saucers. (He also experienced '*hluishflashes*', searing headaches and strange odours.)

One evening, in a cinema, he became disconcertingly near to their source when a man mysteriously materialized in the seat next to his. He had a *dark face and glowing eyes* which Bender was later to describe as 'diabolical'. His problems continued, poltergeist activity being added to the other phenomena. Eventually, after an attempt at telepathic communication with the Ufonauts organized by the bureau, the action hotted up even further.

The story is told in Bender's *Flying Saucers and the Three Men* (1962):

It was after the third attempt that *I felt a terrible cold chill hit my whole body*. Then *my head began to fitch* as if several headaches had saved up their anguish and heaped it upon me at one time. A *strange odor* reached my nostrils - *like that of burning sulphur or badly decomposed eggs*. Then *I partly lost consciousness*, as the room around me began to fade away.

Then small *blue lights* seemed to swim through my brain, and they *seemed to blink like the flashing light* of an ambulance. I seemed to be *floating* on a cloud in the middle of space, with a strange feeling of weightlessness controlling my entire anatomy. A throbbing pain developed in *my temples* and they felt as if they might burst. The parts of my forehead *directly* over my eyes seemed to be puffed up. I felt cold, very cold, as if I *were lying naked* on a floating piece of ice in the Antarctic Ocean.

I opened my eyes, and to my amazement *I seemed to be floating above my bed*, but looking down upon it where I imagined I could see my own body lying there! It was as if my soul had left my body and I was hovering *above* it about three feet in mid-air. Suddenly I could hear a voice, which *permeated* me but in some way *did not seem to be an audible sound*. The voice seemed to come from the room in front of me, which remained pitch dark.

We have been watching you and your activities. Please be advised to

discontinue delving into the mysteries of the universe. We will make an appearance if you disobey.'

I replied in words, though my lips did not move: 'Why aren't you friendly to us, as we do not mean to do you any harm?'

'We have a special assignment,' came the reply, 'and must not be disturbed by your people.'

As I tried to remonstrate, I was interrupted by another statement: 'We are among you and know your every move, so please be advised we are here on your Earth.'

Quite intriguing stuff for a young enthusiast! And things were to escalate further....

It happened the day I returned from a two week vacation. My room had been locked all the time I had been away, for my stepfather knew how fastidious I was about my room, and seldom went into it when I was not around. On that hot July evening I carried my suitcases up to my den and unlocked the door. As I swung it open an *inordinate smell of staleness* met my nostrils - intermingled with the *sulphur odor*. I opened all the windows. Everything seemed to be in place, just as I had left it, but again the radio was on. This time the set was so hot that it is a wonder it had not started a fire while I was away. I knew I hadn't left it on before leaving on vacation. As usual, the dial was set to a portion of the band where no station came in. I shut it off and told my stepfather about it when I went downstairs. He assured me nobody could have been in my room, and that I had simply forgotten it when I left.

I ate a cold snack and decided to go to bed, since it was late and I was very tired. I went back to my room, closed the door and latched it. I had a washroom in my den and set about cleaning up before sleeping. After I had brushed my teeth and gone back into the room, I sensed that something was not just right. Then the prickly feeling came at the back of my neck and my eyes began to water.

Blue lights appeared from nowhere and swirled about the room. I grew dizzy as the areas above my eyes throbbed and again felt puffy. I stumbled to the bed and threw myself upon it. As I did so, *I felt my body grow icy cold.* I could feel *I had quickly come under the complete power of someone or something.*

The room seemed to grow dark, yet I could still see. I noted three shadowy figures in the room. They floated about a foot off the floor. My temples throbbed and my body grew light. I had the feeling of being washed clean. The three figures became clearer. All of them were dressed in *black clothes*. They looked like clergymen, but wore hats similar to Homburg style. The faces were not clearly discernible, for the hats partly hid and shaded them. Feelings of fear left me, as if some peculiar remedy had made my entire body immune to fright.

The eyes of all three figures suddenly lit up like flashlight bulbs, and all these were focused upon me. They seemed to *burn into my very soul as*

the pains above my eyes became almost unbearable. It was then I sensed that they were conveying a message to me by *telepathy*. Their message went something like this:

'You have dedicated yourself to the solution of the strange problem of unidentified objects in your atmosphere. Your interest is deep and sincere and you have devoted many hours to it. We also know that such interest and determination might lead to something that could bring you harm. We feel that you are a very good contact for us on your planet of Earth. You are an average person, and we know that what we tell you and show you will not be believed by anyone you might tell.'

The three men left Bender with a *shining disc* through which he could contact them, and eventually they took him to an underground base where aliens, three of whom had taken the form of the men, were extracting chemicals from seawater for use on their planet. He met *beautiful female aliens* and an authoritative being who imparted to him the usual variety of pseudo-cosmological gobbledygook, replete with astronomical 'howlers' and a kind of anti-religion.

These beings convinced Bender that they could, if provoked, explode all our nuclear weapons, and gained such a hold on his mind that in future he could not even mention the subject of flying saucers without experiencing a blinding headache. He threw up the whole business; and it wasn't until his disc had disappeared - a sign of the beings' departure - that he submitted his account. The general reaction to his story was that he had made it up. The reader might also note here the similarity between Bender's afflictions and the disorders that plagued H.P. Lovecraft.

The Coming Race

Published as fiction in the last century was a work by Lord Bulwer Lytton entitled *The Coming Race*. It told of the hero's descent into an underground world through a mine-shaft, and the kind of civilization he found there. The subterraneans, who had fled deluge and geological convulsion on the surface aeons before, had developed a disturbingly totalitarian political system, and had virtually unbounded powers through the harnessing of an energy called 'vril' which was an 'all permeating fluid' - a basic force in nature. Eventually the anonymous hero escapes to the surface and the book ends with his fears of the subterraneans' return above around. 'I pray that ages may yet elapse before there emerges into aunlight our inevitable destroyers.'

It is the description of the beings which is interesting. The first subterranean the hero meets is described in the following way:

It was the face of a man, but yet of a type of man distinct from our known extant races. The nearest approach to it in outline and expression is the face of the sculptured sphinx - so regular in its calm, intellectual mysterious beauty. Its colour was peculiar, more like that of a red man than any other variety of our species, and yet different from it - a richer and a softer hue, with *large black eyes*, deep and *brilliant*, and brows arched as a semicircle. The face was beardless; but a nameless something in the aspect, tranquil though the expression, and beautiful though the features, roused that instinct of danger which the sight of a tiger or serpent arouses. I felt that the manlike image was endowed with forces inimical to man. As it drew near, a cold shudder came over me. I fell on my knees and covered my face with my hands.

Later in the book three portraits are described. They are of the 'philosopher', 'sage' and 'hero' from whom all the 'principal sections of the Vrilya' (the underground race) claim descent. We read:

The portraits are of the philosopher himself, of his grandfather, and great-grandfather. They are all at full length. The philosopher is attired in a long tunic which seems to form a loose suit of scaly armour, borrowed, perhaps, from some fish or reptile, but the feet and hands are exposed: *the digits in both are wonderfully long* and webbed. He has little or no perceptible throat, and a low receding forehead, not at all the ideal of a sage's. He has bright brown prominent eyes, a very wide mouth and *high cheekbones, and a muddy complexion.*

And now another story from the annals of Ufology.

The Schirmer Kidnapping

Shortly before 2.30 a.m. on 3 December 1967, a young patrolman, Herb Schirmer of Ashland, Nebraska, noticed an object which he first took to be a truck. He realized, however, it wasn't quite so mundane when it took off into the air and landed in a nearby field. He went to investigate and found that it was a 'football-shaped' object emanating a silvery glow. His engine, lights and radio cut out.

At this stage in the proceedings, Herb decided he would be well advised to depart, yet he was 'prevented from leaving' by *'something in [his] mind'*. (The quotations are taken from a transcript of a subsequent hypnotic session.)

Beings emerged from the craft. Schirmer tried to draw his revolver, but again was 'prevented'. One of the aliens drew a device from a kind of holster, which emitted *a flash* 'like a camera bulb ... bright'. He relates: *'The bright light paralysed me and I blanked out.'*

Schirmer quickly regained consciousness, *but not control of his* will. He found himself getting out of the car and confronting one of the aliens - who had *slant eyes* and thin lips. 'Looking directly into my eyes. I don't like it, ... his eyes are funny.'

Schirmer was taken on board the craft. His first impressions were that it was *'very cold'*, and of *'red lightning'*. The alien seemed to communicate with him *telepathically*. 'I'm starting to tingle again [Bender described a prickling sensation]... Though my mind - he isn't speaking with mouth ... *my mind hurts.*'

The aliens told Schirmer that they were from another galaxy and had bases in the solar system. They gave him certain technical details concerning the craft and accompanying demonstrations; and implanted a lapse of memory regarding the events subsequent to the initial sighting.

He went home with a *blinding headache* and a *buzzing* inside his head.

Dr Faustus and Mephistopheles

In the English translation of the biography of 'John Faustus', published in 1592 (contemporary letters also attest to his real existence), we read (footnotes by Palmer and More inset):

How Doctor Faustus began to practise in his diuelish Arte, and how he roniured the Diuel, making him to appeare and meete him on the morrow at his owne house.

You haue heard before, that all Faustus minde was set to study the artes of Necromancie and Coniuration, the which exercise bee followed **day** and night: and taking to him the wings of an Eagle, thought to flier **ouer** the whole world, and to know the secrets of heauen and earth; for **his** Speculation was so wonderfull, being expert in using his Vocabula [**magic** words], Figures, Characters, Coniurations, and other Ceremoniall **actions**, that in all the haste hee put in practise to bring the Diuell before **him**. And taking his way to a thicke **Wood** neere to Wittenberg, called in the Germane tongue Spisser Waldt: that is in English the Spissers Wood, (u Faustus would often-times boast of it among his crue being in his lolitie.) he came into the same wood towards euening **into a crosse way**, where he made with a wand a Circle in the dust, and within that many more Circles and Characters: and thus he past away the time, untill it

was nine or ten of the clocke in the night, then began Doctor Faustus to call for Mephostophiles the Spirite, and to charge him in the name of Beelzebub to appeare there personally without any long stay: then presently the Diuel began so great a rumor [uproar] in the Wood, as if heaven and earth would haue come together with winde, the trees bowing their tops to the ground, then fell the Diuell to bleare [roar] as if the whole Wood had been full of Lyons, and sodainly about the Circle ranne the Diuell *as if a thousand Wagons had been running together on paued stones.* After this at the foure corners of the Wood it thundered horribly, with such lightnings as if the whole worlde, to his seeming, had been on fire. Faustus all this while halfe amazed at the Diuels so long tarrying, and doubting whether he were best to abide any more such horrible Coniurings, thought to leaue his Circle and depart; whereupon the Diuel made him such musick of all sortes, as if the Nimphes themselues had beene in place: whereat Faustus was reuiued and stode stoutly in his Circle aspecting his purpose [keeping in mind his object], and began againe to coniure the spirite Mephostophiles in the name of the Prince of Diuels to appeare in his likenesses: where at sodainly ouer his head hanged *houering in the ayre a mighty Dragon:* then cald Faustus againe after his Diuelish maner, at which there was a monstrous crie in the Wood, as if hell had been open, and all the tormented soules crying to God for mercy; presently not three fadome aboue his head fell a flame in *manner of a lightning, and changed it selfe into a globe:* yet Faustus feared it not, but did perswade himselfe that the Diuell should giue him his request before hee would leaue; Oftentimes after to his companions he would boast, that he had the stoutest head (under the cope of heauen) at commandement: whereat they answered, they knew none stouter than the Pope or Emperour: but Doctor Faustus said, the head that is my seruant is aboue all on earth, and repeated certain wordes out of Saint Paul to the Ephesians to make his argument good: The Prince of this world is upon earth and under heauen. Wei, let us come againe to his Coniuration where we left him at his *fiery Globe:* Faustus vexed at the Spirits so long tarying, used his Charmes with full purpose not to depart before he had his intent, and crying on Mephostophiles the Spirit; *sodainly the Globe opened and sprang up inheight of a man:* so burning a time, in the end it conuerted to the shape of a *fiery man.* This pleasant beast ranne about the circle a great while, and lastly appeared in manner of a gray Frier, asking Faustus what was his request. Faustus commaunded that the next morning at twelue of the clocke hee should appeare to him at his house; but the diuel would in no wise graunt: Faustus began againe to coniure him in the name of Beelzebub, that he should fulfil his request: whereupon the Spirit agreed, and so they departed each one his way.'

In the series of accounts we can see some of the components of myths (or otherwise) relating to vampires, the devil, the men in

black, members of an underground race and space-beings. These entities are not generally thought to exist, let alone be related to each other, yet similarities will no doubt have been noticed in the accounts.

The vampire had 'a hideous brown face with flaming eyes'; the devil had a dark complexion with eyes flashing fire; Bender's men in black had dark faces and glowing eyes, and the Vrilya's eyes were 'bright' or 'brilliant' (the first had 'large black eyes' which is also a quotation from 'The Devil in Milan'), their complexions being dark or 'muddy'. Both the vampire and the Vrilya had long fingers. (Fingers were not mentioned in the other stories.) And there are other correlations.

In the reports in this section, which are purportedly factual, there are hints (and even explicit descriptions) of some kind of mental control emanating from the beings encountered.

The woman's reactions in the vampire story seem fairly comparable to the usual reports of the victim being unable to do other than suffer the attentions of the monster. In 'The Devil in Milan', the protagonist had 'no power to refuse' the stranger's requests. Bender had 'quickly come into the complete power of someone or something'; and Schirmer found that the Ufonauts could dominate his will. We should note that nobody, in any of the stories, liked the entities' eyes. Both Schirmer and the man in Milan reported 'lightning' effects in connection with the entities, while Bender described blue flashes.

From all of the foregoing, where only a limited number of mythical components are brought out, let us move on to a more complete study of the particular beings involved, and add to the list of apparitions under scrutiny: spirit-guides, religious visions, fairy folk and dragons. I shall focus on description; way observed; means of communication; types of message; associated phenomena, effects, odours and sounds; peculiarities of beings and reports; and common siting and timing.

Study 1 : space-beings

Contactee cases are not as rare as might be supposed. There are hundreds who claim to have had such experiences, and probably thousands who maintain silence for fear of ridicule. There are numerous reports of trips aboard flying saucers.

With this said, we begin the study proper with description. We have seen a few space people described already, but for emphasis, here are a few more relevant examples.

Her skin was dark olive and her brown eyes, lighting up when she smiled, seemed to make her complexion glow even more. . . . Her short black hair was brushed into an upward curl at the ends . . . she was standing behind a very wide flat-topped desk with her graceful hands resting on it. . . . [Contactee Truman Bethurum's flying-saucer captain Aura Rhanes, as described in Gavin Gibbons's *They Rode in Space Ships*].

'A man of dark complexion' was how the Martian was described in Floumoy's *From India to the Planet Mars*, his fellow aliens having long hair and long fingers, while the entity Xeno met on board another flying saucer had pointed features and long fingers, and Brazilian farmer Antonio Villas-Boas described a thin-lipped, slant-eyed, high-cheekboned spacewoman with a pointed chin.

Beings encountered near a grounded 'contraption' in West Virginia had 'high cheekbones, slant eyes, [and] dark skin' and 'looked like Orientals'. Indeed, referring to 'dark skin and angular, Oriental-like faces'. John Keel tells us: 'In the UFO reports, innumerable witnesses have described both the little men and the normal-sized Ufonauts as sharing these basic characteristics, along with unusually long, clawlike fingers.'

Space-beings with glowing eyes have been reported in Jalepa, Mexico; Flatwoods, Virginia, and elsewhere. Contactee Angelucci also mentioned this feature, which likewise appears in a winged form of entity. One example of this was the 'Mothman' of West Virginia which manifested in an area associated with UFOs. Another winged creature appeared in Kent, England, to some startled children who had just witnessed a landing - and this has brought us to less well-known aspects of description.

Other features in this category are those of the large-eyed, ethereal type of entity sometimes reported, while another being associated with UFOs had a somewhat strange appearance (for a spaceman). He was 'dressed in a green suit with shiny buttons [and] a green tam-o-shanter-like cap'. Yet another was 'a little blue man with a tall hat and a beard' - who disappeared in a puff of smoke!

We now progress to the observation of space-beings. A number appear to be temporary manifestations and thus register visually. But the transient nature is important. There are numerous reports

where entities disappear into thin air; yet in a number of cases they leave physical traces - such as objects handed to the percipient. Sometimes, however, spacemen will be observed while other witnesses nearby see nothing - which would imply that those who 'see' them in these cases have an individual type of perception we could reasonably call psychic. Cameras can, it seems, also record space-beings which are not observed with the eye. For example, when a fireman called Templeton took a photograph of his daughter one day, he was unaware that he had also captured a spaceman complete with spacesuit!

Also distinctive are the means of communication. The telepathy reported by Schirmer figures in many of the other reports. The contactee, George Hunt Williamson, however, received messages purportedly from UFOs on a ouija-board - the Yes-No alphabet board used by some spiritualists. Also, space-beings such as 'Affa from Uranus' have communicated through automatic writing; and another spiritualist technique has been used - that of 'trance control' where the medium's body is temporarily taken over by the entity. Yet another means of communication has been the discamate voice, which the actor Stuart Whitman, for example, experienced while observing a UFO.

The messages given to contactees are of a quasi-spiritual nature and sometimes involve prophecy - as happened in 1967 when many contactees were passing on predictions of doom on Christmas Eve, usually from 'Ashtar Intergalactic Command'.

A study of associated phenomena and effects is more complex. Brilliant flashes we have seen already. These are often reported along with the moving lights which, of course, are the phenomena most associated with space-beings. It is important to note that most UFOs appear as lights as opposed to solid craft, and that this latter manifestation usually begins, in any case, as a light in the sky. Some due as to the nature of the light involved is given by the way in which observers' eyes become inflamed, suggesting ultra-violet radiation.

Another recurring phenomenon is akinesia or (temporary) paralysis. This often takes place after a witness is struck by a beam from the craft or a device carried by the entity. Also relatively common is time distortion. Contactee Derenberger, for example, claimed to have been to the planet Lanulos and back in about ninety minutes, though the journey seemed much longer. Another contactee had his experience during a hunting trip and observed a

bullet, which he had just fired at an elk, travelling as if in slow motion.

A number of percipients report variations in temperature, and levitation. (A plane and a caravan have, for example, been levitated by a UFO.) Contactees also tend to experience phenomena of a poltergeist type - an effect shared by UFO researchers. More practical, however, are experiences of healing: witnesses of UFOs have been instantly cured of such things as hepatitis, swellings occasioned by a wood-chopping accident, and even an alligator bite. On the other hand, however, there have been a number of cases of mysterious pains - particularly headaches.

We move on to an odour which is associated with UFOs. A watchman who sighted a cigar-shaped light in the sky described a 'smell like sulphur or brimstone', and there are a number of such descriptions relating to occupants.

A common sound associated with UFOs is loud buzzing. Less frequently reported is a humming sound.

One of the most significant peculiarities of space-beings are the amorous attentions given to earth people. Well known is the case of Antonio Villas-Boas. The radiation effect noticed on his body after he reported a session with a lascivious spacewoman on board a UFO in his field lends plausibility to his story. American college girls, also, sometimes report that they have been 'molested' by spacemen who appear suddenly in their rooms, and the girls often manage to impress investigators with their sincerity. Another woman has reported being raped on board a UFO.

Less dramatic are the hypnotic eyes frequently remembered; and the impossible trips of many contactees would in fact imply that the beings have hypnotic powers. (An interesting sign of this is that the percipients regularly record that details like the borders of closed doors and seams on the Ufonauts' clothing were missing during their experience.¹ It is almost as if they see something dictated to them in a basic form with the less significant points left out of the hypnotic projection.) Another interesting peculiarity is the entities' habit of handing over some seemingly useless object such as a piece of quartz or something like a tektite.

Peculiarities in the reports which do not apply directly to the entities can also be cited. We have noted the contactees' visionary trips, and must now move on to something a little more sinister.

1. See also Joseph Smith's account and the 'silver giant' on page 63.

Corpses of animals are often found on terrain over which UFOs have been seen. Usually they are completely drained of blood, their throats neatly cut, but there is no trace of blood on the ground.

Less disconcerting is the materialization and dematerialization of objects observed by contactees. This is well illustrated in the investigator Puharich's account of his and Uri Geller's dealings with space intelligences, who would often dematerialize cassettes and, through Uri, instantly transported a pen over thousands of miles.

Still on a lighter side is the association of UFOs with gold, as exemplified in the classic sightings over FoIt Knox, and when contactee Bethurum was directed to a gold mine.² Another important peculiarity is found in the case of Joe Simonton and the somewhat inedible pancakes handed him by a Ufonaut.

We turn now to common siting. One of the main common factors relating to sighting points of UFOs is the relationship to what are called ley lines. Many will now be acquainted with the concept of straight-line streams of energy marked out by megalithic (and other prehistoric) constructions and later by churches. Tony Wedd was one of the first researchers to notice this factor, and previously the Ufologist Aime Michel had discovered that a number of sighting points in his native France could be connected by straight lines, which he termed 'orthotemies'.

UFOs are also associated with water, approximately a third of the reports mentioning the craft flying or hovering over it. They are often seen hovering over trees, standing stones and 'sacred sites' in general. There is also a link with geological fault lines and fissures and 'magnetic anomaly' points on the earth's surface.

As far as common timing is concerned, there is a chart by Keel which demonstrates that most sightings take place on Wednesdays with only a short-fall in the number for Saturdays. Anthony Roberts has examined the phenomenon of the twenty-fourth of the month; which gives us quite a few factors to compare with other types of manifestation.

Study 2: spirit-guides

In *Man, Myth and Magic*, in Medhurst and Barrington's section on mediums (Psychical Phenomena), we read:

2. It will be remembered that the founding Mormon Joseph Smith was directed to find his 'golden tablets' by an aerial entity.

Materialization is the term applied to figures ranging from barely visible wisps to fully-formed and clothed bodies, that are said to grow, sometimes before the observer's eyes... •

Telekinesis is the projection of objects through the air without any known force being applied, and the *levitation* upwards of objects, and sometimes people, sometimes with contact but without upward pressure, and sometimes without any contact at all.

Other typical phenomena are *raps and bangs on floors and walls*, touches from invisible hands, *voices speaking from nowhere, writing or objects appearing without explanation* (so-called 'apports'), the playing of musical instruments by 'no one', and *gusts of cold air*. [My italics].

Correspondences with the last study will no doubt have been noticed.

Materialization reminds us of the *temporary manifestation* of our space-beings, while telekinesis figured in the Geller case. 'Raps and bangs' are typical poltergeist activity, and also repeated are levitation, discamate voices, materialization of objects and temperature effects.

Other parallels emerge in well-known motifs from spiritualism such as *trance-control mediumship, automatic writing, ouija-boards, 'clairvoyance' (or psychic perception), spiritual healing and spirit photographs*. And spiritualist literature furnishes us with further examples. Harry Price, for instance, described a sitting featuring '*flashes*', and F. W. H. Myers, one where '*lights floated about the room*'. Even our *visionary trips* are reflected in medium's journeys to Elysian glades, and *prophecy* again occurs - which brings us to a particularly interesting link. The UF0-related prophecies of 1967 were, significantly, also propagated by mediums - who would even mention the same communicator, Ashtar (Keel's 'big cheese in the Intergalactic Command').

Let us end this study with a key piece of description. Keel tells us in connection with beings that materialize at spiritualist seances: 'In the majority of cases, the entity resembles an Indian or an Oriental, with *high cheekbones, slanted eyes*, and reddish or *olive skin*.' (My italics.)

Study 3: religious visions

In May 1917, three children playing in a field at Cova da Iria, outside Fatima in Portugal, were surprised by a *brilliant flash* in a clear sky. Thinking it was lightning, they ran for shelter under an

oak, and from this vantage point watched wide-eyed as a *luminous >:lobe* appeared and hovered over a short evergreen *tree* nearby. Inside was an angelic entity with a dazzling face (cf. Joseph Smith und Dr Faustus's experiences) which told them to come to that spot every month at the same date and time for six months; meanwhile they were to say their rosaries and pray for peace. Significantly *only two of the children heard it*.

On 13 June a small crowd had joined them. An eye-witness report states that the children *were talking to something invisible* and that a *buzzing sound* was in the air. On 13 July, the crowd was larger, yet again only the children saw any entity, reporting that it had told them it would perform a miracle during the October visit. It also delivered a *prediction* which was never publicly revealed.

The children could not be present for the next session as they were imprisoned - the authorities hoping they would admit to a hoax. A crowd was, however, present and a *flash* and something cloudlike which bathed them in multicoloured light were reported. The children were set free by 13 August, and some of the crowd that joined them - though not all - witnessed a luminous globe.

On 13 October a massive gathering of some 70,000 braving heavy ruin watched Lucia (one of the children) lapse into a *trance-like .,tate*, after which she reported that the 'Lady' she saw was carrying an infant - thus identifying her with the 'Blessed Virgin Mary' (or HVM). The entity prophesied that the other two children would soon die, and that the war was shortly to end (though it did not end for another year). Then a glowing disc shifting through a number of colour changes was seen wheeling in the sky, apparently exuding a substance which melted to the touch (very much analagous with 'angel hair' which is associated with UFOs), and a *wave of heat* struck the crowd which effected a number of *healings* among the 11k who were present.

To emphasize further the links between these first three categories, a number of other cases can be cited. In one - the vision of a BVM Rt Garabandal, Spain, in 1961, which was similar in many respects to the last account - the entity was described. She had *pointed features* (another repeated motif), thin lips and *long fingers*. Also demonstrating a common factor in terms of description is the *winged form* that religious visions sometimes adopt - for angels are a well-known manifestation.

In some cases *temporary materialization* is attested to by the *objects* (such as stones and loaves of bread) that the BVM leaves

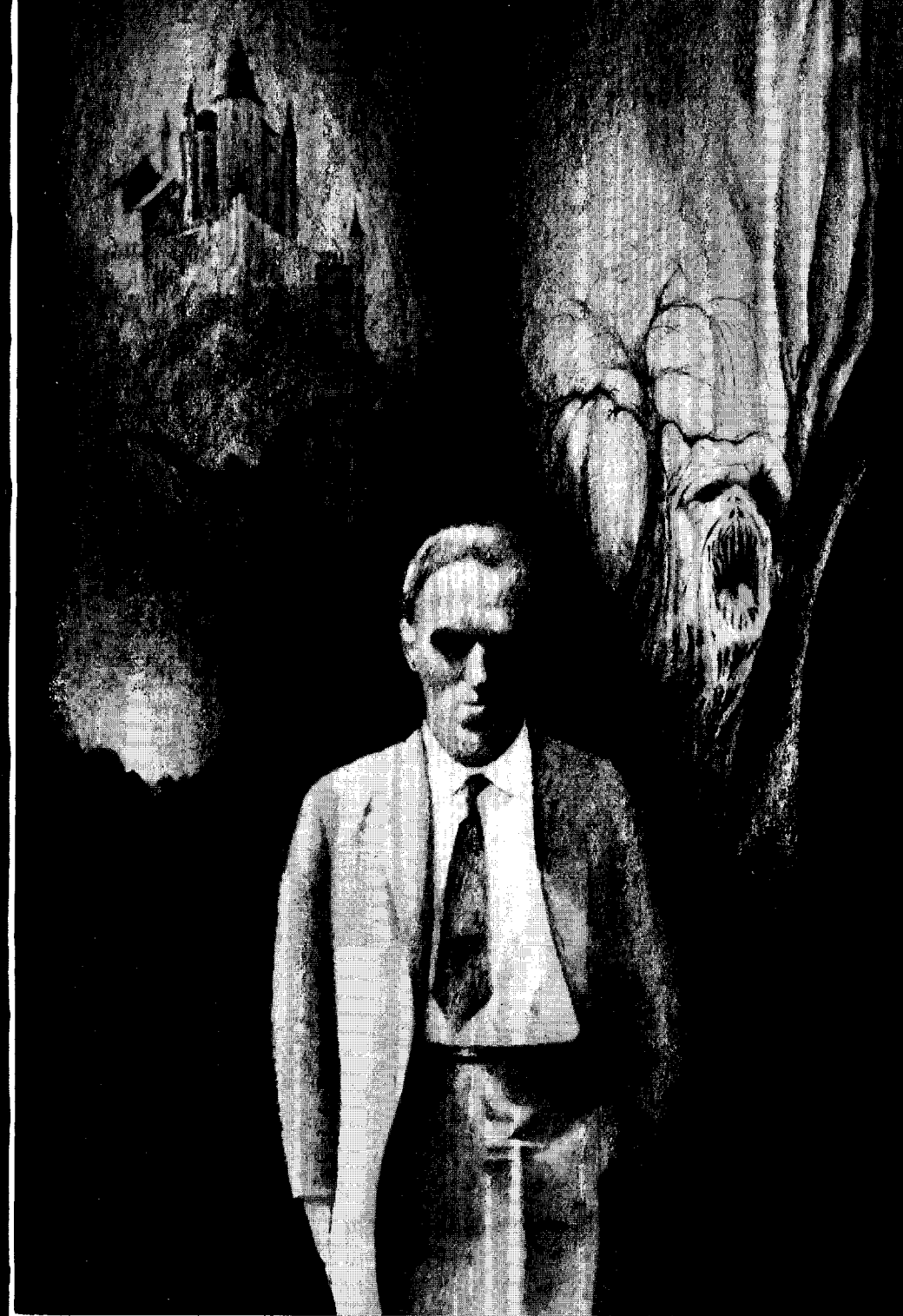
with percipients; while in a more famous case - that of Joan of Arc - *discarnate voices* also figure. The 'overshadowing' sometimes attributed to angels is analagous to *trance control*, while *akinesia* appears in many cases, including that of an early Mormon who was 'bound' by 'visionary spirits' so that he could not use his limbs nor speak', and *time distortion* is mentioned in *visionary trips* to heaven, sometimes associated with these entities.

A certain 'young Hermann' was *levitated* into the gallery of Cologne Cathedral during a vision of the BVM and family, catching himself on a nail on the way. The levitation of saints may also have been as common as their visions.

As regards 'peculiarities' not so far mentioned, we are told by Tertullian that angels were capable of committing the 'sin of luxury' with women - which would give us our *sexual factor*; and *materiazations apart from the entity* have taken place, such as an image which appeared on a cape in the case of Our Lady of Guadeloupe. Even our factor of *blood-letting* is present. It features in the antics of early Mormons who were disastrously taught the doctrine of 'blood-atonement', and this was after all only a recurrence of an old motif; for 'God' would appear in Old Testament times and demand blood-sacrifices.

Turning to the *special-object motif*, we can cite a case paralleling that of Joseph Smith's, where an Elizabethan magician, John Dee, was handed a convex crystal by an 'angel'. (As noted earlier, the BVM, at least once, handed over stones.) *The food/actor* is exemplified in the BVM's gift of loaves to St Avoya, and an association with *gold* is also present, a good example being Joseph Smith's plat s. (Gold mines were in the area of his visions.)

The association with leys is rather more obvious. If we look for example at the famous axis ley line of southern England, which passes through Glastonbury Tor and has St Michael's Mount at its western end, we immediately see something interesting. St Michael has been seen at both places, and Glastonbury Tor (where relatively recently UFOs have been reported, sometimes as often as every ten minutes) has abounded in other visions, including one of Jesus, and traditionally BVM sightings took place nearby. (A number of leys intersect in the town and Glastonbury is one of the most sacred 'power-centres' on the face of the planet!) In fact a number of religious visions are associated with churches (such as Knock, Eire) and cathedrals (such as Cologne) which would also be situated on leys; and it is interesting that Smith had his experiences near an



The world of H. P. Lovecraft (Tom Eveson)



Cruikshank's view of some of the beings discussed in this book - a giant, a dragon, elves and fairies (*Fortean Picture Library*)



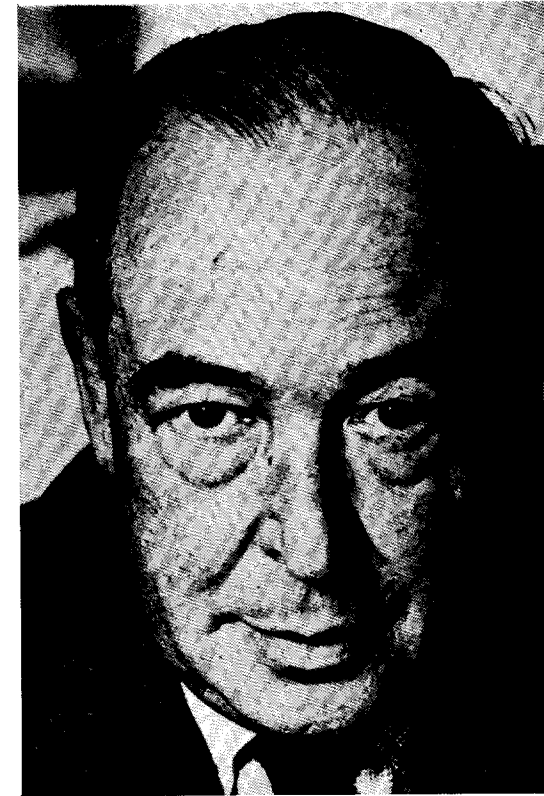
Nester Webster



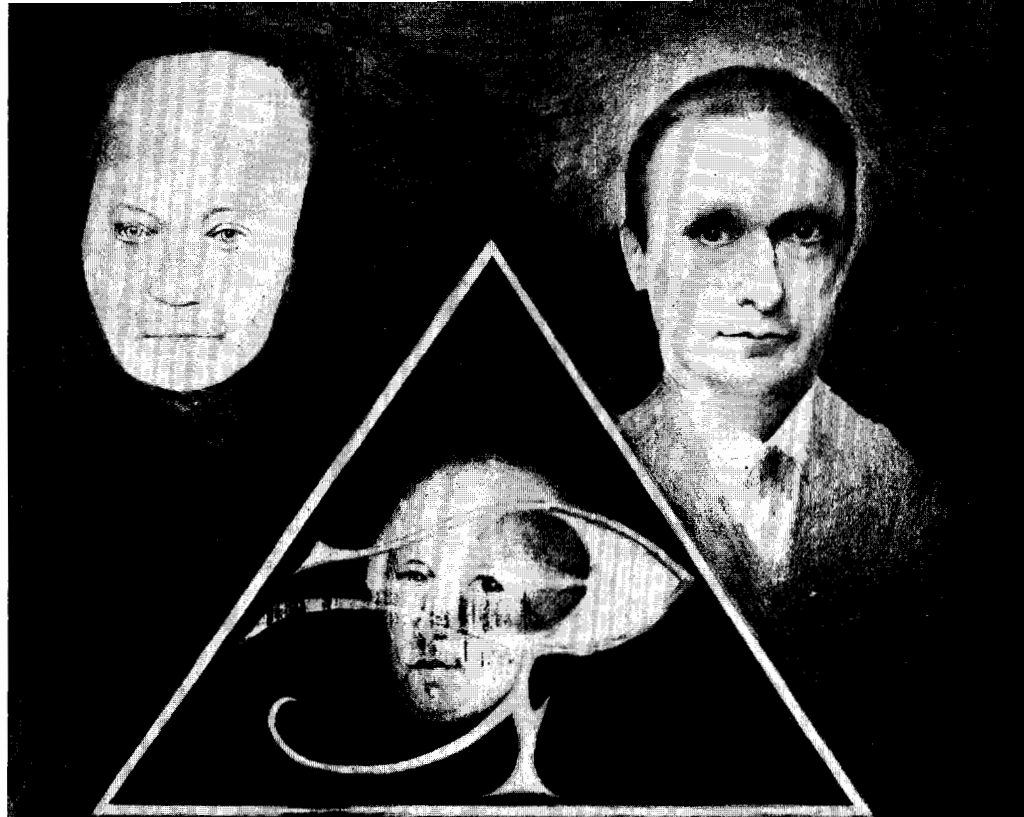
Commander William Carr



Charles Fort (*Fortean Picture Library*)



C. S. Lewis (*Wade Collection*)



Top left: Madame Blavatsky. Top right: Rudolf Steiner.
Centre: Adam Weishaupt.
Bottom left: Aleister Crowley.
Bottom right: Houston Stewart Chamberlain and Dietrich Eckart. (Tom Eveson)



Genuine or hoax? We do not know; but pictures like this one have helped instil the image of the UFO into the public consciousness (Fortean Picture Library)

The 'Golem' of Jewish mythology as it appears in the film of the same name. The type of features associated with this being make it interesting within our context (BF)





Above: Fireman Templeton's photograph of his daughter is an interesting parallel to spirit photographs. The entity this time is, of course, a space being (*Fortean Picture Library*)

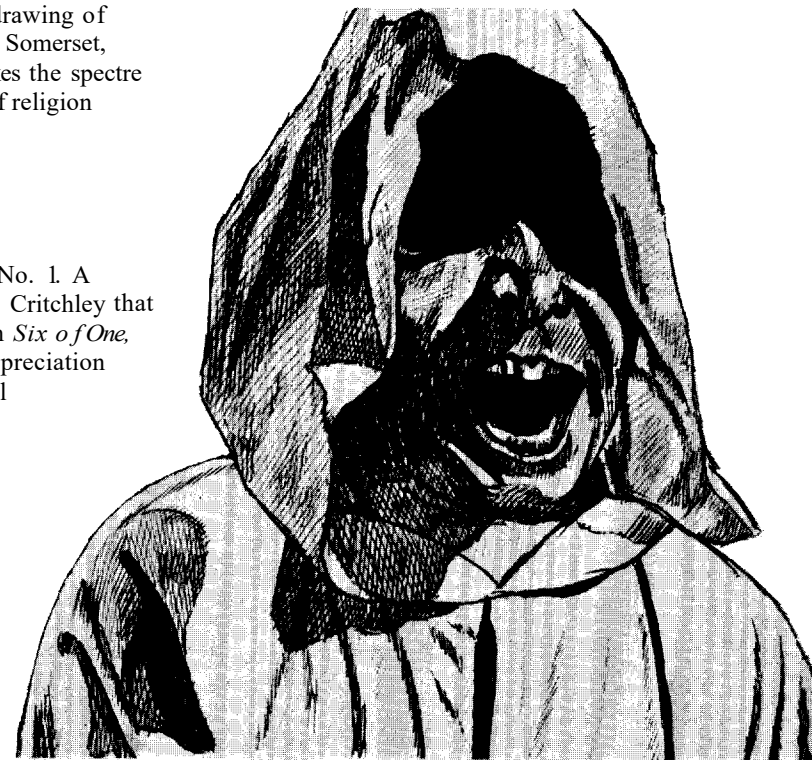


Left: This drawing of an imp conforms well to the basic type arising from our investigations



Tom Eveson's drawing of Burrow Mump, Somerset, powerfully evokes the spectre of the decline of religion

The menace of No. 1. A picture by Bave Critchley that first appeared in *Six of One*, the Prisoner Appreciation Society's journal



'Indian mound', for these are becoming associated with ley lines, being the New World equivalent of the barrow.

The *water factor* is also present, BVMs tending to appear near streams or sacred springs.

Study 4: fairy-folk

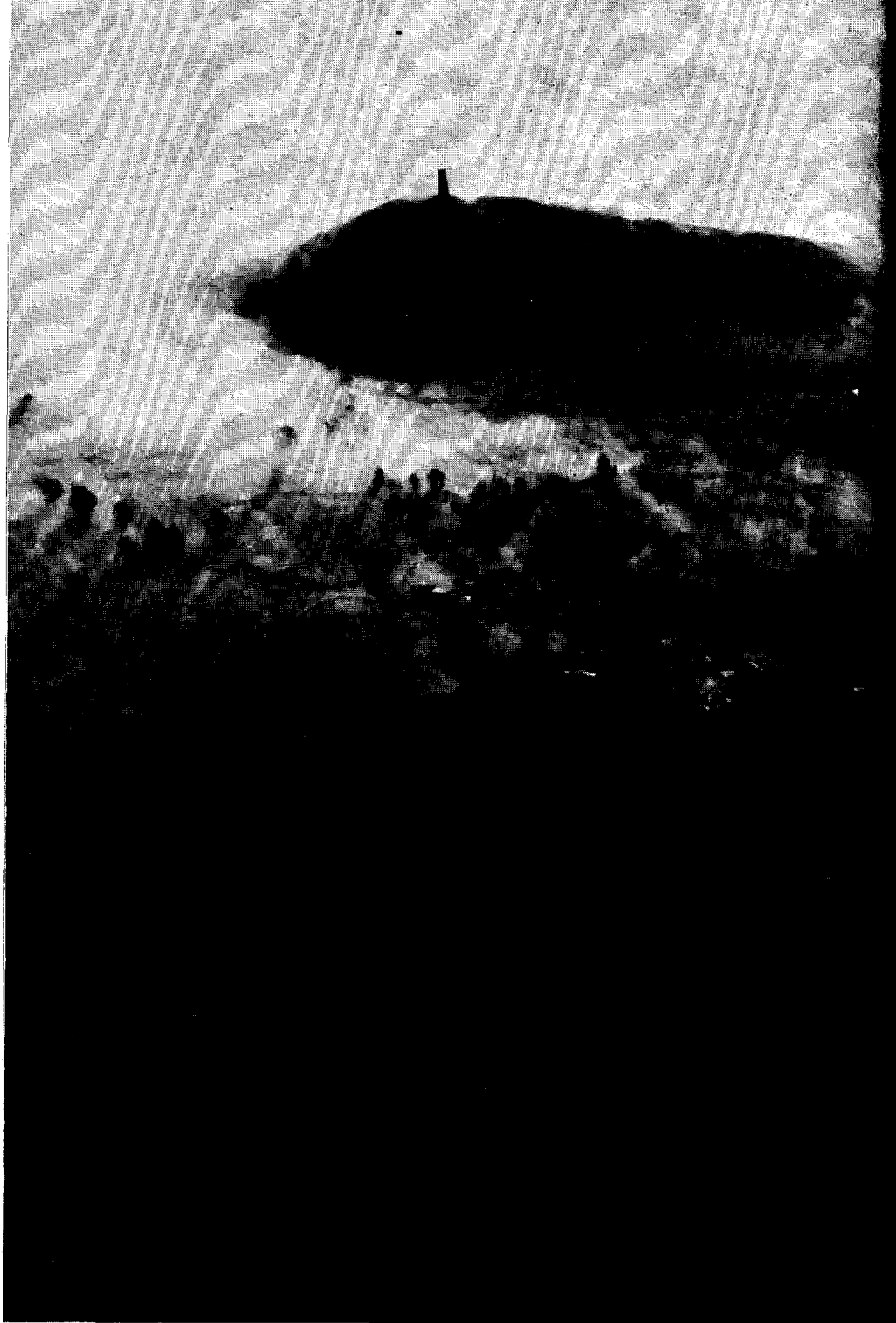
Here it must first be pointed out that, as researchers such as Evans-Wentz discovered, the word 'superstition' cannot reasonably be applied to belief in fairies. Until comparatively recent times many country folk, especially in Celtic countries, tended to believe in these beings simply because they themselves or others they considered trustworthy had encountered them. There is a feeling that our ancestors were more credulous than we are today, but in my researches I have not seen this categorically borne out.

We begin with description. A number of readers will no doubt be able to call to mind an image of a fairy or a pixie, and will not perhaps need to be reminded that these entities usually have *high cheekbones, pointed features and slanted eyes*. (These features, for example, appear in the Cottingley photographs.) Those who have gone into the subject in any depth will be familiar with other features. A number of representations show *darkish complexions and often very long fingers*, and the poet Robert Herrick was among those who captured another aspect when he wrote of 'the Elves ... / Whose *little eyes glow*, / Like the sparks of fire' (my italics).

Also, it will be remembered that some of our other beings were also winged, and that clothing normally associated with pixie-types was mentioned in UFO contact cases - which brings us to another vital point.

Moving lights are also connected with fairies. Several appeared in this form, and meandering lights seen over bogs and even churchyards (which cannot all have been marsh gas) were often called 'fairy-fire'.

If we turn to means of observation and modes of communication, we find that fairies and the like tended to be *temporary manifestations*, often disappearing in a puff of smoke, for example, though they sometimes left traces, and that there were instances where only 'seers' could 'see' them - implying *psychic perception*. *Trance control* also figures and is exemplified in a case where a girl whose father had built their house on a fairy mound became 'fairy-possessed'.



The silent enigma. Glastonbury Tor at dawn (*West Air Photography*)

Travelling on, we find *prophecy* appearing in fairy lore in such cases as fairy women telling the fortunes of babies; and the same kind of *enigmatic communications*. The 'dazzle of light' sometimes associated with these beings would seem to give us our *brilliant flashes*.

Time distortion is quite a prominent motif. There are stories such as that of the bridegroom who wanders briefly into fairyland, but finds on his return that there is only a single person - a wizened old woman - who can remember his wedding. And poltergeist effects also occur - especially in the case of 'brownies'. Fairies were believed to be able to *heal*, though sometimes they would strike people with *immobility and pains*.

The *sexual factor* has led one of the writers of the *Dictionary of Folklore* to tell us that 'the most dramatic and poetic of all fairy stories are the fairy-mistress and lover stories', and we can also find *hypnotic effects* involving visionary trips to fairyland. In Wentz's *Fairy Faith in Celtic Countries* we read: 'The mind of a person coming out of Fairyland is usually blank as to what has been seen and done there' (cf. UFO contact cases such as Schirmer's); and when midwives actually remembered their time among the fairies, they sometimes reported that what they thought was a sumptuous palace turned out to be a paltry cave.

We can mention also fairies' *association with beautiful women*, their *materialization of objects* and *fairy gold*. Another prominent motif is the *food factor* (seen in two previous studies) - visitors to fairyland are warned not to eat food there if they wish to return; and the *blood-loss factor* can more or less be assumed from the tradition that fairies (like Ufonauts) kidnapped cows, horses, etc. The *sighting of fairies* yields more documentation, however. If we look yet again at Glastonbury Tor,³ we find that it was also the location of a mythical trip to fairyland complete with time distortion; and a contemporary 'seer' had an interesting experience when he met a fairy called 'Ambrozia' there who said she was from Venus!

The *association with leys* becomes even more obvious when it is noted that the barrows found on these were often called 'fairy-mounds', and that the old Irish word for fairy was in fact derived from their word for 'barrow' in which (among other places) they were supposed to live. *Water* and *trees* also figure prominently, as

3 Glastonbury Tor is the traditional home of Gwynn-ap-Nudd, Lord of the Fairies.

other habitats of fairy folk were beneath lakes and in trees - especially hawthorns.

Study 5: vampires'

We have seen a description of a vampire and Keel tells us that '*dark skin and angular, Oriental-like faces*' (my italics) were immortalized by contemporary artists. The *winged* bat-like form is well known. *Temporary materialization* can be inferred from the tradition that vampires could enter rooms through the smallest of apertures, yet become sufficiently substantial to sink their fangs into their victims; and for another important correlation we can turn to Summers's *The Vampire in Europe* where we are told in an extract that 'Nine days after his burial he returns to upper earth in an *aeriform shape*. The presence of the vampire in this his first condition *may be easily discerned in the dark* by a succession of sparks like those of a flint from steel.' In another piece referring to this phenomenon, we are told that the vampire lights 'lit up the street with their sparkles.'

We also have an *ocular effect* similar to those experienced by contactees. A victim of vampirism was 'troubled with a putrid inflammation of the eyes, so that he could not well use them of a long time after.' *Akinesia* is, however, a better-known motif and figures in the immobility of victims.

There are *temperature effects* in the transformation from the vampire's usual ice-cold state to 'decidedly hot to the touch' when he is *lorged* with blood, and *levitation* also figures in his rising up out of *grave soil* in gaseous form; while *poltergeist effects* occur in cases such as those when the vampire's possessions would move about during the day 'without anybody who visibly touches them'. A *pungent odour* is another thing associated with these creatures.

Appolonius tells us that vampires are 'devoted to the delights of *Aphrodite*', and the old Balkan reports were full of this aspect of the *phenomenon* - which gives us our *sexual factor*. Their *association with beautiful women* has long been immortalized in celluloid.

The *blood-loss factor* requires no discussion. We also find that the *ubiquitous* Glastonbury Tor figures yet again; for one of the *phantoms* seen there quite recently as described was a vampire! And old

4 This is another case of a being believed in in the past for reasons which were not especially superstitious, as researchers such as Montague Summers . . .

crossroads also *associated with ley* (old roads used to align with them) were where vampires would regularly appear. The Croglin Grange vampire disappeared into a churchyard and, after all, most were buried in such places.

In the last study we saw fairies connected with *hawthorns*. These, along with oaks, were also associated with vampires. (It is noteworthy that the vision of Fatima took place near an *oak*.)

Study 6: demons and the devil"

The *basic description* again features, as we have seen in the Milall case; and Keel was also referring to demons in the quotation in 'Study 5'. It is relevant that the devil would sometimes wear green .. the little people's colour-instead of the usual black. The *wingedform* is again well known.

Temporary materialization is especially well illustrated in cases of incubi and succubi (lascivious demons, male and female respectively) for these appear out of nowhere in the night and materialize sufficiently to achieve their ends. Meanwhile, there are cases where demons appear to a single party and not to others present, thus implying *psychic perception*.

Discarnate voices used to be considered the work of the devil, and *trance control* also occurs, as this is merely a euphemism for possession - which in this field is also called 'demonomania'. The *message*, involve the same kind of subject matter, and the devil and his minions were often known to *prophesy*. The connection with *moving light*, can be traced back to some of the earliest accounts (we have this aspect already with Faustus's account), and forbidden boob. Keel tells us, used to warn the magician to avert his eyes when invoking demons (or angels), presumably because *ultra-violet effects* were known.

Akinesia comes to us in the expression 'bound by the devil', and *time distortion* can be inferred from some accounts. (Faust, for example, appeared at widely separated places in short periods of time, though a better angle would be the percipients' visions of hell.) *Temperature effects* figure in the reported changes from ice-cold to noxiously hot, and *levitation* also occurs - again in the Faust study.

S Lynn Catoe was probably the first researcher to note that the study of demonology was one of the fields which threw most light on the UFO phenomenon.

'The Devil raised him up then cast him down so that he was dashed to the ground.' He was also said to levitate witches, and possessed people sometimes had to be tied down. These also used to register foreign objects which apparently were *materialized*.

Poltergeist phenomena were associated with demonomania, and demons were but one of many afflictions involved. The smell associated with the devil and his minions is of course *sulphurous* (brimstone), and at least one account of an attentive demon mentions *buzzing*. The *sexual factor* has been discussed already, and the *hypnotic eyes* and *association with beautiful women* are fairly archetypal images.

The journey to the nonexistent house in Milan was an example of *visionary trips* associated with the devil, and animals were sacrificed to him which gives us our *blood-loss factor*. The devil and his minions were sometimes thought to guard *gold* (in the same way as gnomes), and in cases such as Faust's and that of a persistent incubus, *food* and *crockery* were materialized.

The devil and demons would appear at old crossroads, giving us our *ley-line factor* - which is emphasized in the Milan case where the devil appears outside a cathedral. In fact, he was held to be able to inhabit the north side of churches, a door often being left open for him so that he could run out in disgust during communion. Demons sometimes inhabited graveyards. When the devil could not appear to witches at crossroads, he would choose 'the neighbourhood of a lake', and demons would sometimes inhabit *trees*.

Another point comes from Keel who discovered the Wednesday/Saturday phenomenon in UFO data. One day he came across an old text which stated that demons were particularly active on those days, Saturday, of course, was the day of the witches' sabbath when the devil would pay his visits.

Study 7: men in black

In earlier discussions we have been able to form a fairly good description of a typical MIB. In fact all our *basic features* have been reported; and in Bender's account we have other correlations. There are *temperature effects*, *pains*, *a pungent sulphurous odour*, *moving flashing lights*, *astral projection*, *a discarnate voice* seemingly combined with *telepathy*, *poltergeist effects* in the radio being turned on, *hypnotic effects*, *a special object*, *a visionary trip* and *beautiful women*. I did not previously mention *time distortion* (Bender

wrote of his trip to the underground base: 'How much time this floating consumed I do not know, but it seemed like days'); the *prophecy* concerning a cure for cancer that was given to him on arrival; the evidence of *temporary materialization* left by scorch marks on his carpet; and the *dematerialization* of manuscripts and his shining disc. Another motif parallels the ointment which figures in fairy-lore (which enables you to see fairyland), for Bender reported that the aliens rubbed a 'fluid' on to his body.

There are many of these motifs in the other reports, and another interesting angle. In a recent book by Brad Steiger we read that the phenomenon of the men in black 'has moved steadily into the arena of *sexual molestation*'.

Study 8: subterranea

There are three basic sources in this study of 'mythical' underground beings. The first we have seen already, Lytton's *The Coming Race*. In the previous reference, mention was made of the *basic description* and suggestions of *hypnotic effects*, but I did not cover the *flash* involved in the beings' use of 'vril' energy or its application in *levitation*.

The second source is the extraordinary tale of Richard Sharp, Shaver. This singular gentleman inspired a terror of underground beings he called 'Dero' in a series of articles he wrote, beginning in the mid-forties, for an American pulp-fiction editor, the late Ray Palmer. He always maintained that his accounts were factual, and a number of readers wrote to Palmer to say they had had similar experiences.

Shaver's saga began with *discarnate voices* and *telepathy*. He was called into a system of caves where he stayed and *consummated a relationship* with a *beautiful 'Tero' female* (the Tero were 'goodies' who perpetually fought the dastardly Dero), and underwent *battles* and a *visionary trip* into the past projected by a machine.

The underground dwellers were supposedly a hangover from a previous civilization, and many of their 'scientific' devices were interesting. One could send three-dimensional projections of entities to the surface - complete with mass; and 'dream mechs' could make people see things which weren't there. These virtually give us our *temporary-materialization* and *psychic-perception factors*. Other beams produced *levitation*, and the Dero, disturbingly, were cannibals

bals - the *blood-loss motif* again. There is also an interesting quotation from Shaver: 'When flying saucers came in 1947 did they not appear as carbon copies of my descriptions of them in 1945? Have you not seen their "rays" *flashing* in the skies, still unexplained by the best military and scientific brains?' So these beings were again associated with *moving lights and flashes*.

The third source is the Polish-Russian explorer Ossendowski's findings concerning belief in an underground city called Agharti, in Tibet, and its 'King of the World'. This royal being would often *heal* when he came to the surface. Like Joseph Smith, he was associated with *golden tablets* containing mysterious ciphers, and in 1890 he delivered a significant *prophecy* - which we will examine later.

Study 9: dragon-lore

The inclusion of dragon-lore in our study might seem a trifle bizarre. Yet John Michell's *Flying Saucer Vision* and Frank Holiday's *The Dragon and the Disc* have gone into some detail on the connection between dragons and UFOs.

Here is what we notice in the description. A fairly recent report of an Irish lake monster mentions *'large glittering eyes'*. Centuries earlier a 'glowing, blazing eye' had been mentioned. (They are sometimes red, which is the colour usually mentioned in connection with glowing eyes.) The *winged form* also applies to dragons.

A Celtic text describes a lake monster as a *'phantom'*, though other reports are of seemingly solid objects - such as those photographed in Loch Ness. But *they do not seem to be there all the time*. No excrement (or skeleton) is ever found, and no one has been able to offer a reasonable explanation of what they feed on. In Ireland, one small loch in which a 'peiste' had been sighted was netted, but no monster turned up!

Where all our beings demonstrate telepathic abilities (percipients *seem* always able to 'read' their intentions, for example), 'Nessie' *seems* to be *able to read minds* of those around the loch! This could *explain* the fact that she often makes her appearances when cameras positioned on the bank are inactive, and where they are not aimed (a fact that Holiday finds very perplexing). In an old Icelandic tale, a dragon was featured in a *trip to paradise* such as those associated with religious visions.

Dragons are also associated with *prophecy*. In China they were

'presages of prosperity'; and from classical literature comes the idea of serpents being used as oracles.

And in the *Anglo-Saxon Chronicle* of 793 we read (my italics): 'In this year terrible portents appeared over Northumbria and miserably frightened the inhabitants, these were exceptional *flashes of lightning, and fiery dragons* were seen flying in the air.' The *moving lights* of the past were often thought to be dragons (this is a prominent thesis in Michell's book), and it seems that there were simultaneous sightings of flights and traditional dragons. A UFO 'landing' took place beside Loch Ness.⁶

Temperature effects are well known, and the aerodynamic inadequacy of a traditional dragon suggests *levitation*.

There have been mysterious jammings of cameras aimed at the Loch Ness Monster (as there have with UFOs), and this suggests a *psychokinetic effect* (movement through mind) such as operates in the case of poltergeists.

Serpents were associated with *healing* in ancient times; but, conversely, Holiday considered that lake monsters had something to do with *mysterious pains*. He had experienced strange intermittent toothache while dragon hunting, and later found an old Babylonian text suggesting a connection.

Sulphurous fumes were supposed to come from the dragon's nostrils; and even '*cross-mating*' was supposed to have taken place. Two reports concerning serpents (one from the Middle East and the other from the Admiralty Islands) mention offspring being born from such a union.

Hypnotic effects seem to take place round the loch. People, as Holiday reports, find themselves strangely indisposed towards reporting sightings, whether or not they fear ridicule. The 'baleful stare' of some reports of lake monsters is reminiscent of the *hypnotic eyes* of a number of our beings. (Fairies often had a 'ghostly stare', a similar effect is rife in contactee reports, and the rest are obvious.)

Animals were *sacrificed* to dragons - even in nineteenth-century Scotland - and the kind of geomantically shaped, prehistoric mounds associated with *leys* were often said to have had a dragon coil around them. In China some leys were known as 'dragon paths' or *lung-mei*.

'All Peistes, Worms, Serpents, and Dragons share a common feature', writes Holiday, '- they came out of *water*.' He enumerates

6. See Colin Wilson's Introduction, page 16.

dragons which emerged from seas, rivers, streams, marshes and wells. Some of these are named after a *wood* where they are supposed to live.

The association with *gold* is well known; the dragon guards hoards of it. He also guards *beautiful women*. All of our beings, as we have seen, are connected with these, from Howard Menger's glamorous spacemen, through beautiful spirit-guides, religious visions, fairies, vampires and succubi, the MIB's fetching escorts as described by Bender, to Shaver and the space-goddess.

A key common factor is that *all of our beings are capable of changes in form*. Bender's MIB were aliens appearing in that form. (He saw them revert to monsters). John Keel has found that his double turns up occasionally, deliberately causing confusion, when he is investigating UFOs. Spirit-guides tell their mediums that they can materialize as any age they wish and wearing any clothes they imagine, and the same obvious variations appear in religious visions. Fairies tell percipients that they can appear in any size they wish and, like spirit-guides, sometimes demonstrate their abilities. Vampires were said to be able to gain ingress into their victims' chambers by turning into small animals (the bat motif became popular in fictionalized forms). Incubi and succubi sometimes appeared in forms of 'transcendent loveliness', these occasionally reverting to the hideous, while at other times they even impersonate the spouse of their quest. The devil turns into a goat or a dark man, and has been known in the literature to impersonate saints and beautiful women. Even our 'Nessie' appears to change shape. I have synthesized these findings into a chart (see page 122).

Further links

The point doesn't really need making any further; but there are a few other correlations which can perhaps usefully be mentioned.

Glow, for example, are another common factor. Religious visions were especially radiant, and some spacemen and many fairies shared this quality along with Faustus's Mephistopheles (the devil could after all appear as an 'angel of light'). MIB sometimes have a bluish glow. Also some spacemen (as in their 'little green men' caricature), together with most fairy-types, demons, devils, dragons and creatures described by Shaver, have pointed ears.

If we turn from description to peculiarities, it can be noted that

	1	2	3	4	5	6	7	8	9
<i>Description</i>									
dark complexion (usually black hair)	yes	yes	yes	yes	yes	yes	yes	N/A	yes
slant eyes	yes	yes	yes	?	yes	yes	yes	N/A	yes
pointed features (usually high cheekbones)	yes	yes	yes	yes	yes	yes	yes	N/A	yes
long fingers	yes	yes	yes	yes	yes	?	yes	N/A	yes
glowing or shining eyes	yes	yes	yes	yes	yes	yes	yes	yes	yes
big-eyed, ethereal	yes	yes	yes	yes	yes	yes	N/A	N/A	yes
small, exotic clothes	N/A	N/A	yes	N/A	N/A	(green clothes)	N/A	N/A	-
winged (usually humanoid)	N/A	yes	yes	yes	yes	yes	N/A	yes	yes
<i>How observed</i>									
temporary materialization	yes	yes	yes	yes	yes	yes	yes	yes	yes
perceived psychically	yes	yes	N/A	yes	yes	yes	yes	?	yes
appearance on film (not seen)	yes	-	N/A	-	N/A	N/A	-	-	-

<i>Other ways of communicating</i>									
telepathy	yes	yes	yes	yes	yes	yes	yes	yes	yes
ouija-board	yes	yes	N/A	-	yes	yes	N/A	N/A	-
automatic writing	yes	-	N/A	-	-	-	N/A	N/A	-
discarnate voices	yes	-	-	N/A	yes	yes	yes	N/A	yes
trance-control	yes	yes	N/A	yes	yes	yes	N/A	N/A	yes
(in scope of mind control)									
<i>Type of message</i>									
quasi-spiritual	yes	yes	-	N/A	-	yes	yes	N/A	yes
prophecy	yes	yes	yes	N/A	yes	yes	yes	(associated with)	yes
<i>Associated phenomena and effects</i>									
brilliant flashes	yes	yes	yes	-	-	yes	yes	yes	yes
moving lights	yes	yes	yes	yes	yes	yes	yes	yes	yes
ultra-violet and gas effects	-	yes	-	yes	yes	-	yes	-	-
akinesia	-	yes	yes	yes	yes	yes	-	-	-
time distortion	-	yes	yes	-	-	yes	-	-	yes
temperature effects	yes	yes	-	yes	yes	yes	yes	yes	-
levitation	yes	yes	yes	yes	yes	yes	-	yes	yes
poltergeist and psycho-kinetic effects	yes	yes	yes	yes	yes	yes	yes	yes	yes
healing	yes	yes	-	N/A	-	-	-	(associated with)	yes
mysterious pains	-	-	-	-	yes	yes	yes	yes	yes

	1	2	3	4	5	6	7	8	9	10
<i>Associated odour/Associated sound</i>										
nauseating/sulphurous	-	-	-	yes	yes	yes	yes	yes	yes	-
buzzing/humming	-	yes	-	-	yes	yes	yes	-	-	-
<i>Peculiarities</i>										
cross-mating	yes	yes	yes	yes	yes	yes	yes	yes	yes	-
hypnotic eyes	-	-	-	yes	yes	yes	yes	yes	yes	-
hypnotic effects	yes	yes	yes	yes	yes	yes	yes	yes	-	-
special object	-	yes	yes	-	-	-	yes	N/A	-	-
transformation	yes	-	yes	yes	yes	yes	yes	yes	yes	-
associated with beautiful women	yes	yes	yes	yes	yes	yes	yes	yes	yes	-

<i>Peculiarities in reports</i>										
visionary trips/astral projection	yes	yes	yes	-	-	yes	yes	yes	yes	-
blood-loss from animals	N/A	yes	yes	yes	yes	yes	?	yes	yes	-
materialization and dematerialization										
of objects	yes	yes	yes	-	yes	yes	yes	-	yes	-
associated with gold	(yes)	yes	yes	-	yes	yes	-	yes	yes	-
ointment/magical food factor	-	yes	yes	-	yes	yes	yes	N/A	yes	-
<i>Common siting</i>										
leys/megalithic sites	N/A	yes	yes	yes	yes	yes	-	yes	yes	yes
water/trees	N/A	yes	yes	yes	yes	yes	-	yes	yes	-
<i>Common timing</i>										
Wednesday/Saturday	N/A	yes	-	-	yes	yes	-	-	-	-
24th of month	N/A	yes	yes	-	-	-	-	-	-	-

N/A - not applicable

fairies, demons and dragons have all at some time or other been held to be allergic to iron, and vampires, fairies and demons to bells and other loud noises - a characteristic sometimes shared by spacemen. Apart from this, dragons and fairies share a liking for milk (peasants leave bowls of it out for both); and fairies, vampires and demons were all supposed to be able to tum themselves into a gaseous form and pass through small apertures.

Moving on to associated phenomena, we find that photographs of the Fatima miracle are as difficult to come by as good photographs of UFOs and Nessie, and that the archetypal significance of some of our entities can perhaps be measured by an ability to seep into our dreams.

As regards peculiarities in reports, we find that spacemen, spirit-guides and demons seem to delight in telling people where treasure is hidden, and that, just as UFOs disturb animals (a well-known phenomenon), vampires were held to panic horses. (They were sometimes sought out in this way.) Lake monsters seem to elicit a similar response in animal life.

There are some other motifs which can be discussed. Both gnomes and dragons are associated with coals which tum into gold, and both fairies and spacemen seem to speak in riddles. In stories of spacemen, MIB and Dero, vision-screens figure prominently, and in accounts of spacemen (such as Adamski's) and religious visions (such as Joseph Smith's), in grimoires for the invocation of demons, and in the story of the 'King of the World', there are mysterious ciphers. Sometimes there are parallels in the lettering.

There are also places where our categories seem to become ominously confused. For example, in recent times, after seeing a UFO, a woman reported an entity with goat-like legs, glowing eyes and pointed ears - a classic demon. Also, spirit-guides have suddenly begun to talk of 'space-brothers'; whereas in earlier times the dead used to say they were with the fairies. In classical times the dead were held to be the cause of some incubi and succubi. Religious visions involve other planets, as in the philosophy of Emmanuel Swedenborg; and in the case of Joan of Arc the local people at first thought her visions had something to do with the fairies who also inhabited Domremy. The Cure d'Ars's visions of the BVM were interspersed with those of devils, and in demonology we find inexperienced magicians sometimes invoking dragons by mistake.

Keel noticed another common factor. He wrote: 'Angels, demons,

hairy monsters, and sea-serpents all surface at the same time that UFOs are stopping lone drivers on remote back roads.'

I haven't covered all the beings that fall into the specific categories - only the major ones. Werewolves and yeti-types are among the others.

Nor have all the contemporary links been exhausted, as the following piece will show. This is an account sent to Anthony Roberts by a young woman who is decidedly rational in her approach to life (my italics):

There were four of us - two couples. Tony and Jude, from Congleton in Cheshire, and Graham Phillips - plus myself. We had been holding seances for several weeks on a regular basis and had built up a strong group consciousness - we consistently received messages, either by using a planchette or the regular glass and alphabet method, but mostly these messages were of a muddled nature from dead people trying to contact their living relatives (i.e. Mary Brown from Liverpool - aged seventy-three, wants brother Fred to be careful of cousin George, etc. etc.).

The dates that these seances took place were in the winter of 74/75 but the one you're interested in would have been approximately March 1975.

The seances were held in our room (Graham and myself) which was a small bedsit at the top of a very large terraced house in Chelmsford Road, South Woodford. Tony and Jude lived in the same house in a basement flat.

This particular night - it would have been very late, probably about 11 o'clock - we were using a planchette to receive messages. Almost immediately we were advised by something to make a paper cone which was to be attached to the wall by a piece of string. This was to enable us to receive an important message more clearly - the cone, string and hence the wall acting as a makeshift conductor. It transpired that our communicator was from another planet (I'm almost certain it was Mars), and he was attempting, through us, to warn the planet Earth that we had an intruder in our midst, who was extremely dangerous. This person had taken the disguise of a human and settled here on Earth, having escaped from 'Mars' where he had also been a threat. No actual explanation as to how or why this being was dangerous was given - but the suggestion was that it could well be the end of the Earth or certainly Great Britain if this 'thing' was not apprehended in some way. We were given a name and an address, which was also in South Woodford, and were warned that we could well be in great danger if this man discovered that we knew his real identity. After this the messages petered out and we began to receive the usual life after death ones, but later on our friend from Mars contacted us again very dramatically to warn us that we had been discovered by the man in South Woodford who had 'homed' in to our transmittances [*sic*]. We then lost contact with him for good.

At this stage the four of us were extremely worried as to the consequences of this as the messages had been so clear and almost realistic. Graham and Tony, against our advice, decided to go and check up in a local telephone directory to see if the man from South Woodford was on the phone and of course to verify his existence. They were gone for roughly ten minutes and arrived back in a terrified state. Their story was that they walked up to a phone box at the top of the road and of course had found the name and address which we had been given via the planchette. Whilst inside the booth a silver-coloured car had driven up outside the box and parked with engine still running - the man driving it was *all in black* but they couldn't see his face. They presumed, naturally, that he was waiting to use the phone - but, as they left the booth and walked down the road the car slowly followed them. It's a few hundred yards down Chelmsford Road to the house and they had quite a fair distance to go - they were really frightened, but they didn't run, and once they'd realized the possible danger, they didn't look behind them at the man in black either. When they reached the house the car just stopped and they fled inside. That was all that happened on that evening, except for our intense paranoia for the rest of the night - and nobody volunteered to go outside again!

The next evening, a friend of ours, Simon, came round to the house and he had a car. At first we'd decided to have nothing more to do with the 'Martian' and to leave well alone - but our curiosity was aroused and we agreed to go and investigate the address we'd been given.

When we found the house - a neat, modern council house with a Jumble Sale poster in the front window, it looked harmless enough - except for one thing - the same silver-coloured car, that had followed Tony and Graham down the street the previous night was parked outside the gate!

We just fled from that house and I don't remember us holding a seance again - which was just as well - I think we'd probably, over a long period of intense calling on spirits, invoked the wrath of and opened ourselves up to a very evil force - the man in black being a very effective warning.

'I can't remember the address or the name, but I would remember the house again if I saw it, and I promise that everything is accurate and exactly as it happened - where I'm not sure I've said so . . .

[Signed, Heather Kenefick]

They get everywhere!

There is another interesting link factor in part of an interview given by contactee Ted Owens. This deals with a trip to the British Isles at the direction of his Space Intelligences- or SIs.

They sent me on a mission and Loch Ness was one of the places I was to visit. It was the dark of night, just after midnight, when I stood on the shores of the lake. That's when the monster came up out of the depths and surfaced. . . . It stared at me and in the moonlight I could see a long neck, about eight inches in diameter, and a small head. The head was about the

size of a football. I communicated with the creature. It is from another dimension and *has a link with the SIs*. [My italics.]

To recap, we have looked at ten types of beings all answering to the same basic description (apart from dragons), and all accompanied by the same phenomena and other hallmarks.

All of our beings are associated with moving lights. When a witness is describing UFO phenomena he is not describing something new, for beings accompanied by moving lights have been described over millennia; nor is he describing something unique, for at least six of the types of manifestation we have examined have been reported in this century alone!

UFOs and spacemen are but one repetition of a very old theme. It is obvious that all these years people have been reporting the same being in different contexts, sometimes wrapping it up in mythology and fiction.

Why?

Lack of symbolic connotation, as far as many of our associated phenomena are concerned, alone would tend to dispel a 'psychological explanation' (even the most dogmatic analytical psychologist would accept that, one hopes); so the answer would presumably be . . . because the being exists.

In each context it demonstrates an ability to change form; therefore, taking on a guise to suit the culture or the recipient is probably no difficult task. It can as easily claim to be a spirit-guide as a space-man or an angel, for spiritualists focus on a reality in which it exists. Possibly somewhere, in some instance, it has appeared more or less as itself. It is dark-haired, dark-complexioned, with pointed features and slant eyes. It seems to be no more benevolent than it is honest.

And it seems to have designs on us.

What, then, are its motives?

If we can assume that these are expressed by function - that 'they' have achieved to some extent what they set out to do (and the very persistence of reports would suggest this) - then the motives should be discernible from functions common to the various reports. So let us examine a few activities, the functions of which are fairly obvious.

The Trojan Horse effect

The discovery of the 'Trojan Horse effect' (as detailed in Keel's

E

UFOs: Operation Trojan Horse) was one of the great breakthroughs in ufology. It happened like this. NASA computer expert and astronomer Jacques Vallee, and his fellow researchers Lucius Farish, Charles Flood and Jerome Clark, had heard rumour of a 'flap' (this being the term used for multiple sightings of UFOs) which had taken place in the USA during 1897. This led them to make a rigorous study of old newspaper files in the hope of gleaning more information. This was the story that they unearthed.

Early in November 1896, a mysterious stranger with dark skin and dark eyes went through the preliminary motions of filing patents on a heavier-than-air flying machine, and on 13 April 1897 an exhibition organizer in Omaha received a letter from an 'inventor' asking for space to display such a craft. A letter dated 9 April was found in Wisconsin on 14 April which purported to come from an airship called 'Pegasus', also mentioning patents; and the next day another letter was found in Grand Rapids supposedly dropped from the 'airship'. (It stated altitude and that the crew were lost.) On the next day a package containing the remains of a meal was found in Chicago with a card attached stating that it had been dropped from an airship called the 'Saratoga'.

Almost exactly at this time, an Arkansas judge named Byrne, who had read some of these reports, stumbled on the 'airship', temporarily grounded, with three Oriental-looking gentlemen aboard, and a close-up sighting of the 'airship' also took place over a town in Iowa in the same month.

Also in April, farmhands in Springfield, Illinois, saw the craft - this time grounded for repairs - and a similar report from Arkansas mentioned a bright light aboard. Brilliant lights are also mentioned in a report from Tejas of a machine grounded in a cornfield. The crew told the witnesses that the invention was soon to be made public. It was not.

The inventor story gained new impetus. And, back in Arkansas, a certain 'ex-Senator Harris' gave it yet more fuel when he stated that he had encountered a craft taking on water (or so he was told), and that its captain and builder had used plans drawn up by an inventor-uncle who had discovered anti-gravity. Later, in the same state and yet another field, the 'airship' reappeared.

Communications were, of course, sketchy in those days, as compared to now. It is probable that most people observing moving lights in the sky had heard merely the basic story which included details of the searchlights associated with the craft; and there was a

ready-made explanation for what they observed. There was really no mystery - or so they thought. What they didn't realize was that the 'airship' and the lights were seen in a great number of places at more or less the same time. No heavier-than-air flying machines were officially known in the USA until a year or two later.

The researches were continued into later years. By September 1909, the phenomenon had seemingly changed. A winged craft was observed over Sweden (only bi-planes flew in those days and not in that area). At around the same time, another 'inventor' was making public a precociously advanced aeroplane. (He seemed ordinary enough, but had some strange connections.) In the same year there were reports of lights, and of aircraft with searchlights.

In 1910 a mysterious bi-plane with lights was observed over New York which was anachronistically manoeuvrable. In 1914 a landed 'aircraft' was found in a field in South Africa, and a cigar-shaped object with a searchlight was seen in the area many times during the summer. There were only a few clumsy bi-planes in the whole of South Africa at that time.

'Dirigible balloons' with searchlights can also be found in the records of the period (and, later, strange helicopters); but it was mainly grey, unmarked planes that were seen - and these stayed around for many years.

As late as 1968 one was seen over an airfield in Argentina, which disobeyed all the laws of aerodynamics. By that time, locals near Gallipoli, Ohio, had been seeing mysterious lights in the sky for thirty years, often (as a variation) observing what they called 'cargo-planes'. These flew surprisingly low over hazardous territory on no known flight-route. Also during that period aeroplanes surrounded by red glows were reported. One, huge and delta-winged, appeared over Long Island in 1957. Delta wings were almost unheard of then.

Mysterious aircraft, unmarked and dull grey like all the others, seemed to appear in 'flap' areas until at least the late sixties. Usually they flew at night, their cockpits brightly lit up.

But it was the 'ghost fliers' seen over Scandinavia in the 1930s that constituted the most classic case. These conformed to the usual description, and were sought unsuccessfully by the Swedish Air Force. (The pursuers could not match their immunity to unfavourable flying conditions, and two planes crashed.) There were reports of craft flying low during snowstorms, projecting searchlights at the ground.

'As with the waves of 1896-7 and 1909,' Keel tells us, 'the 1934

flap featured random low-level flights of recognizable objects and hundreds of flights of high altitude lights carrying out seemingly intelligent manoeuvres.'

About a decade after the heyday of Scandinavia's mysterious aircraft, technology took a leap into the atomic age. Imaginative writers, whose hold on the public's mind is by no means negligible, were increasingly featuring the concept of supertechnology - with its marvellous implication of space flight, and by the end of the war the world had heard much about rockets, and many must have mused on their obvious potential - freedom from earthly limits. Man's eyes were turning to the stars.

It was at a key point in this period that a private pilot and businessman, Kenneth Arnold, noticed the disc-like objects flying near Mount Rainier, Washington, describing them as moving through the sky like 'saucers skipping over water'. The news media took up the story and the term 'flying saucer' was born, and with it a wave of interest such as the world had never known. It was then that observers began to see craft other than the mystery aircraft. They began to describe supertechnological machines accompanied by unearthly little men (some *were* actually green!). And in the 1950s, as we have described, men began to walk out of deserts with strange tales of rides on spaceships with long-haired Venusians. After Yuri Gagarin made the first manned flight into space, certain books which recounted their stories increased in sale, along with magazines crammed with reports of a more modest kind, yet still with an extra-terrestrial emphasis. The phenomenon had changed again. Something became abundantly clear from researches into strange things seen in the sky from 1897 onwards.

Let us recap. Airships were seen, sometimes landed, sometimes flying and often with bright lights, and the idea of a mystery inventor was implanted into the public consciousness. What is significant is that the airship and inventor idea was almost perfectly suited to the culture of the time. Many 'soft' sightings merely of lights took place. Later, unidentified planes were seen, along with mystery dirigibles and helicopters. Reports of searchlights and other bright lights also recur. Once more the 'hard' sightings were tailor-made for the time.

When man's imagination had been fired after the war, he was presented with 'Venusian scoutships' and a host of other spacecraft all emitting brilliant light and some again with searchlight-like beams.

It is obvious that something was somehow manifesting frames of reference suited to each culture, providing an acceptable explanation

for moving lights in the sky. It knew only too well that we prefer easy explanations. Or, as Keel puts it in relation to flying saucers:

Many . . . seem to be nothing more than a disguise for some hidden phenomenon. They are like Trojan horses descending into our forests and farmfields, promising salvation and offering us the splendor of some great supercivilization in the sky. But while statuesque, long haired 'Venusians' have been chatting benignly with isolated travelling salesmen and farm wives, a multitude of shimmering lights and metallic disks have been silently busying themselves in the forests of Canada, the Outback country of Australia, and the swamps of Michigan.

Our dragons and fairies would have, in part, been earlier forms of the same phantasmagorical system.

The 'Trojan Horse effect', then, is a ploy intended to divert us from the true significance of moving lights in the sky. We might think we know what they are - but we never do

Yet contained in the reports are aspects which seem to suggest that the phenomenon is working against itself if it is trying to foster belief in various frames of reference. First, close-up sightings of UFOs and confrontations with entities almost invariably come from backwoods areas, and there is usually only one percipient at any time. These seem to fall, curiously, into two main categories. The first is that of the upstanding citizen - the judge or the ex-senator - whose words carry weight. The second, paradoxically, is the simple soul with no great social standing who is not the sort of person to impress a more sophisticated intellect with his tales. Added to which, his stories are so incredibly stupid! He talks of spacemen with exotic pseudo-classical names. He describes little green men bounding playfully near flying saucers, and stinking hairy creatures scampering into woods.

The craft that he and his fellows report are rarely the same. There are long ones, squat ones, red ones, blue ones. Some are discs and some are rings. Elipsoid, trapezoid, they come in a thousand different varieties.

Then there are those men in black who 'put the frighteners' on witnesses, warning them against reporting their sightings, and the bogus air-force officers (another variety) who confiscate evidential material - much of which disappears anyway. And why so many fogged photographs? All these effects are commonplace.

Then there are the amazing recantations. Some contactees, who have achieved a degree of credibility in that they appear to have had

some real experience - and certainly a connection with moving lights - announce suddenly, and often nervously, that it was all a hoax, or that they were mistaken.

How can we explain this? On the one hand, the phenomenon seems to require belief; yet, on the other, it seems to inject inconsistencies and motifs worthy of derision. How can this paradox be resolved? The answer would appear to be that the belief-manipulation is aimed at the public, and the derision-stimulus at officialdom - with its scientific disciplines, intellect and sophistication. It is a two-tier effect.

Let us analyse the function of the above. If information actually does arrive at official circles - unimpeded by the MIB - it is of such a nature that, to begin with at least, it is 'laughed out of court'. Presumably the phenomenon knows that, if ever the reports are taken seriously, officialdom cannot release information concerning its inquiries without losing face. Governments simply cannot issue pronouncements on the supernatural and little green men!

The phenomenon, then, seems to strike a careful balance between the believable and the absurd, to fashion public belief according to its own purposes, and make officialdom unwilling to step in.

If ideas injected into our culture are one of its major concerns, it has hedged all its bets!

The Tower of Babel effect

A second common function to be found in the belief-manipulation techniques relates to the messages that instigate the fantastically diverse cults - some of which we have studied.

The function the messages share is obvious: the creation of schisms and disharmony among those with the same bent for spiritual research. Two motives have now become reasonably substantiated. 'They' are trying to create confusion, and divert us from the real meaning of their moving lights with dazzling displays of diverse phenomena.

And there is another ploy seemingly aimed at the belief structures of the imaginative.

The Macbeth syndrome

And oftentimes, to win us to our harm,
The instruments of darkness tell us truths,
Win us with honest trifles, to betray's
In deepest consequence.

Banquo, in *Macbeth*, I. iii

In Shakespeare's play, the witches predicted two titles for Macbeth - Thane of Glamis and Thane of Cawdor. When both these predictions came true, Macbeth understandably began to take notice of the witches' words. They had made another prediction - that he would become king; and his obsession with this led him to his doom. You might say that predictions very much interfered with the smooth running of his life.

In the USA during May 1967, the entities predicted that a major power-failure would take place. On 5 June, four states in the north-east were blacked out. For many this confirmed their abilities as prophets. 'They' had already begun to predict that the Pope would be assassinated in Turkey; and that a massive power-failure would follow, with New York falling into the sea on 2 July. Plane crashes were also predicted.

When it was announced that the Pope planned to visit Turkey in July, and two sets of planes flew into each other in two days, people became extremely edgy. Like Macbeth, they became obsessed with the major prediction (which, of course, in this case did not take place).

And it happened again.

During the same year, as we have mentioned, 'Ashtar', along with his crony 'Orlon', thronged the psychic airwaves with predictions of a holocaust on 24 December. Other minor predictions came true. And that October, Keel was told that a disaster would occur on the Ohio River, and that something would happen when President Johnson turned on the lights of the White House Christmas tree.

On 15 December - it seems possibly just at the moment the lights were switched on - a bridge at Point Pleasant, West Virginia, spanning the Ohio River, gave way, and many motorists and passengers were catapulted to their doom. Shortly afterwards the predicted death of the Australian Prime Minister and various predicted explosions took place. (It is worthy of mention that Ufonauts have

shown themselves able to cause blackouts and even plane crashes. Two mysterious men were seen on the Ohio bridge a few days before it gave way, and a UFO was reported in the vicinity at the time of the catastrophe.)

So this was going to be it! The ominously omened twenty-fourth was just around the corner.

An occasional Findhorn⁷ resident, Anthony Brooke, had been correlating all the predictions, and a Danish psychic had built a bomb-proof shelter. Virtually the whole of the psychic world was in the grips of the 'Macbeth' effect - obsession with predictions, leading to turmoil.

In our case there is also a tragic consequence: the kind of psychological state that occurs when one has placed all one's faith in a prediction - and in fact staked all one's credibility on its coming true. The 'New Mayans' (those who allow themselves to be drawn into the ultraterrestrials' 'Maya', or illusion) were in a bad way that Christmas. They tried to rally their spirits with passages from the Bible about the bridegroom being late; but it wasn't a good time for the spiritually minded folk of the world.

Our ultraterrestrials seem to like to see the spiritual world in turmoil and all its forces fragmented. It seems to be a main prerequisite of their actions.

We have seen that the Trojan Horse effect appears to be designed to stop us finding out the real nature of UFOs. It is a possibility that this creation of turmoil and fragmentation in the world of spiritual research also has this as its purpose. This is an interesting possibility, as it might be telling us exactly where to look. And there are probably other things 'they' do not want us to know.

From these and other pointers, we can now begin to speculate about the kind of mentality involved.

Desire to impress

On 12 December 1967, a young American mother saw a UFO flying above some power-lines to the side of the road along which she was driving, keeping pace with her. Her son who was with her fell into a trance, and the car 'pulled over to the shoulder of the road by

7. Findhorn is a current 'New Age' group in touch with all the usual entities, UFOs, occult masters, etc. It places great emphasis on elementals, fairies and initiation through 'light'.

itself' and ran into a field where it stopped. 'A beam of light flashed down from the object', she was later to relate, 'and I heard a humming sound.' She then began to hear discamate voices which informed her that a friend of hers was having a terrible accident. This, **11**he later found, was true.

UTs seem to want to impress us with their omniscience - they usually do this in a rather grim context, as the dire predictions also **11**how. The above report is fairly typical of activities stemming from this motive. There have been numerous others. They also seem to want to impress us with their various other abilities - most of which we have touched on.

Desire to breed fear

This, of course, is closely allied to the previous motive. The woman became hysterical. The predictions cause panic. But quite the most obvious give-aways regarding this desire are the terrible forms our beings sometimes adopt, and the terrible motifs in some of the hallucinations they obviously inject.

Bug-eyed monsters and horrible, leathery-winged creatures are aomchow too horrible. The same very much applies to Shaver's '1>ero'. Something is obviously pulling out all the stops merely for effect ... and overdoing it!

Desire to manipulate and control

Predictions have been seen to have the power to manipulate thousands. This seems to be one of their functions. It is as if something likes to have us 'dancing to its tune'. Contactees and mediums are thrown into all sorts of bogus causes - sometimes spanning a lifetime.

We have looked at the phenomenon's hypnotic powers. It seems that the first thing it does to its victims is fix them with its hypnotic **1**tare (backed up by its mysterious flashes), and control what the victim thinks he sees - and even what he thinks!

Desire for a reductive metaphysic

Godlike beings appear in practically all the contactee reports,

imparting the 'secrets of the universe', and firing the percipient with awe. UTs seem to have awakened these emotions even more strongly when they came out of the sky and demonstrated their powers and knowledge to 'primitives'.

Religious visions take on the form of certain stock figures. The devil, and even the little fairies to whom peasants were known to pray, also have this in common.

THEY WANT TO BE WORSHIPPED!

TECHNICALITIES

The first thing to say here is that the word 'technicalities' will be taken by many as something of a misnomer, for there is practically no orthodox science in the following. Science, unfortunately, has not evolved sufficiently to provide an accurate terminology. This, however, can be found elsewhere. Accordingly, a curious dichotomy will no doubt arise between those who feel that I have presented explanations, and those who feel I have not. (It is evident that 'science' of a non-materialist variety will eventually be integrated into orthodox disciplines; but at the moment we are experiencing a transitional phase.)

A number of researchers who were ostracized by their fellows will probably soon gain posthumous recognition. (In fact, a major tribute has perhaps been paid to them by the film-maker George Lucas.) Names that come immediately to mind are Franz Anton Mesmer, Karl von Riechenbach, the Marquis de Puységur and Wilhelm Reich. There are many others. I find myself, as others before me, in the position of seeking to vindicate these men, in the same way as those of our forebears who have been stigmatized as superstitious dolts by the same 'rational' folk who accept UFO phenomena and yet unfortunately give no credence to the forms these took in the past.

The pioneers

Franz Anton Mesmer was born in Austria in about 1734. After graduating in medicine, he turned his attention away from orthodox science to magnets and the healing powers which he found emanated from them. This curative influence he termed 'Animal magnetism'; for it appeared to be concentrated not only in magnets but also in the nervous system of animals. *Healing*, he assumed, took place through increasing the charge of this 'force' in the patient, the depletion of which characterized various ailments. The energy could come not only from metals but also from healthy (ore, biologically charged)

subjects, who could transfer it through touch. (This is analogous to the 'laying on of hands'.)

Not only was healing recorded. Subjects also noticed, during the touch of magnet or *hand, prickling sensations*. Another phenomenon which interested mesmerists was the *glow* that sensitive people could 'see' emanating from magnets, magnetists and 'magnetized' people or objects.

In the 1840s, a distinguished chemist, Baron Karl van Reichenbach, came into the picture. He reported that sensitives, having been subjected to darkness, could see lights emanating not only from magnets and bodies but also from metals and *crystals*. He posited the existence of a fluid that he called 'odyl', which polarized itself around conductors; this polarization resulting in *sensations of heat and cold*.

One of Mesmer's pupils was the Marquis de Puységur who was born in 1751. He also attested to the healing effects of 'animal magnetism', and proposed that this could be directed by will. His most significant finding was that his subjects, when touched by hand or magnet, would often fall into a trance-like state in which they were susceptible to commands. Such discoveries came to the notice of a Manchester surgeon called James Braid, who, from the Greek word for sleep, coined a word for this effect. He called it *hypnotism*.

Healing, prickling sensations, crystals and temperature effects: all of these we have previously seen to be hallmarks of the entities we have been studying. And there was an association of an energy producing light effects with hypnotism. Might these light effects not be related to our brilliant flashes? If a hypnotist was asked to convince his subject that he had just been on a trip aboard a flying saucer to a supertechnological Venus, he would find it no difficult task. The control experienced by contactees, etc., is a classic hallmark of hypnotism.

Is Mesmer's 'magnetic fluid' or Reichenbach's 'odyl' the same energy as that of the brilliant flashes?

Now, in 1808, a Dr Jung-Stilling published his belief that 'animal magnetism' could cause an effect that we have also met before - that of '*astral dislocation*' or out-of-body experience. Early mesmerists reported other crucial effects. Some subjects found that a kind of *psychic vision* was opened up - in the same way as our contact. They reported *visionary experiences* of other worlds and communication with inhabitants!

A rediscoverer of the same energy was Wilhelm Reich - a man who,

like the others, has been stigmatized as a classic 'pseudo-scientist'. Reich learnt how to 'accumulate' what he called 'orgone energy'; his subjects who stayed too long in his 'accumulators' reported effects identical to those known to be caused by *ultra-violet radiation*. We have also seen this in earlier pages. Reich was an interested part of the whole UFO phenomenon.

In his classic earth mysteries book, *The View Over Atlantis*, John Michell linked orgone energy with *ley lines*. He suggested that hollowed barrows were directly comparable to Reich's accumulators (layers of earth and stone corresponding to layers of organic and inorganic material), and that leys were straight-line flows of the orgone energy. Vast numbers of quartz-bearing megaliths can be found lined on them, apparently used as amplifiers - which throws light on our *special objects* which frequently contain this potent material.

III. • *hypnotic effect and kundalini*

The student of the occult has an advantage over the medical man when it comes to an ability to explain hypnotism. A moment's thought comes up with the mechanics (though, as I say, the terminology might not be acceptable).

We are held to have a column of energy more or less coexistent with the spine. This has for centuries been called the 'kundalini'. And the occultist acquainted with the work of Mesmer would no doubt feel that he had 'discovered' an identical energy.

The kundalini rises according to the amount of biological energy it contains (which is normally increased through initiation). As it rises, it passes through centres known as 'chakras' which have correspondences in the physical body. Each chakra passed through is held to become 'charged' or 'opened'; and when this occurs in some of the higher chakras another layer of reality is held to open up to the consciousness. The 'psychic centres' become open. Thus the *orgone*, seen as light effects by mesmerists, etc., can actually 'open up' the recipient. The effects of this opening are manifold. *Psychic vision* can enable him to see an extradimensional world and other beings, while 'clairaudience' enables him to hear *discarnate voices*.

The chakra responsible for visual psychism would also be open to commands from an outside source - hence suggestibility. It seems

that these can come not only from earthbound hypnotists but also from beings that exist at a 'higher vibration'. The light energy **itself** acts as a kind of medium for suggestion (and also thoughts - hence **telepathy**), rather like a cosmic telephone wire.

It seems that the kundalini system can be somewhat bypassed, and that the magnetic fluid which emanates in strength from various materials can act directly on the psychic centres. Our beings tend to give the percipients such things as pieces of quartz for this reason, (We have already seen crystals emanating 'odys'). These are presumably aids not only to communication but also to control. (Quartz also opens up more general psychic faculties - hence the widespread use of the crystal ball.)

The pyramid or cone-shape tends also to focus this kind of energy, as recent Kirlian photographs attest (the 'communicator' asked for a paper cone to be made in the spiritualism/MIB case; and I personally experienced the forces concerned when I found my heart-chakra opening when a cardboard pyramid was in the room - which incidentally was on a ley).

When I was looking for some background material for this section, in *Man, Myth and Magic*, I was pleasantly surprised to find the following:

[Kundalini]

Among the many phenomena accompanying the activated kundalini are strange auditory experiences. The sounds are not externally heard. Their sequence begins with a high shrill. . . . If all goes well . . . the shrill sound begins to change. It is lowered in pitch and becomes like *the buzztn, of a bee*. [My italics.]

It seems that Schirmer and countless other UFO percipients who often used exactly the same phrase were giving us yet another important clue.

The astral plane

The area of existence from which our 'fluid' is held to emanate is called the 'astral plane' - 'astral light' being another common term for the force. The astral is traditionally the next plane up from the physical, and we are said to have an 'astral body' which, as we have noted, can become detached from its physical counterpart. (Jung-Stilling, as we have seen, connected this with magnetic fluid.)

One of the properties of the astral plane is that it exists in another time-continuum. If our percipients enter into this plane, this would explain the **time distortions**. And if the entities live on this plane, genuine **prophecies** might also be explained. Entrance into the astral - the 'plane of illusion' as it is often called - is another explanation for the **visionary trips**. Slight dislocation of the astral body is said to cause **headaches**.

The astral is thought to be influenced by the imagination and work directly on the physical plane. A magician (as opposed to conjurer) reputed to be able to create something on the astral plane with his Imagination, and make it become physical through what could be called 'the flow of manifestation'. This would account for the shifting abilities of our entities, and even their ability to **materialize** and **dematerialize objects**.

Trance control or possession is the astral body of another being entering the physical body of the medium.

More magic

The occultist Dion Fortune tells us that eating and drinking with people creates what is known as a 'psychic link', and makes the guest more amenable to the desires of the host. This is the principle behind the business lunch, and the uses to which hospitality is put in the East, and it would account for our **food factor**. (Keel also postulates the use of drugs - the MIB sometimes hand over a strange cigarette, for example.)

The **special-day factor** is also probably explicable in magical terms. Cabbalism, that basis of Western magic, subdivides the universe into basic forces. Some of these are represented by the planets, and the days of the week are named after seven of these. Wednesday comes under Mercury - suggesting improved circumstances for communication. Saturday comes under Saturn - which is sometimes associated with disintegrative force.

Ufo/ogical science

What I call Ufological science simply involves scientific findings which throw light on the UFO phenomenon. John A. Keel has busied himself researching into these, and mentions some in his

The Eighth Tower - which his English publishers entitled *The Cosmic Question*. These findings can probably be integrated to some extent into the 'pseudo-scientific' ones. They are as follows:

Healing

Very low-frequency radio waves and microwaves can cure nervous disorders, arthritis, etc., and promote rapid healing of broken bones.

Pains

Soviet scientists discovered that certain VLF waves can also create headaches. (Toothaches, etc., could be caused by high-frequency sound.)

Animal effects

High-frequency sound could also be responsible for the panic sometimes caused.

Temperature effects

Typical microwave effects have been noticed in internal 'cooking' of grass (i.e. roots, not leaves) where a UFO was sighted.

Sounds

Radar waves can result in humming noises. External buzzing accompanying sightings might also be an electrical effect. Wailing noises such as those of the Banshee - or 'woman-fairy' - could be caused by an outrush or inrush of air created by a temporary materialization. (Dead animals are sometimes found at UFO sighting points exhibiting marks of concussion, which could be expected if this is the case.)

Materialization

The entities appear to leave a residue of silicon carbide when they dematerialize (often this happens as they are struck by a light from a UFO).

Electrical effects

Astrologers can seemingly predict magnetic storms, and these can cause blackouts unless cables are shielded. VLF waves and gamma radiation also disperse electrical energy. (The car-stalling effect during sightings is well known.)

Odoours

Waves of a certain frequency can charge air with ozone and nitrogen dioxide. Hydrogen from water (one of our factors) can combine with carbon to produce methane (CH₄).

The interface phenomenon

No examination of the 'technicalities' of UFO-related phenomena would be complete without a look at this linking phenomenon.

Ivan T. Sanderson was a one-time radio and television zoologist who founded the Society for the Investigation of the Unexplained. In his book *Invisible Residents*, he described findings which were to provide a major key to the study of strange happenings.

Sanderson and his assistants had accumulated a vast amount of data on 'Bermuda Triangle'-type phenomena (including UFOs), and one day they began to chart points of major activity on a world map. What they found was that certain patterns were evident: that except for a couple of exceptions where data were scarce, major points of disappearance/appearance phenomena were geometrically related to each other, being on the same latitude north and south of the Equator, and also equidistant. (Points below deviate to the east.)

Captain Bruce Cathie is a New Zealand pilot who, having noticed a mysterious landed craft, also went on to study run-of-the-mill UFO sightings from a cartographical point of view. What he discovered was that he could draw a rectangular grid on to which sighting points would usually fall. Eventually he discovered a distinct mathematical relationship between these, a mysterious 'aerial' sighted on the southern ocean bed, places where explosions both unexplained and nuclear took place, and numerous 'secret establishments'. His findings have been put to the test through a computer study, and have been found (on the whole) to work (though some have sought to convince themselves that the 'aerial' was a coral growth).

What is interesting about these findings is that Cathie has been able to bring the factor of time into his calculations with such success that he has been able to predict certain phenomena, such as the timing and placing of nuclear tests.

It would seem that we have some peculiar interface between third- and fourth-dimensional physics related to the shape of the sphere (our planet), which impinges itself at certain places on its

criticized tendency to reveal occult secrets in her books. In *Spiritualism in the Light of Occult Science*, after a passage on ectoplasm she writes:

As good materializing mediums are rare, occultists are accustomed to use other substances than human ectoplasm for the purpose of enabling entities to materialize. The emanations of freshly-shed blood serve equally well, and it was for this reason that blood sacrifices were employed in certain cults.

We seem to have yet another technicality here - one which accounts for the phenomenon's interest in blood. (There is even a recorded case of a UFO trying to hoist up a 'bloodmobile' on its way to a hospital.)

When the 'God' of the Old Testament and demons communicating with medieval magicians demanded blood sacrifices, it was probably, in all cases, so that they could 'take on flesh' and have some direct sway over the physical plane. And when blood-drained animals are found during UFO flaps, and mysterious spacemen and men in black appear, both answering to the same description, we no doubt have the same principle in operation.

THE PLOT THICKENS

The true face of spiritualism

Raphael Gasson is someone of particular interest. A Jew, he was a practising spiritualist and in demand in capacities including that of a trance-medium. Like all his fellow spiritualists he was convinced that he was in touch with benevolent beings from the 'other side'. Yet during his career as a medium, he was suffering a kind of spiritual restlessness - a kind of insufficient sense of 'anchoring' in the doctrines in which he was involved. During the last war, Gasson was stationed near an Elim church and began to feel a pull to their meetings. He resisted this inclination for some time, however, as his 'guides' had told him that it would be inadvisable for him to go.

Eventually, in June 1947, Gasson decided that the impulse was too strong and ignored the advice. As soon as he arrived at a meeting, the words in a hymn, 'Jesus is mine', gave him some sense of an answer and he felt closer to the ultimate source of benevolence.

Accordingly, he expected to work more closely than ever with his spirit-guides. But he was surprised to find that they stayed away. This, along with a strong inner desire to give up spiritualism, led him increasingly to suspect that his spirit-guides were perhaps not all they claimed to be. He began to study relevant passages in the Bible, and during this period was baptized.

We read in Gasson's book, *The Challenging Counterfeit*:

By this time I had convinced myself . . . that spiritualism was definitely evil and that the spirits could not be what they purported to be - they were now to prove themselves for what they were! After receiving the baptism of the Holy Spirit, openings arose to testify in various assemblies. . . Each time I testified, attacks came in some way or another. Beforehand, dizzy spells made me so weak that I had to clutch something to remain standing up, let alone speak. After I had testified and had returned home, sleepy spells made me almost unconscious and my once familiar spirits attempted to get me into a trance again, against my will - a thing they did

not reckon to do, normally speaking. Several times they succeeded in using my own hands to attempt to strangle me.

I have witnessed a one-time trance-control and automatic-writing medium fighting against his own arm with a look of terror in his face, as it, too, was taken over against his will after he had seen through his 'benevolent' spirit-guides. This phenomenon is real.

A slant on the contactee syndrome

One of the better-known contactee books, written under the pseudonym Dino Kraspedon and entitled *My Contact with Flying Saucers*, tells how its Brazilian author met beings supposedly from satellites of Jupiter. It was first published in England in 1959.

One day, in the state of Sao Paulo, Kraspedon witnessed five flying saucers hovering in the sky. He was so fascinated that he resolved to return to the same spot on the following few nights to see if the craft returned, and on the third night he was granted a reappearance. One of the saucers actually landed and he met the crew.

About five months later the captain turned up on Kraspedon's doorstep in Earth clothing, and they met again in the main square of Sao Paulo and the Roosevelt Station. Most of the information the captain imparted concerned mathematics and physics, and he also delivered the usual heavy warning concerning atomic power. Apart from this, Kraspedon was told that another sun would come into our system and disaster would strike, leaving only the 'obedient' - the 'unjust' getting 'the punishment they deserve'. The world, the captain said, was in the hands of 'raving lunatics'. Like Madame Blavatsky, he talked of 'root races', suggesting different levels of evolution, and of teachers coming into flesh which he called 'the elite'. He also spoke of a kind of master race to come.

For years the real identity of Kraspedon was a mystery. Keel tells us in *UFOs: Operation Trojan Horse*:

Then, in 1965, Dino Kraspedon surfaced as a self-styled prophet named Aladino Felix. He warned of a disaster about to take place in Rio de Janeiro. Sure enough, floods and landslides struck a month later, killing 600. In 1966 he warned that a Russian cosmonaut would soon die, and in the fall of 1967 he appeared on television in Brazil to soberly discuss the forthcoming assassinations in the United States, naming Martin Luther King and Senator Robert Kennedy.

The startling accuracy of his major and minor predictions impressed many people, of course. When he started predicting an outbreak of violence, bombings, and murders in Brazil in 1968, no one was too surprised when a wave of strange terrorist attacks actually began.

Police stations and public buildings in São Paulo were dynamited. There was a wave of bank robberies and an armored payroll train was heisted. The Brazilian police worked overtime and soon rounded up eighteen members of the gang. A twenty-five year old policeman named Jesse Morais proved to be the gang's bomb expert. They had blown up Second Army Headquarters, a major newspaper, and even the American consulate. When the gang members started to sing, it was learned that they planned to assassinate top government officials and eventually take over the entire country of Brazil. Jesse Morais had been promised the job of police chief in the new government.

The leader of this ring was ... Aladino Felix!

This phenomenon is not restricted to harmless old ladies prattling on to reluctant listeners of their benevolent spirit-guides and previous incarnations as Nefertiti. ...

How to start a war

The historian may be reasonable, but history is not.
PAUWELS and BERGIER

... an abnormal and unnatural link between the Fourth and Fifth root races.

MADAME BLAVATSKY on the Jewish race

Resembling the archetypal magician with long beard and eccentric manners, Guido von List was the kind of figure you would nowadays expect to find among the ranks of the occult subculture. In fact, his claims of clairvoyant vision of the past would today attract little attention - even among the converted. Nor would there be much chance of even the slightest political tremor resulting from his beliefs. But things haven't always been this way.

Von List had become captivated by Tacitus' description of the heroic Germanic tribe the Herminones, who, with fair hair and blue eyes, represented to him a kind of racial ideal; and he began to put forward the idea of a secret society of magicians descended from these which had continued in existence up to his day, himself being the last survivor. The 'Armanen' he said, had influenced history in subtle ways and he saw as it were himself the task of preserving the order,

Von List was, in fact, deeply attracted to the idea of a resurgence of Germanic paganism in general. In his early teens he had expressed the desire to consecrate a temple to Wotan, and by his late twenties he had (in 1878) celebrated the summer solstice with a ritual to the Nordic sun-god Baldur. During the ceremony, he buried wine bottles in what was to be a somewhat significant pattern - that of the swastika. (Two years were to elapse before Madame Blavatsky adopted this symbol.)

In 1891 von List published his major work, *German Mythological Landscapes*. This earned him a small but devoted following, and he soon found himself in demand as a lecturer. In 1908 some of his followers formed the Guido von List Society, an organization that was to have some interesting links.

Its original secretary was one Johannes Baltzli who happened to be a disciple of Madame Blavatsky. Baltzli was the editor of a Theosophical magazine called *Prana*,¹ and its owner had lived with Blavatsky in India. Hartmann, as he was called, also became converted to von List's ideas, was enrolled as an honorary member of the society, and gave Baltzli free rein to incorporate Armanesque neo-paganism into the framework of the magazine. It seems that von List's and Blavatsky's ideas were compatible.

Another member of the Guido von List Society was Philipp Stauff, a journalist and the society's official representative in Berlin. In 1912 Stauff was to instil von List's ideas into yet another society, of which he was co-founder. This went by the name of the Germanen Order.

The Germanen Order's ideas will be seen to be historically important and, to gain a further insight into them, it is necessary to focus on a close associate of von List's whose ideas also had a certain impetus - one Adolf Lanz, or, as he liked to be called Dr Jorg Lanz von Liebenfels.

Von Liebenfels had entered a Cistercian monastery at the age of nineteen in 1893, but was expelled for 'worldly and carnal desires'. However promising this may sound, Lanz's future ideas were not to be quite so commendable. He became obsessed with the idea of the necessity to preserve the purity of the 'Ario-heroic' race, and formed a kind of partnership with von List whereby he supplemented the other's researches by specializing in the magical connotations of

1. Prana is another psychic energy force similar to ody, orgone, etc. It derives from the air and is taken in through breathing. It means 'life', or 'soul' and is integral to yogic techniques. The word stems from Sanscrit.

race history. He also founded an order called the New Templars, inspired by a passion for ceremony retained from his days of asceticism, and the desire to be at the head of his own order. Methods that von Liebenfels devised in pursuance of his racial ideas included enforced sterilization of 'inferior races' and breeding colonies for the 'superior' Aryan race. When he consecrated the New Templar's first temple at a castle overlooking the Danube in 1907, von Liebenfels hoisted a flag bearing a symbol deemed holy by von List's 'Armanen' - it was again the swastika.

Let us return to the Germanen Order, and focus on some other ideas prevalent within it. There was the notion that one of the 'inferior' races - the Jews - was behind traditional Freemasonry and through it was devising and carrying out plans in an attempt to dominate the earth. It was therefore, they decided, incumbent upon them to develop a system - a kind of Nordic occult Freemasonry, designed to counter the Judaic version on its own terms, which would have its own rituals and initiations. It is unlikely that these did not include contact with beings similar to Madame Blavatsky's 'Mahatmas'.

Now one of the founders of the Germanen Order was a certain Hermann Pohl, who eventually found himself coalescing the most dynamic elements in the order into a splinter group which was to make its own mark on history. The Bavarian chief of this splinter group was Rudolph 'von Sebottendorff' who, as Rudolf Glauer, had toured the Orient, taking on the more exotic appellation in Turkey. In Munich in 1918, the 'Grand Master of the Bavarian Province' began to publish a periodical called *Runen* which specialized in mysticism, pseudo-history and anti-Semitic propaganda. In his evangelistic efforts he was aided by an art student and former soldier named Walter Nauhaus, a member of a small study group called the Thule Society which looked into the concept of a kind of mini-Atlantis in the Nordic Ocean. (The group's emblem was a sword, wreath and curved swastika.)

Von Sebottendorff was quick to realize that the Thule Society would be very useful as a kind of exoteric side to his order - attracting new, especially young, members who could be initiated into its esoteric aspects if suitable, and that it could also serve as a 'front' for its more secret activities. The arrangement proved successful, and soon the combined order was sufficiently strong to rent rooms in a Munich hotel in which to hold its ceremonies. A month later Sebottendorff was able to buy up a small publishing firm and revive

a small newspaper it had printed, injecting into it the order's special brand of anti-Semitism.

One day, Sebottendorff decided that the order's ideas could be propagated still further if special attention were to be paid to potential converts within the working classes. A certain Karl Harrer, a sports writer who was also interested in working-class problems, was assigned to the task. Harrer founded what he called the Workers' Political Circle and gave regular lectures. His small following included a railway engineer by the name of Anton Drexler who had previously founded a small Committee of Independent Workers. In 1919 the two workers' groups amalgamated to form the German Workers' Party.

Within eighteen months it was to be renamed the National-Socialist German Workers' Party - which was eventually to become better known as the Nazi Party.

Basically, the Nazi Party had grown out of the political wing of an occult organization. Three individuals were to shape the German Workers' Party into a terrible force to be reckoned with: the soldier Ernst Rohm, the journalist Dietrich Eckart - and a failed painter, Adolf Hitler. Hitler inevitably became acquainted with the party's occult side, and already had a background in certain of the theories involved. He had been an avid reader of von Liebenfels's magazine the *Ostara* and had met the latter in 1909 when he went to his office for some back issues. Further connections can be inferred from a letter von Liebenfels wrote to a fellow New Templar in 1932 which contained the words: 'Hitler is one of our pupils . . . you will one day experience that he, and through him we, will one day be victorious and develop a movement that will make the world tremble. . . .' Hitler may have also been well versed in the ideas of von List, as he was at one time a frequent visitor to a house where a disciple of the latter gave lectures; and, according to Trevor Ravenscroft, a bookshop owner once close to von List had been a guiding light to the future Fuhrer. (Ravenscroft describes von List as a Crowleyesque black magician who invoked demons.)

While we are on the subject of racist political ideology, we shall look at another influence on Hitler. Houston Stewart Chamberlain had published a tract entitled *Foundations of the Nineteenth Century* in 1899. Chamberlain, a naturalized German, stated that the 'German mind must guide the Aryan peoples to racial supremacy and world domination'. He put forward the idea that the Teutons were behind every great historical event, and that the Jews were the

enemy of Teutonic man. He was one of the first authors to write of 'supermen'. In 1923 he wrote to Hitler in terms suggesting that he saw him as an answer to Germany's troubles. The latter then acknowledged Chamberlain as a forerunner of National Socialism.

What was Chamberlain's inspiration? A passage from William L. Shirer is interesting:

Houston Stewart Chamberlain was given to seeing demons who, by his own account, drove him relentlessly to seek new fields of study. . . . Once in 1896, when he was returning from Italy, the presence of a dream became so forceful that he got off the train at Gardone, shut himself up in a hotel room for eight days and . . . wrote feverishly on a biological thesis until he had the germ of the theme that would dominate all his later works; race and history. . . . Since he felt himself goaded on by demons, his books were written in the grip of a terrible fever, a veritable trance, a state of self-induced intoxication so that . . . he was often unable to recognize them as his own work. . . .

H.P. Lovecraft had similar problems!

It is also significant that Chamberlain read Madame Blavatsky. (He even echoed her sentiments on Jesus.)

We move now to another major influence - the man who provided a Teutonic 'science' blending into the Teutonic ideologies we have looked at - Hans Horgiber. Horgiber convinced the Nazis that true perception of reality, including that covered by science, could come only through direct revelation. He saw himself as being capable of achieving a kind of higher consciousness - or psychic receptivity - in which the secrets of the universe were unveiled. It had come to him, he said, that everything was based on the opposition between two basic elements, Ice and Fire, and a corresponding battle between the forces of attraction and repulsion. The world, he said, had had a number of moons - made of ice - which it attracted in cycles towards collision. At certain stages in the fall of previous moons, mutations had taken place - either for the best or for the worst. There were possibilities of inferior or superior races. Hitler showed an extensive knowledge of Horgiber's dualistic ideas.

The book from which the Fuhrer appeared to have received a grounding in these is significant; for it appears to have been *Urwelt, Sage und Menschheit* by Edgar Daque. Daque had synthesized Horgiber's ideas with those of Madame Blavatsky!

After referring on one occasion to the Jew as a creature of another god, Hitler went on to say: 'He must have come from another root

of the human race.' He was using the same terms as Madame Blavatsky and the contactee Felix.

We have seen that the English lord, Bulwer Lytton, described in fictitious terms the same beings which were said to be the 'Masters', etc. H.P.B. herself seems to have been influenced by Lytton; and so was another man who was to have a marked effect on Adolf Hitler.

Shortly before the Nazis came into power there existed in Berlin a group called the Vril Society or the Luminous (or Illuminated) Lodge which believed wholeheartedly in Lytton's 'Vril-ya'. (This group were attempting to become magically the equals of this 'Coming Race' in order to become allies as opposed to slaves when they came to the surface.) One of the members - Karl Haushofer - had been a frequent visitor to Hitler when he was in gaol after the unsuccessful 1923 *putsch*, which was to draw sympathy to his movement. He was also to become a prominent adviser to the Fuhrer.

Haushofer lectured on a subject called 'geo-politics' at Munich University and was influenced not only by Lytton but also by travels in the Orient - including Tibet - and initiation into a certain occult group in Japan. He taught that there had been a great civilization in the Gobi Desert which had become fragmented after something akin to a nuclear explosion, and that part of the remnant had become the 'Inda-Germanic Race'. This race, he said, should reconquer the Asian heartland and fulfil its destiny of world domination.

According to Pauwels and Bergier, Haushofer strengthened the Nazis' links with the unseen. Indeed his son was to write enigmatically: 'My father broke the seal.' The French authors also mention a link between the Vril Society and the Theosophical Society.

It seems that certain aspects of Hitler's policy were directly derived from *The Coming Race*, even down to the strategic use of children as employed by the Vril-ya.

To make the Nazis' links to other beings even clearer, we must turn to the infamous SS - which was originally conceived as a kind of imperial guard. Himmler, who became Reichsfuhrer SS in 1929, appears to have been a spiritualist! He was sometimes quite open as regards his belief in spirits and even spoke of having mediumistic powers. What influences was he open to? The extermination-squad commander Ohlendorff - as Francis King (who has provided most of the information in this section) tells us - spent a lot of time steeped in the writings of Madame Blavatsky. Previously a Department of Ancestral Heritage had been incorporated into the SS (in 1939), and this 'Ahnenherbe' seems to have brought a number of occult

groups into the SS fold, including some we have mentioned. Its first director derived a kind of Blavatskyesque pseudo-history from a mediumistic wife.

Other ideas taken up by the SS included those of one Cyrus Teed, who had been granted certain information by an entity that materialized to him in the form of a beautiful woman. The cosmos, she said, was inside out. We live in a spherical hole in a universe of rock!

This is only a fraction of the material demonstrating that the Nazis in general had a belief in other beings and allowed themselves to be influenced by their teachings, and that the dark shadow of Madame Blavatsky hung over the atrocities of Nazi Germany.

If we focus again on Hitler, we see more hints of the extent of this influence. An occultist in the tradition of Blavatsky was Samuel (MacGregor) Mathers, the chief of an order called the 'Golden Dawn' (of which Crowley too was a member). Mathers spoke of the same entities as Madame Blavatsky under the term 'Secret Chiefs'. On one occasion he described meeting them:

As to the Secret Chiefs of the Order, to whom I make reference and from whom I have received the wisdom of the Second Order, which I have communicated to you, I can tell you nothing.

I know not even their earthly names, and I have rarely seen them in their physical bodies. . . . My encounters with them have shown me how difficult it is for a mortal, however advanced, to support their presence. . . . I do not mean that during my rare meetings with them I experienced the same feelings of intense physical depression that accompanies loss of magnetism, on the contrary, the sensation was that of being in contact with so terrible a force that I can only compare it to the continued effect of that which is usually experienced by any person close to whom a flash of lightning passes during a violent storm; coupled with a difficulty of respiration similar to the half strangling effect produced by ether. As tested as I have been in occult work, I cannot conceive a much less advanced Initiate being able to support such a strain, even for five minutes without death ensuing. . . the nervous prostration-after each meeting being terrible and accompanied by cold sweats and bleeding from the nose, mouth and ears.

The following is a quotation from Hermann Rauschnig, from whom we derive much personal information about Hitler.

A person close to Hitler told me that he wakes up in the night screaming and in convulsions. He calls for help, and appears to be half paralysed. He is seized with a panic that makes him tremble until the bed shakes. He utters confused and unintelligible sounds, gasping, as if on the point

of suffocation. The same person described to me one of these fits, with details that I would refuse to believe had I not complete confidence in my informant.

Hitler was standing up in his room, swaying and looking all round him as if he were lost. 'It's he, it's he,' he groaned; 'he's come for me!' His lips were white: he was sweating profusely. Suddenly he uttered a string of meaningless figures, then words and scraps of sentences. It was terrifying. He used strange expressions strung together in bizarre disorder. Then he relapsed again into silence, but his lips still continued to move. He was then given a friction and something to drink. Then suddenly he screamed: 'There! There! Over in the corner! He is there!' - all the time stamping with his feet and shouting. To quieten him he was assured that nothing extraordinary had happened, and finally he gradually calmed down. After that he slept for a long time and became normal again....

\ Also interesting is something recorded by Dietrich Eckart - the mbrphine addict (and magician) who was close to Hitler from the early days of the party. Eckart was an occultist and believed that spiritual beings from a vanished civilization could be contacted. These apparently wanted Germany to dominate the world and become the cradle of a new race of supermen resulting from a mutation within the human species. Towards the end of his life he said essentially this: 'Follow Hitler. He will dance, but it is I who called the tune. We have given him the means of communicating with Them. Do not mourn for me: I shall have influenced history more than any other German.' (Some writers quote an expanded version.)

Could he have opened Hitler up to something? A distinct possibility emerges from reports such as that of a sympathetic astrologer Elsbeth Ebertin, who attended early party meetings at which Hitler spoke. She described him as '... like a man possessed, like a medium, the unconscious tool of higher powers'. And there are also a couple of interesting quotations in *Morning of the Magicians*:

Bouchez said: 'I looked into his eyes - the eyes of a medium in a trance.... Sometimes there seemed to be a sort of ectoplasm, the speaker's body seemed to be inhabited by something ... fluid. Afterwards he shrank again to insignificance, looking small and even vulgar. He seemed exhausted, his batteries run down.'

Fran ois-Poncet records: 'He entered into a sort of mediumistic trance; the expression on his face was ecstatic.'

A new observation, which could show the operation of a technique

I have called the 'Macbeth syndrome', has been made by the brilliant scholar Geoffrey Ashe.

Here is the text of a prophecy delivered by a being calling itself 'the King of the World' of the underground city of Agharti, which appeared mysteriously at a temple in Narabanchi, Outer Mongolia, in 1890.

More and more the people will forget their souls and care about their bodies. The greatest sin and corruption will reign on the earth. People will become as ferocious animals, thirsting for the blood and death of their brothers. The 'Crescent' will grow dim and its followers will descend into beggary and ceaseless war. Its conquerors will be stricken by the sun but will not progress upward and twice they will be visited with the heaviest misfortune, which will end in insult before the eye of the other peoples. The crowns of kings, great and small, will fall ... one, two, three, four, five, six, seven, eight. ... There will be a terrible battle among all the peoples. The seas will become red ... the earth and the bottom of the seas will be strewn with bones ... kingdoms will be scattered ... whole peoples will die ... hunger, disease, crimes unknown to the law, never before seen in the world. The enemies of God and of the Divine Spirit in man will come. Those who take the hand of another shall also perish. The forgotten and pursued shall rise and hold the attention of the whole world. There will be fogs and storms. Bare mountains shall suddenly be covered with forests. Earthquakes will come. Millions will change the fetters of slavery and humiliation for hunger, disease and death. The ancient roads will be covered with crowds wandering from one place to another. The greatest and most beautiful cities shall perish in fire ... one, two, three.... Father shall rise against son, brother against brother and mother against daughter.... Vice, crime and the destruction of body and soul shall follow....

Families shall be scattered.... Truth and love shall disappear.... From ten thousand men one shall remain; he shall be nude and mad and without force and the knowledge to build him a house and find his food. ... He will howl as the raging wolf, devour dead bodies, bite his own flesh and challenge God to fight.... All the earth will be emptied. God will turn away from it and over it there will be only night and death. Then I shall send a people, now unknown, which shall tear out the weeds of madness and vice with a strong hand and will lead those who still remain faithful to the spirit of man in the fight against Evil. They will found a new life on the earth purified by the death of nations. In the fiftieth year only three great kingdoms will appear, which will exist happily seventy-one years. Afterwards there will be eighteen years of war and destruction. Then the peoples of Agharti will come up from their subterranean caverns to the surface of the earth.

In Geoffrey Ashe's *The Ancient Wisdom* we read:

... when the King of the world appeared at Narabanchi in 1890, he uttered a prophecy of events for the next half-century and, more briefly, for the decades following. Ossendowski gives the text. It begins with a vague series of horrors which more or less fits the First World War.

He tells me that you could, if you so chose, make the prophecy fit if you took the 'Crescent' growing dim as the decline of Turkey, the falling crowns of kings as referring to the numerous abdications - especially those of regional kings in Germany which also resulted - and the wandering crowds and scattered families as the resulting multitudinous refugees. In his book he continues:

The king goes on to speak of the war's aftermath, and the action he will take through his own secret influence. 'Then I shall send a people, now unknown, which shall tear out the weeds of madness and vice with a strong hand and fight against Evil. They will found a new life on the earth purified by the death of nations. In the fiftieth year only three great kingdoms will appear.' The first two sentences could have been applied, by Hitler and his associates, to the rise and assumed mission of the Nazi movement. Purifying the earth 'by the death of nations' could mean the extermination of Jews and other lesser breeds; the term 'genocide' was coined to describe this aspect of Nazi policy. The 'fiftieth year' from the prophecy was 1940. In that year Germany, Italy and Japan, 'three great kingdoms' formed the Tripartite Alliance which was intended to dominate the earth. The attacks on Russia and the United States followed, both of them acts of apparent lunacy which might yet have been supposed to make sense if the Alliance had the King's blessing. According to the rest of the prophecy, the three great kingdoms were to flourish for seventy-one years. There would then be eighteen years of renewed war and destruction, after which - that is, in 2029 - the peoples of Agharti would 'come up from their subterranean caves to the surface of the earth.'

Was a group of 'beings' trying to manipulate a political force which was to come into power decades later?

Haushofer - that major influence on Hitler - was almost certainly acquainted with the prediction, as he had lived in Tibet and had studied the country's lore - which features the King of the World prominently. Hitler was known to be interested in such things as omens, and Haushofer would surely not have kept such an important prediction to himself.

Some theorists say that Hitler's New Mutation was intended to

provide physical vehicles for certain spiritual beings. Is this partly what they had in mind?²

Before we progress, let us try to grasp a subject that has been raised obliquely in the above. We see it exemplified in that vast numbers were convinced, in a very dangerous manner, by teachings connected with spiritual beings, that the Jews were an inferior race (the modern resurgence of this concept being more or less traceable back to Madame Blavatsky). Now didn't I being calling itself 'God' tell the Jews that *they* were superior - the 'chosen' race - and that *they* should eventually dominate the earth? Which brings us to:

The discord factor

This point is broached in general terms in Keel's *The Eighth Tower*:

... Visiting 'angels' materialized before awed prophets in every generation and planted the seeds of racial prejudice. The Jews and the blacks were the most popular scapegoats, but there were many others. Mystical human organizations and secret societies began to share the blame. The Catholics muttered about the Freemason conspiracy while the Jewish factions looked suspiciously towards the Vatican....

Keel had previously (in *Our Haunted Planet*) quoted Long John Nebel - the New York radio personality who had spent thousands of hours interviewing contactees and 'UFO buffs' over the air.

A bit that has always bugged me is the racist propaganda which keeps cropping up from one group to another. In this area, regrettably, I'm unable to name names and cite occasions, since the allusions are always so carefully phrased so that the offenders could easily deny the intentions of their remarks. But the meaning is there, never doubt it. As is usually the case, the unfavoured parties racially speaking are the Jews and Negroes, and the themes of both Fascism and Communism seem to echo from behind the scenes on more than a few occasions.

Keel went on to say:

Some contactees who claim to have visited Mars blandly point out that the planet is divided into zones with the Negro and Jewish Martians carefully segregated from the others.

2. To give some idea of the extent of the problem, may I mention that the First World War was precipitated by the assassination of the Archduke Ferdinand, and that his assassin was, like so many of those involved in the next war, a member of an occult group. He, also, seems to have been temporarily possessed!

Even contactees of liberal persuasions repeat with some dismay the nastily racist remarks of the Venusians. The Jews are a favorite target of this outer space propaganda, as if they haven't got enough troubles already.

Until the past five or six years racial prejudice was actually a basic part of all the Western religions. After digging down to the source of these racist beliefs, there are always the ancient teachings of dubious messengers. They have kept the human race stirred up and at each other's throats for thousands of years. Now finally the Catholics are beginning to soften their traditional anti-Semitism, and the Mormons are beginning to face the fact that Negroes are also human beings.

Aside from their inveterate racism, the mimics are also fond of exploiting tense political situations. A band of phantom Indians plagued the settlers of Gloucester, Massachusetts, back in 1692. They appeared night after night, skirmishing with the English and firing bulletless guns. Although the Indians never killed or scalped yone, the colonists were understandably upset and heavily fortified their positions. 'The English became convinced that they were not real Indians,' Sir Walter Scott reported, 'but that the devil and his agents had assumed such an appearance.'

To return to the theme of world domination, here is a prediction made by an entity appearing as George Washington to a Union general (McClellan) during the American Civil War. (He had just been shown visions enabling him to stave off an attack on the capital city.)

America's mission will not be finished . . . for ere another century has gone by . . . the oppressors of the earth, hating and envying her exaltation, shall join themselves together and raise up their hands against her. But if she still be found worthy of her high calling they shall surely be comforted, and then will end her third and last great struggle for existence.

Thenceforth, shall the Republic go on, increasing in power and goodness, until her borders shall end only in the remotest corners of the earth, and the whole earth shall beneath her shadowing wing become a Universal Republic. Let her, in her prosperity, however, remember the Lord, her God, her trust always in him, and she shall never be confounded.

Some attempts at inspiring various groups with the idea of world domination have no doubt been successful, and this seems a very efficient way of setting different forces against each other.

We have seen how such things can shape history, and I'm afraid to say the relevant question is not: How many conflicts have been started this way? It is: How many have *not!* . . .

We now approach one of the most sinister studies in this book: 'sinister' largely because the issues dealt with are not generally known, yet are of great importance. As in so many other cases the 'propaganda' has so far won.

The hypnotic-control syndrome: illumination

Illumination. Illuminism by means of the astral light; produced by, and leading to hypnotic obsession by, these same Masters.

CHRISTINA M. STODDART

What is explained here involves certain deep concepts, and a reasonable amount of grounding is necessary for which we must return to the mesmerists' 'magnetic fluid', examining it in more detail. This energy (which the Russians now term 'bioplasmic') is what is represented by the 'Holy Spirit' aspect of God, and enters into all biological organisms from a kind of universal reservoir.

In true 'initiation' (advancement of soul), an individual gradually accumulates more vitality through such processes as refinement of consciousness and attunement to divine creations and rhythms - a religious expression more than adequately described by Anthony Roberts in 'The Cosmic Battleground'. But there is a false initiation best called 'illumination'.

In the first case, the individual accumulates energy slowly, through effort, and is in control of his own reserves. In the second, he is *struck* by a rush of this energy *which is wielded by another intelligence*. And this point is vital, for the hypnotic application, which we have touched on earlier, means that anyone who subjects himself to 'illumination' is *laying himself open to another will*. It is on the application of this technique that we shall now focus.

Possibly the first person to warn the world about organized illumination was Christina M. Stoddart, one-time ruling chief of an occult group stemming from the 'Order of the Golden Dawn'. As Gasson was to see through his spirit-guides, Stoddart began to see through the 'secret chiefs' of her order, and eventually came to the conclusion that occult groups were carefully designed to attract gullible idealists and place them under the control of a hidden group of intelligences. This was achieved through the kind of false initiation described above, playing on the symbolic connotations of light and making what was in effect hypnotism appear to be something vital to individual and planetary progress.

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That occult groups were especially interested in their members' being passive towards the aims of their so-called 'masters' is amply demonstrated throughout her seminal work *Light-Bearers of Darkness* (Boswell, 1930), and a quotation concerning the initiation scheme of Rudolf Steiner's Anthroposophical Society provides us with a good example of this.

Probation. - The awakening of the inner senses by meditation. For this, devotion, reverence, humility, the muting of all criticism or adverse judgment is required; the personal must be subdued, the universal outlook must be awakened for the service of 'humanity'. Calmness, leading to complete passivity, must be cultivated, and all impressions of the outer world shut out; then comes the 'inner silence', in which 'hidden beings' speak to him. For the awakening of these senses he must if possible live near Nature, among the pine-perfumed forests in the woodlands, or gaze upon the snowy peaks: In these meditations his thoughts must be oriented by the thoughts of advanced men who, according to Steiner, throughout the ages have been thus inspired by similar beings.

The Kundalini must be awakened by concentration on the feeling produced by growth and decay in nature, one akin to a 'sun-rising', the active life-force, and the other to the 'moon-rising', the passive life-force; and this opens up the 'astral plane'. He must never intellectualize, only feel. This leads to orientation: he begins to hear. The passivity must extend 'to listening without criticism, even when a completely contradictory opinion is advanced, when the most hopeless mistake is committed before him; then he learns, little by little, to blend himself with the being of another and become identified with it.' This would train him to let go his own personality and opinions, laying himself open to obsession by another, or even by these 'hidden beings', on the astral plane, who only under such conditions can communicate with him, implanting their ideas in an 'empty vessel'.

Stoddart mentions the society's dance technique 'eurhythmy', of which Steiner said 'The movement ... passes in plastic visible form into the light and is seen by the eye', and gives numerous other examples of illumination. One of these is a quotation from a Dr Felkin of the 'Golden Dawn' (Stoddart's parentheses):

Yesterday we had a splendid Corpus Christi Day (ceremony for bringing down the light into the Inner Vault and Temple and reaffirming the link with these masters) ... as we passed through the Vault it seemed like passing through liquid fire. Later, when the 'Divine White Brilliance' (astral light) was brought down, the electric light looked really dim it was so strong. Everyone was greatly impressed; when Q.L. (Mrs Felkin) spoke, her voice seemed quite changed; and she said afterwards she said

Thlnp she had not been at all prepared to lay, but word came to her.

The inclusion in Felkin's writings of a report of the materialization of an Oriental-looking entity with long fingers anchors us firmly in nmrk Gods territory. Stoddart herself saw the hidden occult centre nll Jewish magicians and her book is heavily tainted with anti-semitism, an occupational hazard of a great many occultists.

The reader might productively care to ponder over the numerous light effects described in previous pages.

In the next section of this book Anthony Roberts discusses 'illumination', Steiner, Stoddart, and various tainted occult groups in more detail, parallel with the old Illuminati conspiracy that underlies them all. Meanwhile, it can be said, our entities would appear to be making much use of religious or occult ritual, and this use extends further....

The Israelite syndrome

It was requested of the Jews that a specific device (the Ark of the Covenant) be taken to a specific place (the Promised Land) and elaborate rituals performed. To explain the significance of this, I must return to ley lines.

These, as I have implied, appear to be natural channels of our energy. (Sensitives can sometimes see this light energy - as Alfred Watkins did momentarily - traversing the landscape in straight lines.) There appears to be some kind of directional flow in leys, and convergences seem not only to be key reception points of energy (hence the positioning of religious centres on these) but also possible *feeding* points at a mental level.

Now the entities tend to instruct their followers to go to important ley convergences - occasionally with devices - to 'charge' these. Sometimes they will say that their purpose is a positive one, in some more or less unconvincing way; we have seen a good modern case of this already. Often 'they' take on the 'charging' themselves through the medium of their followers.

And, more directly, BVMs seem to tell people to set up shrines, etc., at the places at which they appear.

Theoretically, at least, 'they' could be transmitting things to each and every one of us through the complicated matrix formed by criss-crossing leys. (Most of what we would be receiving would hit

us at an unconscious level and emerge in indirect ways.) Their aides are their credulous human dupes.

If this sounds totally abstract, I am in good company. *International Times*, vol. 4, No. 3, published an article based on another found in the *National Enquirer*, which included reports by a Dr Eerkens who had been called in by the CIA to investigate the Russians' strategic use of psychic phenomena. We read:

The Russians discovered that an energy field constantly flows around the earth at the speed of light, according to Dr Eerkens. The human brain acting as a transmitter, can put an electrically charged thought into this stream of energy which carries it until another brain, acting as a receiver, picks it up.

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Dr Eerkens was quoted as saying that through an application of this principle 'You could brainwash a man'.

Could you not influence people in general if you had access to key points? It is this use of strategic points which I call the 'Israelite syndrome'.

There are legends relating to Tara in Ireland and the Tower of London in England saying that in these places lies the key to control of the whole of the respective countries. They are both on major ley-line convergences. More recently it has been revealed that certain members of the British Society of Dowzers have been aware of the hypnotic potential of ley lines for many years.

Another thing - and this is known to science - is that the transmission of certain waves can influence behaviour as they affect the electrical processes of the brain. Let us return to the discovery of New Zealander Bruce Cathie that certain secret establishments were on his 'UFO grid' - which he has begun to synthesize with ley lines. These establishments involved aeriels. Sometimes Cathie would plot out strategic points on his grid, drive over to the points he had mapped out, and find 'ham radio stations' with the same kind of aerial. (See *Harmonic 695*.) Now ley-line researchers have found a vast number of *microwave* towers on or near ley lines and ley-line convergences, and Cathie has informed me that the effect is prevalent all over the world. Microwaves are among the waves most often mentioned in terms of behaviour modification! Bruce Cathie asked his head of government who was behind the secret establishments, and he was told that they were an international group of 'scientists' whose activities even he was not allowed to look into!

Which leads us on to ...

The Cryptocracy

This was a term developed from roots meaning 'secret' and 'rule' by Walter Bowart, author of *Operation Mind Control*. (Geoffrey Ashe had previously used the term in a slightly different context.) The book is dedicated to the hypnotic-control activities of certain *linked Individuals* in intelligence and security services in the United States, and other agencies. A quotation of interest is '... with the advances made in the psycho-sciences all but a few of us may eventually be victimized.'

Bowart examines some of the political activities of the Cryptocracy in detail, and one of the most interesting parts of the book deals with assassinations through hypno-programming; this same technique being used to 'set up' certain individuals to take the blame. (Hypnotized subjects will respond to 'call signs' implanted into their minds even years later.) Deviating somewhat from Bowart's central thesis, let us look at the three assassinations on which he particularly focuses, drawing also from other sources.

John F. Kennedy

Here are a few interesting aspects of the case.

First, Lee Harvey Oswald had reportedly previously spoken of 'devilmen' who were seeking to take over the earth. Second, Keel tells us:

The huge *Warren Report* contains numerous pieces of sworn testimony describing MIB-type men in the vicinity of the Dealey Plaza and the School Book Depository building. Long-haired men were also seen. [This was before it had become fashionable.] Elemental hair styles have always been on the longish side. [Colonel Olcott's 'Mahatma' was an example.]

Now in *Operation Mind Control* there is a section on Luis Castillo, who appears to have been hypnotized as part of the plot. He was re-hypnotized in an effort to reach the truth. I quote:

Under hypnosis, Castillo said that the assassination had happened 'before noon'. He remembered being with a tall man ... with a hawklike nose, black hair, and *Oriental eyes set in a long face*. ••• He said that he remembered meeting the man along with four or five other men in an airport. They then drove together in a *black car* to a building.... [My italics.]

Could it just be? ...

Before we leave the Kennedy assassination, here is another quotation from Keel:

It is noteworthy that reporters, editors, and citizens engaged in the investigation of President Kennedy's death suffered harassment and telephone problems identical to those experienced by UFO researchers.

Martin Luther King

James Earl Ray had earlier turned up at a hypnotist's surgery saying that he wanted to 'remember things better' - almost as if he had been suffering memory lapses. At the time of his arrest in London he had in his possession books on memory improvement and hypnotism. He also claimed to have been involved in a conspiracy, his contact being a dark, swarthy 'Mexican' known only as 'Raoul'. No trace of 'Raoul', described as a gun-runner, has ever been discovered. The in-depth studies made of the case in *Operation Mind Control* and a BBC *Tonight* programme would seem to implicate the FBI. But does it go further? . . .

Robert Kennedy

This case is more fruitful from our point of view, for Sirhan Sirhan seems to have practised automatic writing and appears to have been in a trance during the actual shooting.

Keel also discovered something else of significance: 'Witnesses said they had seen him talking briefly to a swarthy man who may have been a Mexican or an Oriental. While sitting in the courtroom, Sirhan spoke quietly of seeing celestial beings.' Keel subsequently tells us that the first book that Sirhan asked for when he found himself in gaol was called *The Secret Doctrine*. It was the *magnum opus* of Helena Petrovna Blavatsky! (Bowart recounts that police found 'a good deal of occult literature in his room'.)

At this juncture let us begin to define a few general points. Information concerning Lee Harvey Oswald now being made available suggests a connection with a CIA plot against Castro. At the time the CIA, it has been revealed, were working with the Mafia. It also appears that a 'double' of Oswald had been hypnotized in Russia by the KGB. The CIA, the Mafia and the KGB all involved in the same plot? And can we not add the MIB for good measure?

The implications are certainly disturbing - and the list would not

3. Triad is a powerful Chinese secret society with branches all over the world.

appear to stop there. A major Triad member, even, ended up in Glastonbury with its UFOs, Venusian *fairies* and other assorted visions, and strategic positioning on the Icy-line matrix.

If you were trying secretly to influence a planet, you would chose to work through undercover organizations rather than public ones, would you not? - political and criminal as well as occult and religious.

I shall end this section with a quotation from Patrick McGarvey, 'veteran of fourteen years in the US intelligence service', as included in Bowart's book. It comes from McGarvey's *CIA: The Myth and the Madness*, and refers to training. This consisted of 'an admixture of common sense, insanity, *old time religion*, and some of the weirdest lectures you can imagine' (my italics).

BEHIND THE MASK

The devil connection

In reports concerning spacemen, we find the devil's symbol of the serpent on the uniforms of Schirmer's Ufonauts and his leathery wings on humanoids associated with UFOs - his alternative form of hairy men being another motif from UFO lore. 'Oaths of secrecy' presented to witnesses by bogus government men are reminiscent of his pacts; and the 'devil's mark' is reflected in the strange mark (usually on the neck) that appears on many contactees. His taking of souls is paralleled by the 'faithful' being taken to be reincarnated on **Venus** - or wherever the entity chooses to site its version of the underworld; and his appellation of 'Prince of the Power of the **Air**' may be significant. Interestingly, two prominent 'spacemen' known to contactees are Mr Apol and Ashtar; for two prominent demons are Apollion and Astaroth! Of relevance to spirit-guides are the warnings of ecclesiastical writers such as Richard Baxter that the devil sometimes impersonates the dead.

In fairy-lore we find fairies also 'taking' souls, peasants going to church to protect themselves against these beings, and the sign of the cross being held to be effective against them. Paracelsus, Pacius Cardan and the Rev. Kirk write that pacts can be made with such elementals, and many old people interviewed by Wentz used to see them as fallen angels. The Rev. Kirk described fairies (in his epic *The Secret Commonwealth, etc.*) as being 'of a middle nature between men and angels'.

In MIB reports we find something even more interesting. William Woods, for example, in his *History of the Devil*, writes that: 'Sometimes the devil wears green or grey, but mostly he is dressed in black, and always in the fashion of the time.' And Richard Cavendish tells us that 'In many cases the Devil appeared as a man, often a dark man'. To witches he would often appear as 'a dark man on a dark horse' - and now in black cars?

In dragon-lore we find these creatures generally associated with

the devil (they are one of his alternative forms), and saints were wont to battle against them, sometimes defeating them through prayer.

In subterranean tales we have seen that the 'King of the World' features. In St John's Gospel the devil is referred to as 'the Prince of This World'. Has he merely been promoted?

Another form the devil was supposed to take was that of a black monk; and black-cowled, shadowy beings have been reported by contactees - including Bender. They also appear on the astral plane to a number of occultists.

The Bible says that the devil would mislead through 'signs and wonders' - we can see this very much in evidence among contactees and in spiritual groups.

The devil's great enemy is Christ. Madame Blavatsky seems to have tried totally to undermine the concept of Jesus as Messiah and Saviour. Bender was told that Jesus was nothing special. King's Venusian 'Jesus' is one of many masters and tells us he couldn't forgive our sins because of the laws of Karma. If the entities mention Christ in anything like a positive way, they invariably focus attention away from the fact that he might have 'died for our sins'. They are masters of anti-Christian propaganda.

And what of the name Lucifer? This means 'light-bearer'. Could this name be a warning concerning hypnotic astral light?

The underground residence of hell now leads us to ...

The subterranean connection

We have previously looked at our 'other beings' as denizens of the astral plane. But the answer does not seem to be as simple as all that.

UFOs are frequently seen coming out of the sea and at least one was seen emerging from Antarctic ice. Glastonbury Tor has been associated with the underground world of Annwn, and tunnels have been found under the town - a feature of Warminster, too, which has even stronger UFO connections.

Spiritualism was founded in an area of New York State associated with ancient mines and other underground configurations; and most significantly, Joseph Smith had his visions in the same area! Still on the theme of religious visions, caves are often mentioned in this connection. The Cova da Iria, Fatima, is the Cave of St Irene; and Bernadette's BVM at Lourdes appeared first as a glowing cloud

emerging from a cave. In yet another did the Bishop of Siponto see St Michael.

Fairies were supposed to live underground - in barrows or in mountains - and one Armenian vampire lived in a mountainside cavern. (In the Carpathian Mountains, tales of vampires were interspersed with tales of subterranean beings.) And according to Paracelsus and others, demons lived underground. Hell is after all an underworld. In the Book of Enoch, St Michael banishes fallen angels into caverns in the earth. Bender was taken to an underground base, and traditionally dragons lived in caves and sometimes came out of holes and wells.

In tales of occult initiation, people go to underground vaults or caves - sometimes in their astral body. There is even a tale of the Buddha sitting in a cave surrounded by an eerie light.

And there is a very interesting passage in John Symonds's study of Madame Blavatsky.

In April, H.P.B. [two companions] and the Colonel left for a trip to Karli, a day's train journey from Bombay, to see the celebrated Buddhist temple there, carved out of the solid rock of the Western Ghats. . . . The last stage of the journey, up a path from the foot of the hill in the blazing sunshine, was too much for H.P.B. who, the Colonel says, was distressed for breath, so coolies carried her in a chair and set her down before the magnificent facade of the great chaitya or sanctuary, as large as a Gothic cathedral. The walls are decorated with pillars at short intervals, surmounted by elaborately carved figures. It was begun in the first century BC. Tired by their climb, the theosophists went inside and, in the ghostly light which streamed through the windows, spread out a blanket and opened their picnic basket. H.P.B. told them that in one of the small sanctuaries a secret door communicated with other sanctuaries in the heart of the mountain, where a school of Adepts still lived, but whose existence was not even suspected by the public at large. There is a sequel to this story.

The two companions left, and Blavatsky and the colonel were left alone. Olcott continues the account:

We sat in the porch smoking and chatting until she bade me stop where I was for a few minutes and not look around until she told me. She then passed inside the cave, as I thought to go into one of the cubicles for a nap on the rock-hewn block that served as the old monk's bed. I kept on smoking and looking over the wide landscape that lay before me like a great map, when suddenly, from within the cave, I heard a sound like the slamming of a heavy door and a burst of satirical laughter. Naturally I

turned my head, but H.P.B. had disappeared. She was in neither of the cells, which I examined in detail, nor could I, with the minutest search over every inch of the rocky surfaces of their walls, find the least crack or other sign of a door. . . . I soon ceased to bother myself about the mystery and returned to the porch and my pipe, in placid inclination to wait for what might happen.

A half-hour had passed since her disappearance when I heard a footstep just behind me and was addressed by H.P.B. in person, in a natural tone, as if nothing had happened out of the common. In reply to my question as to where she had been, she simply said she had 'had business' with . . . (mentioning the Adept) and gone to see him in his secret chambers.

The Aetherius Society and Findhorn associate certain other 'masters' of the same 'Great White Brotherhood' with a particular mountain in Scotland. There are many myths of gods living inside mountains, and in world mythology there are numerous gods of an underworld. The Aborigines' gods, the Wondjina, paintings of whom are reminiscent of space-helmeted beings, disappeared into caves (leaving pictures and lettering very similar to that employed by Adimski's 'Venusian' and that found in grimoires for the invocation of demons).

Ancient ritual sites like Zimbabwe and Luxor have underground vaults. (It has been said that the original name of the Theosophical Society was the 'Hermetic Brotherhood of Luxor'.) From all over the world there have come reports of underground caverns, tunnel systems, or even underground cities. In India there are held to be openings to an underground world in the Chandore Range, and even in Ireland a photograph has recently been taken of what appears to be a huge stone door in the side of a mountain!¹ Many such openings were held to exist in Tibet, and this leads us back to Haushofer and the Nazis.

It is recorded that the Nazis believed in the underground city in the Himalayas. Legends concerning Agharti and its King of the World were, as I have said, rife in Tibet, and apparently the Nazis sent envoys to this part of the world to get the subterranean dwellers on their side! The result was said to have been an order of black monks arriving in Germany. The Russians are known to have found the corpses of several hundred uniformed Tibetans in Berlin - carrying no papers.

Madame Blavatsky and Adolf Hitler both took the ancient

1. H. P. Lovecraft was obsessed with 'underground beings' living in vast tunnel systems.

religious sun-symbol of the swastika and turned it backwards! (The anticlockwise, anti-sun direction - widdershins - is used in witchcraft and black magic.) This version is also a 'black' Tibetan symbol.

So who are our Dark Gods?

Legends concerning the vanished civilization of Atlantis (which I think must be taken here as an archetypal previous civilization which was destroyed) tell of a faction of black-magician despots who abused a kind of energy using a giant crystal and brought about cataclysms.¹ The connection with crystal immediately brings to mind the biological energy we have discussed, and it will be remembered that Bulwer Lytton wrote of our ethnic type living underground as refugees from a vanished civilization. He tells us that they used 'vril' - an identical energy - and that they would be trying to regain control of the surface world. Lytton was an occultist - trained, one imagines, in penetrating subtle realities. (He had also stayed briefly amongst gypsies who, according to the Tibetans, spent centuries inside their underground city being trained in the occult arts.)

There are traditions that, having destroyed their civilization, the culprits shifted to the underground cities of Agharti and Shamballah (which may be the same place) in the Himalayas. (The propaganda has Shamballah as a light-filled habitation of benevolent 'masters', and the King of the World is also said to be benevolent, even though he talks of 'destroying' leaders on the surface whose thoughts are not 'pleasing' to him, etc.)

A supertechnological civilization could have built systems of tunnels for trading purposes, and so on.³ Those destroyers who managed to survive could conceivably have been able to build underground cities in which to hide away as far as possible from the scene of the crime.

Supposing the racial type of this particular remnant was generally black-haired, dark-complexioned, slant-eyed and pointed-featured?

And yet 'they', as we have seen, seem to be only temporarily physical. Could some technology or (I have to say this) magic have processed their bodies in some way so that on the whole they have to rely on mediums, and have to obtain ectoplasm from blood, etc., in order to take on a temporarily physical form?

And 'they' appear to have agents in direct touch with them - mainly the order of black monks, members of which appeared in

2. This is well detailed in the works of the American psychic and healer Edgar Cayce.

3. This is amply discussed in the works of Erich von Daniken.

Nazi Berlin. At the present time, it has been revealed (in the *Enquirer*) that certain Tibetan monks are aiding Russia in its 'black' use of magic. Have they always tended to be around somewhere or other, shaping the patterns of history?

Could the King of the World and the underground city of Agharti (which seems to be linked by tunnels to other strategic places on the planet) simply be the light-bearing devil of the underworld of hell?

The present situation

In today's troubled society many who are looking for something higher than themselves, and do not know where to look, are being sucked into various organized spiritual groups, a few of which we have looked at. Though on the surface these appear to be separate entities, there are a number of recurring factors.

Usually a fundamental tenet of Christianity is carefully replaced by another idea. Most commonly, seekers are told that the particular present or coming guru of their group is a replacement for Christ. (The Bible - it must be noted - tells us categorically that Christ will not be superseded, and that there will be many imposters.) A number of the groups claim to be in touch with our 'masters' (who now are sometimes extraterrestrial), and most encourage the seeker to deify himself rather than see his real place in the cosmos. ('Ye shall be as gods...')

Most groups also preach world-federalist politics, and centralization of world control is needed as part of a certain takeover attempt by forces who once ruled and wish to rule again. Other of their human allies - who have vast resources - are busy in necessary secret political work and in researching ways to make control more complete, involving both occult knowledge and electronics.

The religious cult leaders (probably ignorant of whom they really serve) are assisting with spurious initiations involving hypnotic experiences of flight.

Psychedelic drugs are also playing a major part. Books such as Lilly's *Centre of the Cyclone* mention experiences during 'trips' of 'guardians', caves and brilliant light effects, and even include our old faithful black-cowled entities, which are also seen by occultists and contactees. It appears that ultraterrestrials have always desired the taking of certain drugs that open up the psychic receptors and

make the taker susceptible to their influence. Ritual drug ingestion is as ubiquitous in history as the perennial UFO.

They are coming from all sides.

A final word here can be granted to Christina Stoddart who warned *forty-eight* years ago of a

... Great Conspiracy, hatched in the secret and subterranean places of the world by some crafty Overshadowing power, who would rule the world by gaining control over the minds and actions of men and women using them as credulous idealists and dupes, dreaming of a 'universal evolution of humanity'.

PART THREE

THE COSMIC BATTLEGROUND

Anthony Roberts

And there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Book of Revelation 12:7-9

In the year 1999 and seven months

From the skies shall come an alarmingly powerful king,

To raise again the great King of the Jacquerie.

Before and after, Mars shall reign at will.

Prophecies of Nostradamus

Hitherto all the theories of modern scholarship have, as Lenin observed, been based on the assumption that we are alone in the universe. The possibility that our whole development has been influenced by extra-terrestrial forces, with which we may again have to reckon some time in the future, is still hardly considered. Yet, as we have seen, this idea lay behind all the study and religious observances of antiquity. Our disregard for life outside the earth is something new, an attitude which we may not be able for much longer to maintain.

The reappearance of flying saucers and our reawakening interests in extra-terrestrial life represents, therefore, a return to an orthodoxy temporarily abandoned.

JOHN MICHELL, *The Flying Saucer Vision*

All of the psychic, paranormal and UFO phenomena related in this book have been presented and interpreted in a basically earthly context. The weft and warp of the ultraterrestrial tapestry has been woven through the landscape and skies of this planet, the skein itself being formed by the terrestrial environment and its various life-infused, indigenous inhabitants. Many historical, religious and sociological anomalies have been explained in their wider, all-embracing context, and the overall importance of an ecumenical perspective of religious experience has been strongly emphasized. It looks as if a long war has been fought in the immediate vicinity of this planet and that this war is far from over. In fact it seems to be suddenly hotting up when one thinks of the awe-inspiring destruction and misery of the last two global conflicts and their underlying UT manipulation. But the purpose now must be to see this long war in its more universal application; in fact, to reconcile the cosmic connection, as stated at the beginning, with the cosmic battleground in which the whole saga of existence takes place. This is best achieved by adopting a narrative rather than a 'technical' approach, and the purpose of this part of *The Dark Gods* is to elaborate upon certain points of connective data and weave them together with the book's central thesis.

Many great races and cultures must have arisen, developed and matured since the universe was formed.¹ During the course of their development and maturation a steady reconciliation between their technological and religious recognitions would have been essential for a balanced understanding of the interlocking ratios that govern the cosmic structural pattern. The balance is actually between the core mechanics of an ordered, physical framework (which contains an existent reality) and the interpenetrating 'spiritual physics' of the surrounding, more flexibly metaphysical reality that embraces all

1. According to current scientific estimates, the universe is about five billion years old. This is doubtless a very conservative estimate and it is certainly surpassed in the strange chronologies of esoteric history.

forms of psychic phenomena and paranormal activity. That multi-dimensional balance has not been properly struck on earth for thousands of years. The legendary memories of the last 'Golden Age' point towards a time in the distant past when the balance *was* achieved, but it deteriorated and (according to all earthly traditions) disintegrated through physical catastrophe and human folly into a long 'Dark Age' from which we are only just emerging. The reasons for this are obviously shown within the blending parameters of this work. This cyclic approach to the many realities of existence is another casualty of contemporary misunderstanding, cyclicism being inherent in all the great teaching systems of antiquity. If everything *does* move in cycles (and many avant-garde physicists are beginning to accept this), then those cycles must (by their very nature) be recurring throughout the cosmos and be similarly indicative of the same creational force motivating their regular movement. That force, for the sake of argument, can here be related to the 'Universal Godhead', or, put another way, the initial inspiration for being.

It is this sort of traditional cosmology that supplies the most satisfying answers to the various riddles of 'the nature of the universe',² and the present writer suspects that it exists in a more than earthly context. If the great races and cultures that presumably abound throughout the universe have reached these same conclusions (or anything like them), it is only too understandable that they would also have received the vigorous attention of the ultraterrestrial forces. That is why, when we finally have access to the histories, legends and mythologies of extraterrestrial cultures, we shall probably find them full of references to what we term 'angels', 'demons', 'spirits', and so on. However disguised in strictly non-human terminology these references may be, they will surely point towards the same universal phenomenon. That is, of course, if it is accepted that the basic premise of this book (and all the others like it) is a valid one.

If the purpose of the forces of evil or chaos is that which is taught by traditional human religions - that is, first to corrupt and then to destroy goodness and spiritual purity, while 'feeding' on the life energies (souls) of living beings - then that sinister purpose will not only be confined to the Earth and its inhabitants. It must by definition be a universal manifestation. The psychic affliction of all

2. It is interesting that the eminent astronomer Sir Bernard Lovell admitted recently that there are great difficulties in providing a 'purely scientific explanation' for the universe.

sentient, spiritual beings is a first prerequisite of the Dark Gods (or malignant, non-corporeal entity) hypothesis, and, when the evidence of earthly records is correlated with their counterparts among other races of the universe, the conflict pattern should finally come together into a fully comprehensive, interpretable summary. But that revelatory day is still a very long way off. At the present moment the linking details of the 'cosmic battleground' must remain highly conjectural. However, there is no reason why an informed conjecture or two should not be postulated as a tentative start towards the future revelation.

If intelligent life - that is, life based on the ability to make moral and spiritual cognitive choices in both secular and religious spheres - is widespread throughout creation, it must regularly be faced with a series of decisions (or choices). These decisions/choices will cover key moments in its triadic development of technological, sociological and metaphysical realizations. If those decisions are the 'correct' ones (correct in the harmonic fusion of the patterns of a realized ontology), the intelligent life-forms (however strange their physical structures) will flourish and develop. If those decisions are 'wrong' (that is, oriented towards psychic loss through an energy-wasting process), the intelligent life (and its vital spirit) will wane and fall into dissolution. In fact it will revert to the anarchic energies of chaos. In the other direction we are taught that it (intelligent life) aspires towards a reunification with the 'Godhead': the 'prime mover' which is immanent throughout all the range of creational and phenomenal reality, and is the supreme guardian of emergent being. According to this view, it summarizes (contains within itself) the whole experience of existence, mirroring all beauty, knowledge, poetry, love and the functional mechanics of the natural schema (true religious science) that encloses creation and all its interlocking, variegated phenomena. There is a sacred geometry (on a mathematical basis) underlying all creative form that gives meaning and purpose to its function in the greater environment of fully realized existence.³ The canonical regularity (and correspondingly balancing symmetry)

3. This sacred geometry has been fully explained in the works of the great contemporary mystic John Michell. In his books *The View Over Atlantis* (Sago, 1969) and *City of Revelation* (Garnstone, 1972) a lucid exposition of the cosmic canon and its proportions as visualized on a macrocosmic scale (planetary orbits, solar and stellar dimensions, etc.) and its microcosmic counterpart in earthly things (natural corresponding ratios in ecological and geological growth patterns, sacred architecture, megalithic structures, etc.) is given in clear and precise language.

of this sacred geometry has long been recognized on earth and underlies all the philosophical and religious teachings of antiquity. This is particularly noticeable in the teachings of the Platonists and neo-Platonists. Again it can be extrapolated outwards and should be present at the roots of any extraterrestrial cosmologies that have truly 'cracked' the code of universal reality. This struggle between the reunification of intelligent, ensouled beings with the godhead, and their drawing downwards into the spiral of an energy-wasting chaos, is the metaphysical rationale of the 'cosmic battleground'. If the Dark Gods can so corrupt and ruin a culture that it ceases to strive for metaphysical reunification, then the converse will take place; it will strive for (and find) psychic dissolution and (before it vanishes) become prey to the evil purposes of its spiritual destroyers. The role of the godhead in this struggle must of necessity remain 'impartial', owing to the elements of free will and choice that have been 'built in' to the evolving nature of the divinely creational superstructure. Life is not just cosmic puppetry!

It can therefore be conjectured that 'star wars' take place on many levels, ranging from the culture clashes of galactic- and planet-bound 'empires', through the physical destruction of opposing ideologies and cults, to the spiritual war that ceaselessly rages for possession of the roots of being. 'As above, so below' is one of the major connective (or reflective) phrases in the language of ecumenical philosophy. The 'wars' are all interconnected at the metaphysical level, which is the purposeful power-base for every form of energy, enlightenment and reconciled understanding. The eternal cosmic conflict between growth and atrophy can be seen as the battle between the boundless spirit of God and downward-spiralling energies of the ultraterrestrials who, although aspiring to supreme power and acting independently, are always divorced from full participation in the divine schema through their rejection of harmony and acceptance of a wasting discord. For all their terrible power and purpose the Dark Gods can be viewed, in a distinctly simple perspective, as really very large motes in the limitless eyes of God. Looked at like this, the Zoroastrian or Manichaean aspects of the concept of duality assume a less heretical form, for all these forces spring initially from facets of the godhead.⁴

4. The original Zoroastrians were members of a pre-Christian Persian religion (followers of the prophet Zarathustra) that taught an eternal cosmic conflict between the forces of light and darkness, known respectively as Ahura Mazda and Ahriman. They flourished about 500 BC, and degenerate remnants still

The cyclic nature of the cosmic patterns is perfectly in keeping with the given UT hypothesis. If the 'decisions' mentioned above, really the crisis-points of cultural and spiritual development, are negatively influenced by the ultraterrestrial phenomenon, the resultant movement of the culture (or being) in question will be severely short-circuited, perhaps to rise again in another cycle. Returning now to the earthly context, this sudden cultural curtailment can be recognized in the various myths and legends that recount the rise, fall and rise again of great human civilizations spanning millions of years; what is known as the non-linear concept of history. Admittedly many of these cyclic 'histories' are recorded in the opaque and heavily disguised language of occultism, but the reality of their existence (however interpreted) can no longer be lightly dismissed. Thule, Hyperborea, Mu, Lemuria, Atlantis: these are faint memories of previous human advancements that all ended in apocalyptic cataclysms, following cyclic patterns that were directly influenced by 'external' intervention. That 'the gods play with mankind' was a universal tenet of ancient wisdom based upon the closely guarded secrets of esoteric human history, handed on from priest-hoods to initiates and then through all the following magical orders and secret societies. In something as specific as the Atlantis myth, it is remembered that the Atlanteans reached great heights of spiritual and technological development but then had increasing traffic with the 'forces of evil' and in so doing were overthrown and cast down into the sea in utter ruin. That is an archetypal human myth, and the ultraterrestrial influence is of paramount importance to its development. The occultists say that, by allowing the spirits of evil entry (or re-entry) into our world-time-frame through the use of black magic, the Atlanteans initiated a planetary disaster that destroyed their homeland and wiped out nearly all the vestiges of their superb culture. From this a stern moral can be, and is meant to be, drawn. If one traffics with devils for whatever purposes, one releases the devil in oneself, be it on an individual or a cultural basis. This always ends in destruction - moral, spiritual, physical or a combination

exist today. The Manichaeans were a heretical Christian sect (followers of the prophet Mani) who functioned around AD 260. They claimed that the devil was equal in power to God and the two spiritual entities ceaselessly fought throughout time for dominion of the cosmos. They were influenced by Zoroastrianism and, more importantly, by Gnosticism and the Gnostic concept of the Archons. Many of their tenets were corrupted into the philosophies of the later secret societies, culminating in the Bavarian Illuminati (as will be shown).

of them all. This philosophy is the *raison d'être* of H. P. Lovecraft's 'fictional' warnings to humanity as well as being the unifying stratum of every great religion this world has produced, and it lies like an intellectual alarm bell at the back of every fully awakened human mind. Likewise, out in the galaxy, among the glittering star-fields of the cosmic battleground, that same alarm bell has probably rung throughout the minds of countless non-human cultures as their developmental decisions have been influenced, one way or the other, by the dark designs of this universe's most ancient tormentors.

If the ultraterrestrials exist in a multidimensional context, reaching into our reality framework and drawing on the electromagnetic-polaric energies that permeate the universe, the conjecture that they can influence any life-form anywhere becomes less hard to accept. Possibly their greatest earthly historian, the reluctant but intuitively accurate scholar H. P. Lovecraft, described them as being 'coterminous with all space and coexistent with all time', a succinctly reasonable supposition. If these terrible forces spring from what might be described as a slip of God's pen, then there is no reason why they should not be as all-pervading as the maker's whole creational environment. All the earthly evidence points in this direction, while the unearthly evidence still awaits its correlation; the cosmic battleground continues to remain as a glowing backcloth to this elemental struggle between burgeoning life and the death forces, which of course are far from 'dead' in themselves. The Dark Gods are strictly dealers in death (or energy loss) and they are known (among humanity) by many graphically descriptive terms: 'the hungry ones', 'the eaters of souls', 'the psychic vampires', 'the demons of night', 'the bright darkness', etc. These terms, and all like them, apart from being descriptively evocative, are linked by a common denominator which is inherent in the whole cosmic equation: the demonic entities are takers not givers, and their main aim is to devour (or consume) anything or everything they can suck into their black energy vortices. Is it barely possible that those swirling energy matrixes, scattered about the universe and known to puzzled physicists as 'black holes', are really geriatric (or resting) members of the ultraterrestrial fraternity, cosmographically static in their location but deliberately revealing themselves to our instruments in a kind of physical form?⁵ It is a well-known fact that

5. In his philosophical 'novel' *Star Maker* (Methuen, 1937) the English writer Olaf Stapledon postulates stars as living entities, possessing a form of supra-

'black holes' are places of tremendous gravitational and electromagnetic disturbance, and some more adventurous physicists have speculated that they may be interdimensional 'doorways' into an alternate universe. This is getting suspiciously close to the UT theory. It is interesting to consider that when *homo sapiens* finally ventures out to the stars, along with the soldiers, laser guns and atomic weapons that will doubtless be standard equipment on all deep-space craft, there will probably be psychic magicians (also standard) equipped with all the traditionally ritual talismans of protective magic to combat the main enemy. The enemy who lurks on the fringes of space/time, ever waiting to burst in and wreak havoc amongst the rich life-fields that constitute the living universe and its endlessly beautiful creations. The last two sentences can be considered more as prophecy than as speculation.

Coming down from the stars but adhering to the hermetic axiom 'as above, so below', the cosmic battleground can be translated again into the earthly sphere by a brief examination of the sinisterly significant 'conspiracy theory' of history. This holds that the course of recent (that is, the last few millennia) history has been secretly and ruthlessly controlled by small groups of self-appointed 'elitists' who are servants of evil and who seek to establish the rule of the Dark Gods in a hell-on-earth over which they will preside.⁶ They (under the auspices of their dark masters) are the 'illuminated ones', the servants of Lucifer, the light-bringer of darkness, who represents the leader in terrestrial myth of the legions of demons here termed ultraterrestrial forces. This has been touched on before in 'The Cosmic Connection' part of this book, but there it was developed in the wider context of the general thesis. The time has now come to be a little more specific in detail. Before, the 'conspiracy' was discussed through the imaginative literature of two key men of vision who had pierced the veils but somewhat disguised the results. Now some stark and categorical facts can be examined that will reveal the historical battle to be of cosmic proportions, although formulated within the sociological and metaphysical paradigms of human cultural patterns.

The main sources that will be drawn upon after this initial scene-setting are two remarkable books, one first published in the 1920s the other in the 1950s. Both have been relegated to that curious hinterland of literature known as the 'paranoiac, right-wing crank

consciousness that forms a sentient network of energized ultra-intelligence that spans the universe.

6. In fact they would be the first to be destroyed.

country', and this is only to be expected as the world moves inexorably into what might be called the socialistic-communistic consensus pattern that is actually a thin preamble to a possibly total totalitarianism. If the UTs are exerting a 'control syndrome' through manipulation of paranormal phenomena and the illusory UFOs, then their Illuminati disciples are the earthly agents who handle the social side of the great game. This in effect means that the secret societies and magical orders that aim for earthly domination in sociological terms are in fact dupes of the puppet masters who jerk the more ethereal strings. This also means that behind the conspiracy theory of history there lurks an even vaster cosmic conspiracy. One can begin to see why such terms as paranoia and crank have been applied to this concept of historical structuralism, but when the evidence is looked at objectively the conspiratorial pattern does seem to assemble into a certain coherency. There is a horribly logical progression of interrelating facts and fancies that have to be viewed in totality before they can be correctly interpreted. When this has been done, the rationale (or ideology) revealed far outstrips the naïve terminology of 'right-wing', for the conspiracy as an operating and viable mechanism seems shockingly abusive of *all* political systems and religious disciplines. It seems to feed on them all for purposes of its own. These purposes are being explained throughout the discursive and somewhat sensational pages of this book, but then it must be admitted that it is a somewhat discursive and sensational subject that can only be judged on its own terms. It the 'conspirators' who have been examined and who are presently to be examined are the 'dupes of Klingsor' (captives and slaves in the castle of evil) then only the pure power of God stands against them and their spiritual masters. This is a committedly religious and contentious conclusion, but it is not without some credible historical pedigree. The religion *per se* must be non-denominational, ecumenical and as much 'pagan' as 'Christian'. It is a recognition of the religious 'force' that permeates and binds together the sacred patterns of creation and gives purpose to the creative form and development of all things. It is this 'force' and its sacred patterns that the Dark Gods seek respectively to nullify and disrupt.

The main conspiracy theory in its historical guise rests upon the long machinations of those esoteric orders such as the Assassins, the Templars, the Rosicrucians, the Freemasons, the Satanists, the Zionists and those ultimate codifiers of such wielders of secret doctrines, the Bavarian Illuminati. All these orders have reputedly

used magic, religion, philosophy, high finance and racial and social strife to further their collective aims of world domination. They always work in a clandestine, behind-the-scenes manner, manipulating economic systems and political groupings, always with the *privately* declared goal of producing chaos among humanity and so ushering in an era of Luciferic domination for the whole species. Although the groups have differed in their outer trappings and magical rituals (only natural when considering the time scale on which they operate), an underlying form of 'illumination', a sense of being enlightened, among the elect, the chosen people, etc., is and always has been the cement that bound or binds them together. According to many occult-oriented scholars, the Bavarian Illuminati, founded by the infamous Professor Adam Weishaupt on 1 May 1776, has since then been the most active grouping within the contours of the Great Conspiracy.⁷ Weishaupt became Professor of Canon Law at Ingoldstadt University and he was trained first by the Jesuits, then gravitated into Grand Orient Freemasonry, finally becoming Illuminatus Rex in the new magical order that drew all the previous strands of esoteric conspiracy together. In 1770 the cabal of international financiers (led by the then recently inaugurated House of Rothschild) co-opted Weishaupt to reorganize the 'protocols' of Luciferic doctrine into a new long-range world plan. This was a plan for total domination by the conspiratorial clique (who incidentally were *not* all Jewish, but were/are drawn from many races and creeds) and it was intended to operate for the next few hundred years. This plan required the gradual destruction of *all* governments, philosophies and religions, and its objective strategy was to be the polarizing of the human masses (known contemptuously as 'Goyim', i.e. human cattle) into directly opposing camps and ideologies. The opposing sides were to be armed and inflamed

7. The word *illumination* means 'holders of the light', the light in question being the blinding, fiery light of Lucifer, the devil, not the clearer, gentler illumination of spiritual purity. Also Weishaupt's choice of 1 May as the founding date of his 'new order' is interesting. May Day was the great pagan Celtic festival of Beltane, in which many fire ceremonies were held throughout Europe by the pre-Christian Druids and even earlier religious groupings. The festivals were almost always held on the sacred beacon hills, which were usually pyramidal or conical in shape (often artificially adapted through geomancy), and 'Bel' comes from Baal, a god associated with fire from Chaldean times. The foremost Illuminati symbol was the circle (sun or eye) above the pyramid. A great number of these sacred sites are situated on ley-line convergence points and are known 'geodetic energy' centres.

(through the economic power of international high finance) and various revolutions, wars and general incidents provoked (and controlled) until the final social cataclysms reduced a shattered humanity to ruins and made the takeover by the Luciferic elect a simple proposition. That, in a nutshell (or a gin-trap), is the conspiracy theory of history.⁸

If the sceptical reader finds all this a little strong, or even a little far-fetched, it must be emphasized here that these are not simply the views of the present writer, but rather are a general consensus of the whole conspiracy theory, mainly crystallized from the pages of the two books mentioned earlier. A key book is *Pawns in the Game* by Commander William Guy Carr, a Canadian sailor who had a varied naval career, serving with distinction in the two World Wars, and who devoted his life to the considerable scholastic venture of assembling exact historical details of the Great Conspiracy. Commander Carr (1885-1959) both wrote and lectured on this subject between the years 1930 and 1950, having access to many secret official documents and knowing personally many of the people in intelligence services throughout the world, whose separate pieces of historical information he pieced together to enable the writing of his book. *Pawns in the Game* was first published in the early fifties and has since been through six printings, the last in 1967 by the St George Press, Glendale, California. It is, of course, one of the minor 'bibles' of the far-right, but the author always carefully stipulates that the conspiracy he is unfolding is of a politically non-denominational nature. He exposes and castigates right-wing authoritarianism (Nazis, financiers, militarists, etc.) as much as communistic and socialistic revolutionaries of the left, seeing all forms of conspiratorial elitism as the lead-in to a totalitarian control syndrome that wishes to turn the world into a vast concentration camp and spiritual vacuum. Commander Carr firmly anchors the activities of the Illuminati to the overriding control system of the outer 'Luciferic' demons and in that way ties the terrestrial conspiracy into its cosmic counterpart.

The following synopsis of the continuing Illuminati conspiracy is primarily drawn from the pages of *Pawns in the Game*. However, it is equally documented in many other works of a similar nature, not all of which are right-wing, some of which are listed in this book's bibliography, and some of which date back 200 years.

8. Or at least the major conspiracy theory; Geoff Gilbertson has touched on some of the other aspects.

Weishaupt's Bavarian Illuminati order overtly flourished for ten years, spreading its tentacles throughout the European cultural network and infiltrating governments, press, educational establishments and religious orders as well as the coexistent secret societies such as the Freemasons, Rosicrucians and the renegade Jewish cabbalists. As France and Britain were the two greatest world powers at the end of the eighteenth century, Weishaupt's plan included the organizing of a revolution to overthrow the French monarchy and the stirring-up of the American colonial wars that would begin the final run-down of the British Empire. The French revolution was scheduled in Illuminati chronology for 1789! A German Illuminatus, one Hans Zwack, translated Weishaupt's original redrafting of the age-old conspiracy into a book called *Einige Original-Scripten*, and in 1785 a copy of this work was sent by courier to the French Illuminist Masons who were busily fomenting the revolution. Here there is direct evidence of divine intervention. The courier, an evangelist preacher and Illuminatus named Lanze, was suddenly struck by lightning (poetic justice) as he rode through Ratisbon, travelling from Frankfurt to Paris. Although the man and the horse were burnt to a cinder, 'miraculously' the documents he was carrying were completely untouched or, rather, unscorched. They were passed over to the appropriate authorities and finally found their way into the startled hands of the Bavarian government. Weishaupt's home was quickly raided, as were the homes (and castles) of his influential (and wealthy) associates. The lodges of the Illuminati were abruptly closed down when other papers found proved to the authorities that there was a genuine conspiracy, controlled by demonic forces using the Illuminati, who were to use wars and revolutions to help create a final, one world government that would be usurped by the Luciferians as soon as it was established. In 1785 the Illuminati were officially outlawed and the infected lodges of Grand Orient Freemasonry were also successfully terminated. In 1786 details of the conspiracy were published, the title in English being *The Original Writings of the Order and Sect of the Illuminati*. But for all the widespread publicity, the steamrolling impetus of the plot lost none of its impact, as the breaking out of the French Revolution on 14 July 1789 swiftly proved. This was because, although outlawed, the Illuminati (and their subsidiaries) simply went further underground, regrouped and strengthened their infiltration of all the other secret societies and mystical orders who were flourishing around them. In that guise they have been functioning ever since as the following

birds-eye-view of recent 'conspiratorial' history will show, again drawn from worldwide sources.

The effect of the Illuminati conspirators on early American politics was first felt through the colonial wars and then through the influence of Thomas Jefferson, who was an ex-student of Weishaupt and an ardent Illuminist. He may have been unaware of the truly evil intentions of the sect's inner teachings, but he was certainly partially responsible for the 'eye in the pyramid' symbol that was adopted as the reverse of the United States Great Seal.⁹ This symbol (also used as the reverse emblem on the one-dollar bills, introduced by President Roosevelt, a Freemason, in 1933) was the guiding sign of the whole Illuminati/Luciferic movement - for it stood for the all-seeing burning eye of power and control that would one day dominate the world.¹⁰ The Latin words at the top of the seal, engraved above the 'eye', are 'ANNUIT COEPTIS' which means 'our enterprise' (conspiracy). At the base of the pyramid is the Latin date MDCCLXXVI, which supposedly stands for the signing date of the Declaration of Independence. Significantly, it is also the year (1776) that Weishaupt launched his newly refurbished Illuminati movement. Under the pyramid the seal carries the words 'NOVUS ORDO SECLORUM', meaning 'A New Social Order'.¹¹ This speaks for itself in the light of what has gone before. A number of the founding fathers of the American revolution were involved in various forms of Freemasonry (Franklin,¹² Washington, Adams, Jefferson, etc.), and these higher masonic lodges were all well infiltrated by Illuminati

9. It is also interesting that virtually every motif on the seal is in groups of thirteen - a key black-magic number.

10. As well as the hypnotic grounding of Luciferic 'astral light' (Eye of Horus).

11. There is an alternative reading to the Latin words above and below the pyramid that is equally as revealing as the translation given above. *Annuit coeptis* can mean 'He blesses our enterprise', the 'He' ostensibly being God, but actually meaning Lucifer, the reverse 'God' of all evil forces. *Novus ordo seclorum* can mean 'A New Order of the Ages' which of course means much more than the parochial American social order. Incidentally, the pyramid itself shows thirteen tiers below the blazing 'eye'.

12. Benjamin Franklin (1706-90), as well as being a Freemason, was also a high-initiate Rosicrucian and a member of Sir Francis Dashwood's crypto-Satanist 'Hell-Fire Club' which long flourished in eighteenth-century England. The 'Hell-Fire Club', as well as conducting Satanic rituals, was involved in subversive political agitation, and the left-wing theorist John Wilkes was one of its more famous alumni. Benjamin Franklin was an original draftee of the Declaration of Independence and was heavily involved in 'electrical experimentation', inventing the lightning rod in 1752. Excellent Dark Gods credentials? Remember, too, there were thirteen original American states at the beginning.

agents. As American history progressed, so did the machinations of its internal 'esoteric fifth column'. According to Commander Carr, in 1829 an important meeting of 'the elect' was held in New York and those present were told yet another aspect of the 'plan' by an English Illuminist named Wright. They were informed that the coming nihilist and atheist movements were eventually to be united and fused into a new order to be called Communism, and this new force would be used to create many future wars and revolutions. A committee was appointed to raise funds for this idea (through the international money barons), and it appears that some of these funds were later channelled to Karl Marx and Friedrich Engels to help them in the researching of *Das Kapital* and the *Communist Manifesto*. However, at the same time as they were hatching this plot, the Illuminati were also arranging the other side of the coin by influencing a German professor Karl Ritter of Frankfurt University, to formulate his geopolitical, Aryan master-race theory that would one day blossom through the followers of Nietzsche and fascism into Nazism.¹³ So the opposing camps and ideologies were carefully prepared for the coming world conflicts that have indeed come to pass and reaped a bitter harvest of millions of souls who really were 'pawns in the game' with a vengeance.

The Illuminati have always hidden best behind 'masonic' fronts, so let us pause here a moment and examine Freemasonry in quick perspective. The history of this perhaps most pervasive of all the secret societies is wreathed in mists of various political and mystical colours. Many of these myths were organized and codified in England in 1717 when the first United Grand Lodge of Masonry was inaugurated, but there is evidence that initiatory Freemasonry was flourishing in England nearly one hundred years before.¹⁴ The roots of

Franklin was also an intimate of the sinister Marquis de Lafayette (1757-1834) who was a proven Transatlantic go-between for the European secret societies such as Egyptian and Grand Orient Masonry.

13. In the book *Who Financed Hitler* (MacDonald and Janes, 1979) by James and Suzanne Pool, there is plentiful evidence that international high finance (bankers, industrialists, capitalists of all colours) funded the Nazis between 1920 and 1933; an interesting continuity of cash flow for evil.

14. Elias Ashmole, alchemist and Rosicrucian, was initiated into a masonic lodge in Warrington, Lancashire, in October 1646. In fact, there is an important reference to masonic magic in Anderson's poem 'Muses Threnody' written in 1638, eight years before Ashmole's initiation. The couplet is as follows: 'For we are brethren of the Rosey Cross / We have the Mason Word and second sight.' There are broad hints here of Rosicrucianism, esoteric Freemasonry and psychic powers.

Freemasonry are dual. There is the 'operative craft' tradition and the 'speculative', more esoteric branch, and they really came together as a fully functioning rationale in the early eighteenth century. According to that superb historian of the occult, Lewis Spence, in his massive *Encyclopaedia of Occultism* (Routledge, 1920), operative masonry (albeit with mystical undertones) is traced back *at least* to the master-builder Hiram who constructed the biblical King Solomon's Temple. Incidentally, Solomon was a master magician who trafficked with demons and spirits. Spence goes on to say that, as the prehistoric megalithic culture was so sophisticated in its stone-construction techniques (Stonehenge, Avebury, Camac, etc.) and later bronze working, there could have been a prototype 'masonic' order who guarded and spread the 'genesis' in those remote times. Spence states that the mysterious, esoteric language of the British tinkers and Romanies, the 'shelta thari', is the remnant of a pre-Celtic 'technical craftsmen's' tongue of magical and initiatory propensity. This tongue (and its hidden secrets) may have passed through the Druids and then the Culdees and early Christians and so have been inherited by the master masons of the Gothic era. Such appears to be the shadowy pedigree of early Masonry.

The speculative side of what is known as 'the craft' is found in all inner masonic histories running parallel with the more practical (and political) endeavours. Here the rituals are elaborate, the symbols (stars, pyramids, cabbalistic geometry, circles, etc.) totally magical and the motives those of an elite brotherhood who commune with spiritual entities and work to influence the shape of human society. The lodges formed in the eighteenth century quickly spread throughout Europe and took on many separate flavours of their own. They were all linked by the common masonic creed of universal brotherhood and fraternity, focused through magical rites, yet they soon became elitist and very divisive not to say subversive, in the achievement of their respective goals. While British Masonry remained overtly politically docile, Continental Masonry (particularly French Grand Orient) became violently revolutionary in its sociological approach to life. It was at this stage of masonic development that the Illuminati began their infiltration and turned Masonry even more in a subversive direction. A bold acknowledgement of the supernatural, ultraterrestrial element at the roots of Masonry was made by a certain Dr George Oliver, writing in 1823. Dr Oliver was a historian of the masonic tradition and he openly recognized that the inner secrets of Masonry were not only confined to this planet. He

wrote: 'The ancient masonic tradition - and I have good reasons for believing this - says that our secret science existed before the creation of this globe and that it was widespread throughout other solar systems.' The 'good reasons' that Dr Oliver professed stemmed from the archives of the masonic order to which he belonged. They were not unique to Dr Oliver's brotherhood.

Commander Carr states that in 1834 the international subversive cabal appointed Guiseppi Mazzini, the Italian Mason and revolutionary leader, to be main co-ordinator of their world revolutionary programme. He remained so until his death in 1872. In 1840 another American Freemason, the notorious General Albert Pike, whose Indian auxiliary troops had committed various military atrocities, became friendly with Mazzini and, being an apt pupil, was quickly initiated into the higher grades of the Luciferic hierarchy. Being unusually proficient at this new task (he was a 33° mason), Pike rapidly assumed 'Ipsissimus' status in the conspiratorial 'priesthood', and between 1859 and 1871 he constructed a truly diabolical military plan that was an 'improvement' on Weishaupt's original. There were to be three world wars and three major revolutions and they were all to reach their fruition by the end of the twentieth century, the closing of the Piscean Age.¹⁵ Pike coolly drafted his plan in his mansion of thirteen rooms in Little Rock, Arkansas. He organized the New and Reformed Palladian Rite of Masonry and founded three supreme councils, one in Charleston, one in Rome and one in Berlin. They are probably still functioning there today. Pike (under the dark auspices of Mazzini) also established twenty-three subsidiary cabals in strategic locations all over the globe.

The Pike plan was fiendishly simple. What we now term Nazism (Aryan supremacy), Communism (atheistic totalitarianism) and Zionism (religious extremism) were to be used as the instigators of the full-scale wars and their supplementary revolutions. The First World War was to destroy the Tsars and allow Russia to become the

15. An odd yet typical synchronicity here is that the architect of the plan to terminate the Piscean astrological age, symbolized by the sign of the two fishes, should have the name Pike. A pike is one of the most savage and dangerous of all freshwater fish; a real mass killer in every sense. In the writings of the nineteenth-century occult investigator Leo Taxil (under the pseudonym Dr Bataille) evidence is given that Pike, as well as practising diabolic Freemasonry, was also in possession of a magical bracelet used to summon Lucifer. It is remarkable (and enlightening) that Pike was a magical associate of Madame Blavatsky before she formed the Theosophical Society! The mysterious 'Madame' may well have been something of a pawn herself.

stronghold of Communism. The Second World War was to weaken the whole Western economic and political structure and the tools used were to be the differences between Nazism-fascism and the Jewish race (and its Zionism), so allowing the state of Israel to come into being. The fact that millions of innocent people would die was an extra bonus that must have pleased the ultraterrestrials far more than their Illuminati puppets! As the Second World War progressed, Communism was to be built up so that in the aftermath it would grow and be as strong (if not stronger) than the whole of united Christendom. It would then be held in check to be unleashed when the final apocalyptic social upheaval was considered necessary.

The Third World War was to be fashioned by Illuminati agents who would whip up the differences between political Zionists and the eastern Islamic world. This would produce a Middle-Eastern 'Armageddon' that would destroy the two religions and further weaken the rest of the world powers who would be drawn into the conflict against their will. The three revolutions that would counterpoint all this carefully engineered turmoil were the Russian, the Chinese and the Indo-Chinese.¹⁸

Anyone who is reasonably conversant with world history over the last 200 years will immediately recognize how most of this plan has come to pass and we can still look for signs of the penultimate phase (the Zionist-Islamic War) in preparation among the present confusion. It must be remembered that this plan was first conceived in the 1860s, in Kansas. General Pike wrote a revealing letter to Giuseppe Mazzini, dated 15 August 1871, which exists today in the archives of the British Museum. In the letter he said that after the Third World War the Illuminati would precipitate the ultimate social disaster; in fact it is worth quoting here exactly what he did say.

We shall unleash the Nihilists and Atheists, and we shall provoke a formidable social cataclysm which in all its horror will show clearly to the nations the effect of absolute atheism, origin of savagery and of the most bloody turmoil. Then everywhere, the citizens, obliged to defend themselves against the world minority of revolutionaries, will exterminate those destroyers of civilization, and the multitude, disillusioned with Christianity, whose deistic spirits will be from that moment without compass (direction), anxious for an ideal, but without knowing where to

16. The fact that President John F. Kennedy wanted to end the Vietnam War (so interfering with the military development of the Indo-Chinese revolution) may have been instrumental in his assassination.

render its adoration, will receive the pure doctrine of Lucifer, brought finally out in the public view, a manifestation which will result from the general reactionary movement which will follow the destruction of Christianity and atheism, both conquered and exterminated at the same time.

This is the full and unvarnished revelation of the demonic creed, and its ultraterrestrial motivation bursts through in the last few lines. Mazzini himself was uneasily aware of what lay behind his own activities and just before he died he wrote in a letter to his revolutionary colleague Dr Briedenstine:

We form an association of brothers in all points of the globe. We wish to break every yoke. Yet there is one unseen that can be hardly felt, yet it weighs on us. Whence comes it? Where is it? No one knows . . . or at least no one tells. This association is secret even to us the veterans of secret societies.¹⁷

This final yoke is the nightmare bondage that is not of this world but manifests in it in an all too horrible manner, the cosmic disease that is being studied and evaluated within the pages of this book. The English politician, Benjamin Disraeli (1804-81), whose dates show him contemporary with the conspiratorial work of Pike, Mazzini, Buonarroti, Lemmi and others, held forth publicly about the dangers of secret societies and clandestine conspiracies in characteristically strong terms. He was one of the very few people in high governmental authority to be explicit on these matters. In one of his more celebrated works, *Lord George Bentinck: A Political Biography*, (1852), Disraeli, writing about a later French social upheaval, bitterly commented:

It was neither parliaments nor populations, nor the course of nature, nor the course of events, that overthrew the throne of Louis Philippe . . . the throne was surprised by the Secret Societies, ever prepared to ravage Europe. Acting in unison with a great popular movement they may destroy society, as they did at the end of the last century.

17. Mazzini was a 33° mason holding high posts in numerous 'official' and secret masonic groups. For instance, he was President of the Supreme Council of Italian Grand Orient Masonry and an intimate of that ultimate Grand Master and revolutionary conspirator Adriano Lemmi. Mazzini was also involved in secret societies masterminded by that other 'great light' of conspiratorial politics, Filippo Buonarroti. Buonarroti first became active in Italy immediately after the French Revolution and doaked his revolutionary activities under a heavy mask of ritual, mysticism and magic for more than forty years. Up to 1831 he was in close touch with Mazzini, who was an active member of one of Buonarroti's mystical secret societies.

In a more general context this man of brilliant mind and wide political knowledge also said 'the world is governed by very different personages from what is imagined by those who are not behind the scenes'. Here he might well have been referring to that evil yoke directed across the shoulders of all mankind by the controlling force that always moves the secret conspiracies in their Machiavellian patterns. Some of Disraeli's comments on secret societies and conspiracies were made in open session to the House of Commons.

One final piece of correspondence by the Mason and Illuminatus General Pike is worth reviewing here. It comes from a secret letter, sent by Pike to the Grand Masters of his Palladian Councils, and is dated 14 July 1889. By an act of 'fortune' it came into the hands of some non-conspirators and is therefore available for scrutiny today. The letter explains points of 'dogma' between the 'true' religion of Lucifer and the 'false' religion of Adonay (God), with side-swipes at that 'naive' horror Satanism. Pike cunningly reiterates:

That which we say to the crowd is 'we worship God'. But it is the God that one worships without superstition. The religion should be, by all its initiates of the high degrees, maintained in the purity of the Luciferian doctrine. . . . Yes! Lucifer is God. And unfortunately Adonay (the name given by Luciferians to the God we worship) is God also . . . for the absolute can only exist as two gods. Thus, the doctrine of Satanism is a heresy: and the true, and pure philosophical religion is the belief in Lucifer, the equal of Adonay: but Lucifer, God of Light, and God of Good, is struggling for humanity against Adonay the God of Darkness and Evil.

This interesting dissertation could not be more explicit. It is dualistic, evil-oriented and blasphemous. It is a completely normal epistle from one who is under the spell of the Dark Gods.

The above reading of the inner workings of conspiratorial history is admittedly at great variance with the orthodox version that is studied by conventionally academic historians and taught throughout the educational media. William Guy Carr's book is *not* required reading in modern university courses and PhDs would be hard come by if these were submitted by students who took its findings seriously. Nevertheless, the personages, the organizations, the historical facts and the social upheavals documented in *Pawns in the Game* are a reality. It is only in interpretation that there is any differing from the generally accepted norm. The book contains a welter of reference documentation and source material, and only the surface of its findings has been given here because analysing the conspiracy theory

is only a part of this book's purpose. What gives Carr's work a disturbing credibility is the fact that he (and all similarly oriented historians) does supply logical connections to many seemingly weird and inexplicable historical events. Without the conspiracy theory, the recent crop of economic crises, major and minor wars, mindless violence on a social scale, withering of religious force and maximizing of atheistic ideologies, and the terrible series of 'political' assassinations (Gandhi, the Kennedys, Lumumba, King, Rockwell, Sheikh Mujib, Malcolm X,¹⁸ Brigadier Khassim, etc.) would only mean that we all live in a world that is going rapidly mad for no discerning reason. The proposed metaphysical politics of the Dark Gods, in their long war against all sentient life, at least provides a unifying theory as well as setting everything in its cosmic context. The cosmic battleground does not only have to be sought among the distant stars of the Milky Way galaxy. The battle has raged and is raging across the face of this small planet in many forms, and its continuance has been maintained for a very long time indeed. In the course of a very critical, unimaginative and somewhat supercilious look at secret societies and the conspiracy theory, the academic historian J. M. Roberts makes some interesting comments:

The content of the evidence about secret societies has also presented a difficulty arising from unfamiliarity. It is required for its interpretation an awareness of a penumbra of assumptions and ideas not always easily recreated. This is especially true of their great age, the period running from the late eighteenth to the mid-nineteenth century, when secret societies actually existed in many countries. We have been, perhaps, only too ready to accept a purely political interpretation of them. We see them as conspiracies arising in response to political needs. But when the whole spectrum of such organizations is kept in view and when the activities of individual societies are studied closely, the importance of their non-political and mythical components is also very striking. The ritual and symbolic elements are very important; the wide and long-enduring diffusion of a masonic element in these seems, as we shall see, to go far beyond the point at which any merely utilitarian purpose could be served by borrowing. The historian of modern politics is not always well-equipped to deal with such matters. A medievalist, an anthropologist, or a historian of art might sometimes be better able to assess the importance of some of the apparently trivial and subsidiary evidence which comes to light in this connexion. All of us have presuppositions which make it difficult for

18. While Malcolm X was serving a prison term he had a 'supernatural visitation' in his cell. The 'being' that appeared was dressed in black and of dark countenance: a classic MIB.

us to appreciate social purposes when they are expressed in an unfamiliar idiom, and these constantly ensnare and divert us when dealing with a topic so rich in irrational elements as this.

Although his book *The Mythology of the Secret Societies* (Paladin, 1974) is, in the main, ruthlessly dismissive of anything other than a politico-sociological explanation of the conspiracy business, the above passage shows that the most 'rational' of historians can sometimes sense the peculiar other-worldliness that lies as a mysterious penumbra behind the 'normal' conspiratorial mask.

As an illustration of this, an important ultraterrestrial intervention can be usefully mentioned here. It concerns the Great Seal of the United States that has been examined above as part of the Illuminati/masonic signature on American history. When Jefferson, Adams and Franklin (all Masons and Illuminati) were working on the design of their new country's sigil, there was some argument about the emblems to be adopted. Jefferson went for a stroll in the garden while the debate continued and suddenly he was confronted by a tall 'man' dressed completely in black and wearing a long black cloak that hid his face. This man offered Jefferson a piece of paper which he said was appropriate and meaningful and on it was the design of the eye in the pyramid! The enigmatic visitor then vanished into a clump of trees and Jefferson returned to his colleagues and triumphantly presented the design. The rest, as they say, is history. The encounter of an Illuminatus with an MIB does seem somewhat opportune in the circumstances and it adds some considerable grist to the relentlessly grinding Dark Gods mill and its conspiratorial sociology.¹⁹

The tracing back of the Great Conspiracy into the distant past, even to the civilization of Atlantis (where legend seems to show that it achieved its last major success on this planet), confirms the cyclic nature of history and lengthens the perspective of UT intervention at the same time. The distinguished historian Nesta H. Webster (1876-1960) wrote a series of books in the twenties and thirties that traced this long historical progression in almost unbelievable detail. Her most famous book *Secret Societies and Subversive Movements* (Boswell, 1924) was the culmination of her life's work in exposing the vastly complex web of evil that plagues humanity with such

19. The meeting in the garden is mentioned by a few obscure historians, e.g. Robert Allan Campbell in his book *Our Flag*, and has featured in recent flying-saucer literature. For instance, it is detailed in Virginia Brasinston's *Flyfnt S.(lucer,i in the Bible (Sa\l !m Books, 19<.)*

malevolent intensity. Its genuinely deserved reputation still stands today and its meticulous scholarship (exhaustive documentation and countless references) is a model of fact-marshalling in an esoteric sphere.²⁰ It is the second of the major source books that has been drawn upon in the foregoing precis of the conspiracy theory. *Secret Societies and Subversive Movements* was widely praised in the press when it first appeared, and it also drew a high accolade from no less a person than H. G. Wells. Mrs Webster covers the complete exposition of all the world's secret societies and mystical orders, back to the ancient Egyptian and Babylonian-Chaldean cultures. She places particular emphasis on the Jewish people (mainly their religious motivations) and this has naturally branded the book as 'right-wing', though yet again, as with Commander Carr, the writer is scrupulously fair in her denouncement of *all* the conspiracies that have actively worked to enhance the forces of evil. In this seminal work she castigates many Gentile sects equally as harshly as any black Jewish cabals. She even carries broad hints (particularly in chapter 5, 'Origins of Freemasonry') that the ancient doctrines that formed the basis of much of the Great Conspiracy can be traced back to Atlantean sources that are decidedly non-Jewish.

The dominating motif of Mrs Webster's book is that, behind the workings of all the secret societies and subversive movements that have (and do) contribute to the trials of this world, there lurks the presence of what she calls a vast 'Occult Power'. This power she equates with the Luciferic-Satanic forces and she sums up this well in two important passages which deserve repeating. The first quotation is taken from a section of the book that deals with the exploits of the Illuminati when the French Revolution was at the height of its ferocity. Discussing the inner motivations of Robespierre, Danton and others, and the Convention and Jacobin clubs that encouraged mass-murder, desecration of churches, and all the excesses of the Terror, she notes the similarity to Illuminati inner doctrine, even to the red caps and long hair adopted by the Jacobins

20. Mrs Webster came from a solid background of English middle-class Evangelicalism, her father Robert Bevan being also a friend of Cardinal Manning. There was always a fierce love of country (some would say to the point of obstinacy) in her make-up and this naturally coloured her work. She is one of the strongest advocates of the conspiracy theory and she conducted her research in the British Museum and from other original source documents in England and France. Her most cogent work is contained in the book discussed above and in *World Revolution: The Plot Against Civilisation* (Constable, 1921).

and the assumption of secret names among the hierarchical leaders. Behind all this nightmare of violence and intrigue, the anarchic power of chaos seems to be insinuating itself into the 'bloodstream' of the revolutionary energies that had been engendered. Mrs Webster then states:

What was the aim of this occult power? Was it merely the plan of destruction that had originated in the brain of a Bavarian professor twenty years earlier, or was it something far older, a live and terrible force that had lain dormant through the centuries, that Weishaupt and his allies had not created but only loosed upon the world? The Reign of Terror, like the outbreak of Satanism in the Middle Ages, can be explained by no material causes - the orgy of hatred, lust, and cruelty directed not only against the rich but still more against the poor and defenceless, the destruction of science, art, and beauty, the desecration of the churches, the organized campaign against all that was noble, all that was sacred, all that humanity holds dear, what was this but Satanism?

That is the nub of the argument. If revolution and change can only be achieved at the expense of all that is civilized and spiritual in the human make-up, then, to put it crudely, the baby is thrown out with the bathwater! Looking at it more objectively, any 'new regime' conceived and executed in disharmony, hatred and violence, for the purpose of achieving total power for its own sake, cannot hope to function in a manner beneficial to the main bulk of its adherents. Therefore most socialist (using the term loosely) revolutions tend to drift rapidly (or slowly) towards eventual totalitarian horror. This is because the centralization of power vested in the 'state, and those cabals of Illuminati-type elitists who invariably run it, can be (and is) more easily manipulated by the demonic intelligences we now call ultraterrestrial entities or the Dark Gods. This deadly scenario applies equally to right-wing, authoritarian systems.

Mrs Webster's perception of the occult (UT) influence behind the conspiracy echoes a few of the contemporary commentators from just before and after the French Revolution, who, almost inevitably, were mainly clerics of some denomination. The most famous (and influential) contemporary book to appear on the conspiracy was Augustin de Barruel's *Memoires pour servir a l'histoire du Jacobinisme* (5 vols., London, 1797-8). This mighty work put all the currently functioning secret societies (Illuminati, Freemasons, *Philosophes*, etc.) into perspective, traced their histories and set them in the context of a unified conspiracy that had an inner metaphysical as well as an outer sociological direction. Barruel was trained by the

Jesuits, entering the society as a novice in 1756. Although remaining a devout Catholic all his life, he exercised considerable intellectual and philosophical acumen in his book that showed he was in no way a slave to the more ruthlessly rigid dogmatism that have plagued the Catholic faith since just after its main earthly protagonists left the corporeal scene. Barruel's book caused an immense stir in post-revolutionary European society and it quickly went into many printings and translations. Nesta Webster draws heavily upon it in her *magnum opus*, *Secret Societies and Subversive Movements*, and its pervasive aura hovers around many of the 'new conspiracy' tomes that have been appearing with increasing frequency throughout the sixties and seventies of our own benighted century. Barruel's main villains were of course the Illuminati, and the writer spelt out in minute detail the sect's cunning use of a smokescreen of confusing rituals that cloaked a spiritual degeneracy and negation of human freedom. One of the flaws in Barruel's book is that he played down the metaphysical aspects of the Great Conspiracy in favour of the political, revolutionary explanation. However, one of his commentators, the learned French ecclesiastical scholar the Abbe Fiard, rectified this discrepancy soon after *Memoires du Jacobinisme* appeared, by pointing out that Barruel had certainly blurred the real roots of the conspiracy against humanity. The Abbe Fiard was an expert in all forms of magical lore and scholarship and since the 1770s he had been producing tracts warning of the dangers of magicians and black occultists such as Mesmer and Cagliostro. After digesting Barruel's multi-volumes the Abbe Fiard deplored his playing down of the demonic, magical aspects, particularly in the instance of Adam Weishaupt, whom Fiard thought showed pronounced magical powers and demoniac affiliations. In 1803, in Paris, Fiard published a book *La France trompee par /es magiciens et demon/atres du dix-huitieme siecle*. In this work the Abbe clearly made his point regarding the real nature of the conspiracy. To quote:

The real subverters and plotters against both the civil and religious order are not to be found in the ranks of what are called 'illumines', jacobins or covert masons. . . . If they were not in real contact with the world of demons, however numerous they might be, they would be powerless to produce any effect on the human race.

In Fiard's opinion it was the impetus of an extraterrestrial wizardry that lay behind the volcanic forces of the Revolution. Because of the demonic impetus, the 'up-front' ideals of the Revolution (and its

perpetrators), ideals of freedom, equality, etc., carried the spores of a deadly, cancerous evil - in other words, the perversion of those ideals into an all-pervading tyranny. In this ironic and paradoxical manner those same ideals became a negation of their real meaning and, where violent revolution flourished, true freedom swiftly died. Sadly, this historical judgement seems to have a great deal of evidence in its favour, freedom often being turned into licence by perversion of its invigorating energy into self-destructive patterns.

Freedom, spiritual and intellectual, freely chosen before the will of God and following his divine patterns (cosmic canon), is the best blueprint for any human societal structure. But it is a freedom that must stem from a totally individual development of each person's ability to reconcile the beneficent and positive forces in creation with their corresponding application to harmonious balance in earthly matters. When individuals can realize their full psychic and psychological potentials, balancing their natural magical powers (spiritual and intuitive) against their ratiocinative, cognitive faculties (material and logical), then a true, godlike, magical humanitarianism will hold the equilibria! balance. The Dark Gods can afflict us more easily if they can manoeuvre us into huddling herdlike in the collectivity of mindless mass-thinking. It is to this purpose that they direct their most fiendishly subtle (and overt) ends. It is as *individual* magical beings, working in harmony but maintaining spiritual (and personal) sovereignty, that we can most easily dissipate and cauterize their negative energies and revitalize the cosmic pattern with the endless power of our love. Free will, tempered with love under the triunal power of the creator, should be the natural 'way' of the human spirit as it moves towards reconciliation with the godhead.

Towards the end of *Secret Societies and Subversive Movements* Nesta Webster does launch into a wearying diatribe against what she calls the 'Jewish revolutionary peril' and praises 'great national movements', having kind words for Mussolini's *fascismo* regime. Here she seems a little like Muriel Spark's Miss Jean Brodie, full of idealism and patriotism, but somewhat misguided in its interpretation. In fact she seems to have fallen into the very trap against which she warns earlier in her book. This trap is the acceptance of a surface digestion of a movement's teachings without looking for the darker, hidden meanings within. But on the final page she redeems herself by closing the book with the following stirring remarks:

For behind the concrete forces of revolution - whether Pan-German, Judaic, or Illuminist - beyond that invisible secret circle which perhaps directs them all, is there not yet another force, still more potent, that must be taken into account? In looking back over the centuries at the dark episodes that have marked the history of the human race from its earliest origins - strange and horrible cults, waves of witchcraft, blasphemies, and desecrations - how is it possible to ignore the existence of an Occult Power at work in the world? Individuals, sects or races fired with the desire of world-domination, have provided the fighting forces of destruction, but behind them are the veritable powers of darkness in eternal conflict with the powers of light.

Here she shows her grasp of the cosmic realities of conspiracy and can be welcomed into that small band of mystical warriors, living and dead, who face and fight the ultraterrestrial forces on their own terms.

So much for the truth behind the general conspiracy theory. Or at least the truth as many informed and mystically minded students of history have seen and are beginning to see it. When this politico-sociological side of the Dark God's attack on this world is aligned with all the paranormal material elucidated earlier in these pages, and then the whole pattern is translated outwards and projected into the cosmic scheme of things, 'reality' begins to assume its more symmetrically correct (if weirdly diffuse) dimensions.

The inner teachings of all the secret societies and mystical sects deal in the working of magic as a real, tangible process, and they all accept the existence of supernatural entities (benign and malign) who assist and hinder in the performance of the 'great work'. The universe is indeed a magical place, and if magic is seen as a manipulation of parapsychical energy-forms in conformity with certain mathematical and geometrical formulae there is nothing intrinsically wrong in being a magician. Magic as a 'force' is in itself neutral; pure energy is neither good nor bad in a moral sense. It is the *application* of magic (or paranormal energy) that decides whether it is 'black' or 'white'. That application is directly influenced by the forces of evil or the forces of good, with the magician as the mediator who must make the final decision between what is good or evil. That is why magicians, like the old alchemists, should work as individuals, learning the secrets of the universe and harmonizing with them, fusing with the power and directing it in a life-enhancing manner to fertilize inner spiritual strength and spread 'good vibrations' throughout all the planes of realization. That is the purpose of white magic,

and on the purely material plane it can be highly efficacious in healing, ecology, sociology and even psychology. Psychologically speaking, magical energies can soothe and mend the sick mind and enable communion with the psychic archetypes that Jung saw as the moulders of human consciousness through that magical wellspring known as the 'collective unconscious'. Magic can be the energy that fuels the ever-moving human spirit for its various 'trips' into self-exploration and eventual communion with the beneficent archetypal gods. And finally magic can help facilitate that last reunion with the prime mover that lies at the centre of all things and all being.

The Dark Gods, who equally inhabit the human mind through their malignant psychism, naturally encourage the use of black-magic through negative thinking or low-mindedness. This is because the destructive use of the 'force' feeds their need to draw sustenance from other energy forms, be they physical or metaphysical. The manipulation by the ultraterrestrial phenomenon of magical groups and orders and the 'possession' of mediums, magicians and psychics can perhaps be explained in Fortean terms as the eating of a good dinner.²¹ As Geoff Gilbertson has sought to demonstrate in these pages, the overwhelming majority of mystical groups are sadly the dupes of this outer intrusion into our inner spiritual privacy, and it is time these cosmic trespassers were seen off with a round or two of psychic buckshot.

There is strong circumstantial evidence (through the behaviour of their respective members) that the great magico-spiritual organizations that flourished at the end of the nineteenth and the beginning of the twentieth century were infected by the UT disease. The Theosophical Society, the Golden Dawn, the OTO, the *A.:A.:.*, the Stella Matutina, the Thule Group, etc., all had the taint of

21. Charles Fort (1874-1932) was an American researcher into paradoxical facts, absurd natural 'coincidences' and all forms of strange physical phenomena. He had a decided eye for odd metaphysical phenomena as well; all this endless curiosity being leavened with a dryly acid sense of humour. This remarkable man correlated reams of odd phenomenal data into a series of books, the most famous of which was *The Book of the Damned* (Boni and Liveright, 1919), the 'damned' being those constantly recurring facts of transcendent reality that were condemned by orthodox science. It was Fort who first suggested (in modern times) that the human race might be 'something's' property, regularly harvested for the benefit of some mysterious supernatural power. He was yet another breaker of the cosmic code and a valuable addition to the ranks of real human beings. Fortean data contain much that is of interest to students of the ultraterrestrial phenomenon and all manifestations of what is loosely termed 'magic'.

illumination about their rituals, and this proves that the spirit of Weishaupt²² (and his masters) has gained rather than lost momentum recently. The famous magicians thrown up by these societies - MacGregor Mathers, A. E. Waite, Madame Blavatsky, Aleister Crowley, Rudolf Steiner, Dion Fortune, and so on - were all thoroughly flawed individuals who, although in some cases producing works (and thought) of some spiritual, intellectual and magical merit, were associated with a great deal of Luciferically tainted occultism. And that's being very charitable in some instances. Most of these psychic societies openly admitted that they drew their inspiration from 'Secret Chiefs', 'Great White Brotherhoods', 'Hidden Masters', 'Mystic Mahatmas' or even 'Unknown Ones'. The electrically charged non-illumination of the Dark Gods would seem to be hanging over these euphemisms like a glowing shroud and a little *clear* light needs to be shed upon their meaning. Geoff Gilbertson has already directed a powerful beam on to the varied but linked technicalities employed by these 'hidden masters', etc. Now it is apt to explore the activities of their earthly agents in more revealing detail.

In the following pages some rather harsh things are going to be said about certain occult groups whose reputations have received elaborate praise for decades, but whose flaws have been played down because their propagandists have rarely been challenged; that is, challenged by anyone knowledgeable from within. The present writer has studied the occult (and occultists) for twenty-three years, yet works from a position of individual seeking, belonging to no earthly group or order. Therefore, if the judgements seem harsh, this is only because the perspective is clearer and the current 'occult revival' certainly needs a clear perspective for examining the seed-bed from which it has sprung. There has been much perversion in the use of magic, whether ritual or natural, and that is why the earlier statements concerning this branch of creative phenomena were made in so definite a manner. But like everything else where decisions are concerned, the wrong choice for whatever reason can still produce a disaster. There is a haunting verse from T. S. Eliot's *Murder in the Cathedral* that runs:

22. Incidentally, the name Adam Weishaupt is itself suspect when closely observed. Adam means the first man *Weis* means to know; *Haupt* means leader. The whole cipher can be semantically totalled as 'the first man to be a leader of those who know'. Illuminatus game-playing, or the normal name of a Bavarian professor of canon law?

The last temptation is the greatest treason,
To do the right deed for the wrong reason.

In the chequered history of magic many right deeds have been attempted, often for the wrong reasons. The reader of this book will need little imagination to guess from what source the instigation of these wrong reasons flows. As stated before, magic is basically pure but (like anything) it can be polluted and corrupted. Some of that pollution and corruption will now be examined so the sources of the contamination can show up and be juxtaposed with the conspiracy and paranormal material given earlier. Incidentally, the great magical orders were organized psychic conspiracies of more than Byzantine complexity, many of them working ferociously against one another in the struggles for magical supremacy. Their political links were equally sinister, so moving the threads of the earlier conspiracy along their carefully designed cosmic loom.

The first of the famous founding groups of contemporary occultism was the Theosophical Society, inaugurated by Madame Helena P. Blavatsky (nee Hahn) and Colonel Henry S. Olcott on 13 September 1875, and to which we will now return with a new perspective.²³ The word 'theosophy' was not coined by the society, for it was a name applied in the seventeenth century to a framework of knowledge that sought an understanding and control of nature through esoteric methods (magic), and it was most notably associated with the metaphysical system of Jakob Bohme. The nineteenth-century Theosophists were strongly controlled and directed by three dominant personalities. Madame Blavatsky was the 'queen bee', Annie Besant was her vigorously assertive successor and then there was C. W. Leadbeater, a dark 'guru' who was a great exploiter of 'sexual energies'. Olcott remained a shadowy figure behind all their scenes until his death in February 1907.

Madame Blavatsky (1831-91) was the 'theoretician' who drew together all the strands of Eastern mysticism and fused them with Western lore and the scientific method into an immense (and confusing) edifice of 'spiritual' dogma. She claimed mediumistic powers and told her followers that she received direct instructions from supernatural masters (or Mahatmas) ensconced somewhere in the

23. When Madame Blavatsky first arrived in New York in 1873 she was in the habit of smoking cigars and wearing bright red shirts in honour of the Mazzini-Garibaldi revolutionaries of Italy. She later became more cautious and claimed the Theosophical Society was non-political, serving only the will of the cosmic White Brotherhood.

Himalayas. She was a woman of authoritarian demeanour and fanatical application and she was not afraid to manufacture her 'miracles' when the Mahatmas were resting and not charging her with their boundless cosmic energy. Although she maintained that her spiritual masters were numbered among the cosmos's 'good guys', their contradictory communications to her and their ambiguous guidance did not prevent (or discourage) the perpetration of various frauds and forgeries in the furtherance of Theosophical doctrine. The 'irregularities' in the great Madame's teachings (and character) are admirably summed up in works by the esoteric philosopher Rene Guenon and the modern occultist John Symonds.²⁴

Madame Blavatsky, apart from being violently opposed to sex (a strange attitude for a 'learned' woman running an allegedly 'life-oriented' organization), was also opposed to the deeper tenets of Christianity as contained in the revelation of Jesus Christ as the saviour of the human race. Like most secret societies with an occult basis (such as the Freemasons), the Theosophists taught that Christ was just an average prophet like any other and the world was really governed by a mysterious, localized 'supreme being'; not, one notices, a direct experience of the all-loving and universal God. This 'supreme being' was invariably linked to the sun and associated with fire in the same way as a pagan sun-god. Pursuant to this, in September 1887 Madame Blavatsky founded the major 'house magazine' of the Theosophists in London, and this highly esoteric journal bore the inevitable name of the great fire-wielder and Lord of Light himself, *Lucifer!* Annie Besant (Blavatsky's immediate successor to the throne of the Theosophical Society) had her first published esoteric work printed in the incandescent pages of *Lucifer* magazine.

Annie Besant (1847-1933) was an English revolutionary socialist who was 'converted' to Theosophy. She was in constant contact with many dubious masonic groups who had Illuminati connections, as Mrs Webster makes clear in her book *Secret Societies and Subversive Movements*. In 1929 she was accused of fomenting political unrest in India (the Theosophists' main headquarters) and she defended herself by stating that she was really working for the great One World Brotherhood who would be guided by the spiritual 'White Brotherhood' who had used Madame Blavatsky. To quote her own words:

24. Guenon's best work of this nature is *Le Theosophisme* (1921) and Symonds' study *Madame Blavatsky: Medium and Magician* (Odhams, 1958) is strong on her more negative aspects.

What I say of the 'Inner Government of the World' I speak from personal knowledge, for I have studied and practised Raja Yoga steadily during 40 years . . . the Freedom of India within the great Federation of Free Nations, linked by the British Crown is a condition essential to the 'Great Plan' which must ultimately succeed.

Apart from the sop to the British Crown, by then already beginning to look a little jaded, that speech could have come straight from the lips of Adam Weishaupt or any of his disciples. Annie Besant was a confirmed conspiratorialist, holding high offices in both politico-revolutionary organizations and masonic-spiritual groups. Sometimes these groups promiscuously combined all the above facets, and this can be illustrated by a quick resume of Mrs Besant's involvement with the Co-Masons.

Co-Masonry is an English institution that grew out of the French 'Ma onnerie Mixte' which was itself set up and controlled by the sinister Grand Orient Organization in 1899. The 'Ma onnerie Mixte' tenets were rationalist, freethinking and atheistic; it was a group that proclaimed the total political and philosophical sovereignty of man. Man (or humanity) was lord of creation and master of his own destiny, owing no allegiance to any form of spiritual authority. Annie Besant joined the Ma onnerie Mixte, carrying into this utopian-socialist group her newly embraced spiritual doctrines of Theosophy and esoteric science. Because of her socialist fervour and energy, she rose swiftly through the ranks and finally assumed the Vice-Presidency of the Supreme Council, which then instructed her to found a British offshoot. The Ma onnerie Mixte (unlike most masonic orders) allowed women into its ranks and so did its new British branch. Mrs Besant (who was also a great female-empowermentist) founded this branch and it was 'consecrated' on 26 September 1902 in London. She called it Co-Masonry because of the plurality of sexes, and in 1903 she founded another lodge in India at Adyar. This, of course, was (and still is) the Indian home address of that other string to her bow, Theosophy. This lodge was called 'The Rising Sun' as some Theosophical lodges were also termed. The Co-Masons therefore combined the inclusion of both sexes with fully atheistic socialism and extremist spiritual doctrines. A heady, ludicrous and very dangerous mixture but a good, safe bet for the Dark Gods who play every end against the middle, sometimes at the same time. In the Third Degree of Co-Masonry the initiate was told a great magical secret. At lodge meetings there was always an empty chair designated to the 'Master' and before

which all had to bow in reverence. Over the chair was a veiled picture, allegedly of this supernatural 'Master' who was said to be in contact with the over-'Masters' beyond earth. In the Third Degree it was revealed that the earthly 'Master' was none other than that mysterious magician, alchemist and 'immortal' being, the Comte de Saint-Germain, the 'man who never dies', claimed also as a guiding light by the Rosicrucians, Theosophists, etc., and currently high in the councils of such 'New Age' occult groups as Findhorn and the Aetherius Society. Both these latter groups are UFO-oriented and so demonstrate the cosmic connection yet again.

In 1911 Annie Besant, always a woman of many parts, participated in a large suffragette demonstration in London wearing all the trappings of a 33° Mason and Vice-President and Grand Master of the Supreme Council of Co-Masonry. At the same time she was working closely with C. W. Leadbeater. They were refining and developing Theosophy into its all-embracing 'front' for the spiritual revolutionaries in its ranks who sought to influence and reshape the human spirit into their own 'outer'-dictated patterns.

Charles Webster Leadbeater, born in February 1847 and also known as 'Bishop' Leadbeater, was a close confidant of Annie Besant and the author of numerous books dealing with occult matters in a scientifically oriented power context. His particular specialities were the methods of contacting the 'Masters' and the technicalities of dealing with astral-plane spirits. He also took a noted interest in the unorthodox sexual development of youth. Leadbeater received his 'bishopric' in Australia, where he was deeply involved in the occult machinations of the 'Liberal Catholic Church', which itself was tied in some mysterious manner to Theosophy.

The full system of Theosophy is so complex that any detailed summary here would be far too long. Suffice it to say that behind the Eastern philosophy and religion and all the rather pseudo-scientific trappings of rational investigation (absolute belief rather than flexible faith), the Theosophists believed in the following cosmology. Every solar system in creation is ruled by an individual solar deity, with certain lesser spirits under him who act as nerve centres (channels) to the supreme one's ethereal brain. Under these seven lesser spirits are hosts of other beings called 'devas' or even angels. This world is ruled by a mighty localized deity who represents the 'Great Light of Illuminated Bliss'. He is in absolute control of everything that happens on this planet. He sends down spirits such as the 'Great White Brotherhood' to guide mankind, but always in secret

and from hidden enclaves in inaccessible places. In orthodox Christianity, Lucifer is just such a spirit. He is 'prince of this world' and 'bringer of light'. Venus, the bright morning star, is seen as his herald and a sign of his power.²⁵

The Theosophical Society had/has a constant preoccupation with 'light', one of its lodges in India being called 'The Rising Sun', another of its orders (founded by C. W. Leadbeater) being nominated 'The Star in the East'. Madame Blavatsky was obsessed with what she called 'the power of Astral Light'. As we have seen, all this seems rather synonymous with the UT control syndrome in a pretty overt manner to those who can read behind the signs, or switch off the 'light'. When it is remembered that the Theosophical Society was founded in 1875 and that one of its founders was an American occultist, that the other expressed support for Italian revolutionaries, and that some of its leading lights were left-wing socialists and Masons, it must also be noted that in 1871 the Illuminati Mason General Pike was writing to Mazzini about the Luciferic doctrine. The chronology, theology and ideology all fit the Dark Gods conspiracy pattern very well. Coincidence?

Not all Theosophists have remained entirely happy with the so-called 'purity' of their own doctrines, and schisms and splits have been endemic in the movement throughout its hundred or so years of existence. Indeed, some have come out publicly against the secret-society syndrome in its conspiratorial guise, namely the Theosophical Society of America in the 1920s. In their journal the *Theosophical Quarterly*, between October 1920 and April 1922, a series of articles warned against the world-revolutionary conspiracy and its connection with external and internal forces of evil. The gist of the articles can be found in the following quotation:

The pupils of the powers of evil work . . . untiringly to thwart every real advance of the human race, to pull down whatever civilization painfully builds, that makes for light and true development and spiritual growth. . . . It would not be difficult to suggest reasons why these pupils

25. The planet Venus 'shines' because of reflected sunlight on its densely cloudy atmosphere. It is a focal point for occult teachings and is associated with 'shining beings' who visited the earth millions of years ago. This is a particular Theosophical obsession, but recent flying-saucer contactees have made many pronouncements on Venus (and its life-forms), e.g. George Adamski, the American 'restaurateur', and George King, the former taxi driver and leader of the English Aetherius Society. George King has even said that the 'Intergalactic Parliament' meets on Venus, attended by such notable mystics as Jesus, Buddah, Krishna, etc., of whom, naturally, he is a close confidant!

and co-workers of the powers of darkness choose as the chief clauses of their creed: Internationalism, Communism, the destruction of the higher class through the despotic rule of the lowest class, the corruption of family life. The attack on religion hardly needs comment.

These sentiments, while admirable in themselves, only point the finger at excessive socialistic evil and do not see the other side of the totalitarian coin contained within the structure of Theosophy (and like movements) itself.

Authoritarian ruthlessness and schismatic confusion in its more magical form are found in abundance throughout the history of the next major occult group to be discussed; a group that intimately interacted with the most extreme of extracosmic forces and whose dangerous reverberations are still resounding among the magicians of the late twentieth century.

From the welter of Rosicrucian²⁶ societies existing in Europe during the late nineteenth century, a powerful magical order arose in England, but with strong German connections. This was the Golden Dawn, a convocation of ceremonial magicians which attracted into its ranks such occult superstars as MacGregor Mathers, Aleister Crowley, W. B. Yeats, Arthur Machen and A. E. Waite. The rituals of the Golden Dawn were concerned with a great deal more than mystical poetry and occult-slanted literature. The master magicians (or high initiates) constantly conjured spirits and absorbed their elemental forces, sometimes using these forces against one another in the course of their bitterly internecine magical feuding. Many of the order's members were high-degree Masons, and all of the leading practitioners claimed to be psychic and in contact with

26. The Rosicrucians (The Brotherhood of the Rosy Cross) collectively announced their presence as a secret, occult society in the seventeenth century. The first pamphlets advocating their rites and mysteries appeared in Germany between 1614 and 1616. Various earlier magi such as Dr John Dee, Paracelsus and Giordano Bruno were claimed as direct (but secret) Rosicrucian antecedents, and the lore of the society was the usual magical mixture of elaborate ritual related to astrology, alchemy and a constant seeking of the 'light'. The Rosicrucians are intimately blended in with the Freemasons, numerous masonic rites being adapted from Rosicrucian tenets, and some prominent Masons being leading Rosicrucians as well. There was an emphasis on experimentation of a spiritual nature deeply tied in with what has come to be termed the 'scientific method'; for the Rosicrucians used a great deal of hard science, chemistry and mathematics in their teachings, couching many of their documents in secret codes, both mathematical and pharmaceutical. There was/is great Rosicrucian emphasis on contacting 'elemental spirits' for the utilizing (and directing) of temporal power, particularly in economic and political spheres.

'superior powers' of the type that have been carefully examined in the previous sections of this book.

In 1880, the Order of Illuminati was refounded (or resurfaced) openly in Germany, presided over by one Leopold Engel. It reiterated the tenets of Weishaupt and, according to Rene Guenon, began to play 'an extremely suspect political role'. Three years later, in 1884, an odd happening at a bookstall in Farringdon Road, London, began a chain of events that resulted in the burgeoning of the Golden Dawn. The Rev. A. F. A. Woodford, an elderly Mason, was casually hunting for rare volumes when he 'accidentally' picked up an unbound manuscript in cipher form. Pinned to the manuscript was a letter in German asking the finder to contact 'Sapiens Dominabatur Astris',²⁷ c/o Anna Sprengel in Germany. The Rev. Woodford was in touch with two prominent Rosicrucians, Dr Woodman and Dr Wynn Westcott, and these eminent occultists had ciphers (and their decoding keys) inherited from the master French magician and Jewish cabbalist Eliphas Levi.²⁸ These three men then translated the manuscript from the bookstall (by using one of the L9vi keys) and wrote to the German address of Fraulein Anna Sprengel, asking for more clarification of the magical rituals they had uncovered. There followed a mystically involved correspondence with some mysterious German 'masters', and finally permission was granted to form an elect Rosicrucian society in England, on the lines of the Farringdon Road documents. MacGregor Mathers (Samuel Liddell Mathers), another Mason and skilled occultist, was co-opted into the group and he elaborated the German rituals into an anglicized and heavily masonic-cabbalistic style.

In March 1888 the 'Hermetic Order of the Golden Dawn' was announced by the three gentlemen mystics (minus Woodford), and

27. This means 'the wise one will be ruled by the stars'.

28. Eliphas Levi (1810-75) was born Alphonse-Louis Constant, the son of a poor shoemaker. He became the greatest ritual magician of his era and was the most skilled cabbalist for centuries. After religious training he moved into magic and was also active in revolutionary politics. He spent some time in England and became a close friend of Edward Bulwer Lytton (later Lord Lytton), the occult novelist, Rosicrucian and chronicler of 'vril power' whom we have met in previous pages. His connections and proclivities admirably fit our unfolding pattern, the occult spider's web woven always by the Dark Gods for their own designs. The dominant motif of Levi's work was obsessive study of the astral light, and he compared it to the primeval serpent - the 'universal seducer symbolized by the serpent of Genesis'. He also termed it the 'Holy World Soul'. He also has a great deal to say about Lucifer in this context: the usual syndrome.

various well-connected literati and artists began to be solicited for membership. A sinister recognition-point surfaces here in the subtitle of the order which was written in Hebrew. It was 'Chebreth Zerech aur Bokher' which means 'The Companions of the Rising Light of the Morning': light and morning-star symbolism again. Buried among the Golden Dawn's complex initiation rituals we find the following cheerful little remark. 'The candidate asking for Light is taken to the Altar and forced to take an Obligation to secrecy under penalty of expulsion and death or palsy from hostile current of will.' The order's archives contain plentiful evidence that this hostile current was often sent forth by the 'chiefs' against any who challenged their highly authoritarian rule. The three chiefs of the Golden Dawn were quickly reduced to one; Dr Woodman died and Dr Westcott resigned. MacGregor Mathers assumed total control and then announced to the brethren that he had obtained further magical insights (and instructions) from supernatural 'beings' whom he termed the 'Hidden Chiefs'. He received these esoteric communications through his wife (a sister of Bergson, the French philosopher) by the traditional mediumistic actions of clairvoyance and clair-audience. Geoff Gilbertson has more than adequately dealt with this side of the ultraterrestrial game, so nothing more need be said here. Even with UT intervention there were more earthly directors of the Golden Dawn located in Germany, and they were called 'Hidden and Secret Chiefs of the Third Order'. These were almost certainly the Illuminati, and the reader needs little reminding who their masters are!

In 1898 the poetic mystic A. E. Waite introduced into the Golden Dawn a veritable piranha fish of a man, the legendary (and infamous) Aleister Crowley (1875-1947). He was twenty-three years old. Perhaps the greatest of the modern black magicians, Crowley was a man of immense intellect (poet, writer, painter, metaphysician, etc.) but he was also a creature of immense evil, indulging in virtually every perversion known to the mind of man (and quite a few known only to the 'minds' of the UTs). Crowley began well, writing some excellent poetry and having a good education, but, like many people whose ambitions outrun their abilities, he quickly began seeking short cuts. These he accomplished by delving into magic (or 'magick' as he characteristically renamed it), and the power-magic of the evil variety quickly claimed (and ruined) his mind (and soul). In 1904, Crowley was contacted by a 'spirit being' he named Aiwass and was given psychically a 'Book of Law', which has terrifying Dark God

overtone; but that also has all been told earlier. The writer and magician Kenneth Grant has noted intriguing links between the 'occult' philosophy of H. P. Lovecraft and the esoteric teachings of Aleister Crowley. It is doubtful if the two men ever met (although Crowley spent some time in New York), but this makes the similarities in occult concept even more remarkable. Both men recognized the existence of terrifyingly powerful multidimensional entities, and both discussed 'magical guardians of the Threshold Gates'. Crowley (and incidentally other members of the Golden Dawn) often referred to the 'Great Old Ones', Lovecraft's term for his demonic Dark Gods. Lovecraft speaks of 'Kadeth in the Cold Waste', while Crowley mentioned the 'Cold Waste of Hadith'; both being areas beyond the normal space-time continuum. Lovecraft wrote about Great Cthulhu dreaming in eternal sleep under the megalithic blocks of his sunken city, R'lyeh. Using a strange couplet from the terrible grimoire *The Necronomicon*, Lovecraft ingeniously illustrated the point:

That is not dead which can eternal lie,
And with strange eons even Death may die.

Crowley constantly referred to the dreaming, primal sleep of the Great Old Ones who had mastered eternity. Kenneth Grant (a disciple of Crowley and current head of the OTO) has written a book, *Nightside of Eden*, in which he traces many parallels in Lovecraft's work throughout the skeins of Gnostic and cabbalistic doctrine. Likewise, Crowley was steeped in the inner mysteries of these two potent and arcane traditions, although in his case they were strangely and considerably perverted. The parallels between these two 'cosmic tuning forks' are not to be lightly dismissed for it seems they both resonated to the same unearthly 'vibrations' but interpreted them in vastly differing ways.

Within the ranks of the Golden Dawn Crowley rapidly became a powerful and disruptive influence, and he finally seceded from the order, forming his own secret association known cryptically as the *A.:A.:.* This stood for 'Argentum Astrum' (Silver Star), and under this blatantly Illuminist title the *A.:A.:.* began to practise straight-forward Illuminati doctrines. Its founder described his group as 'the Inner Order of the Great White Brotherhood'. Crowley and his *A.:A.:.* then established relations with yet another German order, the OTO (Ordo Templi Orientis) or 'Order of Oriental Templars'. This group was also Illuminist-oriented, but its particular speciality was the practising of 'sex-magic', in many instances, of a strictly

homosexual nature.²⁹ This suited Crowley's tastes and he cemented his ties with the OTO in a series of magical, literary and physical activities that are best left undescribed.

Crowley was visited in London by the head of the OTO, Theodor Reuss, the German Mason, an Illuminatus and Rosicrucian who had connections with Leopold Engel's 'revived' Illuminati sect. Reuss came to Crowley in 1912 and they formed an unholy alliance that further linked and promulgated the UT designs of a secret network of interconnected groups, practising magic and working insidiously through politics. The political aspects of Crowley and Reuss are that the former worked actively for the Germans in the First World War (also supporting the Irish revolutionaries) while the latter was an active member of the German secret service. Members of the OTO, including Reuss, were also spread throughout the ranks of European Grand Orient Freemasonry, where magic, revolutionary politics and Templarism had been endemic long before Weishaupt's time.

The conspiratorially political Grand Orient Freemasonry has always been strongest in France, even in pre-revolutionary times, as we have seen. It is interesting that today (1978) its presence is still as Machiavellian as ever, for it is closely tied into the Society of Jacobins, and includes a number of eminent French politicians among its members.

Crowley and Reuss found their own way to hell, but the Golden Dawn had troubles of its own. In 1900 MacGregor Mathers (1845-1918) and his wife were living in Paris as the Comte and Comtesse of Glenstrae. Mathers was involved with some curious French occultists in reviving what he called the 'Egyptian mysteries of Isis',³⁰ feuding with Crowley and battling various demonic entities that Crowley said he 'had imprudently attracted to himself'. It is not surprising that his mind began to crack under the strain. In England,

29. The use of sex (in all its diversity) is integral to most magical groups, particularly Illuminati-oriented ones, because sexual energy is a potent force in magic. Homosexuality has featured largely in the more authoritarian orders because of their total male domination, with women seen as mere objects to further the policies of the 'programme' but rarely being allowed positions of power in the inner hierarchies. The ruthlessly patriarchal aspects of this internal sexism is in perfect accordance with the Luciferic metaphysic and is classically discordant to the harmonious balance of male and female (yin and yang) that facilitates the true equilibrium of religious (and magical) harmony.

30. This was probably Egyptian Masonry, refounded by the medium, magician and mason Count Cagliostro, of which (according to the researches of Colin Wilson) H. P. Lovecraft's father was a supposed acolyte, transmittin; so'e gf its doctrines to his precociously intelligent son,

some of his colleagues in the Golden Dawn were looking for leadership to a Dr Robert Felkin, a vigorous magician who had toured many European secret societies to gather esoteric data. In 1903 there was an eruption in the ranks of the magicians which was far from symbolic in nature. A. W. Waite left the Golden Dawn, taking with him a sprinkling of prominent members, most of the written archives and ritual regalia, and the name. What remained of the order regrouped, came under the dominion of Dr Felkin and took on the title of 'Stella Matutina'. This 'new' society adjusted to a revised set of rituals and then proceeded apace. In 1910 Dr Felkin and a man called Neville Meakin made a pilgrimage to Germany in an attempt to make contact with the 'Secret Chiefs of the Third Order'. They eventually met these mysterious men, the earthly vicars of the 'Hidden Chiefs' on the astral plane, and they were told that Meakin must remain in Germany to be further initiated and so form an 'etheric link' with the Stella Matutina in England. They were also told that this energy link-up between the magically adepts of Germany and England was essential to the great plan of the supernatural masters.

While in Germany being further illuminated, Meakin was introduced to a 'great adept of occult science', Rudolf Steiner (1861-1925). Steiner had once belonged to the Theosophical Society, but had split from it to form his own group, the Anthroposophical Society, the society of 'Man-Wisdom'. He also seemingly had earlier connections with the revived Illuminati of Leopold Engel! Nesta Webster has researched and written that Rudolf Steiner was almost certainly one of a group of practising occultists who met at Ingoldstadt just before the First World War to clarify the Illuminati programme and form a new front of professedly Christian mysticism. This group included Dr Franz Hartmann, leader of German Rosicrucianism, a Theosophist and Illuminatus; Baron von Knigge (great-grandson of the von Knigge who was coadjutor with Weishaupt of the 1776 Bavarian Illuminati under the code name Philo) and assorted Grand Orient Masons. Using Christianity as a mystical tool, Steiner introduced a strong dualistic line into its interpretation, rather on the pattern of the Manichaeans. He also endorsed in his teachings and writings a heavy vein of Gnosticism and particularly Luciferianism³¹,

31. Steiner, under the auspices of his Anthroposophical Society, published and edited a magazine entitled *Lucifer*. In this he was instinctively following in the footsteps of Madame Blavatsky and her magazine of the same name (and philosophy). Aleister Crowley also published a periodical entitled *Lucifer*.

which again he openly discussed in 'rational' terms. In his youth Steiner was involved in radical politics, and was friendly with political anarchists, revolutionaries, etc. - the usual pattern. He had a great (if dark) intellect, being an expert on Goethe and a prolific talker and writer, and he was deeply involved in 'occult science', trying to rationalize the systems of magic and contact with the 'outer beings' into strict scientific formulae. He taught a dangerous occult doctrine of what can only be called 'moral reversal', a deliberate distancing of oneself from any standards of normal good and bad. In one book Steiner wrote:

This is the change which the occult student observes coming over himself - that there is no longer a connection between a thought and a feeling or a feeling and a volition, except when he creates the connection himself. No impulse drives him from thought to action if he does not voluntarily harbour it. He can now stand completely without feeling before an object which, before his training, would have filled him with glowing love or violent hatred; he can likewise remain actionless before a thought which heretofore would have spurred him to action as if by itself.

This sort of thought is integral to the Luciferic/UT programme of reversing and confusing the human mind and distorting all its natural values.³² Although Steiner professed an emancipation of the individual human spirit in his 'outer' teachings, preaching in some instances that man was the god and supreme force in creation, there was another doctrine reserved for the inner elite of his disciples. That doctrine was the basic Illuminati tenet of contact with 'high powers' in the furtherance of a ruthless, secret control of mass humanity by adepts instructed by external cosmic entities. This is graphically illustrated in his book *Cosmic Memory: Atlantis and Lemuria*. In this work Steiner draws an esoteric history of these two lost continents from what he terms the 'Akashic Record' (much favoured by Madame Blavatsky), an astral source of archetypal memory, something like a higher-plane library. Discussing the 'mystery temples of Atlantis', he spells out the real way in which the adept priests of the lost continent received their instructions and performed their masters' business.:

It was said of these leaders that they 'communicate with the gods' and were initiated by the gods themselves into the laws according to which mankind had to develop. This was true. In places about which the average

32. Adam Weishaupt always maintained that 'I cannot use men as I find them; I must form them.' This is situation normal in the UT control syndrome.

people knew nothing this initiation, this communication with the gods, actually took place. These places of initiation were called temples of the mysteries. From them the human race was directed.

What took place in the temples of the mysteries was therefore incomprehensible to the people. Equally little did the latter understand the intentions of their great leaders. After all, the people could grasp with their senses only what happened directly upon earth, not what was revealed from higher worlds for the welfare of earth. Therefore the teachings of the leaders had to be expressed in a form unlike communications about earthly events. The language the gods spoke with their messengers in the mysteries was not earthly, and neither were the shapes in which these gods revealed themselves. The higher spirits appeared to their messengers 'in fiery clouds' in order to tell them how they were to lead men. Only man can appear in human form; entities whose capacities tower above the human must reveal themselves in shapes which are not to be found on earth.³³

These entities in their 'fiery clouds' sound suspiciously like the ultraterrestrials and their UFO forms, and the technique of secretly programming selected humans to 'direct' the human race is a confirmed Dark Gods tactical philosophy. Steiner himself carried out this technique of programming his people via 'higher spiritual communications', as did/do the Theosophists, Mormons, Scientologists, Aetherians, Findhomers and all the other components of the great psychic conspiracy. It certainly did not perish in the ruins of Atlantis but has remained endemic in all the later mystery schools up to the professed 'New Agers' of contemporary occultism. The dichotomy in Steiner's outer teaching of freedom for everyone and his inner doctrine of a cosmically related (and controlled) elite is again integral in the Dark Gods/Illuminati 'symphony of sin'.

The influence of Steiner and the German secret societies was a continuing factor in the magical development of the Stella Matutina. Always directed by their 'hidden chiefs' (UT fronts), all these European groups steadily carried the spores of the cosmic disease forward into the twentieth century. Commenting on these societies in general, a French writer on occultism, Copin Albancelli, said in 1908:

... certain Masonic societies exist which are Satanic, not in the sense that the devil comes to preside at their meetings, as that romancer of a Leo Trudi pretended, but in that their initiates profess the cult of Lucifer.

33. From Rudolf Steiner, *Cosmic Memory: Atlantis and Lemuria* (Steiner Books, 1971), by permission of Steiner Books. Incidentally, Steiner's great idol Goethe was one of W,

They adore him as the true God, and they are animated by an implacable hatred against the Christian God, whom they declare to be an imposter. They have a formula which sums up their state of mind; it is no longer: 'To the glory of the Great Architect of the Universe', as in the two lower Masonries; it is O E A A L H H H A O M M M which means 'Gloire et Amour a Lucifer! Haine! Haine! Haine! au Dieu maudit! maudit! maudit! (Glory and Love for Lucifer! Hatred! Hatred! Hatred! to God, accursed, accursed, accursed!)

It is professed in these societies that all that the Christian God commands is disagreeable to Lucifer; that all that He forbids is, on the contrary, agreeable to Lucifer; that in consequence one must do all that the Christian God forbids, and that one must shun like fire all that He commands. I repeat that with regard to all that, I have the proofs under my hand. I have read and studied hundreds of documents relating to one of these societies, documents that I have not permission to publish and which emanate from the members, men and women, of the group in question."

Here the 'power behind the throne' is again revealed, but it is naturally seen in the context of orthodox Christianity. In 1980 the full cosmic (and psychic) panorama of the ultraterrestrial phenomenon can be unveiled in all its glory, if glory is the word, and even the Christian 'adversary' fits into his right place in the pattern.

As the Stella Matutina advanced brightly into the new century, it attracted quite a few of the new generation of magicians into its ranks. Its working techniques changed with the times, becoming more technical and less poetic than those of the Golden Dawn. It employed sex-magic in its most elemental form by invoking the forces of the kundalini, the sexual 'serpent power' that flows through the human organism, moving up the spinal column through the seven chakras (energy centres) and exiting above the head. The kundalini sex-force has certain properties in common with electromagnetism and like so much else is decidedly useful to the ultraterrestrial phenomenon on an energy-transfer basis. Magical adepts who know the inner secrets of this energy-manipulation can harness its powers through the related 'spiritistic' forces such as yoga, hypnotism and clairvoyance, also utilizing the energies for astral projection and spell working. There is no doubt that sexual energy, when harnessed to the disciplines of occultism, can be an effective short cut towards the gaining and wielding of considerable power.

Within the Stella Matutina the development of these techniques became predominant, and a high initiate of the order revealed to Nesta Webster that behind all the noble-sounding words, the top

34. From *Le L'invair occulte contre l' France*, (Paris, 1908), p. W1

dressing of intellectual cosmetics that presented a pretty face to the world, there lay a raddled whore of Babylon: a whore eager to consume the clients who patronized her. According to Mrs Webster's informant, the whole purpose of the Stella Matutina was to use such systems as Steiner's eurhythmics, symbols, rituals, meditations, formulae, etc., to produce an 'illumination' that would confer great psychic powers on the practitioner. Many of the ceremonies carried out were of a hypnotic nature, creating a psychological and spiritual attunement to the 'higher powers' and particularly to the controlling human adepts of the group. This format is, and always has been, identical in the basic power-structures of all occult orders. As in all these societies, there are 'powers behind powers'. In *Secret Societies*, Mrs Webster quotes the (unnamed) rebel initiate of the Stella Matutina as saying:

I have been convinced that we, as an Order, have come under the power of some very evil occult Order, profoundly versed in science both occult and otherwise, though not infallible, their methods being Black Magic, that is to say, electro-magnetic power, hypnotism, and powerful suggestion.

We are convinced that the order is being controlled by some Sun Order after the nature of the Illuminati, if not by that Order itself.

The reason why they (the leaders of all such Orders) insisted so much upon the Church and Sacrament, especially before the initiation, is, I think, for the same reason as the use of the consecrated Host in Black Magic. The Christian consecration and the use of the sacraments renders the building or person more powerful as a material basis for black magic even as in white magic - 'for the Great Good or the G, t Evil'. When the initiation is accomplished and the domination of the person complete, there is no further need for Church or Sacrament.

We are told in the Initiation: 'There is nothing incompatible with your civil, moral, or religious duties in this obligation.' We are now convinced that this Order is contrary absolutely to our civil, moral, and religious duties; which being so, our obligations are null and void.

We are told that all that has taken place in Russia and elsewhere is due to these International Occult Forces set in motion by Subversive Esoteric Lodges. Yet it is known that we have several branches of these same Esoteric Masonic Lodges carrying on their deadly work in our midst. England, as well as Europe, seems to be drifting along in a hypnotic sleep, and even our soundest politicians seem paralysed and all that they attempt is turned to foolishness.

This grim warning is in no way fanciful and it carries an extra authenticity, coming as it does from an individual within the

ranks.³⁶ It can apply equal today as it did when spoken to Mrs Webster, and it is time people awoke from their 'hypnotic sleep' and viewed all the false brotherhoods of Illuminati-type orders for the bitter enemies of humanity that they really are. Anyone who traffics openly with the Dark Gods belong to a renegade species, a traitor as well as being suspect in a religious capacity.

The last of the ritual magicians to be studied here carries the story into the 1940s and extends the continuity of the Dark Gods conspiracy in the established, direct manner. She came from within the ranks of the Stella Matutina and her name was Violet Mary Firth (1891-1946), Violet had a youthful background of Christian Science and, being always a sensitive, psychic girl, gravitated quite naturally into a study of the occult. She then adopted the name by which the world now remembers her, Dion Fortune, taken from the motto *Dio non Fortuna*, a motto that aptly suited her own ideas of her place in the cosmic scheme. In 1910 Dion Fortune had an unfortunate close encounter with a malevolent female (her superior in an educational establishment) who utilized (and projected) an evil psychic power. This 'tore' the young lady's aura and provoked a severe leakage of her vital energies that lasted for years. In 1919 she joined the Alpha and Omega Lodge of the Stella Matutina, which at that time was led by a Scottish occultist J. W. Brodie Innes. Innes had published several popular novels on witchcraft and magic in general and he proceeded to help Dion Fortune develop her latent psychism under the disciplines of the Stella Matutina's magico-scientific teachings. She rapidly became skilled in such techniques as exuding her 'etheric double', astral travelling and divining through 'spirit vision'. In other words she opened herself up as a channel for the 'powers' to assist and direct. Inevitably, in 1924, she left the Alpha and Omega Lodge and formed her own group, the Fraternity of the Inner Light, which still operates today.

Dion Fortune wrote many factual books, her best being *Psychic Self Defence* (1930), but she is most famous as a novelist in the Arthur Machen tradition of true esoteric rituals disguised as fiction. Of these the *Sea Priestess* (1938) is the most interesting, containing as it does

35. There is a strong possibility that Nesta Webster's mysterious informant was Christina Stoddart, the author of *Light-Bearers of Darkness* and *Trail of the Serpent*. Stoddart was a member of the Golden Dawn and later the Stella Matutina, and her books were both published by Nesta Webster's publishers, Boswell. Mrs Webster's *Secret Societies* appeared in 1924 when Christina Stoddart would still have been active in the Stella Matutina.

a composite portrait of the author and a close friend in the Stella Matutina, 'Maia' Tranchell Hayes.³¹ This strange woman was a powerful magician too, and 'Vivien le Fay Morgan' the ageless heroine of the *Sea Priestess*, is presented as an all-seeing, all-knowing female entity (with roots in Atlantis) who stays in the world working magic of a decidedly sacrificial nature. In *Moon Magic* (posthumously published in 1957) this priestess of Isis manifests in the world to bring a return of paganism in the form of sex-magic through invocation of fierce elemental forces. Along with a great interest in necrophilia, astral vampirism and sex-interaction on the inner planes, the two themes above are Dion Fortune's most insistent bequest to the magical canon.

This English Lilith was also an expert on human psychology, and she cleverly wove the layered activities of the mind into her ritual magic. She was one of the first Western magicians to study the function of the endocrine system in human physiology, and link it with the seven chakras that are the subtle anatomy (in the etheric sense) of the physical gland action. She discussed all this in a detailed correspondence with Aleister Crowley, and they both agreed that utilization of the sexual current was the main purpose of the magical process. However, Dion Fortune and her Fraternity of the Inner Light also made many of the right occult connections. For instance, she always stressed that the sacred sites of antiquity (megaliths, earthworks, holy hills, etc.) were power centres for a universal spiritual energy that manifested through them and enhanced life and the natural ecological balance of our planet. This is now strongly echoed in the studies being currently undertaken into ley lines, dowsing, geomancy, sacred geometry, astro-archaeology, etc., under the general term 'earth mysteries'. In her book on Glastonbury *Avalon of the Heart* (reprinted Aquarian Press, 1971) she uses some elaborate prose to sum up the power of ancient sacred places:

Do not let it be forgotten that there is a native Mystery Tradition of our race which has its mature aspect in the sun-worship of the Druids and the beautiful fairy-lore of the Celts. Its philosophical aspect in the traditions of alchemy and its spiritual aspect in the Hidden Church of the Holy Grail, the Church behind the Church, not made with hands, eternal in the heavens. All these have their holy places, mounds and pools of initiation, which are part of our spiritual inheritance. Let those who follow the Inner Way study our native tradition, and re-discover and re-sanctify its holy places; let them make pilgrimage thereto at the times when the

36. Maia was a Greek goddess, and the mother of Hermes.

power descends and spiritual forces are rushing in like the tide up an estuary and 'every common bush afire with God'. Let them keep vigil in the high places when the cosmic tides are flowing, and the Powers of the Unseen are changing guard and the rituals of the Invisible Church are being worked near the earth.

Here Dion Fortune has almost got it right, but she was not content to recognize the simple, undegenerate processes of nature (God's handiwork), the primal, intuitively emotional sensuality of holy pleasure, which is known as natural magic; she had to go on into Dark Gods territory and pursue what she herself termed as 'Black Isis', the authoritarian, matriarchal essence of power through blood, ritual spells and endless sacrifice. That was her warped legacy through the Stella Matutina and all the other secret orders going back to at least the Bavarian Illuminati. Dion Fortune, like Madame Blavatsky and others, was sadly eclipsed by the rays of her blinding astral light.

Before summing up this gigantic web of interlaced secret societies, magical lodges and political manoeuvres, it would be politic to look at one more. It is relevant by being German, and, since the German groups have always been intimately connected with the British in a reasonably overt manner, it is sinister.³⁷ It is also relevant because it had a profound effect upon the Second World War. Although the vagaries of Nazi mysticism have been discussed before, they need to be reiterated here, owing to the integral part they play in the conspiracy theory that has been under examination.

When Theodore Reuss and Aleister Crowley were integrating the A.:A.: and the OTO in 1912, a group in Munich was also formed to study the occult significance of runic and its place in Aryan history. They called themselves the Thule Bund (after one of the legendary lost cultures of prehistory) and they flourished throughout the next decade. Like everyone else, the Thule Group believed in contacting supernatural beings, and they believed that these beings would actively help Germany to achieve world domination. One of the leading Thulists was Baron Rudolf von Sebottendorff (1875-1945), a member of many Rosicrucian-type orders and a political *agent provocateur*. In 1919, von Sebottendorff made the Thule Group a right-wing (and anti-Semitic) rallying point in Bavaria (which was in post-war turmoil) and contacted Anton Drexler, leader of the then negligible German Workers' Party, giving him moral

37. It is suspected that the shadowy English magician Crowley was a major link between the German groups and the English orders.

and financial support. Adolf Hitler joined this party in September 1919, soon ousted Drexler and renamed it the National Socialist German Workers' Party. This was no accident. It was what is known in gangster parlance as a 'set-up', because Hitler was linked to the Thule Group through one of its top magician members.

There is a pronouncedly occult reading to the early history of the Nazi Party, well covered in works by Ravenscroft, King, Pauwels and Bergier. According to these psychic historians, the Thule Group was a coalescence of many earlier mystical influences (including the Illuminati), and this is well reflected in its writings and, more significantly, in its prominent personalities. Alfred Rosenberg and Rudolf Hess were active Thulists, both going on to high positions in the Nazi order. Less well known (but of crucial importance) was the dissolute black magician, Dietrich Eckart (1868-1923). Eckart was a racial occultist (violently anti-Jewish), and the young Hitler greatly respected his esoteric theories and power politics. In Trevor Ravenscroft's book *The Spear of Destiny* (Corgi, 1974), Eckart is revealed as being totally a tool of the Dark Gods and having initiated Hitler into the disgusting intricacies of their blacker magical processes. As he lay dying (of morphine addiction and alcoholism) Eckart is supposed to have told the Thulists gathered around his bed: 'Follow Hitler. He will dance, but it is I who have called the tune. I have initiated him into the "Secret Doctrine", opened his centres of vision and given him the means to communicate with the "Powers". Do not mourn for me: I shall have influenced history more than any other German.' (This is part of the 'expanded' version of the quotation, referred to by Geoff Gilbertson).

Hitler was certainly drawn to Eckart's occult nationalism through the magician's political writings, and the Thule Group was Eckart's more esoteric manifestation. Rosenburg briefly became head of the Nazi Party (in 1922-4 when Hitler was in prison) and he was officially the Führer's agent for 'the supervision of the collective spiritual and ideological instruction of the party'. Thus politics, occultism, magic, sociology, militarism, nationalism and misguided idealism came together under the red, white and black banners of the Nazis, and one of the key clauses in the Great Conspiracy plan was bloodily fulfilled.³⁸

Authoritarian politics linked to exotic religion and manipulated

38. Red and black banners were also adopted by the international anarchist movement whose main prophet was the volatile Mikhail Bakunin (1814-76), a member of many secret societies and an archetypal conspirator.

by psychic phenomena is the triadic equation that reveals the motivation of the ultraterrestrial 'control syndrome'. That is what all the foregoing study, from Weishaupt onwards, makes clear. A sceptical reader might ponder the fact that if all these powerful magicians, esoteric orders, political scientists, etc., were so fiendishly clever, why did their personal impact appear so erratic and why have their schemes not come more quickly to fruition? In an odd way that very criticism reveals the validity of the whole UT concept. The Dark Gods, being (relatively) timeless, are in no hurry. They are long-term psychic gourmets, not gourmands! They seem to toy with humanity as human scientists idly experiment on helpless animals in their efficient (and soulless) laboratories. The caperings and posturings of the ritual magicians, the secret societies, the contactees, and so on, are highly dangerous but also hilarious in a black farcical context. They are examples of human vanity, elevated to the highest plane of self-worship. They are not meant wholly to succeed in their labyrinthine machinations. Yet ... if humanity does not finally wake up to the danger and carries on looking endlessly for a *deus ex machina*, a short cut to paradise, one day the trap will finally be sprung. Then hell on earth will manifest itself and 'beings' similar to Lovecraft's cosmic demons may well enter into possession of what they see as their rightful sovereignty over all sentient life. Again the Christian Bible points out several non-ambiguous warnings pertaining to these apocalyptic events. The book of the Revelation makes a number of interesting points and in Ephesians 6:12 there is found the following explicit, accurate and beautiful summary of what the cosmic battle is all about: 'For our contention is not with the blood and the flesh, but with dominion, with authority, with the blind world-rulers of this life, with the Spirit of Evil in things heavenly.'

The Spirit of Evil moves across the face of the universe as an all-pervading, physico-psychic contagion. In fact, being an irritant in the whole process of creation, it must spread its tentacles throughout all the forms of reality. Therefore, the supposition of many investigators that the ultraterrestrial phenomenon is multidimensional is certainly a valid one. It really is limitless in scope, and yet it can be understood (and combated) by any individual life-form that has perceived the harmonious alternative to the discordant disruption in things temporal and spiritual.

Since the Second World War, technology has become the new god, the new short cut for the human race. It was in 1947 that an

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incredible technology began to manifest itself in the skies of earth - the UFO phenomenon. Multitudes of people who are non-religious in the accepted sense have since begun registering a blind belief in flying saucers because it is easier to accept the 'gods from the sky' than it is to achieve self-realization of God within man. It has been noticed by UFO researchers that the phenomenon always appears in a form that is technically in advance of whatever culture it is affecting. The incredible silver discs, cigars, pyramids, etc., that sparkle and bum through our atmosphere are within our boundaries of technical recognition but always just beyond full comprehension. They are like the fiery 'will-o'-the-wisps' of fairy lore. It must be remembered that those mysterious fairy lights often led people to their deaths. It is the present contention that the two World Wars were a culmination of part of the UT's long-range plan of human manipulation. The brightly lit appearance of the flying saucers heralds the next stage in the ever-unfolding Great Game, and it is rapidly gathering psychic and physical momentum.

In the preamble to 'The Cosmic Connection' it was suggested that *some* UFOs might be visitors from advanced galactic cultures; but the evidence seems to prove that by far the majority of UFO sightings, contacts, etc., are part of the ultraterrestrial phenomenon through the constant emphasis on dazzling light. That is, they are the illusory, paranormal activities of a pronouncedly controlling nature emanating from psychic sources. These intrusive psychic sources have been with the human race from the beginning. Some Palaeolithic cave paintings found in France depict many UFO-type shapes, and all the caves containing these specific representations lie along the tracks of what are termed 'orthoteny', that is perfectly straight UFO flight paths that are said to have a similarity with the equally prehistoric ley lines. One cave painting, discussed by the French researcher (and coiner of the word orthoteny) Aime Michel in an article, 'Palaeolithic UFO Shapes',³⁹ depicts human beings chasing an alien being. The being is dark, has pointed features and slant eyes. A classic prehistoric MIB! The interesting thing (apart from the ley/orthoteny correlation) is that in this instance the MIB is on the retreat. So much for 'primitive' humanity.

Throughout classical antiquity the human race constantly experienced 'close encounters' with an amazing diversity of cosmic beings (all fully documented). In England alone the archives are fairly

39. This article appeared in Britain's foremost UFO magazine *Flying Saucer Review* (West Malling, Maidstone, Kent).

bursting with Dark God/UFO material; two prime examples are worth recounting. A feudal scholar, Gervase of Tilbury (1152-1220), as well as describing 'fairy beings' inhabiting pyramidal mounds situated in forests (on old straight tracks), and dispensing health and 'energy drinks' to humanity, also noted a UFO experience. He recorded a visitation at Gravesend, Kent, by an aerial ship that even threw down an 'anchor'. The ship also disgorged one of its non-human occupants, who nearly choked to death in our atmosphere before being slaughtered by irate townspeople. A succinct case. Indeed, Gervase recorded (in his *Otto Imperialia*, Book 1, chapter 13) that 'the demon's body was said to have been burned'. A contemporary of Gervase, the English priest Layamon, wrote a verse history of Britain, entitled *The Brut*. It was published in AD 1205 and contains the first mention of King Arthur in English (as opposed to Nennius' Latin). *The Brut* details the early history of the British Isles (rich in fairies, giants and sundry 'beings') and devotes considerable space to an examination of that mysterious, magical personage the wizard Merlin. Layamon hints at strong druidical tendencies in Merlin's magic and, as we know, the Druids were the guardians of the old power-centres of Britain, which were linked by the leys. Merlin's 'parents', a virgin nun and the devil himself, make an aptly ambiguous couple and some chroniclers said 'a devil' not *the* devil sired the wonder worker. Layamon takes considerable trouble to state that the sort of entity that came down to earth to father someone such as Merlin did not *have* to be evil. The poet-historian recognized that the sky-borne beings (whom he *knew* existed) had various moral, not to say metaphysical, propensities. Layamon wrote in *The Brut* a basic religious truth. He said: 'There dwell in the sky many kinds of wights. Some of them are good and some work evil.' What applied in AD 1205 applies equally well today. Creation is continuous yet steady, while the millennial Dark Gods drift like shadows across its beatific face. Shadows can be dispersed, but not all the 'wights in the sky' need such dispersal. Some do.

Descriptions of the magical ultraterrestrials (and their lesser minions) abound throughout the range of human cognitive interpretation. Two more can be thrown in here for good measure, as they have great bearing on the arguments gathered into these pages.

In 1928 the American Rosicrucian and 'illuminated' philosopher Manly P. Hall published a massive encyclopedia of esotericism

entitled *Secret Teachings of All Ages*⁴⁰ (reprinted Philosophical Research Society, 1973). The book is a fanatically detailed synthesis of just about everything pertaining to magic, secret societies, and so forth, from the Atlantean mystery schools onwards. Contained within its image-packed pages, under the heading 'The Sun, A Universal Deity', there is the following description of the creatures that lie behind the roots of magic and which motivate all earthly orders.

The Rosicrucians and the Illuminati, describing the angels, archangels, and other celestial creatures, declared that they resembled small suns, being centres of radiant energy, surrounded by streamers of vrillic force. From these outpouring streamers of force is derived the popular belief that angels have wings. These wings are corona-like fans of light, by means of which the celestial creatures propel themselves through the subtle essences of the super-physical worlds.

This is a description that would (possibly did) have brought a smile to those pensive lips of the UT's most vivid chronicler H. P. Lovecraft. Elsewhere in his book, Manly P. Hall notes that the twenty-fourth day of the month is the most auspicious time to contact the brilliant celestial beings. This leads us straight on to the next manifestation, which concerns a bizarre conjuring of that supreme ritual magician Eliphas Levi.

In spring 1854, Levi came to England and while in London met Bulwer Lytton and other occultists for many esoteric discussions (illuminations). While studying the secrets of the cabbala one day, alone in his room, he received one-half of a magical sigil, the famed (and potent) Seal of Solomon. With the half-seal was an enigmatic note. It said: 'To-morrow, at three o'clock in front of Westminster Abbey, the other half of this card will be given to you.' Intrigued, the magician duly attended the abbey at the appointed time. At three o'clock a black carriage appeared and Levi was invited to step aboard. Inside sat a tall lady clad completely in black, her face obscured by a long black veil. When she lifted the veil, Levi noticed that her eyes were black and 'strangely fixed in their gaze'. This odd WIB (woman in black) told Levi she was a friend of Bulwer Lytton and asked him to produce what she called 'phenomena' for her. She informed him that she had the full ritual regalia at her disposal

40. Its main title is *An Encyclopedic Outline of Masonic, Hermetic, Quahbastic and Rosicrucian Symbolical Philosophy: Being an Interpretation of the Secret Teachings Concealed within the Rituals, Allegories and Mysteries of all Ages.*

for the invocation of a powerful spirit and she wanted Levi to ask such an entity one question. The magician agreed (having a question of his own to ask) and he immediately began the necessary twenty-day purification period prior to such an invocation.

It was decided to call up the spirit of that famous magician of the ancient world, Apollonius of Tyana, because (in life) that supreme magus was supposedly possessed of enormous divinatory powers. The supposition must have been that since his death his knowledge of things psychic had grown considerably. As if the WIB was not enough, the UT relevances now begin with a vengeance. On 14 July, Levi climbed to a tower in the woman's house and proceeded to work his elaborate necromancy. What ensued was most certainly not a visit from an ancient sage, but we shall let Levi describe it in his own words:

On the twenty-fourth of July everything was ready. I would evoke the phantom of the divine Apollonius and question him on two secrets, one of interest to me, the other to the lady. At first she had intended to witness the evocation in the company of a close friend, but at the last moment her friend became frightened. Since the ternary or the unity is absolutely necessary for magical operation, I was left alone.

The evocation was to take place in a small tower room. There I found four concave mirrors and a kind of altar, of which the white marble top was circled by a chain of magnetized iron. A pentagram had been engraved in the marble and gilded . . . and the same sign was painted in diverse colours on a new, white lambskin hung beneath the altar. In the center of the marble table was a small charcoal stove, filled with alder and laurel briquets. Another stove stood in front of me on a tripod. I was dressed in a white robe quite similar to those worn by our Catholic priests, but fuller and longer. On my head I wore a crown woven of vervain leaves and a golden chain. In one hand I held a new sword, and in the other the Ritual. I started the two fires with the necessary prepared substances, and I began, first in a low voice and then progressively louder, the invocations of the Ritual.

The smoke spread, and the flame cast a wavering light on objects nearby. Then it went out. The white smoke rose slowly over the marble altar. I felt as though the earth was quaking, my ears were buzzing and my heart pounding. I put a few more twigs on the fire along with some perfume, and when the flame rose I distinctly saw, in front of the altar, a man's face, larger than normal, which dissolved and disappeared. I began the evocations again and stepped into a circle that I had previously drawn between the altar and the tripod. The mirror opposite me seemed to grow brighter little by little, and a pale form began to outline itself there, becoming larger and larger and seeming to draw nearer to me. Oosing my eyes, I

called Apollonius three times; when I opened them again I saw a man before me, wholly covered by a kind of shroud, which seemed more gray than white. His face, which was thin, forlorn, and without any trace of a beard, did not exactly accord with the way I had first imagined Apollonius. I felt an extraordinary sensation of cold and when I opened my mouth to address the phantom I could not utter a sound. I then placed my hand on the sign of the pentagram and pointed my sword toward him, mentally ordering him not to frighten me and to obey me. The form became less clearly delineated, then suddenly disappeared. I commanded it to return. I felt the air stir near me; something touched the hand that held the sword, and my arm was immediately numbed as far as the shoulder. I concluded that the sword had offended the spirit, and I placed it point downward in the circle beside me. The face at once re-appeared, but my arms and legs felt so weak and I began to feel so faint that I took two steps in order to sit down. After I had done so a kind of torpor overcame me, and I had vague dreams, which I did not clearly remember afterwards. For several days my arm was numb and sore. The phantom had not spoken to me, but I seemed to hold in my mind the answer to the questions that I had wished to ask. To the Lady's question, an inner voice answered, 'Death' [it concerned a man about whom she wanted information!]. As for myself, I wanted to know whether forgiveness and reconciliation were possible for two persons about whom I was thinking. The same inner voice answered. Dead.

This description of man against spirit, taken from Levi's most important book *Dogme et rituel de la haute magie* (Paris, 1856), has all the symptoms of a UT confrontation (and cruel joke). The date, the physical afflictions, the gloomy messages, the mental (and physical) torment, all fit the pattern.⁴¹ The elaborate rituals could only just contain the demonic force. *Caveat emptor!* In his puzzlement over the spirit's appearance Levi makes the ultraterrestrial nature of the manifestation clear. Tall, misty, utterly unlike a man of classical antiquity and, more relevant, hostile and capable of inflicting mental and physical damage, this must have been a minor Dark God entity at play.

After his potent conjuration of the 'dark spirit', Levi remarked that his whole state of being had been dramatically changed. He

41. Emanuel Swedenborg (1688-1772) was a Swedish scientist and mystic who strongly influenced Blake's metaphysical system of heavenly harmony. He had numerous astral dealings with spirits of which he wrote: 'When spirits begin to speak with a man, he must beware that he believe nothing that they say. For nearly everything they say is fabricated by them, and they lie.' This plangent warning should be engraved over the portals of every occult circus and contactee mansion, but, alas, the ringmasters would have something to say about that.

made this point categorically when he said: 'Something of another world has passed into me; I was no longer either sad or cheerful, but I felt a singular attraction towards death, unaccompanied, however, by any suicidal tendency.' Levi suggested that the conjuring up of certain supernatural phenomena might be in some ways subjectively related to the workings of the human psyche. However, he was careful to stipulate that some 'demons' and 'spirits' maintained an objectively separate existence of their own. He further advised that the magician could somehow 'tap' into areas of his archetypal psyche that put him in direct contact with tangible but hidden powers on a different plane of existence.

Eliphas Levi attempted no more spirit invocations throughout his remaining career as a magician, which seems curious for a practising magus. He privately admitted it was far too dangerous a process. But in the deadly UT game one major exposure is enough, and Levi (for all his protective rituals) had opened himself to Dark Gods manipulation as his subsequent frenetic pursuit of the astral light (and its Luciferic connections) has proven.

One last fact becomes interesting in the light of modern research. Levi felt impelled to conjure the phantom of Apollonius specifically. The name came into his mind. John A. Keel, while conducting his own researches into the ultraterrestrials during the sixties, came across the curious entity 'Mr Apol', who acted in a similar capacity to Levi's 'Apollonius'. 'Mr Apol' appeared to some contactees with whom Keel was working, and Keel himself had several telephone conversations with the entity. During these conversations 'Mr Apol' made many prophecies to Keel; some came true, but most did not. Keel dedicated his book *Our Haunted Planet* to 'Mr Apol', who told the author that he was a spirit that had moved across the time lanes for centuries.⁴² There is a certain similarity between the names used by currently functioning UTs and some of the great spirits (gods) of antiquity. For instance, 'Ashtar', as alluded to earlier, was active among contactee groups in the sixties and 'Ashtar' has a ring of Ashtaroth, an early Babylonian deity. Likewise 'Kronian' is ruler of a far planet according to some flying-saucer groups, while 'Kronos' was a god well known to the ancient Greeks. In 1966 an English contactee, Eileen Buckle, received messages from alleged UFO entities whose home base was given as the Pleiades stars. They

42. Apollion, again, is one of the great demons of hell, a close associate of Lucifer. He is also seen by some exegetes as the equivalent of the Persian devil, Ahriman, who plays a foremost role in Zoroastrianism.

warned about terrible enemies of humanity situated around the Orion constellation, and during the 'transmissions' the strange name 'Dhanne' was given. 'Dhanne', when pronounced, sounds exactly like Danae, a ritual name for the old Greek Moon-Goddess. And as an aside here, the tradition that opposing cosmic forces, based on the Pleiades and Orion, war throughout space and influence earthly cultures is an old one. Both star groups have mythic associations with giants and both are supposed to have affected the earth with cataclysms and deluges. In myth, Orion was a specific giant and the Pleiones were the seven daughters of the giant Atlas, the premier god of Atlantis.

Myth surfaces again as history in the following interesting 'duality'. On 8 January 1968 in America, a space entity, 'Mr Orlon', who purported to be of 'Intergalactic Command', relayed this resoundingly esoteric UFO message through a medium-contactee.

The saucers which you speak of as such are in reality the space bodies of certain aggregates of consciousness. They exist duodimensionally; that is, they penetrate both the third and fourth dimensions simultaneously or can, if they wish, confine themselves to either one of these. Their purpose has been, and still is, for the time being, to interlace these two realms of consciousness which are seemingly separate. However, the time quickly comes when the veil is torn aside and what is One is perceived as One. It is at this moment that the saucers seen by the few will be seen by the many. It will appear that they have suddenly arrived in your skies in great number. In reality this is untrue. For in reality they are where they have always been, but man sees with new eyes.

'Mr Orlon' is here giving the Dark Gods' game away in the usual blatant yet confusing manner, incidentally providing at the same time a perfect capsule description of this book.

Now, back in the fourteenth century, the French poet and historian Jean Froissart reported in his archival gatherings the dealings of a certain Lord of Corasse (near Orthes) with a 'familiar spirit'. The spirit, seen as demonic, was named Orton. Orton was originally sent against the Lord of Corasse by his enemies, but the lord, obviously a powerful magician, won the entity over to himself. Orton used to come at night and relate to his master events that were happening all over the world and he was particularly proficient in prophecy. When the Lord of Corasse questioned his familiar about the speed with which he flew about the world, Orton replied that although having no wings he could move 'swifter than any wind' and even be in different places simultaneously. He also held forth

about celestial events and recounted phenomena. Apart from any semantic analogy and although separated by the Atlantic Ocean and six centuries, Orton and Orlon³ seem to have a great deal in common. The circumstantial evidence for linking such analogies seems to provide a good working hypothesis for multidimensional entities, spanning the centuries and always interfering in human affairs, albeit heavily disguised in the belief-systems of differing social patterns.

On 6 July 1959 in Washington, three American intelligence officers were contacted by a space entity that named itself as 'Affa' and said its dwelling place was the planet Uranus. The entity had been in initial contact with a medium, a Mrs Swan, but one of the intelligence officers had begun to investigate her five years previously, and in 1959 the entity suddenly switched its communications through him. It held forth about Catholics, religion in general and, of course, flying saucers. One of the investigating officers asked 'Affa' instantly to produce a flying saucer, and when the three men looked out of the office window they were startled to see a dark, disc-shaped UFO flying slowly across the sky. Conveniently (for something) the radar for that sector of the sky 'jammed' at the precise moment of the UFO's flight. The three men were themselves investigated and vindicated from any suggestion of perpetrating a hoax. They even maintained their precarious positions as intelligence officers. But 'Affa'! How does one translate this obscure nomenclature into the language and milieu of myth? The answer is very sinister indeed. In the 'Enochian' language of esotericism, first transcribed in the sixteenth century by Dr John Dee, a very illuminated magician, the word 'affa' means precisely 'nothing'. In fact it means 'total voidness' or 'negation'. Dr Dee received the 'Enochian' language from 'angelic entities'. Even further back, in the Jewish cabalistic writing *The Zohar*, a dread angel of death is called 'Af', meaning anger. The dark angel Af is a ruler over the death of mortal men and is described as '500 parasangs tall and forged out of chains of black and red fire'. Here is a Dark God of truly giant proportions similar to Lovecraft's black colossus, Nyarlathotep. Af is also recognized as an angel of destruction; a madly demonic 'prince of wrath' is Af, but this time with sixteen faces (four on each side and all grimacing hideously). This leads us on to those strange entities from related Moslem lore, the Afrits, one of the five classes of jinn or genies, also giants and

43. And Adamski's 'Venusian', Orthon.

invariably black and fiery. The Jewish scholar and magician King Solomon had dramatic and various dealings with an Afrit, not always to his advantage. So more of the links in the tortuous Dark Gods chain can be assiduously assembled, bridging time, space and all cultural and metaphysical boundaries. The list of UFO entities that seem to be ancient spirits or gods or goddesses in disguise could be vastly extended.

It has, we hope, been shown that human history has been influenced by 'outside intervention' through the constantly regenerating secret societies and magical orders and their dominant human apologists. This has been necessary because, by showing the cosmic battleground in its earthly microcosm, a little of the enormous complexity can be highlighted and clarified. The flying saucers, appearing in droves throughout the forties and fifties, were not only the heralds of new celestial phenomena. They were also the harbingers (or instigators) of a new upsurge in magical and political groupings that inherited and adapted the credos explored above. In the fifties such groups as the witches, the Aetherius Society, the Atlanteans, the Dianeticists (later the Scientologists), and all the minor UFO contactee societies appeared as the new 'psychic front', while the Bilderbergers, the House Un-American Activities Committee, the professional Protest Movement and the Youth-Revolt syndrome appeared as the new 'politico-sociological' front'. All of these 'fronts' are busily thriving today.⁴⁴ In fact the Great Conspiracy is far from dead and the cosmic chess game is still unfolding its labyrinthine moves across the board that is actually ultimate reality. Throughout the fifties there were regularly spaced, massive UFO incursions (or flaps) bringing consternation and delight in their wakes according to the eye (or spirit) of the beholder. The leading mystics began to go for flights in these craft (or so they said) to the moon, Mars and particularly Venus, where they received great 'illumination'. Meanwhile, on planet Earth, the seeds of the social upheavals of the sixties and seventies were sown among groups and movements such as those listed above. For instance, while George Adamski, George King, Truman Bethurum and others were allegedly cavorting around the solar system with their flying-saucer 'brothers' and building up a cult-following among their myriad disciples, the Bilderberg Group was formed (in 1954) at a hotel in Holland of that name.

44. The House Un-American Activities Committee is technically defunct but anti-Communism is still a steady American growth industry.

The yearly Bilderberg Conference is a ruthlessly private (no press allowed, no communique issued) meeting held at a different venue each time, at which the elite rulers of the capitalist world gather. The conference brings together leading politicians, bankers, media-men, industrialists, soldiers and scientists to discuss secretly the manner in which the Western world will function. This they openly admit. But beyond that admission no further information is given and the meetings are often 'protected' by armed guards. Many newspapers, particularly in America, have called the Bilderberg Group 'a secret international conspiracy', a conspiracy that non-democratically dictates the policies of the so-called Free World. The group neither confirms nor denies this, but the meetings continue and many young politicians, who attend as Bilderberger 'apprentices', years later move into high positions of power. In the fifties and sixties the conferences were attended by many leading American, British and German politicians and public figures.

The Bilderberg movement was set up in 1954 by two men. One was Dr Joseph Retinger, a Polish 'political philosopher' and a fanatical crusader for a United States of Europe - the old 'one world brotherhood' syndrome. The second founder was a businessman, George Ball, now managing director of Lehman Brothers, Inc. These men approached Prince Bernhard of the Netherlands⁴⁵ with the suggestion that he should chair the meetings they wished to inaugurate. He readily accepted, and the first conference was held at the Bilderberg Hotel at Oosterbeek, Holland, in May 1954. The Illuminati 'went public' in May 1776.⁴⁶ Prince Bernhard's wife, Queen Juliana of the Netherlands, had some interesting mystical connections in the fifties which seem relevant here. In one instance she was heavily involved with (and influenced by) Miss Greet Hofmans, a mystical pacifist and spiritual healer, who prevailed upon the queen to the extent of causing a constitutional crisis in 1956. Miss Hofmans was initially introduced to the queen's circle by Prince Bernhard. Queen Juliana also became involved with (and again was said to be 'spiritually' influenced by) that most famous of all the UFO contactees, George Adamski! The queen first met Adamski (with her husband)

45. Prince Bernhard chaired the Bilderberg conference until 1976 when his name was mentioned in a major business scandal, and in October 1976 he stood down. The scandal was multinational and involved bribes offered to various well-connected people by the American Lockheed Aircraft Corporation.

46. George King of the Aetherius Society received his first 'call' from the outer spirits of the 'Interplanetary Parliament' in May 1954!

in May 1959. This was when Adamski was in the full throes of his 'spiritual messages from the brotherhood in the stars' campaign. Queen Juliana's daughter, Crown-Princess Beatrix, who will soon become queen, has also attended Bilderberg conferences; she was at the one in 1965 attended by Prince Philip and Lord Mountbatten at the Villa d'Este on Lake Como in Italy. An interesting reference point arises here. In the Middle Ages, an island on Lake Como bore the headquarters of a secret, magical society of adepts, known as the Comacine Masters. They all wore black and are hailed by many masonic historians as being among the five founding groups of a codified, esoteric Freemasonry. The Comacine Masters are dealt with in Frederick Armitage's *A Short Masonic History* (2 vols, H. Weare, 1909-11).

The Bilderberg group has a twenty-three member permanent steering committee which arranges each meeting's agenda, and there are five plenary sessions every time and the speakers are allowed exactly five minutes to make their points.⁴⁷ Among the barons of high finance who regularly attend are scions from those mighty capitalist dynasties, the Rothschilds, the Rockefellers and the Warburgs. In effect the Bilderbergers are an interesting potpourri of people and organizations that have adopted many of the trappings of the secret societies (particularly Illuminati-type societies) and adjusted them to the economic and social patterns of the modern world.⁴⁸ When one considers all this expertise gathered together every year to help guide the world on its way, it is somewhat disconcerting to reflect that the way seems to be evolving towards increasing chaos and misery, particularly in the economic, social and

47. The key number associated with Illuminati groups is five. There were five stages to Weishaupt's plan and the initiates saw history as turning through cycles of five movements. The cycles were/are:

- 1 *Verwi"ung* (chaotic period)
- 2 *Zweitracht* (discordant period)
- 3 *Unordnung* (balance period)
- 4 *Beamtenherrschaft* (bureaucratic period)
- 5 *Grummet* (dispersion and dissolution period)

The Dark Gods/Illuminatus 'cycles of five' are reflected throughout this book if reductive numerology is applied to some of the symbols, figures and dates given. For instance the twenty-three-member Bilderberg Committee adds up to five and Joseph Smith's birth date (page 87), 23 December 1805, has both numbers resolving as five, etc. Five is also the number of the supposed fifth element - ether or astral light I

48. The fundamental Bilderbergers are members of organizations set up as fronts for a resurgence of the Illuminati.

military fields. The dupes of Klingsor are rarely aware that they are dupes, and the ultraterrestrial phenomenon has had millions of years to hone its skills. To help substantiate the above, the following story appeared in the *Daily Express* on 26 November 1979:

Bankers will slither out of sleek limousines. Industrialists will step down from their jets. Politicians will move into the Savoy.

All are meeting in secret in London this weekend to plot the long-term fortunes of a unique political society, and maybe, at the same time, which way the world is to go.

They are the leaders of the Bilderberg Group, a power elite of Masonic-style internationals who boast of influencing world events.

They are meeting at the Savoy in London to plan their 1980 Conference and pick their future boss to succeed ex-Premier Lord Alec Douglas-Home.

Fiat chief Giovanni Agnelli, the industrialist who carries a cyanide capsule to beat kidnappers from torturing him, will come from Italy.

Dr Henry Kissinger is expected, fresh from his hush-hush meeting in Paris with China's Chairman Hua, so is David Rockefeller and 57 varieties food-maker Henry Heinz II.

All conferences take place in absolute secrecy behind closed doors.

At its most acceptable it is a mighty example of invisible influence-peddling. At its least palatable, it is a think-tank for what bankers, political philosophers and privileged men of power can do to help bend things their way.

How sinister is this elitist lot? They are dab hands at inviting participants who eventually seem destined to lead: Gerald Ford was an obscure Congressman when he attended a Bilderberg conference, Dr Kissinger took part long before he served Richard Nixon.

Top of the agenda of the steering committee's meetings at the Savoy in the next few days, will be to choose a successor to Lord Home. Who they pick to succeed will have a significant bearing on where the Group goes in the eighties.

Will it still settle for its behind-the-scenes political pressure and influence or could it openly put forward and finance its best and brightest brains for public office or start a twenty-first-century movement towards world federalism?

The 'one-worlders' influence is steadily growing.

The year 1954 saw several huge UFO flaps, and many contactees received 'overshadowing' messages from space. The MIB had appeared to terrorize Albert Bender the year before and when organizations like the Bilderberg inauguration are taken into account the 'two-sides game' of mystical confusion and hard-line political

activity seem to show up as two different sides of the same coin.⁴⁹

Finally, mention can be made of another odd 'political' organization. The United States has a powerful foreign-policy-moulding group, known as the Tri-Lateral Commission. This organization has its fingers in many planetary pies and operates openly while cloaked in a heavy bureaucratic 'front'. The leader of the Tri-Lateral Commission is one David Rockefeller, of the great banking dynasty, and the symbol of the Commission is the mystic pyramid (or triangle)!⁵⁰ Although the making of these odd connections will undoubtedly evoke scorn from those of a rationalist mentality, it must be admitted that this metaphysical/social jigsaw puzzle does begin to fit together. Anyway, the rationalist mentality is now increasingly on the defensive with the rise of interest (with evidence) in the paranormal that is currently in full flow. 'There are more things in Heaven and earth, Horatio, Than are dreamt of in your philosophy.' Shakespeare knew, and he was a contemporary of Dr John Dee, the Elizabethan magus and astrologer to Queen Elizabeth I who was in regular contact with spirits and angelic beings. He may also have been in regular contact with Shakespeare.

In the sixties, as the rational world inexorably progressed on its downward spiral, the 'New Age' groups began to form in preparation for the inception of the Age of Aquarius, due around AD 2000. At least this was the outer message they proclaimed. Up surged all the old faithfuls: vegetarianism, whole foods, transcendental meditation, yoga, witchcraft, mysticism, alternative living, etc., topped off with revolutionary politics and violently anarchic musical forms. Many of these things are admirable in themselves but only if they are thoroughly understood and integrated into the individual's

49. The seminally strange year 1954 also saw the publication of Gerald Brosseau Gardner's classic book *Witchcraft Today*. It was published by Rider & Co. and laid down the strong foundations of most modern witchcraft. Gardner (1884-1964) was a retired customs official with an antiquarian's interest in the witch-cult (à la Margaret Murray's researches) and pronounced penchants for voyeurism and flagellation. His book has become a 'bible' for the modern witch, its influence remaining unabated today. 'Gardnerian'-based covens are legion throughout Britain and the USA, with many practising the darker rites laid down in the refurbished arcane teachings of the great warlock.

50. Another mysterious US political organization is the Council on Foreign Relations. This body, made up of bankers, academics, politicians, etc., has great power in the Senate and has had many curious dealings with the Soviet Union. It is referred to by the American researcher Dan Smoot as 'the Invisible Government' in his book of that name. That busy businessman, Bilderberger and Tri-Lateralist David Rockefeller is also a leading light in the CPR.

personal recognition of his or her own psychic identity and responsibility. Many who have never really studied themselves sublimate this inner lack by blindly studying every form of magical/social 'cult', and then they spin around like froth on the surface of a maelstrom. This makes then ripe for 'illumination' (in its Dark Gods sense of psychic blindness), and many hungry human 'gurus' are eagerly waiting to swell their egos (and bank balances) at severe human expense. The old alchemical ideal of individual search, personal purification and oneness with the Cosmos (God) is perverted, and the seeker is easily led along the deflecting flare-paths laid out by the Dark Gods. As an illustration of this, Findhorn, one of the most publicized of the 'New Age communities', openly describes itself as the 'University of Light' and its main 'guru' Eileen Caddy (ably administered by her husband) receives direct messages from 'God' which are decidedly Theosophical, Illuministic, and Steineristic in character.

Findhorn, like many UT-influenced groups, began its life on a patch of waste ground in 1962. This one was on the remote coast of Scotland. Its function is basically authoritarian and it claims to be in regular contact with UFOs, deva spirits, the god Pan, Saint-Germain, fairies and, of course, Almighty God himself. While being authoritarian in its procedural processes, its sociology is naively utopian - an interesting (and confusing) juxtaposition of deities, magicians, spirits and principles. The average product of the Findhorn 'University of Light' seems to be an endlessly smiling, somewhat confused individual, who meekly accepts what the group's hierarchy tells him. If this submissively shallow pseudo-joy is attunement with the gods, one is forced to ask which gods? Sadly, the readers of this book will know which gods by now.

And so, in the early throes of the new Aquarian revolution of the spirit, fresh skirmishes begin to thunder through this sector of the cosmic battleground. This book has charted many of the techniques used to facilitate the efficacious motivation of evil, and the nature of the problem has been made plain. The problem? How to win out over Dark Gods, malignant UFOs, demonic entities, fascists, cultists, communists, gurus, conspiracies, etc. The solution? There is no solution except the choice of discrimination, helped through the acceptance of divine providence and grace. This discrimination must be leavened by an acute spiritual sensitivity and discernment stemming from a realization of the essential, harmonizing Oneness of God. The dualistic 'war' of the Dark Gods is actually a metaphysical

'teaching mechanism', allowing created life the freedom of choice for spiritual growth back towards equilibria! Godhead. The struggle of good against evil is eternal, only to be reconciled through the transcendent and loving will of God in that final, eschatological cataclysm known as the Last Judgement! Until then, 'watch the skies', but do not be fooled by anything you see. Phenomena are widespread and often hostile, but human beings are capable of a visionary transcendency too. After all are we not creatures of God and carriers of the divine spirit within our own magical souls?

Caveat emptor

PART FOUR

ANTIDOTE TO PARANOIA

Geoff Gilbertson

It may be that mankind has been invited to participate in a bizarre kind of contest with some undeclared cosmic opponents. Man may have been challenged to play the Reality Game; and if he can once apprehend the true significance of the preposterous clues, if he can but master the proper moves, he may obtain a clearer picture of his true role in the cosmic scheme of things.

BRAD STIGER

But might there be an alternative? Might evil have its secrets?

I shall here go into certain other points - which I have discussed at length with Anthony Roberts, who differs in some respects - and so bring the 'trail of Klingsor' to an end. The approach can perhaps best be illustrated by the term 'spiritual philosophy'.

If we take up for a moment the concept of free will, we may see this as something emanating from a being we call God (the real one this time). If certain of his creations were to tum themselves away from the harmonious causes of this being, would they not also be turning themselves away from the source of their free will? Immediately certain intriguing possibilities arise.

Could evil in fact be being co-opted to fulfil certain functions? Functions seem to be observable on occasions when some of us find ourselves meeting evil (this could be as a result of mistakes involving drugs, occultism or whatever). For if, for some reason, one does not give in to this evil and one fights it - and defeats it - something interesting seems to happen. Not only does one become *strengthened*, but one also feels closer to *something*. It is what the Greeks called *catharsis*. The knight has ridden to the mountain top, defeated the dragon and carried off the maiden and her dowry of gold. The 'Grail' has been achieved!

The researcher into the paranormal, Brad Steiger (Eugene Olson), writes of 'opponents in the Reality Game', and there is an extremely significant passage in his *Mysteries of Time and Space* in which he describes an experience of his own. He is sitting one night, finishing an article for which he has a deadline, when along comes that occupational hazard of flying saucer writers, the poltergeist. Thump! thump! echo discomate footsteps. A painting falls to the floor. A sheet of paper on which he has been writing floats into the air. There is no wind. Steiger, instead of becoming passive and frightened, is distinctly not amused - he wants to get on with his work uninterrupted. Spontaneously he shouts: 'Just cut it the hell out!' What happens next is interesting. The phenomenon subsides. The atmosphere

around him noticeably clears, and becomes filled with peace and sweetness.... It is almost as if an active reaction as opposed to a passive, fearful one to such things has always been a key to ascendance over them. Could learning that, as Steiger did, be a kind of initiation and victory of the spirit?

Now let us move on to something very basic - that free will I have just talked about. Could it be that this is part of an experiment, and we are being tested to see what we do with it? If this is the case, then perhaps forces would have been set up (a) to help us *use* our free will, and (b) to put forward false logic to see whether we can be tricked into *abusing* it. There would be no real test without such a system.

There seem to be two basic possibilities. Forces (b) which we might call 'devoids' or Dark Gods lead us into a *blind alley* - a Klingsor's flower garden where we hear nice tales of our previous incarnations and our place in the 'New Age', and where we tend eventually to find that we are not being led towards order, but to confusion and discord. Conversely, forces (a) seem to be leading us towards what I call 'the Secret Garden'. For all the time, behind the world's disguise (created essentially, it seems, by our siding with the 'devoids'), there lies a paradise. The answer doesn't lie in glamorous, high-sounding ideas. It lies at our feet! The world contains everything we need for harmonious survival, total fulfilment and total happiness. As Colin Wilson says, you could spend a lifetime and still not sample all the joys the world has to offer. Even if we are sick, we can often turn to herbs (which are frequently found just where they are needed) or to the touch of someone who loves us (and love is 'perennial as the grass') - for this, through a *positive* action of the 'force' we have looked at, can heal.

And we have magic in our minds. A positive attitude seems to attract positive events. Most people put this principle into operation - but in reverse, through negative thinking. They do not have to; they could just as well choose not to, because it all depends on choice. We can side with whichever party we wish and function (or dysfunction) accordingly. If you side with the forces of harmony and have faith in them, it seems possible to put a mental 'two fingers up' at the whole control syndrome. (Equal and opposite forces can be put into the system.) It only requires a conscious effort and you can undermine such things as hypnosis by working on the plane of your being at which they operate. (Projected disbelief does the same thing - for you are then setting up an effective barrier.)

It does not seem to be evil that is dangerous to this world - it is *our abuse of our powers of choice*. If people like Hitler choose to disbelieve the 'devoids' lies regarding heroic missions, then there would be comparatively little danger. And the forces unleashed by our abuse of our powers of choice are not, let it be stressed always in the ascendance. Certain other forces have shown their hand on this planet.

Supposing the world's abuse of its powers of choice had, 2000 years ago, brought us to a situation in which the potential results of our own actions had built up to such a point that they were liable to topple over upon us. In fact, topple with such a weight that we would not have been able to raise ourselves upwards. It seems that Someone knew this and also knew that the only way within natural Law that He could save us from the results of our own actions, was by becoming one of us, connecting himself to us through love and suffering on our behalf so that we might be released sufficiently to grow. Metaphorically, that Being could be accurately called 'the Son of God'; and metaphorically 'He died for our sins'.

Do there not seem to be forces of such benignity that they will even suffer on our behalf to save us from the results of our 'devoid' actions?

These same forces could have put the destroyers of Atlantis, who had fallen too deeply into abuse of their powers of choice, into another dimension to prevent them from wreaking ultimate havoc. In *Superman* comics there is the motif of the 'Phantom Zone' - a prison formed by projecting the most dangerous criminals into another dimension. There they wait in the wings as it were, trying to get back into our reality.

The way this, like the idea of wolves in sheep's clothing, symbolizes a central conclusion of this book is uncanny, and brings us to other examples of what I call 'magic media', where people seem to be being inspired to provide information that we shall need.

The 'Force' in *Star Wars* is totally authentic. Did George Lucas wade through the works of Mesmer, Reichenbach, de Puysegur and Wilhelm Reich? For he has aspects of the findings of each of these men in his film. If we were to learn to use the right side of 'the Force' - as did its hero - this would undoubtedly be an evolutionary step. It is noteworthy that these teachings appear in huge successes rather than anything else.¹

1. The UFO landing in *Close Encounters* took place at a location which had, in real life, for centuries been known as a domain of evil spirits.

Star Trek's baddies were called 'Klingons' (Klingon/Klingsor?). They wore black, were dark-complexioned and were meant to have slanted eyes - according to the book *The Making of Star Trek*. They generally fought against freedom and nobility and were ruthlessly authoritarian. I had seemingly intuitively begun to call the benign forces 'Archons', and was recently reminded of the story of a *Star Trek* episode- 'Return of the Archons' - which was written by Boris Sobelman and was broadcast on 9 February 1967. Uncannily, the story was of a planet where all but a few of the inhabitants had been hypnotized by a central computer (which process involved the victims being struck by certain flashes), the agents of which were monk-like beings with hollow staffs through which it would direct a certain energy. Federation crew members from the Starship *Archon* had come down and been 'absorbed', Kirk's crew - in fulfilment of a prophecy which was circulating among the un hypnotized 'underground' that the Archons would return and this time save them - manage, with their help, to destroy the computer and liberate the people.

Now to something else of concern to us. The old two-sides game of the endless fight between good and evil apparently is satirized in nearly every form in which it appears. Nowadays heroic, angelic Venusians battle with demonic Orioners - in the best tradition of the silent comedy. Previously the Tero combatted the dastardly Dero - who, like the 'baddies' in *Star Wars*, were somehow too awful to be taken seriously. The fairies used to split up into two sides and have pointless battles over people's heads, etc. It is as if something is trying to tell us that the whole concept of duality is absurd. It is only those who have not seen the joke who pose the problems.

It is absurd! The sun will rise tomorrow - the seasons progress in orderly fashion. Where is disharmony in the basic structure of things around us?

If we were to cease to believe in the concept of enemies - as opposed to the possibility of damage being done through ignorance - and look for the potential harmony between individuals, nations, races, and so on (which is the real issue), would not our harmony begin to reflect that of God?

A mysterious stranger appeared to Thomas Jefferson with a symbol. The same symbol appeared beside the Virgin at Garabandal. It is seen sometimes on the doors of the cars of the MIB, who occasionally even wear it on lapel-badges. It is the eye in the triangle.

When I was staying at the house where lives the wizard John Eyre, while researching for this book in London, I opened a little yellow volume of symbols and their interpretations. Under the eye in the triangle were the words 'I am above duality.'

EPILOGUE

Anthony Roberts and Geoff Gilbertson

One of the best examples of 'magic media' would appear to be the famous TV series called *The Prisoner*, devised by Patrick McGoochan who also acted the leading role. The hero is imprisoned in an isolated village from which he cannot escape. He is plagued by strange, flying 'balls of light'. His captor is a sinister, unknown 'Number One'. Eventually, after a series of bizarre, somewhat surreal adventures, the hero tracks Number One to his underground lair. The latter is wearing a monk-like garment and a half-black and half-white mask with a pronounced smile and grimace. The hero pulls off Number One's mask. *It is himself.*

Have we imprisoned ourselves through our own concept of duality? Have we allowed a corruption of choice to short-circuit our free will and blur our cosmic vision. These two questions are crucial at this moment in history.

When he realizes that Number One was himself all the time, the hero suddenly finds himself striding jubilantly along near his home. The liberating atmosphere is comparable to that created by the operation of the Steiger effect.

Can we totally wake up, and go forward in a sense of harmony and freedom?

The great prophet William Blake maintained that humanity was shut up in 'caves of flesh' (windowed by the senses) and that a form of inner spiritual dynamite was needed to blast the way to freedom. A genuine soul-awakening was postulated by Blake, through the revitalizing of humanity's transcendent, spiritual energies and the achievement of the beatific vision. It is this vision that fully unites the God within man with the eternal creative spirit.

Is there a possibility of creating a 'real' New Age, when we have finally learned not to dally in the false flower garden of Klingsor; and, at last, find our path laid out to the *true* Grail-castle? The prognosis must always be positive and hopeful, for that way lies genuine emancipation of the spirit and the banishment of the Dark Gods.

Be discerning. . . .

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