

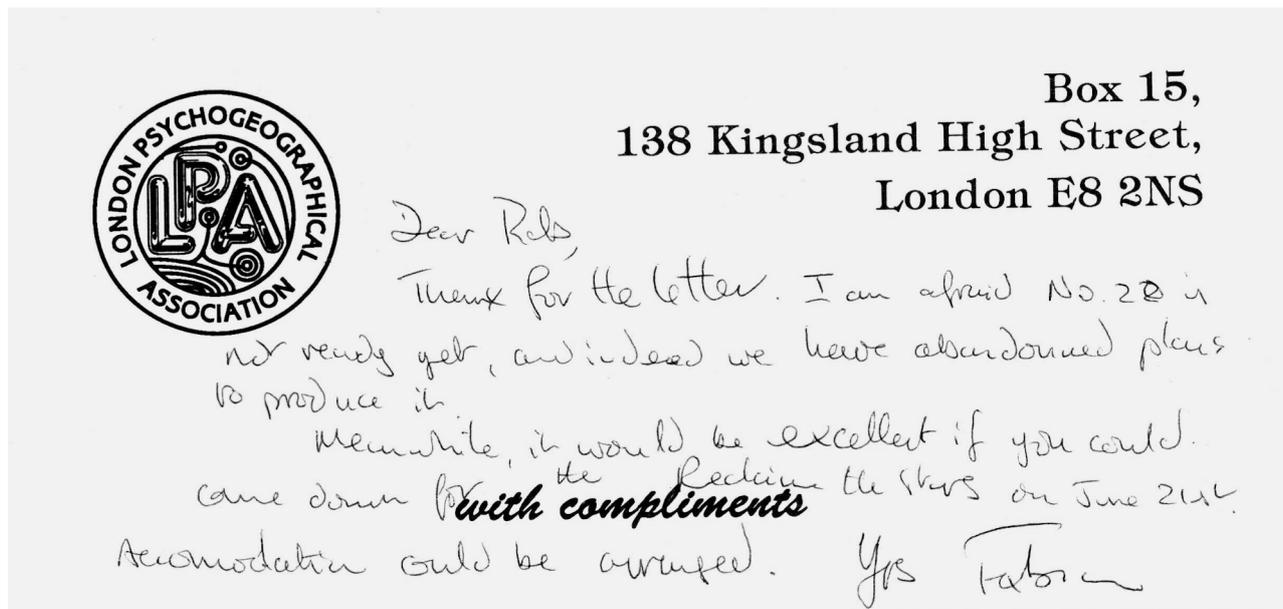
THE EAST LONDON SECTION'S LONDON PSYCHOGEOGRAPHICAL ASSOCIATION NEWSLETTER (ELPAN)

This PDF file contains scans of the complete series of the East London Section's *London Psychogeographical Association Newsletter* (ELPAN) - originally self-published in the United Kingdom between Imbolc 1993 and Tahbrain 399 - plus its occasional extra inserts and other related material.

Revised and Expanded Second Edition published on 4 March 2021. First published on 16 September 2018 under the title *The London Psychogeographical Association Newsletter*. Thanks to Big Tony, JP, Mehdi El Hajoui, [1] and Rob Marsden for contributions to this project, that was compiled/published by Mark Reeve. [2]

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NB: The ELPAN No.20 does not seem to have been issued. See the undated letter from the London Psychogeographical Association's Fabian Tompsett to Rob Marsden of *Parasol Post*, reproduced below:



It reads: "Dear Rob, Thanks for the letter. I am afraid No.20 is not ready yet, and indeed we have abandoned plans to produce it. Meanwhile, it would be excellent if you could come down for the Reclaim the Stars on June 21st. [3] Accommodation could be arranged. Yrs Fabian."

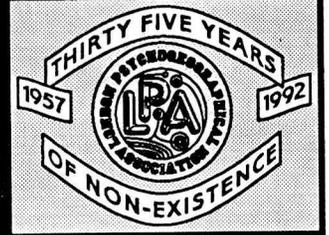
The "last mailing" mentioned on page 4 of ELPAN No.21 also does not seem to have been issued. Items that were not included in the first edition have been added at the end of this present edition in (probably) chronological order.

NOTES

[1] <https://situationnisteblog.wordpress.com>

[2] E-mail: mark-reeve@hotmail.com / Website: <https://markreeveother.blogspot.com>

[3] Possibly connected to the South London Reclaim The Streets party on 6 June 1998. See Disconaut AAA: Association of Autonomous Astronauts, *Everybody is a Star* newsletter No.3 (Summer 1998): <https://history-is-made-at-night.blogspot.com/2018/06/reclaim-streets-brixton-party-june-2018.html>



Published by the East London Section of the London Psychogeographical Association

We're Back

After thirty five glorious years of non-existence, the London Psychogeographical Association is well and truly back.

The LPA was founded on the outskirts of the Italian mountain village of Cosio d'Arriscia. The name was invented during the course of the unification conference of the International Movement for an Imaginist Bauhaus and the Lettriste Internationale to 'increase' the internationalism of the event.

Ralph Rumney (born Wakefield 1934) was its representative although he had lived in Italy for several years. He proposed a plan to dye the Venice Lagoon a bright colour.

This had two apparently different purposes: to see how the population reacted, and as a means of studying the flows and stagnations of the water.

The actual 'unification' of the IMIB, LI and non-existent LPA took place on 28th July 1957.

After a vote of five in favour, two against and one abstention, a fusion of groups and the founding of the Situationist International was proclaimed.

The revival of the LPA corresponds to the increasing decay in British culture, and indeed of the British ruling elite. It has been, in fact, an historical inevitability.

VICTORY TO THE DONGAS

The Dongas are a tribe of about 40 people who have settled in Twyford Down. They have named themselves after the ancient trackways which converged on Twyford Down. Some of these were up to 20ft deep.

They have gradually come together over a year, are mostly under 25 and have few possessions beyond a goat, an axe and some bits of canvas, bedding and rudimentary cooking utensils.

One of them told a reporter "Call us indigenous Albion, if you like. We have chosen this. We are passionate about Life." (Guardian, 15th Dec)

On 9th December, the day of the Lunar Eclipse the Ministry of Transport and Tarmac joined forces mounted a vicious attack on them in pursuit of that notorious piece of vandalism known as the Winchester Bypass.

After Winchester College successfully took the Dongas to court (the college made a cool £300,000 by selling land given to them to protect from development), 80 security men with bulldozers steamed into the pathways ripping up trees.

The Dongas resisted as much as they could,

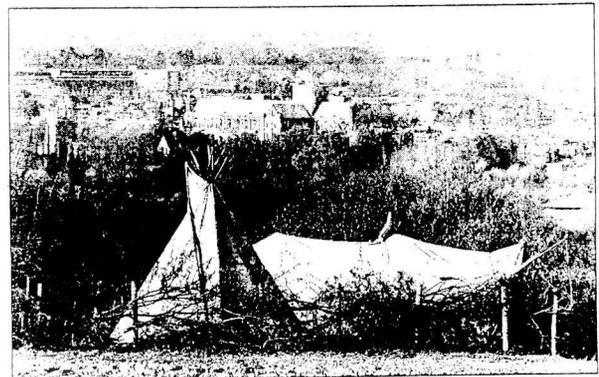


Photo by Alex McNaughton
 which appeared in the Guardian

throwing themselves in front of bulldozers and climbing trees.

As Professor David Bellamy said:

"I have been in many protests around the world in some very hairy countries and have never seen such unreasonable force used, especially on women. These boys were putting the boot and fist in and they didn't care if they were men or women. There were ministry people there but no one tried to call them off. The security men went completely over the top." (Guardian, 15th Dec)

While David Bellamy adopted the pose of 'outraged observer', the Friends of the Earth washed their hands of the matter.

Eventually seventy police were drafted in to mop up the last of the resistance on 12th

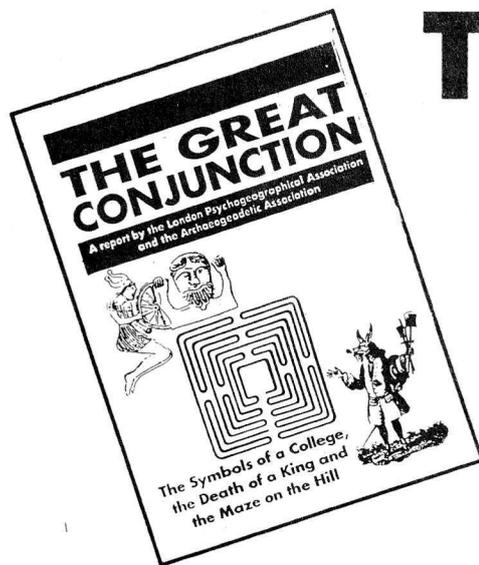
December. It is clear that such reformist organisations will always back off even before push comes to shove.

Meanwhile the "War against the Hippies", is a part of a major propaganda effort to isolate and destroy some of the most intransigent elements who refuse to subordinate their lives to the latest money-making schemes of big business.

The danger of trusting such reformist groups can be readily seen in the revolting Glastonbury Festival, whereby the Free Festival at Stonehenge was diverted up the garden path.

At first an entrance fee was extorted on the grounds that it was going to charity, but the travellers were allowed in free. Word got round, so others felt they also had no need to pay.

(Continued back page)



The Winchester Trip

The pamphlet *The Great Conjunction* is available for £2 (+ 30p Postage and packing) from Unpopular Books, Box 15, 138 Kingsland High Street, London E8 2NS

The LPA trip to Winchester proved to be an eminent success. Six of us met up at Waterloo station at 10:00 am. Soon we were speeding through the suburbs of South West London embroiled in various discussions. Our pamphlet *The Great Conjunction* had been picked up from the printers the night before, so those who had not seen it had a chance to peruse it. When we arrived at Winchester we noticed the large stone placed outside the railway station, and posed for photographs around it.

Our first port of call was the Great Hall, where there is an enormous Round Table attached to the wall. We also ventured through to the little garden at the back of this hall. As we walked down into the town we tried to take a photograph of the rose which adorned the centre of a square outside the magistrates court. A policeman promptly came out and informed us that it fell within an area in which photography was banned.

We proceeded to the Buttery Cross. Two children had climbed up it and were walking around the upper ledge. We gave their parents a copy of our booklet, and proceeded to the cathedral. On the way we stepped into the church of St Lawrence, as the Bishop is obliged to, when proceeding to his inauguration.

It was interesting that this church was dedicated to the same Saint as featured prominently in the cave at Roisia's Cross, along with St. Catherine, of whom more latter. It did not take long to look over this small church, and soon we were in front of the much more impressive Cathedral. On the ground to the north is the outlines of the previous cathedral.

Once inside, there are several local people who are only too happy to step

forward and tell visitors about the building and its history. Placed centrally, underneath the tower is the tomb of William Rufus. Around this central area there is a screen upon which are ancient chests which contain the bones of various old monarchs of England, primarily Saxon.

There is a chantry dedicated to Bishop Wykeham, the founder of the college, a collection of paintings of various monarchs, some of which were defaced during the commonwealth, and a Lady Chapel which had some pictures connected with Eton College.



We moved on to the Wykeham Arms, a nearby pub named after William of Wykeham. Here we met the seventh member of our party who had driven down from the midlands. This was a relief because we could now put our camping gear in their car.

We then made a tour of the college as twilight descended. In the unlit chapel, the gloom helped rekindle the atmosphere of the gloomy middle ages which had given birth to this institution. We also toured the cloisters which surround a separate chantry in the

middle, a unique architectural feature. Wavell is buried here.

It had started to rain and two of our party decided to return to London. A third had met up with an old friend and had decided to while away some time in conversation. This meant that the four remaining intrepid adventures could readily fit in the car, and set off for St. Catherine's Hill. Unfortunately we turned the wrong way on the Winchester Bypass and had to negotiate several traffic jams till we got where we wanted to be.

Having parked the car we had to walk along the verge in the rain and dark avoiding the scud from passing lorries. After scrambling down the embankment we found a tunnel under the road, thus making it unnecessary for us to cross the bypass. We scrambled up the muddy hill, and found the clump at the top and then the maze. We traced our way into the maze and then rested in the middle.

At 7:49 a firework rocket was set off in the valley below from the vicinity of the Water Meadows near the college. We do not know who did this, nor exactly why. However we considered it connected with our own exploits. We then took another of our party back to the railway station, as they did not want to camp overnight. The car keys had been locked inside the car, but with a bit of ingenuity we were able to get in.

Thanks to a delayed train he was bumped into our comrade who had been catching up on old times with their friend, and so had company on the journey back. After sampling some ale in a local pub, the remaining trio returned to St. Catherine's Hill to camp overnight. The weather had cleared up and in the morning we were greeted by bright sunshine.

ASTRO INFO

Having discovered the imminent conjunction on 27th November 1992 (as discussed in *The Great Conjunction*), we were very interested to see what would come to pass on that day. Also we were aware of the impending Lunar eclipse on Wednesday, 9th December, and the Perihelion of the Swift-Tuttle Comet on Saturday, 12th December. We note the following events:

27th November:

The Queen publicly agrees that she will pay income tax.

Fire at the Hofburg, Vienna. This is the imperial palace of the Hapsburgs, where they keep the paraphernalia of the Order of the Golden Fleece, Pietro Strozzi's facsimile of the Veronica made in 1617, and the "Spear of Destiny", allegedly that which was used to stab Christ on the Cross as part of his triple death.

Princess Stephanie of Monaco gave birth to a baby.

9th December:

Private security working for the Ministry of Transport and Tarmac started a vicious attack on the Dongas, at Twyford Down, which lies alongside St. Catherine's Hill.

The separation of Prince Charles and Princess Diana is announced.

12th December:

Princess Anne remarries.

When the Queen spoke of her *Annus Horribilis*, she mentioned that it was term coined by a correspondent. Such terminology reminds us of Willy Lilly, the seventeenth century astrologer who called the year 1652, *Annus Tenebrosus*. (It was for him, he got thrown in jail for his anti-presbyterian propaganda.)

This makes it clear to those who have doubted it, that the Royal family uses astrologers. Thus also the timing of the agreement to pay tax, the separation and the remarriage fit an obvious pattern. Also it is known that such politicians as Helmut Kohl and Ronald Reagan were influenced by astrologers. We would advise those people who remain sceptical about astrology having any real validity to notice that through adherents in key parts of the state, it nevertheless has a real power.

The fire at Windsor Castle was spectacular in terms of the destruction to St. George's Hall, where the Order of the Garter feast. It also displayed all the coats of arms of people who have belonged to this one of the oldest of all chivalric orders. Although many people see it as merely having a ceremonial function, we believe that it constitutes an important part of the state specifically grouped around the British monarchy.

Review:

Chains of Empire

English Public Schools, Masonic Cabalism, Historical Causality, and Imperial Clubdom

by P.J.Rich

266 pages £9.95 from Regency Press London

This book is part of Rich's "Ritocracy Octet", composed of a trilogy about English Public Schools, and a further five books about the Gulf. Rich's theoretical approach is drawn from notions of Morphic Resonance developed by Rupert Sheldrake. This is a revival of vitalism, "the doctrine that organisms are organised by purposive principles".

Rich quotes Sheldrake (*The Presence of the Past*) — "The process by which the past becomes present with morphic fields is called MORPHIC RESONANCE. Morphic resonance involves the transmission of formative causal influences through both space and time." (p.33).

Rich locates morphic resonance as a tool for *Psychohistory*. *Psychohistory*, at appears, has established itself as an academic discourse, with a radical camp (International *Psychohistorical Association*) and a conservative camp (Group

for the Use of *Psychohistory in History*). Whilst we are naturally indifferent to the squabbles of academics — in full consciousness of the fact that it is academe itself which must be questioned — no doubt we will find *Psychohistory* a useful source of material.

Rich's book is not much a catalogue of intrigue as often sought by consumers of 'conspiracy theory', but more an appraisal of a whole culture where discrete chats in a gentleman's club is seen as a natural way of dealing with matters. Thus conspiracy is not exposed as a revelation of intimate secrets, but British Imperial Life is exposed as an inscrutable mare's nest of intrigue amongst the upper classes.

With its many illustrations this book is both helpful in terms of the information it supplies and as regards the development of ideas with which to understand the organisation of power in contemporary society.



Future trips of the LPA:

Dawn, March 20th, 1993
at the Carfax, Oxford,

We shall give ourselves over to a weekend of Psychogeography in this most interesting town, visiting various colleges and ambling through the streets and adjoining meadows.

Dawn, May 1st, 1993
above the giant, Cerne Abbas, Dorset

Another weekend in a more rural location. Cerne Abbas has long been associated with May Day. Aside from the immediate vicinity, we hope to visit some other sites in Dorset.

Dawn, June 21st, 1993
at Callanais (Callanish), Isle of Lewis.

A more extensive trip to one of the more remote spots in the British Isles. This year there is a new moon on the Solstice. One of the most important complexes of standing stones in the world is to be found here.

(From front page)

Last year the travellers who had created the festival were driven away by the organisers. Security was organised to extract money from anyone attending.

Meanwhile, the money so raised gets distributed around various local landowners and a whole host of entrepreneurs have been encouraged. A small amount trickles down to green 'charities', whose social practice ends up encouraging complacency and denying support to such as the Dongas. This is a stitch up.

A festival which you have to pay to attend is not a festival, but a money making business. There has been a struggle for free festivals now for over twenty years.

In that period, whether through a conscious choice or in consequence

of the draconian housing and benefit laws concerning young people, the number of travellers in Britain has increased from 3,400 in 1965 to 13,500 in 1992. (Squall No.3)

The government is planning more legislation against travellers. This is part of a policy to *increase* homelessness, particular when seen in conjunction with their plans to make squatting harder.

What appear as gross stupidities to the liberals, make clear sense when seen in terms of the class interests dominating society. The attack on council housing, squatting and the travellers means that private landlords will be able to extract higher rents for more and more cramped living quarters.

Of course the notion that anyone can own land is simply a justification for robbery. No-one can own land anymore than

they can the sky. The notion of land ownership simply serves to cover the brutal oppression exercised first by feudal lords and now by the capitalists.

The LPA is planning a study of the "War against the Hippies" which as far as we can see certainly goes back to the struggles to make the Isle of Wight a Free Festival, and the plans of the London Street Commune to open up mass squats in London. We would welcome any assistance in this by participants in

these struggles, or people who have any leaflets, articles etc., that may have appeared over the last twenty five years or so.

Squall, the magazine for Squatter-Homeless is available free from; 2 St. Paul's Road, London N1 2QN

Traveller and Gypsy Action Group can be contacted at: 16 Greenhill Close, Winchester, Hants SO22 5DZ
Tel: 0962 861 685

If you want to regularly receive the LPA Newsletter, then please send 6 second class stamps to:

LPA (ELS)
Box 15,
138 Kingsland High Street,
London E8 2NS

We shall then send you the next four issues.

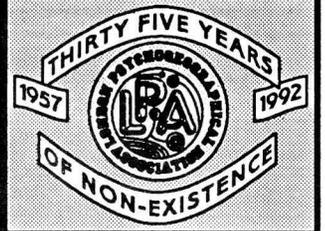


London Psychogeographical Association

Newsletter

Beltaine 1993

No. 2



Published by the East London Section of the London Psychogeographical Association

BUS STOP Competition

The LPA is proud to announce that it is organising the *All Britain Bus Stop of the Year Competition*. Entrance is invited from all bus stops in the British Isles. Please send us an SAE for an entry form. All entries have to be in by November 1st, to ensure that it is possible to visit all entrants.

An LPA judge will be appointed for your local bus stop to carry out a proper assessment. Bus stops will be judged primarily according to the ambience, the quality of conversation and human interaction, although points will also be awarded for quality of shelter, the view, tidiness and regularity of bus service.

The winner will be announced at 3pm December 25th, by the Old Royal Observatory, Greenwich, London.

Omphalos under Fire !

On April 24th the IRA exploded a bomb in Bishopsgate, near the NatWest Tower. This is the tallest in the City of London. It is built on the site once occupied by Gresham College, the original home of the Royal Society. This site may be considered as an Omphalos of London.

Dating back to ancient Greece, the original word 'omphalos' meant 'navel' and was particularly applied to the Oracle at Delphi. This was the physical and psychic centre of Greek mythology. Since then it has come to mean the psychogeographical centre of any culture, myth structure or system of social dominance. It's political relevance will become more apparent when the Yugoslav war spills over into Kosovo, where the Serbian Omphalos is located in a predominantly Albanian area.

In modern Britain however, we are embedded in a web of interleaved cultures and competing value-systems. There is no clear omphalos, although in recent years the subject has gained more interest. Notably the battles around Stonehenge makes more sense when seen as a matter of control of the omphalos there. This was preceded by the suppression of the Windsor Free Festival in 1974. Windsor is another omphalic site.

But these omphalic sites are not simply of interest to hippies. The army has maintained a massive presence in the Stonehenge area for years, and royalty has controlled Windsor for centuries. They are of great importance to the ruling elite.

Several places, such as the London Stone, Charing Cross, Westminster Abbey or Old



Compton Street have been put forward as sites for the omphalos of London. Each has its merits. When we put forward the National Westminster/Gresham College site as an omphalos, we are suggesting it has a particular symbolic importance.

Sir Thomas Gresham was a leading member of the Mercer's guild. He founded the Royal Exchange, which then relocated the central money market of northern Europe to London. When he died, he left provision in his will for money accruing from the Royal Exchange to fund Gresham College, which would be set up in his former London house.

The College was to be administered jointly by the Mercer's guild and the Corporation of the City of London. Although no longer at its original site, the College still functions offering a range of lectures free to the public.

The City of London has responded to the bombing with the proposal by their chief

Continued Back Page

The Oxford Trip, March 20/21st



Seven people met at dawn. First we visited Tom Quad, Christ Church College. The dawn's rosy light softened the colour of the stone. We wandered through the college but had to retrace our steps when we found our route to Christ Church Meadow barred by a locked gate. Eventually we were able to eat our sandwiches by the Cherwell.

In search of hot drinks, we made our way into the covered market. We could only drink standing up. It soon transpired that the only early morning place to sit and have a cup of tea was McDonalds. Yes, we went in! — despite the controversy over their prosecution of two members of London Greenpeace (for more information contact McLibel SC, London Greenpeace, 5 Caledonian Road, London N1 Tel: 081-837-7557). We couldn't find a proper cafe.

The rest of the morning was spent wandering around the town centre visiting colleges and St. Michael's church, which contained a very old Shiel-na-gig. At lunch time we went to the Bear, noted for its collection of old school and

club ties. Here an eighth person joined our party.

In the afternoon/evening the group split up exploring different sites in Oxford. Some of us took a punt out.

Sunday involved a substantial walk. We crossed Port meadow to Fiddler's Island, walking along where Alice had her adventure in Wonderland.

Leaving the river bank we headed for Church Farm, Binsey. Here there is St. Margaret's Well which was decorated with flowers, candles and corn offerings. The church pre-dates the Oxford colleges and is dedicated to St. Frideswide.

Inside the pulpit of the church there was an interesting modern carving of a woman holding a cross and standing in the mouth of a creature half frog half crocodile. The site used to be an Island covered with thorn thickets. The chapel is attached to the Cathedral in Christ Church College.

We walked up to the ruined nunnery at Godstow, where there were a large amount of geese. Then we caught the bus back from Wolvercote.

PICKWICK APPEAL

Some of our critics have compared us unfavourably with Dickens' fictional *Pickwick Club* — a nineteenth century parody of contemporary intellectual associations. We would have much preferred comparison with the London Corresponding Society. In response to our detractors, we invite you to participate in our *Pickwick Appeal*. This simply involves sending us a £10 note with a picture of the cricket match between Dingley Dell and All Muggleton on the reverse. Sorry, old style £10 notes cannot be accepted.

Oxford Triangulation by the Night Patrol

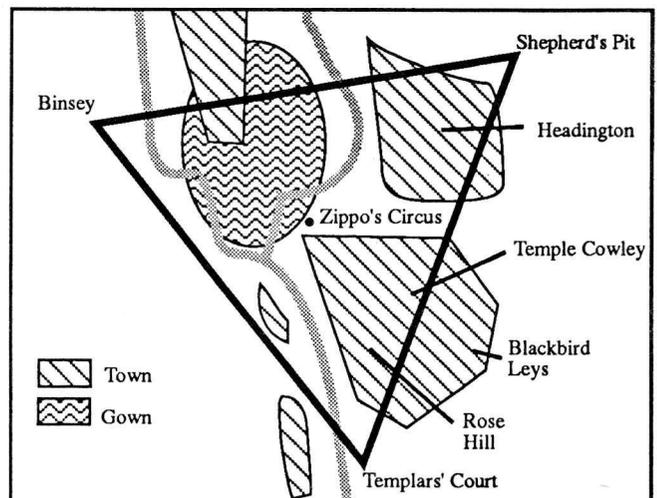
An interesting Triangulation was achieved by two members of the party who had brought a motor car with them. This device, little more than a box with wheels and an internal combustion engine, enabled them to roam around at high speed, often leaving the town itself for more rural areas. A chief factor in these nocturnal derives by the Night Patrol was to find a suitable place to sleep undisturbed by the police or other undesirable elements. The first night a field was found in the vicinity of Shepherd's Pit, a hamlet half a mile north of Bayswater Mill, close to Stanton St. John. The second night was spent in a gateway leading to the Templar's Court Country Club, premises owned by Magdalen College.

Imagine our surprise when it turned out that these two points were very close to forming an equilateral triangle with St. Margaret's Well! The error was between 30 and 80 metres in a total distance of 8 Kilometres. This is a level of accuracy that even Sony are hard put to match with their latest satellite technology.

"Now geographers and urban planners, as well as traffic engineers and developers, are enthralled by the imminent prospect of basing the management of complex urban systems — traffic flows, zoning, and so on — on LANDSAT satellites linked to GIS [Geographical Information Systems] software. Since the image resolution capabilities of commercial satellite systems are now approaching the threshold of distinguishing individual automobiles, and perhaps even people and their pets, it will be possible to monitor the movement of entire populations."

Mike Davis interviewed by Covert Action in *Clash* #7 (available from *Stichting Marinus vd Lubbe*, Postbus 11149, 1001 GL Amsterdam, Netherlands for £1.50)

We felt much relief when careful map work revealed that the centre of the equilateral triangulation we had carried out was located at Zippo's circus in the park by Headington Hill. Although one of the sides of this triangle went through the centre of Temple Cowley (which got its name from the land donated by Queen Matilda to the Knights Templar in 1135), we could find no link with outbreak of joy-riding and ensuing confrontation with the police which took place at *Rose Hill* on the Friday night.



Speculation about Form and Element in the principle of No-Form

by Hans Richter

*Is the copy of
John Dee's magic
table kept here?*

Are the Square and the circle elements of pictorial language? And if so, are there more elements than these two? For instance, as Cézanne meant in his three dimensional way, the pyramid (triangle), the cube (square), the cylinder (oval). What makes an element elementary? Answer: its non-reduceability into another form except by breaking it up. Like prime numbers, for instance. But what is the psychological significance of a form element different to that to a composed form element? To a composed form and rare form that attracts our attention by being unusual? Do we look in the same way or is our attention attracted in the same way to elementary forms as to composed ones? Or, in the terminology of my own work, is an elementary form identical with no-form in contrast to a composite form which is, more or less, a natural, subjective, invented one that appears in nature? Is it not a fact that there are two different categories? Is it not a fact that we do behave differently both psychologically and emotionally in the two cases? We look at the square or the circle in one way and in another at special forms. Are square and circle not unspecial forms in comparison to all the others? If so, why? Is it because the elementary forms do not appear in nature?

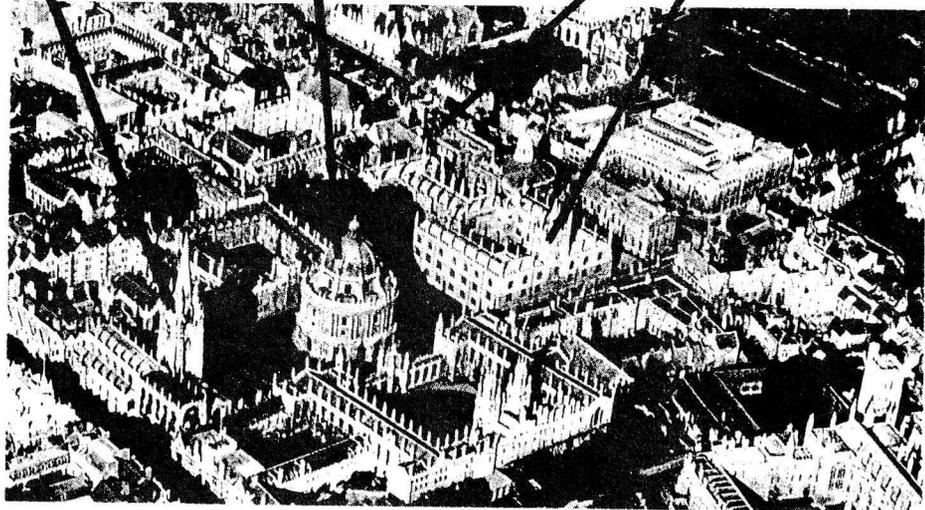
The answer to this sense of difference might lie within ourselves. The square has a very direct relation to our body, inasmuch as it is a balance between our uprightness and the soil, the earth we are walking upon. This walking and standing is, by itself, a balancing act — one perceives this in children. In this way, the square may be conceived of as not only a surface or space but as the expression of a dynamical experience throughout our lives. But it is, of course, also a surface and a space, elementary housing: stone upon stone, wood upon wood, and on top a cover; a feeling of being at or in home — covered, limited, protected against the non-I. I think this kind of biological connotation including the esthetic one which might have grown

FORM AND NO-FORM AT OXFORD UNIVERSITY

St. Mary's
Pyramid
Triangle

Radcliffe Camera
Cylinder
Oval

Bodleian Library
Cube
Square



out of it, has something to do with our familiarity with the square and with it being somewhat outside what we call form. The circle may go back to similar roots. Here's the first, primitive housing—the cave—and even more, of course, the skies, the sun, the moon. Round is identical with the sun and moon as THE elementary-every-day experience. I experience these connotations as an artist; not just the geometrical differences between forms, but differences between natural forms and no-form. I experience two categories: One, elementary = no form, not forms created by man but elements. Two, natural forms, including the geometrical ones.

Our perception is regulated by our body and brain. We can neither see nor imagine forms other than those for which we are conditioned. Theoretically, there might be innumerable other forms, but they are outside human experience. The way we are constituted, the whole scale of our form perception and sensation is related to our world, and this world is all square and all round.

*(Hans Richter by Hans Richter,
New York 1971, p 164)*

Temporal Dissonance

Two incidences of Temporal Dissonance occurred during the trip. One member saw some posters advertising an @narchist Bookfair up the Cowley Road. Two of the party set off to investigate, only to discover they were a month late. The bookfair had taken place on February 20th, not March 20th!

The other peice of temporal dissonance was a bit more complicated. One member of the party put forward the notion that British Summer Time was going to be introduced over Saturday night/Sunday morning, on account of it being the equinox. Thus it was proposed that we should meet at 12 o'clock the following day, which would be the same as eleven o'clock if the clock's hadn't changed.

Six of the party met at 12 noon (LPA time), but another member remained with British Consensual Time, arriving at 1 pm (LPA Time), 12 noon (BCT time). Thus they were unable to take part in the most interesting excursion that afternoon.

Future trips of the LPA:

Dawn, June 21st, 1993

at Callanais (Callanish), Isle of Lewis.

A more extensive trip to one of the more remote spots in the British Isles. This year there is a new moon on the Solstice. One of the most important complexes of standing stones in the world is to be found here.

A factsheet detailing public transport facilities and ferries will be available from us, to help people find their way there.

Continued From Front Page

planner, Peter Rees, that the Nat West Tower be replaced by "the world's tallest building". At the moment structural damage to tower is being assessed (it will take about 3 months). If repair costs are too high, the building will be demolished. In this event, Canary Wharf could be dwarfed by another monstrosity, recentring spectacular development back into the City itself.

Omphalos Battle No. 2

Meanwhile the struggle at Twyford Down continues. Twyford Down/St. Catherine's Hill has also been put forward as an Omphalos. (See our pamphlet *The Great Conjunction*, available from Unpopular Books for £2 +30p p&p). On November 27th, the date of the Great Conjunction, Twyford Down demonstrators attempted to block Marble Arch with banners marked with two runes. These were , the Odal rune, meaning "land, property" and , the Tir rune meaning "the vault of the heavens above the cosmic pillar" (*The Secret Lore of Runes and other Ancient Alphabets* by Nigel Pennick). The Cosmic Pillar is traditionally placed at the omphalos.

In our last issue we featured an account of government attacks on protesters at Twyford Down, entitled *Victory to the Dongas*. We have since discovered that they only constituted one group of the protesters and are noted for their fanatical royalist views.

We would wish to make it clear that while we oppose state violence against all the protesters, we see the political ideology of the Dongas as very negative. They are receiving support from a PaganLink National Facilitator.

The Royal family claims descent from both Wotan (through the Saxon monarchy) and Freya (through the William the Conqueror). There is evidence that the monarchy has survived precisely by blending Paganism with Christianity (particular found in the works of Margaret Murray). Many Pagans have been drawn to paganism as part of a rejection of the ignoble squalor of modern power structures. We would draw their attention to the fact that many ruling class groups have a foot in both camps.

Escape from the White City

The limits and possibilities of white towns and ghettos are explored by Black Britons every day. The physically and politically restrictive effects of racism are particularly apparent for the non-white residents of all white areas. From Dover to Dundee, Asian, Chinese and African Britons find themselves on the front line of the on-going struggle for the liberation of urban space from tedium and fear.

"The streets look different if you're black", explained one West Essex Asian youth to the LPA, "in a white town at any moment, anytime, you could get attacked, get abused, for no other reason than the fact that you look a bit different. White people have no idea how easy it is for them. They don't have to think. But I always have to be so aware, so alert."

Such testimonies provide invaluable psychogeographical information on the contemporary

experience of social oppression. Such data could be used to map the zones of racial hostility, as well as those of integration and anti-racist resistance, within our towns and cities. They could also be used to sensitise the established psychogeographical techniques of urban 'drifting' and 'diversion' to the pervasive effects of racism on people's mobility and environmental perceptions.

The most insightful researchers in this area would necessarily be Black Britons. However, no-one should be excluded from such explorations. Indeed, even the dismal testimonies of white racists could provide useful material on the racial myths and boundaries that thread their way through every street.

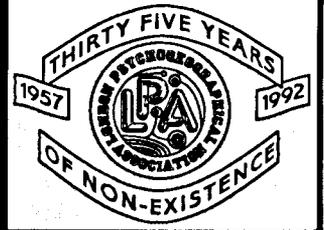
Further suggestions, and personal experiences, on this topic are encouraged from readers.

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Published by the East London Section of the London Psychogeographical Association

The End of Patriarchy

coming soon to a reality near you!

A celebration to witness the beginning of the end of patriarchy was scheduled for the night of Lughnassadh, August 1st/2nd at Silbury Hill.

The End of Patriarchy was announced in *From the Flames* (£1.50 from 42 Mapperley Road, Nottingham, NG3 5AS). The decision was made at a meeting in Bristol on 10th January. They propose a seven year period, from 1993 to 2000 during which patriarchy will disappear. Quoting Mary Greer's *Tarot Constellations*, they suggest that the year 2000 is the year of the High Priestess (2+0+0+0) "The last time the High Priestess appeared was in the year 1100, nearly 900 years ago, and she will not appear again for approximately 8,000 years."

On August 2nd, 1100 William Rufus was ritually murdered. This occurred seven years after his proposal to Edith was turned down. Edith later married his brother Henry I to become Queen Matilda. In our pamphlet *The Great Conjunction* (available from Unpopular Books for £2 + 30p p&p) we argue that ritual king slaughter played a part in overthrowing matrilineal societies by patriarchal cults.

Will there be an attempt to perpetuate patriarchy through the ritual murder of a top member of royalty in the year 2000? Will it be frustrated? We shall see.

Open Up the Northwest Passage

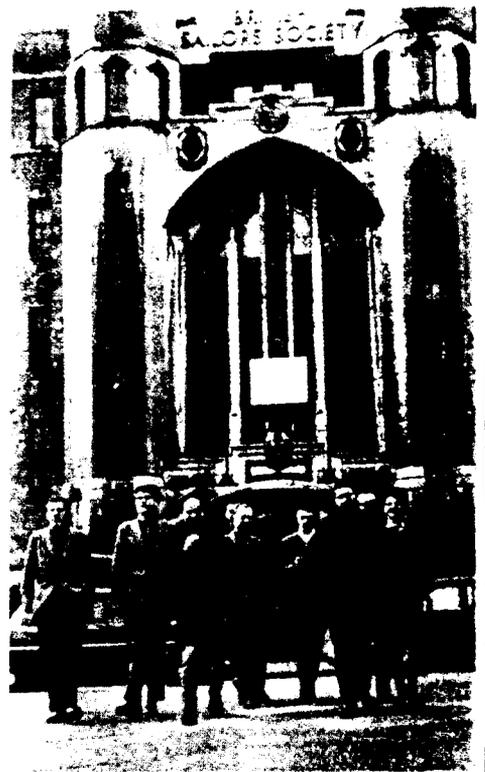
In 1566, Humfrey Gilbert initiated the campaign to open up the Northwest Passage. 400 years later the call was taken up by the Situationist International.

George Gascoigne tells the reader in his introduction to Gilbert's *Discourse of a Discovery for a New Passage to Cataia* how his hero is akin to a bee in Queen Elizabeth's beehive who has waspishly gone astray, but yet at last returns to his former abiding. Gascoigne himself was a kinsman to Martin Frobisher, the yorkshire man who first attempted the Northwest Passage.

It was during a visit to Humfrey Gilbert's home in Limehouse that he came upon Gilbert's text and arranged to have it published. He assures the reader that John Dee, founder of the British Empire, liked the text very much, commending the author in his preface to the english translation of Euclid.

Gilbert cites both Plato and Ficino in support of his plan, mentions roman coins found by the Spanish in american gold mines, and refers to the discovery of Europe by some Indians in 1160, when a storm forced them onto the coast of Germany. Gilbert was driven by the search for commodities, not Utopia.

Nearly 400 years later, the S.I. assembled in Limehouse searching for new passageways. This was a contentious conference, the last that Asger Jorn attended. It was only after Prem and the



Members of the Situationist International leaving the Empire Hostel of the British Sailors Society, during their IV Conference, 24-28th September 1960

Nashists had left, that the S.I. declared its resolve to follow a new direction:

"At this moment of history when the task is posed, in the most unfavourable conditions, of reinventing culture and the revolutionary movement on an entirely new basis the Situationist International can only be a Conspiracy of Equals, a general staff that does not want troops. It is a matter of finding, of opening up, the

Continued Back Page

Definitions:

Psychogeography:

The study of the specific effects of the geographical environment, consciously organised or not, on the emotions and behaviour of individuals.

(Internationale Situationiste #1, 1958)

Theory:

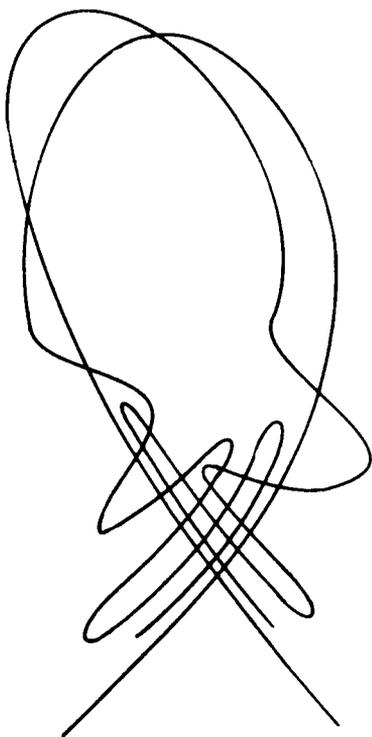
1. A sight, a spectacle. Obs. rare

(Oxford English Dictionary)

Sitology:

the transformative morphology of the unique

(Asger Jorn: *Open Creation and its Enemies*, IS No.5, 1960)



A Homo-clinic Tangle that arises when you get an intersection at a non-singular point — this is where Poincaré's *Situ Analysis* led. The LPA recently published Asger Jorn's *Open Creation and its Enemies* during our trip to Calanais. This text calls for developments in topology which subsequently became known as Chaos Theory. The Calanais edition is out of print now, but *Unpopular Books* will soon be publishing a London edition with a new preface. An account of the Calanais trip is being published in the Scottish Arts magazine *Variant* (73 Robertson Street, Glasgow G2 8QD).

There is still time to enter your favourite bus stop in the LPA *All Britain Bus Stop of the Year Competition*. There have been ugly rumours circulated that this competition is in some way fixed. We would advise entrants that we shall draw up a shortlist of one bus stop per island in the British Isles (with a separate category for bus stops on bridges). Although people on the mainland have complained lack of

adequate representation through this method, we feel that only such a technique could capture the insularity so typical of these islands.

We include an article here about a syndicalist activist from Hull who went to Yugoslavia and started a fight at a bus stop. He started calling people fascist when they maintained that bus seats were not private property but for collective use. Please report any similar disturbances you may come across.

Famous Bus Stops of the World, No. 1

PROSECCO

PROSECCO is the name of a local sparkling wine in Trieste. It is also the name of a stop on the number 44 bus route to the limestone plateau above the city: there one finds a rusting road sign marked "JUGOSLAVIA" and pointing eastwards; or at least it was there last September.

Strange how such signposts survive the reality they are supposed to indicate. The reality is that what was once northern Yugoslavia is now the independent Slovenian republic. Slovenia was lucky in that it only suffered a ten-day war which was ended by the Brioni Accord of 1991. The Slovene issue was the one political problem of the former Yugoslavia which could be settled by a one-off solution. When I was there the complaint of the Slovenes was that tourism was suffering because foreigners had difficulty distinguishing those parts of former Yugoslavia which were still at war from those at peace. This was not helped in 1991 when fighting broke out in *Slavonia* which is in east Croatia, not *Slovenia*.

This confusion does, however, have its beneficial effect for the traveller determined to escape the traffic of northern Italy and get some peace and quiet after Venice. One can in Trieste move freely between Slovenia and Croatia: EC tourists and workers cross daily both ways, and workers also cross from Slovenia to Italy to work in Trieste.

We found ourselves in such a party on one early morning bus. The custom, when one is forced out at the border to go through customs, is to steal the seats of other passengers before they can reboard. I employed as much abuse as I could think of against the two women who stole ours: "thieves", "behaving like animals", "lacking civilisation, education, culture, etc", but even a volley of foul language caused only a ripple of interest among our fellow passengers. The phrase that really raised heat was "behaving like fascists". Had we not been packed like sardines I'm sure someone would have hit me: I nearly got a fist in my face as it was.

What was surprising was that it took *that* word to get the Slovene's attention: an English crowd would have objected to my earlier foul language. Perhaps we should recall that the Germans in 1943, organised the only concentration camp in Italy at Trieste. When the Yugoslavs liberated the city in 1945 they found 20,000 identity cards. Mussolini described the zealots of this region, as model fascists and the camp commander was a local man.

from "*Rusting Roadsigns*" by Mack the Knife, published in *Syndicalist Bulletin*, May 1993, available from Hull Syndicalists, PO Box 102, Hull (Tel: 0482-492388)

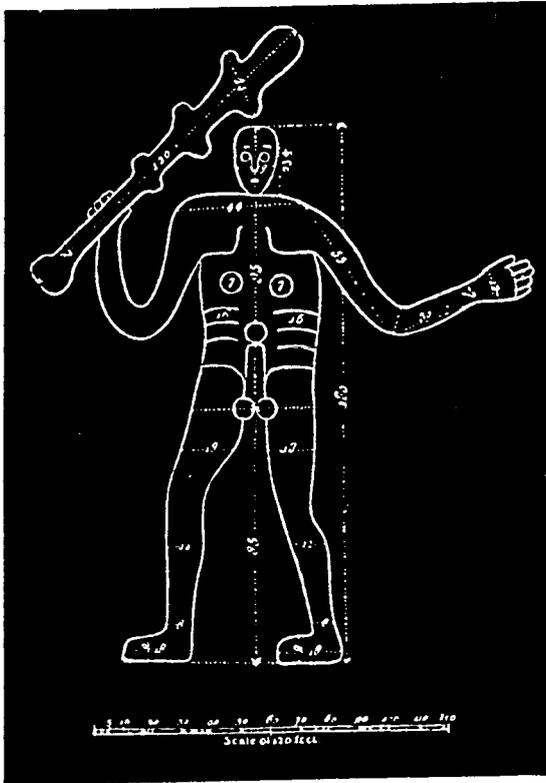
From the Central Berkshire Psychogeographical Association (External Fraction)

"I suspect you may have missed the most important omphalos currently being occupied by the capitalist spectacle. Surely the most vital omphalos is the television studio where they make Cilla Black's *Blind Date*!

This is really an ancient ritual with mystical primitive communist power that has been recuperated and turned into a

dating agency reducing human beings to commodities in the form of Kevins and Sharons. Perhaps the LPA should organise a day trip derive to the studio to study the filming of one of the programmes. Either that or the studio where they put out *Match of the Day*."

We invite correspondence on this proposal by the CBPA (EF).



Cerne Abbas, MayDay 1993

Four of us had been camping up at the Giant's Head farmhouse. We rose before dawn setting out to walk a couple of miles to the Trendle above the Giant. Despite fine weather the day before, dawn was lost in thick fog. The grass was heavy with dew. Descending along the spine of the hill's spur, we found the Trendle despite the fog. It is an ancient earthwork 150 feet above the Giant's outstretched hand. Some maintain that the town Maypole was sited here until its conversion into a ladder in 1635. We descended around the Giant to the pathway beneath.

Here, as we sat eating our sandwiches, two comrades emerged from the swirling mist. They were using a map of Canada to guide their way. They had travelled overnight from London. They joined in the feasting and helped in the collecting of dew from the chakras of the Giant. This was followed by breakfast at the Giant's Head campsite.

Later that day the fog cleared up. It was like another world. The town filled up with tourists who took photographs of the Giant and visited the ruins of the Abbey and St. Augustine's Well. Only the more astute would have come across the eighteenth century masonic grave under the Yew tree in the graveyard. Likewise, many no doubt miss the eye in the pyramid to be seen in the church.

The fifteenth century Abbey Guest House is still intact. René of Anjou's daughter, Margaret, who became Queen of England, had council here during the Wars of the Roses. In more recent days the building has been visited by Winston Churchill, and is connected with the Digby family. The feeling of rustic charm was enhanced by the traditional twig broom and iron cauldron that were on display in the main room.

A trip was also made to Tout Quarry, Portland where Christine Fox's sculpture *Serpent* includes seven stones aligned with Cerne Abbas and the nearby St. George's church. The seventh stone is fashioned as a goddess to balance the Cerne Giant.

Review:

Surrealism and the Occult

by Nadia Choucha
140 pages with photos, £8.99
available from Mandrake
PO Box 250,
Oxford OX1 1AP

Such a book could not appear in France. The relation between art and the occult is something that has been long recognised in French culture. It is the prudery of the British cultural establishment which makes *Surrealism and the Occult* stand out.

The book's value lies in the fact that it collates information about the overlap between Art and occultism from Symbolism to Surrealism. Many links have been dug out through looking at primary sources. But the book does not go further than this.

Those familiar with the work of Francis Yates will be familiar with neo-platonism, which lies at the root of much western occultism. This was a prime factor in renaissance Art and science. This occult shadow has never been far away from Western Art — we would argue that this has been a structural necessity. *Surrealism and the Occult* provides useful evidence in support of this, even if Nadia Choucha prefers to maintain universal essentialism at a

theoretical level. Choucha does not question 'Art' as a social construct of capitalist society, nor the social basis of the occult 'revival' of the nineteenth century. She loses sight of the fact that surrealism attempted to overthrow existing social conditions:

"The cause of the ideological failure of surrealism was its belief that the unconscious was the finally discovered ultimate force of life. (...) We now know that the unconscious imagination is poor, that automatic writing is monotonous, and that the whole genre of ostentatious surrealist 'weirdness' has ceased to be very surprising. The formal fidelity to this style of imagination ultimately leads back to the antipodes of the modern conditions of imagination: back to traditional occultism." (*Report on the Construction of Situations . . .* Guy Debord June 1957 — this was a text for the founding conference of the Situationist International).

Obituary

"Instead of being
Nowhere Here
Let's go Somewhere There"

Sun Ra

It was with sadness that we heard of the death of Sun Ra this summer. Born before the first world war, this African American musician led the Solar Myth Arkestra for forty years. Sun Ra came from Saturn (a village in Georgia) and promoted a heliocentric world view through his music. Devising his own instruments, he has been a powerful influence in music for many years. His music inspired such organisations as *Outer Spaceways Incorporated* to develop the psychogeography of Essex in the mid-seventies. His music will continue to be an inspiration to us all.



Sun Ra

Limehouse Rally

Open Up the Northwest Passage

from Humphrey Gilbert to Guy-Ernest Debord

2:15 pm, 22nd August 1993

Outside the Empire Memorial Hostel of the British Sailors Society

Salmon Lane, London E14 followed by Picnic nearby

Continued From Front Page

'Northwest Passage' towards a new revolution that cannot tolerate masses of performers, a revolution that must surge over that central terrain which has until now been sheltered from revolutionary upheavals: the conquest of everyday life. We will only organise the detonation: the free explosion must escape us and any other control forever."

(The Counter-Situationist Operation in Various Countries, S.I. No.8, January 1963)

The LPA is holding a rally near the site of the Alchemical laboratory of the *Society of the New Art*, an organisation set up by Gilbert, Lord Burghley and the Earl of Leicester (its exact location has yet to be determined). It was also in Limehouse that Gilbert wrote his proposal for an Elizabethan "Achademy", a proposal that was eventually realised by his fellow Merchant Adventurer, Sir Thomas Gresham. Gilbert claimed to have constructed remarkable navigational machines, an area of work that the Gresham College was quick to concern itself.

Outside the nearby library, there is the baleful influence of the statue of Clement Attlee, the mass murderer who signed the authorisation for dropping the bomb on Hiroshima. The town hall across the road used to be a socialist reliquary, where Prince Kropotkin's table was kept. Alongside this were other relics of the communist saint, Sylvia Pankhurst. (She was beatified by the Ethiopian Orthodox Church, and given the title *Debre*). These were removed before work began on Canary Wharf.

The rally will celebrate a whole year since the re-emergence of the LPA at the Cave at Roisia's Cross.

Roineval & the Road to Nowhere

Twyford Down and Oxleas Wood are two sites of confrontation where conservationists are trying to defeat the road builders. The Roineval Quarry is the other end of the equation. Roineval is a mountain on the Isle of Harris. It is here that Redland Aggregates want to set up a "superquarry" to provide 100 million tonnes of the chips with which roads are built. The proposal also involves the dumping of 1,000,000 tons of Thames water per annum in the sea

Local 'consultation' led to a 682 to 417 poll in favour of letting it go ahead. 713 people abstained. In South Harris, where the proposed quarry is to be sited, the vote was against the quarry on a 75% turnout. Many people are attracted by the prospect of 40 jobs being created. Redland Aggregates are also offering a bribe into a community fund. It is doubtful that local people would have been so ready to go along with it, were it not for the poverty imposed by the recession.

As so often happens, big companies like Redlands come up with a series of promises, which are no more than "gentleman's agreements". Redlands are pushing for planning permission to be granted before full agreements are entered into — e.g. that any environmental monitoring survey falls within a budget set by themselves. This fuels local fears that as soon as their position is strengthened by having been granted planning permission, the interests of their shareholders will outweigh their statements of good faith. Already the the Comhairle nan Eilean (the local council) has commented on the deviousness of the company.

Two years of slick PR work has enabled them to sway public opinion. But experience has shown, whether on the Isle of Dogs or the Isle of Harris, that these operations of consultation are confidence tricks to smother opposition with the illusion of allowing local people a say. Resistance will continue.

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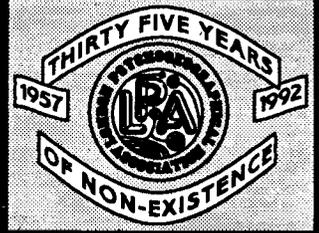


London Psychogeographical Association

Newsletter

Samhain 1993

No. 4



Published by the East London Section of the London Psychogeographical Association

Beyond the Danbury Oval

It is quite strange how a subject which begs investigation will suddenly present itself from various unconnected sources, simultaneously, as if calling out for attention. This was certainly the case with Danbury and ancient oval 'hillfort'.

A visiting American to be taken to sample the delights of rural England, a borrowed book to be returned, and the revelations about the Danbury Oval in Borst and Borst's *Megalithic Software* were the three good reasons for the LPA's trip to Danbury on October 22nd, exactly one month after the highly successful *Limehouse Rally*.

For many years an LPA activist had had a copy of Andy Collins' *The Knights of Danbury* on loan from a veteran of *Outer Spaceways Incorporated (OSI)*, the Essex psychogeographical organisation which flourished in the seventies. A meeting was arranged in Danbury whereby this slim volume could be returned and the Borst material studied in relation to a bit of field work. The American visitor would get a chance to visit Maldon and Danbury.

The Maldon visit passed uneventfully, except for the discovery of another copy of the Collins book in a second hand bookshop. The two LPA activists and their American friend took the bus back to Danbury to await their Essex confederate in the tea rooms which overlook the "village green" at Eve's Corner. After the successful rendez-vous we made our way up to the Oval surrounding Danbury church. We went the back way past the sport and social club and the beacon pole.

Soon we were at the rim of the Oval at the point where the baseline of the Borst triangle leaves the ring to the south. We were standing next to a radio mast stacked with microwave equipment. This was on the site of the old Watch House. The buildings had scant writing on them, except for a sign indicating they were the



Wooden effigies of the Danbury Knights. The centre effigy was taken to the Louvre, Paris in 1968. What role did it play in the disturbances there?

property of the Water Board.

The Borsts attach great importance to the Danbury Oval — "Ovals of the same shape are found in many places in England and Europe. They are generated by circular arcs from the vertices of two 3,4,5 right triangles placed to form an isosceles triangle with altitude 3. The radius of the small end has a radius of one and that of the large end a value of two, whatever the units or modulus used. **This oval will be designated a Danbury oval wherever found.** The chancel of the church is at the center of the small arc and the church axis is along the hypotenuse of one right triangle. The axis of the oval prolonged follows a road or path and several property boundaries appear to converge on the center." (*Megalithic Software*, Borst & Borst, Williamsville, New York, USA).

In his 1973 pamphlet, *Geomancy*, Nigel Pennick wrote "Once the *Omphalos* was found, and the orientation fixed, the business of constructing the site was

Psychic War in the East End

The East London Section of the LPA issued an extraordinary leaflet — *Nazi Occultists Seize Omphalos* — exposing the role of the election of British Nationalist Party candidate Derek Beackon as part of the psychic war now raging in the East End. The leaflet pinpointed the occult origin of nationalism, and described how the ceremony performed on the Isle of Dogs 400 years ago by John Dee led to the formation of the British Empire as a psychic elemental which drains energy from living people in order to maintain itself as a sickly caricature of life.

The leaflet documented a major ley line going through Greenwich and the East End and speculated on the use of the Isle of Dogs as a crucible of social engineering. We pointed out that no matter how obnoxious Beackon and his Nazi chums maybe, they are mere amateurs at occultism when compared to the top experts who run the British Establishment. (Send SAE for copy.) Since then things have moved on . . .

carried out. In many cases, especially the late Christian sites, the geometrical arrangements were made by the use of the Druid's cord, with twelve knots and thirteen segments. This was used in finding the right angle, by Pythagorean triangle 3,4,5. By arranging the segments 5,4,4, an isosceles triangle with an angle very near to one seventh of a circle is formed. All masonic construction was carried out with the minimum of measurement, as a pair of compasses, the Druid's cord and a straightedge were all that was required. These tools enabled the Geomancers to lay out the megalithic monuments and Gothic cathedrals upon the *Omphalos* with Pythagorean triangles."

We stood looking south, the path behind us clipping the eastern end of the St John the Baptist church. Extending the line before us it served as a field border before reaching a wooded hillock in the distance. Rigorous mapwork would be needed to confirm whether this was a ley line.

Continued Back Page

Archaeogeodetic Association Column

FORGET HALLOWEEN, FORGET MAYDAY

As reputed Priory of Sion intellectual Umberto Eco shows in *Foucault's Pendulum*, calendars can be very important. But it seems that many lessons are yet to be learnt. Indeed, as is clear from Alexander Thom's pathbreaking astroarchaeological study *Megalithic Sites in Britain* (1967), those who associate Beltain with Mayday, Lughnassadh with 1 August, etc., are missing the mark completely. Megalithic evidence shows the correct dates to be situated instead exactly midway between equinox and solstice. Thus at UK longitudes what became known as Samhain nowadays falls on the **7th November**, Imbolc on **3-4 February**, Beltain on **5-6 May**, and Lughnassadh on **7-8 August** (in 1994, on the 4th, 5th, and 7th respectively). Psychogeographers take note!

We hope that scientific precision will enable more light to be shed on the timing of key historical events. Take, for example, the famous Storming of the Winter Palace during the Russian Revolution in 1917: it can hardly be a coincidence that the masonic Provisional Government was forced to surrender at 2.12 a.m. on 26 October (8 November, New Style), a mere 23 minutes before real Samhain. Moreover, the formal proclamation of this *fait accompli* to the Congress of Soviets—which physicist Wigner, going further than Schrödinger, would underline as perhaps even more important—took place at the end of a half-hour recess called shortly after 2 a.m., i.e. around 2.35, or bang on time. No wonder Lenin waited till then to take off his mask!

Archaeogeodetic Association

AgA Questions and Answers. No.1

Q. How far is the main stone circle at Calanais from Arthur's Seat, Edinburgh?

A. 400 000 megalithic yards.

The AgA have been invited to contribute a regular column.

Twyford Down

It is now nearly a year since the Great Conjunction, and the publication of our booklet of the same name (Available from Unpopular Books, £2 +30p post and packing from address at back of this newsletter). We hoped it would stimulate debate, and this seems to be happening now. Below is a letter we received from a reader in Southampton:

Dear Unpopular Books,

I have recently been loaned a copy of *The Great Conjunction*. Reading this pamphlet has excited me greatly, as I have been involved in the campaign against the M3 extension through Twyford Down, and I was at St. Catherine's Hill and Twyford Down a great deal during the later part of 1992.

I vividly recall the 'three stars' around the moon — and I was on Twyford Down on the afternoon and night of the 9th December, when the moon was eclipsed — that also being the day known as 'Yellow Wednesday', when 100 group 4 security men attacked the protest camp, erected razor wire over the scheduled Ancient Monument of the Dongas tracks and, with Tarmac workers, began to destroy them.

I wonder if the LPA/AgA are familiar with those events — and the peculiar mythologies that developed around the protest camp?

I am particularly interested in a landform dragon that exists there.

One end of the dragon is at St. Catherine's Hill — the other end being at Old Winchester Hill, some 10 miles

away; the dragon is much longer than that, its body following a series of loops and coils, reaching as far north as Tichborne, as far south as Bishops Waltham.

The belief on the protest camp is that the head of the dragon was at Old Winchester Hill — but that it switched to St. Catherine's Hill at the time of the Great conjunction — with the eclipse and the destruction of Twyford Down coinciding. I believe there is a pamphlet on the subject of this dragon in existence (the dragon is called *The Winton Dragon*) but I cannot find a copy, nor do I know who published it.

I have done some research with maps and visits (the first church I visited, at Cheriton, on the back of the dragon, is dedicated to St. Michael, and is built into a long barrow) — I would like to see what other people have come up with.

Yours sincerely

AJ

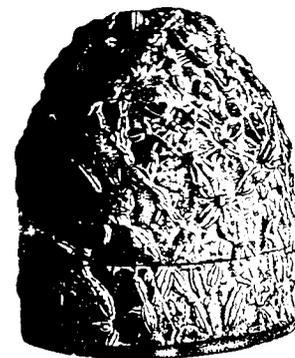
We plan to return to the Winchester area for further exploration and welcome further correspondence.

What is an Omphalos

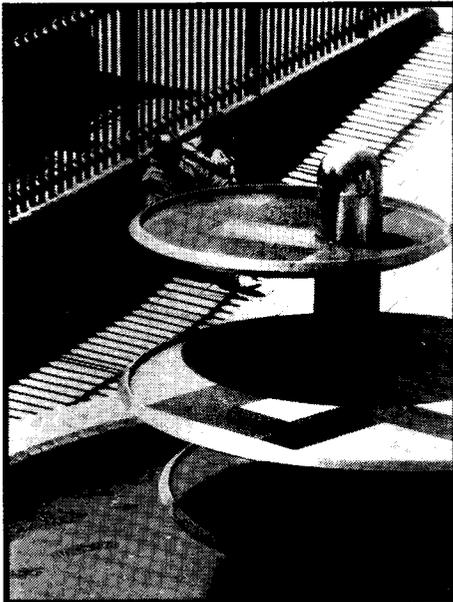
This question has appeared in several letters we have received. We are unable to answer the question fully in our newsletter, but we hope that the following references will be of use to those wishing to find out more.

Perhaps the best booklet dealing with what is meant by the Omphalos is Bob Trubshaws "*The Quest for the Omphalos*" (£1.50 from Heart of Albion Press, 2 Cross Hill Close, Wymeswold, Loughborough, LE12 6UJ, 0509 880725) This booklet is based on a series of articles which appeared in *Mercian Mysteries* in the 1989/90 period. The theme has been examined further in subsequent issues of *Mercian Mysteries*. An alternative view is presented by John Michell (editor of the *Cerealogist*) in his article "*Ancient and Celtic Centres Geographically Located*" which appeared in *The Occult Observer* Vol.II, No. 1, 1992 (2 Tavistock Chambers, Bloomsbury Way, London WC1A 2SE).

The problem is as much what constitutes a powerful site as to where they are located. Paul Devereux deals with much of this in his "*Places of Power*" (Blandford, 1990). His later "*Shamanism and The Mystery Lines*" (Quantum, 1992) is quite a departure. He relates ley lines etc. to Out-of-Body experiences. Other books worth consulting are Robert Graves "*The Greek Myths*", Nikolai Tolstoy's "*The Quest for Merlin*", Nigel Pennick's "*The Ancient Science of Geomancy*" (but perhaps this is too much of a coffee-table book).



Omphalos at Delphi ➔



BRITTON CALENDAR

The South London Section (SLS) of the LPA have been involved in producing an excellent 1994 Calendar. This A3 Calendar has six pages each with a splendid photograph and accompanying text. These are available from Unpopular Books for £4 (including p&p), Box 15, 138 Kingsland High Street, London E8 2NS.

Death of a Bus Stop

We received the following letter from a reader who had hoped to enter our All Britain Bus Stop of the year Competition. We send them our condolences — their bus stop was one of the best, it had a good innings, etc. etc.

It was with great pleasure that I read in a recent LPA newsletter that there was to be a Best Bus Stop competition and I was looking forward to entering this competition. What makes a favourite bus stop, you may ask? Well for me it was the fact that the bus stop, whilst being near enough to spit at, was not exactly outside my front door, but was in fact outside the house next door — thus I had all the conveniences but none of the liabilities! Imagine my horror when I discovered several Saturdays ago, a notice covering the familiar red and white sign that read — “Bus stop temporarily not in use”! Imagine my distress when, on questioning local bus drivers as to when the bus would pass by again, I was told . . . “don’t know”. And finally, imagine my perturbation when I witnessed the removal of the said bus stop one morning last week; the post was pulled out of the ground, the head hacked off and a great gaping hole was left in the pavement. Gone for ever to make way for sleeping policemen (without any consultation with humble travellers).

And what will I miss most? No longer being able to wait on my own doorstep in the rain and make a dash for the bus when I saw it coming in the distance; no more hours of endless entertainment curtain twitching the passengers; no more fiddling the fares (there’s a huge detour now which makes a mockery of the ‘short hop’ fare), no chance to win the competition; no . . .

Review:

The Search for the Stone of Destiny

by Pat Gerber

140 pages with many photos, £13.95 available from Canongate Press

14 Frederick Street, Edinburgh EH2 2HB

The story starts on Christmas Day, 1950 with a gang of Scottish nationalists breaking in to Westminster Abbey, to make off with the so-called Stone of Scone which has been embedded in the coronation chair since Edward I removed it in 1296. By February 1952, the authorities recorded that the stone had finally been returned to Westminster Abbey.

Much of the book involves questioning whether this is in fact the real Stone of Scone, which has been identified with Jacob’s pillow stone. Following the fall of Jerusalem, Jeremiah fled Israel with various holy artefacts. Pat Gerber discusses whether Jeremiah was Ollamh Fodhla mentioned in the Chronicles of Eri, and whether the real Stone of Destiny was in fact the phallus which Jacob anointed.

From this point she traverses Scotland uncovering different aspects of coronation rituals.

From Robert the Bruce, through Macbeth to the modern day ‘Knights Templars’, each step of the way is accompanied by fine photographs. The authenticity of the stone in Westminster Abbey is questioned. Yet the book ends with a plea for the stone to be found there should be returned to Scotland as a sop to Scottish nationalism.

But rather than pander to such a reactionary programme, it is perhaps better to ponder at how a group of gypsies came to set up camp outside Rochester exactly where the nationalists had stashed the stone back in 1950. In the words of one of the desperadoes, Ian Hamilton, “Sometimes I wonder if they were really there, yet they must have been, for we all saw and spoke to them. But why? Out of all the broad acres and highways and lanes of England, why on that exact spot? Within one Yard? Why on that exact night of all nights?”

The Society of the Spectacle Makers

Although spectacle making seems to have been introduced into London in the sixteenth century, it wasn’t

until 16th May 1629 that the spectacle makers incorporated themselves as a Company. The spectacle makers were also involved in the manufacture of mathematical and optical instruments. This is reflected in the new, but unauthorised arms adopted on 28th June, 1810 (see illustration). These arms, designed by Mr. Henry



Lawson not only incorporate

spectacles, compasses, an achromatic prism and a globe, but also “hands supporting a serpent with the tail in the mouth proper encircling the sun in splendour.” These arms with all their mythic associations were expunged by the Kings of Arms in 1950.

Future trips of the LPA:

The Ascent of Cambridge Mount

On the first anniversary of the Great Conjunction the LPA is planning an ascent of the Cambridge Mount. Bring stout shoes in case of rain. Assemble outside Trinity College (by the Newtonian apple tree).

Saturday 27th November 6pm

Also:

Wednesday, 12th January 8am

The venue for this trip, to coincide with a significant conjunction has not been finalised. However it will probably be in Scotland. Send SAE for further details.

Continued From Front Page

We entered the church where there are three wooden effigies of knights. These effigies date back to the thirteenth and fourteenth centuries. One effigy, according to Andy Collins that of William de St. Clere, was selected by Niklaus Pevsner to be put in show in the Louvre, Paris in 1968. We have yet to ascertain its role in the epoch making events there — did its arrival foster the uprising, or was it simply a tool to restore order?

In *The Knights of Danbury*, Collins discusses these effigies in connection with the discovery of a "pickled knight" in 1779. With his clairvoyant friend, Bernard, he identified the body found "lying in a liquor or pickle, somewhat resembling mushroom catchup" as William de St. Clere — "There is ample evidence to support the view that the St. Clere family were guardians of an esoteric tradition, a form of Christian mysticism which was fused with elements of ancient sun worship of pre-Christian times; a tradition allowed them the highest status in Freemasonry hundreds of years later."

The church contains some floor slabs commemorating the Mildmays. It was Sir Walter Mildmay who built Danbury Place a short distance away. This was the same person who founded Emmanuel College, Cambridge — "In 1584 Sir Walter Mildmay, a puritan fanatic deliberately defied geomantic tradition by converting the hall, alined (sic) north-south, of the remains of a monastery which he had acquired in Cambridge, into a chapel" (*Geomancy*, Nigel Pennick, Cambridge 1973).

We left the church pausing to examine a masonic gravestone dating from 1708 with name Lawrence engraved on it. We then studied the tree pictured in Collins' latest book *The Second Coming*. Beneath its branch were several Fly Agaric mushrooms. Eat one of them, we joked, and you would understand all things — but would you live to tell the tale? We walked to the South Eastern corner of the graveyard and followed the path to where it rejoined the oval perimeter. The path then lead down to the Chelmsford road.

We crossed the road and followed another overgrown path. This took us through the woods to the Neolithic site at

Lingwood Common. The horizon was interrupted by another radio mast. This one had a curious shack perched on it above the height of the trees. We then skirted round past Bell Hill to come out on the Little Baddow road. We partially retraced our steps, to return to the *Griffin* pub. It was not open for an hour.

We didn't have enough time to visit Twitty Fee on this occasion, so we returned to the green in front of the church. If you follow the track to the east of the church you pass a wooden gate leading to the Frettons property. Either side of it hangs a mass of Holly and Ivy. We passed down the track to Horne Rowe Common and stood by a pile of manure labelled Mr Pitt as the sunset.

Returning to the pub, we made our way to the corner seats, so lovingly described by Collins in *The Second Coming*. They are in fact very comfortable. They are adjacent to a large window where it was

possible to view the lights of Chelmsford in the distance. It was in Chelmsford that John Dee the Elizabethan Magus and master spy was educated before continuing to St. Johns College, Cambridge.

It seems that Collins has been drawn to this pub because it was here that Walter Scott made his first attempts at romantic composition in 1808. His publisher, Mr John Murray had asked him to complete a romance called *Queenhoo Hall* which had been left unfinished by Joseph Strutt, the Maldon MP. This was the same gentleman who contested the contention that the pickled knights mentioned above were Knights Templar.

Obviously continual visits to the *Griffin* have enabled Collins to absorb the ambience derived from Scott's first tentative foray into romantic fiction to imbue his books with the pulpy style which makes them such a damn fine read.

Megalithic Software

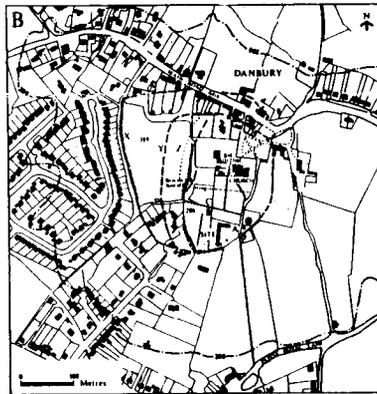
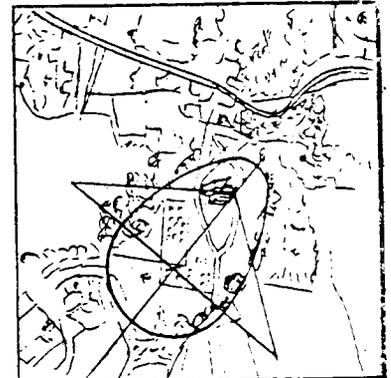


FIG 1 DANBURY CAMP, ESSEX; A. Location Plan; B. Earthwork Plan (field 109 should be 190).



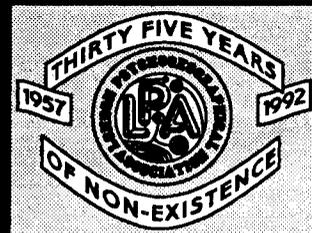
Danbury Camp, Essex also showing the Borsts' sketch of the Danbury Oval

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We shall then send you the next four issues.

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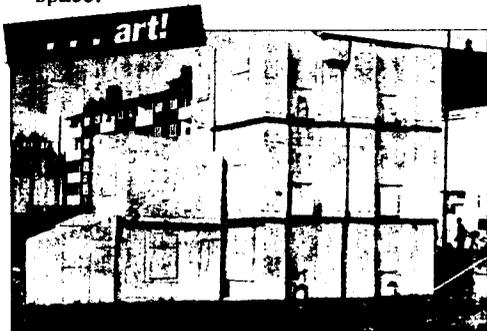


Published by the East London Section of the London Psychogeographical Association

HOUSEY! HOUSEY!

Two houses in East London gained an international reputation when they faced demolition. One house was the symbol of resistance to motorway madness, the other, sponsored by Tarmac — a company leading the road building lobby — won the Turner art prize.

The latter, Rachel Whiteread's sculpture was finally demolished on January 11th. Whiteread claimed her in-situ work "transforms the space of the private and domestic into the public — a mute memorial to the spaces we have lived in, to everyday existence and the importance of the home." However she is clearly wrong in her claim. It was the council possession order which transformed the private space of Sydney Gale into public space.



House, 1993-4 R.I.P



Protestors defy police at the George Green Tree House

Although Mr Gale had lived there since a child the council insisted he move. Mr Gale resisted even when the rest of the houses in the block had been demolished. The last remaining house stood for months, shored up with scaffolding and placards declaring "This is my home, I live here." A cheerful reminder of popular resistance. In her publicity Whiteread made no reference to Mr Gale, even though it was his resistance which led to there being a single remaining house

suitable for casting. When people responded to her work by suggesting the money would have been better spent on providing homes for the homeless, she introduced the topic of homelessness into her rhetoric. This was absent however in her original documentation. Just as Christian churches were frequently placed on pagan sites in order to incorporate them into the new power structure, so artists take over sites of working class resistance to

Continued Back Page

Archaeogeodetic Association Column

TOWARDS DAY

"Since I had become acquainted with Euclid's proof at school [that the number of primes is infinite], it had always filled me with a deep satisfaction that was aesthetic rather than intellectual. Now, as I recalled the method and scratched the symbols on the wall, I felt the same enchantment."

"And then, for the first time, I suddenly understood the reason for this enchantment: the scribbled symbols on the wall represented one of the rare cases where a meaningful and comprehensive statement about the infinite is arrived at by precise and finite means."

Thus begins Arthur Koestler's description of his mystical experience in a fascist jail.

"When I say 'the I had ceased to exist,' I refer to a concrete experience that is verbally as incommunicable as the feeling aroused by a piano concerto, yet just as real—only much more real. In fact, its primary mark is the sensation that this state is more real than any other one has experienced before....[This type of experience] is meaningful, though not in verbal terms. Verbal transcriptions that come nearest to it are: the unity and interlocking of everything that exists, an interdependence like that of gravitational fields or communicating vessels. The I ceases to exist because it has, by a kind of mental osmosis, established communication with, and been dissolved in, the universal pool."

Prisoners were constantly being taken out of neighbouring cells to be shot, and Koestler himself, accused of wartime espionage, recalled that he himself might be taken at any time. The feeling then arose: "So what? is that all? have you got nothing more serious to worry about?"

As the crypto-Buddhist, career scientist and 'sceptical' parapsychologist Sue Blackmore would recognise, Koestler's account is very reminiscent of descriptions of near-death experiences. It's close too to the idea of a "collective unconscious" (not necessarily a Nazi concept—Freud was into it just as much as his UFO-nut ex-student), and the physicist Böhmer's theory of the "implicate universe."

For archaeogeodesy, the *implications* are clear, albeit not *straightforward*, and a hypothesis virtually suggests itself. What the megalithic people really got out of their heads on wasn't a drug: it was maths. If Newton took a lot of his stuff from a chain of "brethren" dating back to the ancients (Keynes the 'Apostle' called him "the last of the Babylonians and Sumerians"; Hancock, one-time 'African hand' for *The Economist*, is more into the Egyptians), then maybe Cantor and Gödel could still have learnt a lot from the people who aligned big stones in rows and ovoids.

Forty years on from the CIA's punting of LSD, as the drug MDMA gets praised by a wholefood bourgeois and a Benedictine monk, and as Old Etonian New Ager Michell writes that "through affecting zeal for whatever cause is being promoted one is liable to rapid promotion," the need to liberate our minds from totalitarian control is ever more urgent. Forget drugs. Why is it that the best book on spheroidal geodesics is put out by the US Navy?

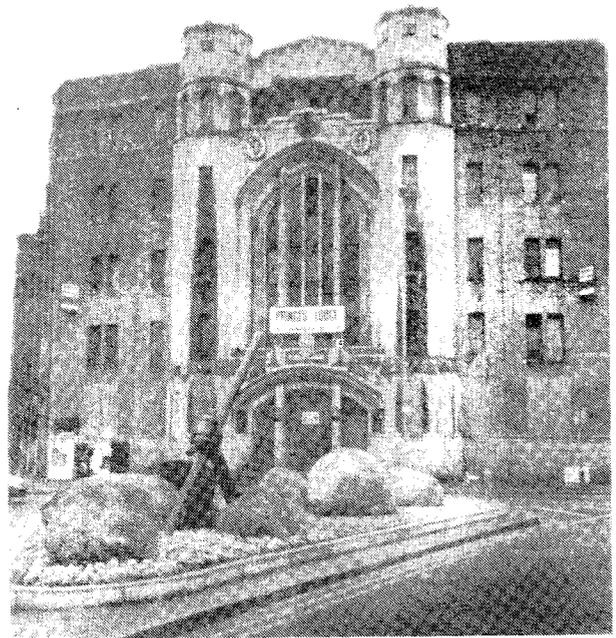
Archaeogeodetic Association

AgA Questions and Answers. No.2.

Q. Which omphalos lies on the geodesic way between Glamis Castle and the stone circle complex at Machrie Moor?

A. Stone.

LEYLINE RECLAIMED



Last August the LPA held a rally at Limehouse to open up the 'North West Passage' towards a new revolution (See ELPAN No.3). Using the famous Greenwich Leyline we set in motion a series of events, one of which was the election of 'Mad Dog' Beackon as BNP Councillor for Millwall.

To those who hold us responsible for his election we agree that our action weakened the Establishments control of the Leyline, thus enabling an amateur like Beackon to use it for his own ends. However, the BNP has always been under Masonic control. Winston Churchill, grandson of the famous Druid, swiftly stepped in, lying about race riots in Millwall (there have been none). Churchill's mother was of the Digby family and grew up at Cerne Abbas (again see ELPAN No.3).

The electoral process is simply a means of setting people against each other through the creation of spurious debates manipulated by the media. All the various parties are simply different tentacles of the same octopus. Voting only serves to validate the beast.

Our extraordinary leaflet alleged that the press such as local paper the East London Advertiser were all a part of the decadent masonic system. Sure enough, in their October 21st issue, they gave over their front page to advertise a *Jack the Ripper* computer game. "It could start more killings" they threatened. Stephen Knight's book *The Final Solution* clearly shows how the Ripper murders were a cover for the ritual masonic murder of women around a young working class catholic girl who married Prince Edward and bore him achilld

Our picture above shows some stones and an anchor erected on the site of the LPA Rally. The establishment have reasserted their control over this particular piece of terrain.

Open Creation and it's Enemies by Asger Jorn

Available Now! (£3+30p) from Unpopular Books
Box 15, 138 Kingsland High Street, London E8 2NS

The start of 1994 saw the publication of the English Edition of Asger Jorn's important essay. Published along with *Originality and Magnitude* and the *Manifesto* of 1960, these texts will help a reappraisal of the Situationist project.

In his careful discussion of geometry and topology, it is clear that Jorn was calling for the development of Chaos Theory — a development in mathematics which was shortly to emerge. The introduction clarifies the origins of situationist ideas in Poincaré's *Situ Analysis* and chronicles the development of Chaos Theory by such bodies as the Royal Society. It also raises the question as to whether members of the S.I. attended Christopher Zeeman's lecture at the ICA in May 1960.

Zeeman is now Gresham Professor of Geometry and will be giving a lecture on *Fermat's Last Theorem* on May 31st at Gresham College, Barnard's Inn Hall, Holborn, London at 5:30 pm. (A date for your diary!)

There will be further discussion of the significance of this and of Chaos Theory in our next newsletter. Here we publish a reader's letter which raises some interesting points. We would like to underline the fact that we encourage a critical evaluation of Chaos Theory, seeing it arising from key institutions in the ruling elite.

We welcome further correspondence on this topic.

Dear LPA members,

A quick note on chaos, Fermat and *DISORDER IN GEOMETRY*. Chaos Theory, in a mathematical geometrical sense is an attempt to model natural geometries that cause a disorder in the senses when examined. Thus for all its fashion amongst sloganeers and cult-status-seekers like Rucker and Bey, it is primarily an attempt to bring order to disorder, a mathematical order. This is a difficult task so we are instead given fractal generating computer programs which are little more than tie-died screen savers. Fermat knew the score. His last theorem is so simply stated but was accompanied by the famous note in the margin saying he didn't have room for a proof. This has brought disorder to mathematics and geometry. I attended a lecture on a related subject — the addition of large prime numbers and 'Waring's Theorem' and the guest lecturer was going crazy scribbling line after line of indeterminate maths and algebra on a whiteboard. It looked like the 'social skills' of this chap had been overtaken by a desire to get to the bottom of prime numbers. Fermat went out in a dramatic style. He was only a young man when he got plugged in a duel settling a trivial argument. So it goes. I look forward to reading Jorn's "Open Creation and It's Enemies", congratulations on such a worthwhile project.

For better days than these
IT, Sheffield

Review:

The Black Celts

An Ancient African civilisation in Ireland and Britain
by Ahmed Ali and Ibrahim Ali
182pages with many line illustrations, £8.99
available from Punite Books
P.O. Box 478, Cardiff Wales

This book traces the origins of several waves of migration from Africa to the British Isles. The Formorians, with their headquarters on Tory Island in North West Ireland figure prominently in the *Leabhar Gabala*, the Irish Book of Invasions. The authors also refer to Geoffrey of Monmouth. These historic sources are backed up by comparison of skeletons, blood group distributions and language. The most impressive of the later is the comparison of the Punic (Phoenician) text of "Paenulus of Plautus" with the Irish version. One of the more interesting references is to Geoffrey of Monmouth where he describes 160,000 Africans led by Gormand aiding the Saxon invasion of Britain. The authors trace the earlier Formorians to Meroe, an isthmus surrounded on three sides by the Upper Nile in Sudan. Princess Scota's Egyptian origins are more widely known. The authors discuss the introduction of

the worship of Baal to these islands, and suggest this is the origin of such place names as Balmoral.

With all this information, it is interesting how little overlap there is with that provided by David Mac Ritchie in *Ancient and Modern Britons* (London 1884). This latter book is a somewhat rambling account of Black Celts, including details of the Scottish Gypsies (an abbreviation of *Egyptians*). Another group who hold this view of an African origin of the Celts is the Moorish Orthodox Church, an off-shoot of Noble Drew Ali's Moorish Science Temple. The MST issued Moorish passports to people of Celtic descent. The MOC has an offshoot of its own called the Black Thorn League who hope to tie together the sufis and mystics of North Africa and the pagan religion of Ireland. (Their address is c/o James Koehline, P.O.Box 85777, Seattle, Wa 98145-1777, USA.)

Rosslyn Chapel

January 12th 1994

The LPA made a recent trip to Rosslyn Chapel, on the outskirts of Edinburgh. We were accompanied by the AgA and a delegate from the Workshop for Non-Linear Architecture (based in Glasgow).

The Chapel contains two Templar grave stones belonging to members of the Sinclair family. Altogether the place is quite startling, elaborately decorated with carvings, many of which feature images of the *Green Man*.

There is also the finely carved Apprentices Pillar (see photo). It is said that the apprentice who carved it was murdered by a jealous Master Mason who returned from a journey to discover his own work over shadowed by his talented pupil.



Future trips of the LPA:

Tuesday 15th February 4:30pm

In Memoriam: Martial Bourdin

who died in the Greenwich Park Explosion 1894

Martial Bourdin was a young anarchist killed while carrying a bomb. The evidence is that the bomb was supplied by a police agent as part of programme to disrupt and manipulate the anarchist movement.

May Day Picnic

May 1st from Midday

Stoke Newington Cemetery,

Abney Park Cemetery, Stoke Newington High Street, London N16

Bring Food & Drink to share – Also three-sided football

Continued From Front Page

sanitise them. In a leaflet issued by the Neoist Alliance (BM Senior, London WC1N 3XX) it is pointed out that "In effect *House* robs those who once lived in Grove Road of their own past, replacing it with a supposedly 'higher set of values'. When all is said and done this is imperialism."

In this case Whiteread was sponsored by the notorious Tarmac company. This was the company which sent in thugs to attack the Dongas at Twyford Down in November 1992. They may think that this sponsorship will help give a cultured gloss to their despoilation of the countryside. But actually it exposes

the facile level of their understanding.

The demolition of a chestnut tree in George's Green aroused much anger across London and beyond. A tree house had been erected in the tree to delay its destruction. Complete with letter box, this house transformed the tree into a legal dwelling, compelling the Department of Transport to gain a compulsory Purchase Order.

Finally on December 7th, the DoT was ready to move in. Hundreds of people tried to prevent the tree's destruction which could only proceed with the violent intervention of 300 police. 'Protectors' arrived as early as 4am to circle the tree with five rings of people.

Many were chained together. In all it took 8 hours for the forces of repression to destroy this tree.

The tree was being demolished in order to make way for the unwanted M11 motorway. Whereas Whiteread transformed someone's home into a featureless concrete block, protesters transformed this tree into a home, gaining a stay of execution for a few days. There is a campaign maintaining squats in condemned houses and organising resistance along the proposed M11 route through Wanstead, Leyton and Leytonstone. They can be contacted on 081 530 5709 or write to PO Box 956, Leystone Delivery Office, 6 Joseph Ray Road, London E11 1AA.

Return to St Catherine's hill

The LPA returned to St. Catherine's Hill a year after our trip there to coincide with the Great Conjunction. We sped from the *Ascent of Cambridge Mount* to the Winchester hill in time to join a camp and protest against the M3 motorway organised by the Dongas. On Monday 29th a mass derive by over 100 people disrupted work on the motorway. The photo shows a security man with an attitude problem. St. Catherine's Hill is just about visible in the background.

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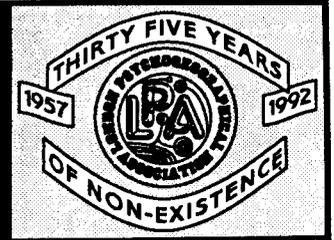


London Psychogeographical Association

Newsletter

Beltaine 1994

No.6



Published by the East London Section of the London Psychogeographical Association

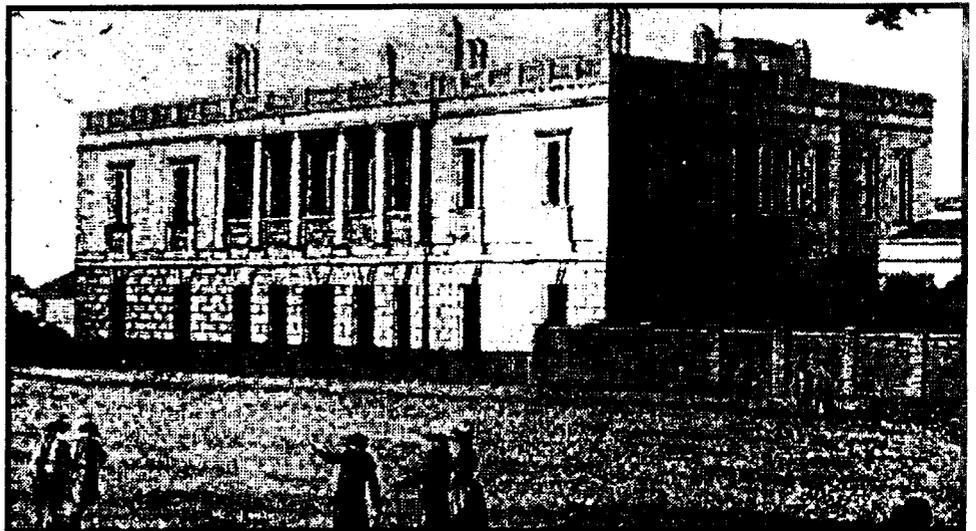
SMASH THE OCCULT ESTABLISHMENT

INSIDE:
ELECTION SPECIAL

May 10th, National Maritime Museum, Greenwich

The Queen and Baron Greenwich (aka Prince Philip) will be making a ritual visit to a site of key masonic importance — the Queen Anne House, Greenwich. The Royal Greenwich Observatory have published their expectation for an annular eclipse on this day commencing at 3:12: pm(BST), reaching its greatest point at 6:19 pm (twelve minutes after the New Moon) The event will be finished by 9:10 pm.

The ostensible reason for the visit is to celebrate the 300th anniversary of the founding of Greenwich Hospital. The Queen will attend a parade by pupils of the Royal Hospital School. However the actual anniversary of the charter founding the Royal Hospital of Greenwich was 25th October, 1694. So this choice of date implies precise astrological knowledge. Queen Mary, who the founder of the hospital, almost immediately had an argument with top Freemason Sir Christopher Wren, the Surveyor-General who offered his services free. Wren wanted to pull down Inigo Jones' Queen Anne House and replace it with a domed chapel. The Queen said that Jones' building must stay, and must still have a view of the river — and so it was to be.



Professor Reilly, writing in *Country Life* on the Bicentenary of Wren's death exclaimed that "As seen from the river, Greenwich Palace is one of the most sublime sites English architecture affords, while as one walks through its courts or obtains glimpses of either dome through the colonnades, or looks down the vistas of the latter, one finds oneself in a world of clear and expressive shapes, where no careless or muddled efforts exist, where indeed, *no mean ideas can live.*" (Emphasis added)

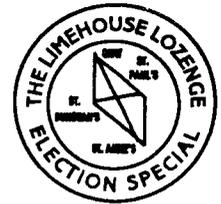
The Royal Hospital of Greenwich provided relief and support for seamen from the Royal Navy. In 1798 a bequest by Samuel Travers established the *Naval*

Queen Anne House, 1781 *Knights of Windsor*, these were in addition to the eighteen poor Knights of Windsor, and they used to live on the terrace facing the gardens of the Dean and Chapter of Windsor. This is of course the HQ of perhaps the top occult order in Britain, the *Order of the Garter*. This double coven was founded by Edward III, with himself leading one group of thirteen, the other lead by the Black Prince. These covens were originally battle-hardened fighting formations. The Bishop of Winchester ex-officio had the role of Prelate, while the Dean resided at Windsor and kept the registrar. Sir Christopher Wren's father

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London Psychogeographical Association Special Report



Psychic War in the East End

On May 5th, voters up and down Britain will celebrate Karl Marx's birthday by voting in local elections. Last September the British National Party gain a surprise victory in an Isle of Dogs bye-election. Now the Isle of Dogs has become the centre for media attention.

The LPA responded by publishing its extraordinary leaflet entitled *Nazi Occultists seize Omphalos*. This revealed that BNP candidate Derek Beackon lived on the Greenwich leyline. Further research has shown that he lives where this line crosses the Paul Line.

We pointed out that the Isle of Dogs was the site of the Omphalos — or spiritual centre — of the British Empire. Beackon's interest in this was confirmed in a letter published in *The Islander* (Nov. 1993):

"The Isle of Dogs, and nearby Greenwich, were once at the heart of the British Life -centres of Britain's greatness as a trading and maritime nation. It is both symbolic and appropriate, therefore, that the people

of that part of our country should be pioneers in electing, to public office, for the first time, a candidate from the British National Party."

Monolith News No.15 (Send 50p + SAE to PO Box 4, Syston, Leicestershire LE7 4RD) reported the presence of 30-40 Swastika wielding Nazi's at the Nine Maidens stone circle in Derbyshire, for a few days over the 1992 Summer Solstice. So it seems they are not only using the ley network in East London.

Of course, compared with the Establishments entrenched power, the efforts of Beackon and his cronies is pathetic. Despite living where two ley-lines cross, at the very centre of the Limehouse Lozenge, it is likely that Beackon will lose his council seat.

At a recent anti-fascist rally, a Trotskyite campaigner from the Revolutionary Communist Group denounced the "Temple to the Golden Calf of Profit" (pointing at Canary Wharf) as being responsible for the Nazis. But we need to clear out the whole occult establishment, not just the business sector.



Powell & Benn The Flowerpot Men

Senior parliamentarians Powell and Benn, the Flowerpot Men of left and right, met together at QMWC, which the Greenwich line goes through. Ostensibly they were there to "discuss Northern Ireland".

Powell is, of course, remembered for his 'Rivers of Blood' speech condemning immigration, made on Hitler's birthday (April 20th) 1968. But before becoming a politician, Powell served in Army intelligence in India. His grasp of Urdu language and culture was so great that he could even pass as a Hindu.

Benn, on the other hand gave up his peerage to serve his country as supremo of the left. His latest gambit is to join the Socialist Workers Party hack Paul Foot, and columnist John Pilger in *Media Workers Against the Nazis*. Pilger led the lefts campaign to seize control of Prince's Lodge, Limehouse, in 1984 — the site of the 1960 Situationist Internationale meeting (see ELPAN No.s 3 & 5).

Benn's distaste for Nazism only goes so far. A few years ago at an election meeting in Bristol, he defended the German Social Democratic Party's use of Nazi FreiKorps to suppress the German Workers Councils! As a left wing English patriot, he can be found giving a hearty rendition of William Blake's druidic anthem "Jerusalem".

Powell and Benn's joint action shows how cynical establishment politics are. The two ideologues laugh and joke while their working class supporters are meant to kill each other in street fights. Of course the politicians disclaim any responsibility for the violence they whip up.

Powell and Benn aren't the only nationalist politicians to visit QMW. Patrick Moore, activist with the far right *New Britain Party* also paid a visit in April. School children were ushered in to be wooed with stories of bug-eyed monsters on Mars. As part of a new campaign to promote science, some children were clearly convinced by its magic. Moore represents another strand of political chicanery playing the nationalist card.

St. Anne's rededicated by former Gresham Professor

St. Anne's, Limehouse was recently rededicated after having over £1m spent on restoring the exterior. Eric Sorensen (right), chief executive of the London Docklands Development Corporation attended this ceremony at a key site on the leyline.

He is seen here with architect Julian Harrap (centre), who is responsible for refurbishing the eighteenth century Hawksmoor church. The other person on the far left is Richard Chartres, the Bishop of Stepney. He conducted the ceremony. He has been prominent in lambasting the BNP.

At a recent Docklands Forum meeting the Bishop castigated 'old fashioned rationalists' who accused him of wanting to bring back the inquisition. His opposition to women priests may



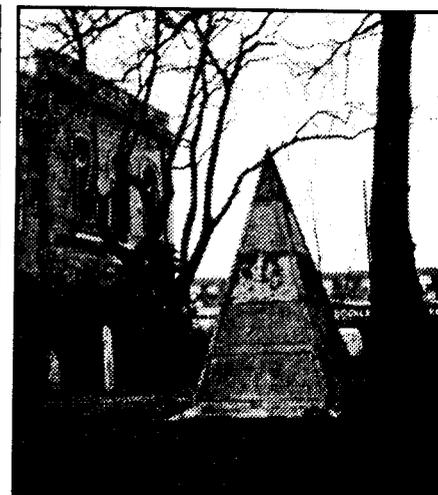
have lead some to think him orientated towards Rome.

But for those familiar with his notorious 1988 Gresham College lectures "God Speaks First to His Englishmen" will see that he is aligned with the protestant tradition of Milton, even if he has taken up the hated bishop's baubles and geegaws.

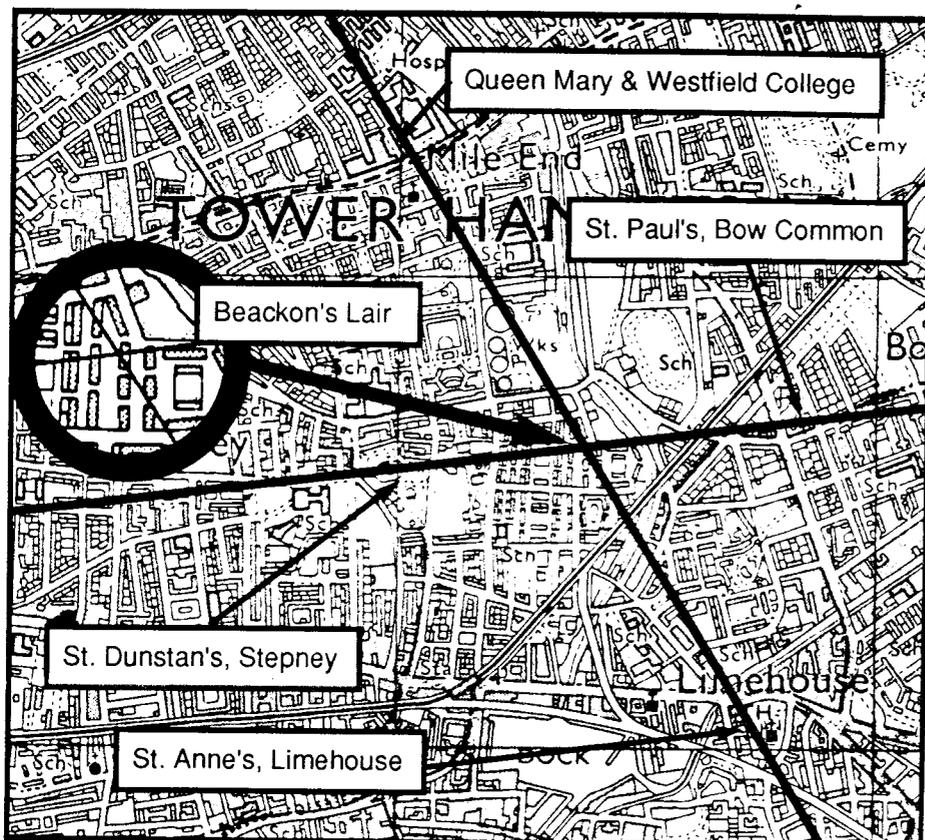
What are Ley Lines?

"The old straight track decided the site of almost every branch of human communal activity, and brings the investigator into contact with many of the -ologys, for he (sic) must follow where the line leads, and like the ball of thread in the legend of Queen Eleanor and Fair Rosamund it leads to all kinds of spots."

Alfred Watkins, *The Old Straight Track*, 1925



Pyramid in St. Anne's graveyard



The Wisdom of Solomon

Francis Bacon centred his utopian fable, *New Atlantis*, around "a model of description of a college instituted for the interpreting of nature and the production of great and marvellous works for the benefit of men, under the name of Solomon's House".

We have already exposed the importance of Bacon's *Novum Organon* in "Limehouse in the development of Psychogeographic and Situationist Ideas (Limehouse Rally, Souvenir Programme, 22nd August 1993). This pyramid shows a similar veneration of the Wisdom of Solomon such as is often found amongst freemasons. Some pundits even suggest Bacon was responsible for founding Freemasonry.

What role it plays in the 'Limehouse May' event planned by *Care for St. Anne's* for May 2nd remains to be seen.

Alfred Watkins coined the term leyline back in the twenties — "My main theme is the alignment across miles of country of a great number of objects, or sites of objects, of prehistoric antiquity". The sites do not only include stone circles and ancient barrows, but also churches, many of which were actually built at the site of standing stones. Naturally where two lines cross is of particular significance. But what else is located on these two lines:

The Paul Line

This line is one of Alfred Watkins original lines, mentioned in *The Old Straight Track*. He mentions it as running from St Clement's Dane just by the Strand. It was here that neo-nazis splattered the statue of mass-murderer 'Bomber' Harris with paint not so long ago. It proceeds to the Temple Church tucked away in the Inns of Court. This used to be the headquarters of the Knights Templar in England. It then goes through the North Aisle of St Paul's Cathedral, built by Christopher Wren. It then proceeds through St. Helen's Bishopsgate to St. Dunstan's, Stepney. That is as far a Paul Devereux and Ian Thomson take it in their book *The Ley Guide*. However, as our map shows not only does it go through Derek

Beakon's flat, but also through St. Paul's, Bow Common. Other points of note that it connects are the Bank of England and further a field in the west, Windsor Castle. At present, we have not explored it any further.

The Greenwich Line

From the South, this line goes through the ancient Chislehurst caves, parts of which date back to 2,000 BC. It goes through All Saints, Blackheath, from which Terry Waite broadcast a quote from Milton following his release by Lebanese kidnappers. It then passes through the Fox monument, by the Old Royal Observatory, Greenwich. From here it descends through Inigo Jones's *Queen Anne House*, centrepiece of the Greenwich Palace complex, completed by Wren and his pupils, Hawksmoor and Vanbrugh. It was here, on the leyline, that the Queen knighted Sir Francis Chichester following his solo boat trip around the world.

Crossing the river to the Isle of Dogs it passes through the Mudchute, which we have identified as the Omphalos of the British Empire. It is piece of park mysteriously built as an exact replica of an ancient hill fort. There is a special staircase leading to a cobbled circle to be found here, all in precise

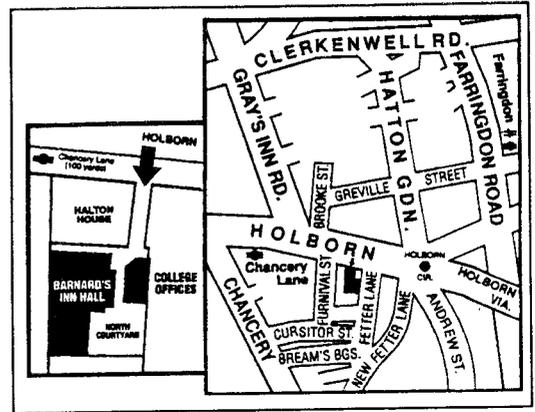
alignment of course. Canary Wharf has been carefully built as a column supporting a pyramid on the top. This pyramid serves to represent a much larger pyramid which would be formed if the lines on each corner were stretched to ground level. This greater 'virtual pyramid' lies with its South West corner upon the leyline. The line continues up through St. Anne's, Limehouse. Although built by Hawksmoor, the ageing Wren was on the Committee supervising the building. Wren was most emphatic that the tower should be correctly aligned with Greenwich palace. In the graveyard there is a small pyramid, inscribed with the words Wisdom of Solomon which is said to have been designed to go on top of the tower. It is clearly a reference to the patron of Solomon's Temple, which is so central to masonic ritual. (See above)

From here it passes through Beakon's flat and the *Harry Roberts (is our friend) Primary School*. before reaching the Great Hall of Queen Mary and Westfield College. In 1937, George VI hurried here to confirm his right to the throne. It was his first public engagement after the coronation. The Drapers livery company have been involved with QMWC, as they still are with Bancroft School which previously occupied the site.

Future trips of the LPA:

31st May

The Invisible College Rides Again
5.00 pm at Gresham College,
Barnard's Inn, Holborn, The City of London



22nd July
Dare You

Enter the Valley of the Freemasons?

A weekend trip up Glen Esk to the Mary Well. This marks the 400th anniversary of Bernard Fechtenberg starting mining in Glen Esk.

Rendez-vous Edzell Castle, 3pm (Edzell is near Brechin, Angus, Scotland)

Continued From Front Page

held this position, and Wren grew up in the environs of Windsor castle from his second to his ninth year. The Naval Knights of Windsor were dissolved in 1892, their funds now being managed by the Greenwich Hospital Estate.

Since 1873 the building towards the river have constituted the Royal Naval College. Vice admiral Sir Astley Cooper Key, the first president was a Fellow of the Royal Society, as was Dr Archer Hirst the first Director of Studies. Many Royal figures have attended the College, and Yeltsin was entertained in the Painted Hall — the officers mess.

We have already described how the Queen Anne House is aligned with a major leyline going through Beackon's flat. Its architect, Inigo Jones, has been singled out by Frances Yates as one of the key figures in the development of speculative Freemasonry in the first part of the Seventeenth Century. She has described how he may well have visited the magico-scientific gardens of Heidelberg when Queen Anne's daughter married the Elector of the Palatinate. In the *Rosicrucian*

Enlightenment, she makes this marriage of great importance in the generation of the Rosicrucians. Many of the goals of the Rosicrucians came to be realised when the *Royal Society* was set up after one of Wren's lectures in his capacity as a Gresham Professor of Astronomy. There is evidence that Wren was head Freemason at the time.

Although the occult significance of the site predates Inigo Jones (Some claim that there was a Temple to Apollo upon the site, and it certainly appears to be the spot where Sir Walter Raleigh through his cloak over a puddle for Queen Elizabeth I), the Queen's visit confirms the places ritual significance. (We have not space here to cover all the elements of masonic furniture to be

found in the vicinity — this will presently be published in a booklet entitled *An English Hacienda*.) We merely wish to alert people to the occult role of the monarchy and encourage a collective response to it. Some people say they are not monarchists, but that Republics are just as bad. That is like someone suffering from a disease refusing a cure because they might catch something else.

When we advocate the abolition of the Monarchy, we are not advocating contracting the disease of republicanism, — we are suggesting that we move towards a healthy society free of all oppression and exploitation, a classless society.

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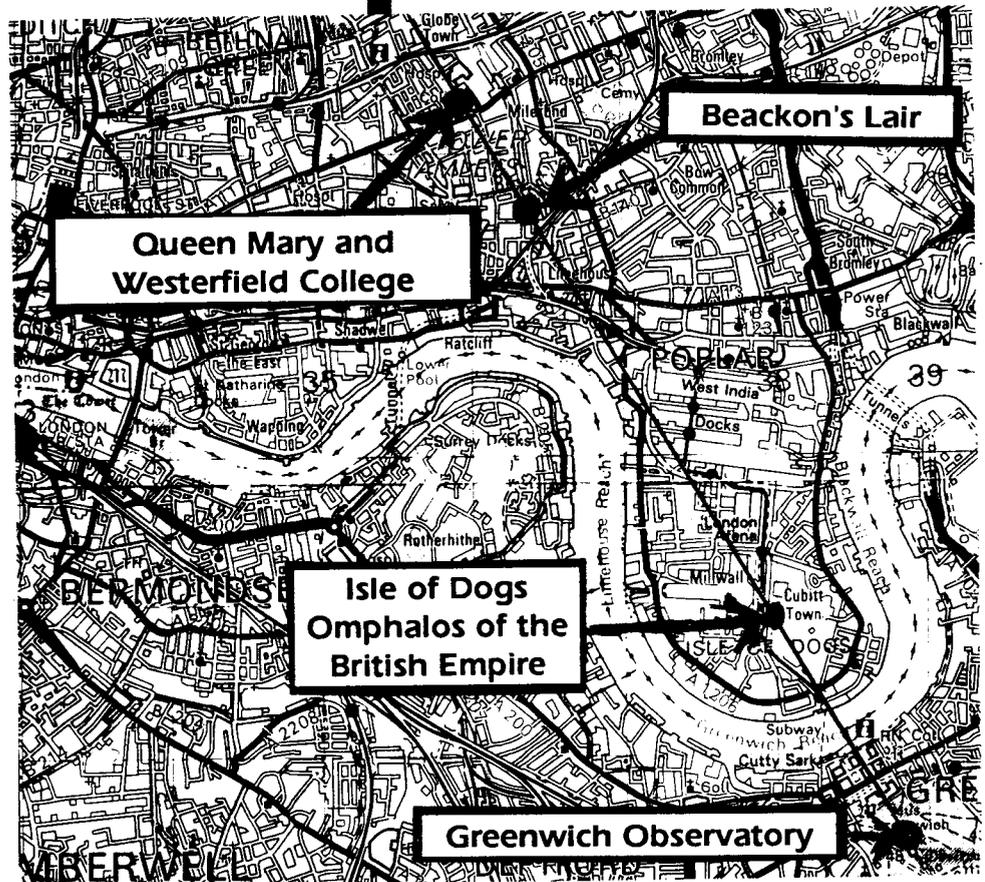
London Psychogeographical Association

Nazi Occultists Seize Omphalos

The election of Derek Beackon as a Councillor on the Isle of Dogs caused shocked outrage across the Establishment. Beackon is a dedicated Nazi occultist. He graduated to the British Nationalist Party after serving his apprenticeship in the British Movement. Beackon is an adept of Enochian magic. Devised in the sixteenth century by John Dee, it was this magical system which laid the basis for the conjuring up of the British Empire. Like every other form of nationalism, British nationalism is a psychic elemental which drains energy from living people in order to maintain itself as sickly caricature of life.

From his home at Mallon House, Carr Street, Limehouse, Beackon was able to tap into the powerful leyline running through his front room. This leyline is readily visible from the Observatory at Greenwich. It goes through the macabre Queen Anne House, and guided by the symmetry of the Naval College it crosses the Isle of Dogs clipping the corner of Canary Wharf complex before exactly passing through the tower of St. Anne's Limehouse. Then it passes through Beackon's lair before going onto Queen Mary and Westerfield College.

This leyline has been in the hands of the Establishment for years. They used the Greenwich section for astrological purposes. Time and space are measured from here. The British Establishment have now gained universal recognition for their hermetic



system. Meanwhile, the other section at QMWC has been the centre of sub-atomic research. Thus Greenwich accounts for the macrocosm, while the alchemical processes north of the river account for the microcosm.

Many people believe that Greenwich is in fact the Omphalos — or spiritual centre — of the British Empire. However those with a deeper understanding of Feng Shui, the ancient Chinese art of land divination, will recognise that the actual Omphalos must be on the Isle of Dogs, protected by water on all sides. Those who visit the Mudchute — a piece of park mysteriously built as an exact replica of an ancient hill fort — will find a special staircase leading to a cobbled circle. This is the Omphalos, the spiritual

centre, where the magus John Dee conjured up the British Empire in the presence of Christopher Marlowe, four hundred years ago this year. However, using the leyline for such evil purposes necessitated the sacrifice of a human life. A psychic attack on Christopher Marlowe and his friends in Deptford pub lead to a brawl in which the famous playwright died.

In more recent years the Canary Wharf tower was built very carefully. It is in fact a column supporting a pyramid at the top. This pyramid serves to represent a much larger pyramid which would be formed if the lines at each corner were stretched down to ground level. This greater 'virtual' pyramid lies with its South West corner upon the leyline. The use of such street names as Cabot and Chancellor, and Churchill clearly show the intention to make Canary Wharf a powerful totem to resist the revival of German imperialism. Wren's name is used in deference to the architect who organised the building of the Naval College, and supervised the erection of St. Anne's tower as a U-Wave conductor. The building of Canary Wharf involved several human sacrifices, passed off as 'accidents'.

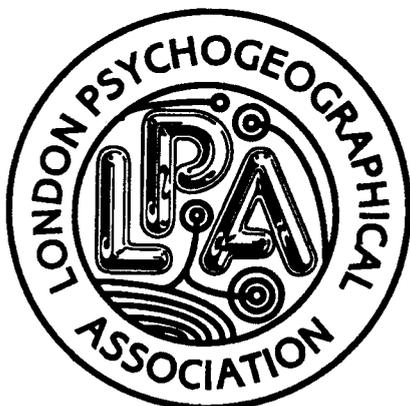
However the British establishment did not think that the pro-German British Nationalist Party would challenge them on this power line. But the BNP knew what price they would have to pay. Having conducted his obscene rituals to gain electoral success, Beackon fled his home fearing the negative Karma which would result. The BNP cynically pretended that he was in hiding from some unspecified anti-racists. Richard Edmonds, another cowardly BNP occultist was so worried he arranged for some BNP moles in the police to keep him out of harm's way locked up in a cell. However the karmic law is remorseless. Having used the power of the leyline, a human life had to be sacrificed.

As the principal culprits had protected themselves from psychic attack, another top Nazi occultist would be the victim. It was Ian Stuart, lead singer of the cult band Skrewdriver. The official story is that the car he was travelling crashed, and that the two passengers in the back escaped before the car became a ball of fire. However the truth is that the driver succumbed to demonic possession before spontaneously bursting into flames.

The BNP may feel safe now that their demonic master has sated its hunger. But the BNP are mere amateurs at occultism when compared to the top experts who run the British Establishment. The more they proceed with their occult nightmare of ritualistic sadism, the more they become victims of masonic mind control.

The British Establishment is now using them to conduct an experiment on the people of the Isle of Dogs. Using the Island as crucible of social engineering, they want to test what role race riots can be used to prop up the decadent masonic system. If the experiment goes wrong, the island can be sealed off and the inhabitants isolated. If it succeeds, the state will have a new weapon in its arsenal of terror.

Already the East London Advertiser is running a competition where readers are invited to ring different phone lines as to whether they think it was right that the BNP were elected. This is simply another wing of the establishment experimenting with the Nazi impetus. We cannot expect the press to expose the evil of which they are in fact a part, albeit a different department. The same goes for the rest of the establishment, whether the police, the church, or the political apparatus. We can only move forward by having nothing to do with any of these evil organisations.



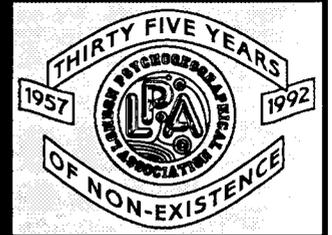
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END MASONIC MIND CONTROL



Published by the East London Section of the London Psychogeographical Association

Disclaimer

Certain documents and disinformation are being circulated connecting the LPA with a proposed "Levitation of Parliament" to be staged on 23rd October. We have to state we are not involved in this and would further clarify that our whole approach has been away from fetishising such babble-houses which merely rubber stamp the decision of the executive. The event is actually being organised as part of an Anarchist spectacle called *Anarchy in the UK: Ten Days that Shook the World*. This name was originally a title of a book by the Communist agitator John Reed. In the book he describes the Russian Revolution.

Reed was a delegate to the notorious Second Congress of the Third International held in Moscow in 1920, where he fought against the Bolsheviks, particularly on the Trade Union question. Reed aligned himself with the Left-Communists who refused to work in the trade union structures, seeing them as part of the fabric of capitalist society. Nevertheless Reed was put on the Executive of the Third International, and proceeded to the Baku Congress of the People's of the East.

Most of the 1,891 delegates were not communists, although organised by the Communist International under the aegis of Zinoviev. Reed was outraged when he discovered that his speech calling for class war against the oppressors had been deliberately mistranslated by the Bolsheviks as an appeal for a religious *Jihad* or *Holy War*. On the return journey there was an almighty row with Zinoviev. Reed then became ill from 'food poisoning' and died. He could thus be buried a hero of the revolution and the Bolsheviks had one of their most dangerous critics removed from circulation.

This stupid anarchist circus has adopted its title from a communist book, whilst on the other hand it seeks to incorporate hierarchic occult groups like the *Oxford Golden Dawn Occult Society* under its eclectic umbrella. This may appear as muddled thinking, but as the whole purpose of the charade is to drown intelligent thought in a sea of empty slogans, this should come as no surprise.

The organisers are going for a snowball effect, convincing each individual group that all the other groups are already involved, and that to criticise the fiasco would be to invite isolation. Thus false rumours have been circulated suggesting that the LPA and the Neoist Alliance are involved in the levitation when this is not true.

Who Rules Britain ?



The survival of a pampered elite living in the lap of luxury while more and more homeless people are thrown on the streets, while the poorest fifteen per cent of the population have their standard of living slashed yet again — the survival of this gang of 'beautiful people' rests on their ability to rule.

This process of ruling has been hidden from public attention by stressing the function of the government in governing. This device is useful in that the destitution imposed by the elite can be blamed on this or that government, who can simply be replaced during the next electoral circus.

While parliamentary elections can diffuse much social discontent, there are those who seek a more radical stance by opposing Parliament itself. With such slogans as "Whoever you vote for the Government gets in.", "If voting could change anything it would be made illegal." and "Guy Fawkes — the only one to enter parliament with honest intentions", anarchists have participated in the charade they profess to despise. The worst aspect of parliament is anti-parliamentarianism. While parliament is concerned simply with government, the ruling classes power rests on their ability to rule.

Lines of Power?

If we trace back the roots of the meaning of rule we find ourselves lead back to ancient Sanskrit. Nigel Pennick

Continued Back Page

Dear LPA

(. . .) I also wanted to respond to the remarks of "IT" about chaos science*. My first work in "chaos theory", the Broadsheets of the Assn. for Ontological Anarchy (later reprinted in *T.A.Z.*) was written before I 'd even heard of chaos science. When Gleick's book came out I was extremely critical of his attempts (as it seemed to me) to hijack the new science for the old paradigm, for his political reaction & lousy philosophical work. I believed I could see the possibility of a different paradigm, related to some extreme aspects of quantum theory (or theory about quantum theory), & useful for a general "insurrectionary" worldview.

Mr "IT" believes I was seeking "cult status" — I was — I was seeking status as a *cult* for Chaos — as "anarchy". Mr "IT", with the benefit of perfect hindsight, speaks now that any attempt to link quantum & chaos seems to have fallen into desuetude (Mandelbröt himself told me it was "impossible" — but he works for IBM!); and now that "chaos" has been successfully ripped off by the entertainment industry & the commodity world (there's a "Chaos" brand canned ice tea on the market), it's easy for "IT" to say "I told you so." But did he? And is it, even now, impossible to see that "chaos" could have certain social implications not limited to "saving the senses from disorder"?

I can't speak for Rudy Rucker here, tho I suspect he might agree: if we used "chaos" in our "sloganeering" (a low despicable act which I'm sure "IT" never indulges in) it was with the conviction that the social not only influences the "construction of science" but is influenced by it. In other words, we took it for a field of "philosophical" (& political) struggle. Apparently "IT" feels that we should abandon "chaos" to World Capitalism. Maybe so, maybe not.

But in any case, I don't think the issue was all so clear-cut in 1984 as it may (or may not) be today. As Feyerabend points out, even the most outdated and despised scientific ideas may be useful for "dada epistemology", due to the "relative" status of even the most popular & well-established "facts".

If the monopoly on interpretation of "scientists" and "experts" is to be challenged at all, then it must be challenged (at least in part) through a re-interpretation of aspects of the dominant paradigm. Chaos, it seemed to me, was not a very well defended aspect of the dominant paradigm — not very well absorbed — still a possible area of contention. At this point I'm pretty discouraged; but I haven't quite given up. Who knows, perhaps bitter accusation of hucksterism should be taken as portents of success?

Wa salaam,

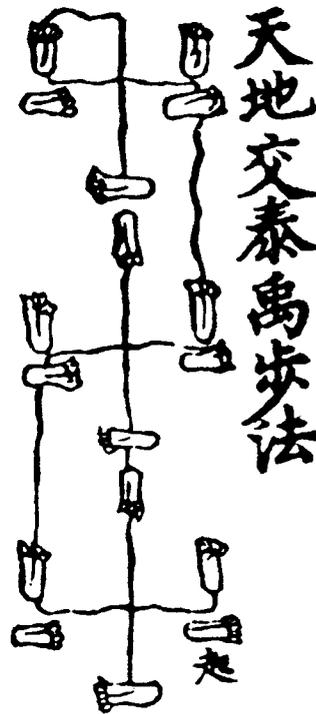
Hakim Bey

* See L.P.A. Newsletter No.5

Aimless Wandering: Chuang Tzu's Chaos Linguistics

by Hakim Bey

Available from Xexoxial Endarchy
Route One Box 131,
La Farge WI 54639, USA
(Send \$2 US for catalogue)



Mad Mao Meng
's been at it again.

From Ssu Ming,
from Wizard Peak
words that sing,
words that speak.

The Dragon's rolled its arse
over the hidden hills
where the bowl of night
has flung its Tree of Pearls.

Words that thrill,
words that spill
words that blossom
from the quill.

Like a writing desk,
the Mast of Marcha
sags to breaking point.

It furthers one
to have somewhere to go:
the Golden Cave.

All birds have flown,
the crow, the crane.

Come again?

— ah, nevermore!

Critical Mass

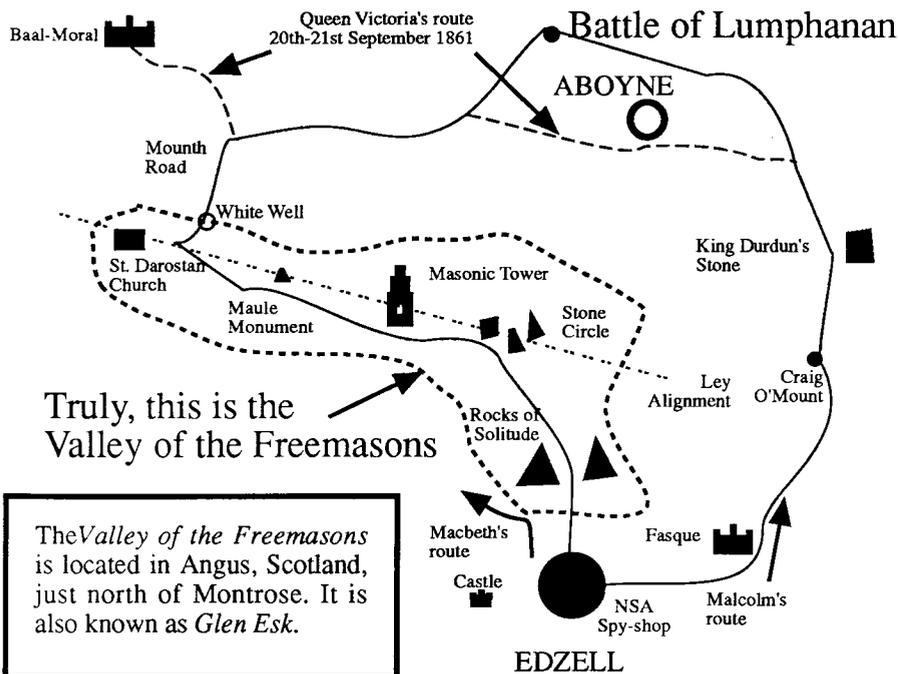
The financier, George Soros, is noted for making a packet through currency speculation on 'Black Wednesday'. He has channelled much of this money into the *Soros Foundation*, an educational body with influence across Eastern Europe. The core of his philosophy can be found in his book *The Alchemy of Finance*:

"Scientific method seeks to understand things as they are, while alchemy seeks to bring about a desired state of affairs. To put it another way, the primary object of science is the truth — that of alchemy, operational success."

In these terms the *Critical Mass* gatherings constitute an alchemical counter-experiment. The last Friday in every month cyclists have gathered at Waterloo roundabout ready to head off *en masse* into the rush hour traffic, their stated goal: to transform "a central ritual of life in the late twentieth century — the daily commute." Part protest, part celebration, these events have shown how quantity can be transmuted into quality.

At the last event 150 cyclists started to make the city streets *pleasant* to be in. The nature of traffic was altered. Hopefully the next gathering on 26th August will open an even more significant shift in the psychogeography of London. There should also be further events on 30th September and 28th October.

Beyond the Valley of the Freemasons



DALHOUSIE'S ARCH

When Queen Victoria made her historic trip down the *Valley of the Freemasons*, Lord Dalhousie was her host. He was responsible for placing a triple arch over the Whitewell, to commemorate where the Queen sampled the "very pure" water. He also erected an arch on the entrance to Edzell from Brechin. This arch is featured on the logo of the American *National Security Agency's* Edzell spyshop.

Situation:

All towns are nodal. The convergence of roads seems merely to respond to the guidance of physical features, but the interpretation of nodality nevertheless is not always easy. Under the heading of situation the map interpreter can attempt to define and describe — subject always to the limitations of the map — the geographical setting.

(*Map Interpretation*, G.H.Dury, 1952)

The above text was found in a charity shop in Edzell at 3pm July 22nd — the investigation of the shop delaying the rendez-vous by ten minutes. The text continues to discuss how many nodal points lie at the focus of a sheaf of valleys, but then criticises a "crude and obvious interpretation" that such a town is a node of valley ways.

Perched upon our stated intention to enter the *Valley of the Freemasons* (Glen Esk) we were held back from fully grasping the significance of this information. However, following the expedition up the *Valley of the Freemasons*, our arrival in Ballater allowed us to discover a book by Peter Marren entitled *Grampian Battles*.

Marren devotes a chapter to Macbeth and the Battle of Lumphanan, just north of Aboyne. He attacks Shakespeare's position on Macbeth, by pointing out that Macbeth's claim to the throne was within the "Gaelic custom of tanistry". According to Marren, any adult senior heir whose father,

grandfather or great grandfather had been king was eligible. However he shies away from developing the point about the function of the ritual murder of a second tanist (in this case, Duncan) in order to redeem the land.

In the first fourteen years of Macbeth's reign "there were productive seasons". However at the famous battle of Dunsinane, Macbeth's army was defeated although Macbeth survived. In his *Scottish Play*, Shakespeare ends the action here, and there are reasons to believe that Macbeth 'should have' died in this battle, at the completion of two seven year cycles (1040-54) as delineated by Margaret Murray in her theories of ritual king slaughter. However he escaped and lived for three more years.

From 1054-7 Malcolm gained more local support, besides that of the English. Eventually in 1057 he was chasing Macbeth as the latter sought to return to his home ground in Moray. It must have been in the vicinity of Edzell, perhaps even

where the US *National Security Agency* has its top European spy station at RAF Edzell, that Macbeth and Malcolm's routes separated. Macbeth, for reasons as yet unclear entered the *Valley of the Freemasons*, crossing to the valley of the Dee over the Mounth road. This was a longer and more arduous task than that taken by Malcolm over the Craig o'Mount. This has led to speculation that Macbeth was trying to resolve his breach of the tanistry ritual by visiting someone or somewhere in the *Valley of the Freemasons*. If this is so, then the Edzell area constitutes a *psychogeographical nodal point* of particular poignancy.

Malcolm proceeded along the shorter route, catching up with Macbeth just north of Aboyne. It was here at the Battle of Lumphanan that Macbeth was killed. It was also the site where an alleged coven of witches were discovered. They were burnt a few years before Shakespeare penned his propaganda play which so villified Macbeth.

Future trips of the LPA:

The Temple, King's Bench Walk, London EC4Y 7HL

6.11 am September 20th

The Dane John, Canterbury

11.05 am November 3rd

Continued From Front Page

and Paul Devereux discuss this in their book *Lines on the Landscape: Leys and Other Linear Enigmas* (London 1989). Using the work of Jim Kimmis they show how modern words like *rule*, *roi* ('king' in French), *Reich* ('empire' in German) etc are tied to older words such as *rex* ('king' in Latin), *rîg* ('king' in Old Celtic) and also words meaning straight — *riht* (Old English), *reht* (Old High German), *rectus* (Latin). Of course *rule* and *ruler* in modern English also denotes drawing a straight line. These roots are also linked to the Hindi word *raj* which means 'rule'. Likewise the word *region* derives from *regio* "meaning a straight line, especially in the sense of a boundary". Pennick and Devereux quote Eric Partridge's *Origins* (1958):

"Clearly the Indo-European root of all these words is *reg-, to set straight, to lead or guide straight, hence, as noun, a true guide, hence a powerful one, hence a chief, a king; perhaps the basic sense of *reg- is 'a straight line, or better 'a movement straight from one point to another, hence a movement along a straight line."

They cite the ritual procession of Winchester College up St. Catherine's Hill as an example of "straight walking traditions" (see our booklet *The Great Conjunction* for a more detailed analysis of this.) and then speculate as to how the king embodies a "supernatural" power with transmission lines enabling "the king's spirit to radiate out through the kingdom" — maintaining a form of occult rule combining "order, power, government and the Earth Spirit itself".

Nevertheless, they do not take up the sense of right as opposite of left. Asger Jorn pointed out (*Open Creation and its Enemies* - available in translation from the LPA) how *droite* (right) is connected with ascension, with rationality and justice, while the left is "by nature the anarchic direction of the game". However, Michael Dames has

Eclipse

I shower curses on the witch
in red
She waves at the crowd

The royal croon is a cog
Facilitating the parade of
sailors on the green

I look for the Great in the
Great
The Windsors follow Nilus

Hail and farewell when two
hours later

I summon and banish
the demon
Within a matter of seconds
A limosine slinks by
Wending its way from
Greenwich to the Mall

The strange alchemy of the
word is more powerful
Than the occult rituals of this
hag

K.L.Callan

pointed out how right and left are differentiated in the Northern hemisphere by the passage of the sun over the right shoulder for an observer facing the rising sun in the East. Thus right comes to represent solar power, and left a hidden process which defies reason but nevertheless restores the sun to its initial position at sunrise.

Despite their calls for harmony from *The Ancient Science of Geomancy: Man in harmony with the Earth* (1979) to *Earth Memory: The Holistic Earth Mysteries Approach to Decoding Ancient Sacred Sites* (1991), Pennick and Devereux refuse to deal with the clear fact that there can be no move towards harmony without social revolution. As Asger Jorn put it:

"The battle of the upper-class against the dragon and the serpent is not simply the battle against nature, but the battle against man's own nature, the battle against fortune and luck."

(*Apollo or Dionysos*, 1947).

The Scarlet Woman at Greenwich

In our previous issue we highlighted the Queen's involvement in an act of ruling — visiting Greenwich, one of the most important sites in Britain, during an eclipse. The scarlet clad Queen entered the masonic temple along a prime leyline, and crossed the very spot where Sir Walter Raleigh threw down his cloak for her name sake. Then the 'scarlet woman' reviewed the massed ranks of the Royal Hospital School, many of whom openly displayed rifles and sub-machine guns.

In the end it coincided with the investiture of Nelson Mandela, and her husband, the Baron of Greenwich was unable to attend as he was in Africa. One of Mandela's first actions was to apply to rejoin the Queen's commonwealth.

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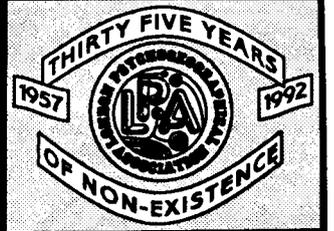
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London Psychogeographical Association

letter



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Triumph at Tyburn

Demonstrators confront police at the state's site for ritual human sacrifice!

When demonstrators turned up to protest against the Criminal Justice Bill, the march snaked across London, from Cleopatra's needle to Speakers Corner, on the site of Tyburn. This spot is known worldwide as a place of free speech. It got this reputation from the tradition that the victims about to be murdered on the gallows were allowed to make a last speech.

The liberal's notion of 'free-speech' is drenched in blood! This process of ritual human sacrifice was always unpopular, whether to the god of justice or that of doctrinal purity, The mob would often try to prevent the execution. However if this was impossible, the victim's dying words would be taken down, and rapidly reproduced as a pamphlet. These usually became instant best-sellers.

At the demonstration on October 9th, the police tried to move in and prevent a sound system mounted on a lorry from passing by this spot. Demonstrators insisted, despite the deployment of riot police. As the sound system boomed out a heavy beat, some demonstrators climbed aboard a police van in an effort to persuade the police to abandon their reactionary role, and join the party.

However there was not a single toe tapper amongst the ranks of angst-ridden defenders of law and order. The serried blue ranks stared on in grim

determination. Their agenda for the afternoon did not go far beyond beating a tattoo upon the heads of demonstrators.

Some 'fluffites' — strange politicians who hold to a creed of undermining proletarian self-defence through calling on demonstrators to sit on the ground and point out 'trouble-makers' amongst the crowd — started to put their plan into operation. They sat down in front of a lorry. They were soon seen for what they were, as the crowd rounded on them, chanting scum at them and calling for them to stand up.

With this pack of reactionaries routed, the demonstrators were able to simply overwhelm the police, who then allowed us entrance to the park. Then they spitefully set about escalating their attack. Horses were continually charged into the crowd, and several people were hurt by this rowdy behaviour.

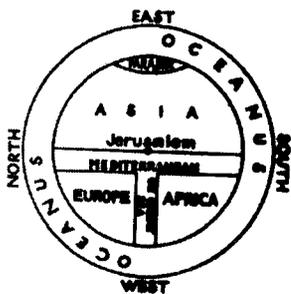
Eventually the police retreated out of the park to reform along Park Lane. Many cops left as demonstrators tried to get into the coaches parked there, but a small group of police remained nearby, surrounded by irate demonstrators who expressed their anger in no uncertain



Thomas à Becket —was he a Muslim? (for full story see inside)

Continued Back Page

Mappae Mundi



This map was in common use for 1,000 years from the seventh to the seventeenth century:

“Some confusion as to the medieval view has arisen from the medieval ‘world-maps’ (*mappae mundi*).

These were not maps in the modern sense but plans with edificatory aim. They portrayed the *habitable* surface of the earth as a circle with Jerusalem as the centre to which all looked. This idea supplied one stimulus for the crusades.”

(Charles Singer, *A Short History of Scientific Ideas to 1900* p176)

Levitation Update

Despite a certain amount of media hype, the press paid little attention to the “Levitation of Parliament” staged as part of the *Anarchy in the UK* festival on 23rd October. (See our disclaimer in issue 7). They were more interested in the collapse of a building in Heathrow due to ‘New Austrian Tunneling Methods’.

However by the 30th October, the press revealed that the authorities had placed electrodes on Big Ben a week before the levitation, and that their monitoring had shown a 3mm shift in the last two weeks of

October. The consultant, Professor Littlejohn, blamed tunneling work on the Jubilee line extension. But London Underground later denied tunneling had started!

Concern has spread amongst other top institutions, such as the Royal Automobile Club. Their Chairperson, Jeffrey Rose, said: “We are deeply concerned that historic buildings such as the Pall Mall clubhouse maybe put at risk. The prospect of members diving into the swimming pool and ending up in Neasden is not one I relish”. (As quoted in the *Sunday Times*).

Thomas à Becket

An English Imam?

The Roman Catholic church calls him a saint and martyr, Aleister Crowley said he was a Druid — but in the middle ages it was a commonplace to say that Thomas à Becket was the son of a Syrian Princess. Many modern scholars follow the opinion of Sir John Watney, that this myth has no basis. But the acceptance of an unsubstantiated opinion expressed by a top ideologist of the Mercers — the Numero Uno London Livery Company — is simply quite unacceptable.

Anselm Beckett’s account *The Legend of the Chapel of St Thomas of Acon* is quite specific, even though it was written over two hundred years after the death of Thomas. Here, Thomas’s mother bears the name Zuzima and is described as the daughter of Kaibal-Eddin, the Emir of Acre. Her tutors are given as Hadji-jazid and Abu-salu. The story recounts how she helped Thomas’s father, Gilbert, escape from the Emir. Then she followed him to London, arriving just when he is about to marry another. The essence of the story is carried in the popular ballad Lord Bateman where Becket’s name gets changed to Beichan (and some derive the name Bacon from this), and Zuzima is called Sophia — perhaps the personification of wisdom:

*She took him down to the lowermost cellar
She drew him a drink of the strongest wine
And every moment seemed an hour,
‘O young Beichan if you were mine.’*

The Cult of Love

The historian may dispute the truth of this legend, yet we must return to it presently. All agree however that his mother was a major influence upon him as he developed a pious reverence for the virgin Mary. His youth is littered with miracles — he narrowly avoided death when he fell in a mill race and a magic coverlet, when folded out, was too big to fit in that “smooth place” known as Smithfield. Yet one myth concerning his career as a student in Paris is of particular relevance.

The Icelandic *Saga of Archbishop Thomas* gives an account of a student parliament “whereat in a brawly wise each praiseth his own beloved”. When Thomas said nothing he was jeered and mocked, and called a lifeless mannikin. The following day each student was to bring a piece of needle work from their paramour. Thomas magically produced a full Bishop’s rig from a beautiful ivory box, claiming that it was what his own beloved had brought the night before.

This second story is a reassertion of the traditional dualism of Christian thought — a perverted sensuality where ‘woman’ is elevated to an abstract principal but the physical presence of woman becomes the locus for the debasement of love as lust. Thomas indulged in a debased form of sensuality which involved wearing a hair shirt crawling with vermin. This is in stark comparison with the new poetics which were asserting themselves in Europe at this time. It originated in Muslim love poetry propagated by the Sufis. The Troubadours derived their name from the Arabic TRB = music, song. Count William IX of Poitiers used identical meters to those of the Andalusian Arab Ibn Quzman. This cult of love reached its apogee with such German Minne (=love) singers as Walther von der Vogelweide (c.1170-c.1230)

*Minne is neither male nor female,
She has neither a soul nor a body,
She resembles nothing imaginable.
Her name is known; her self, however, ungrasped*

In *Creative Mythology*, Joseph Campbell shows “an unbroken, though variously modified, aristocratic tradition of mystically toned erotic lore, extending from India not only eastward as far as to Lady Murasaki’s sentimental Fujiwara court in Kyoto, but westward into Europe, and even rising to almost simultaneous culmination all the way from Ireland to the Yellow Sea, at exactly the time of the calamitous adventure of Abelard and Heloise;” — i.e. the time of Becket’s birth. Within the conventions of Sufi poetics, the story of Sophia’s arrival in London can readily be interpreted as the transmission of Sufism (=sophia=wisdom) into an English environment.

A rare opportunity for the public to visit the Mercer’s premises will be afforded when John Waine, the Bishop of Chelmsford preaches in their chapel at 5:30pm
Mercer's Hall
Thursday 15th December
Ironmonger Row,
London EC2V 8HA



Luther Blissett 3-sided Football League

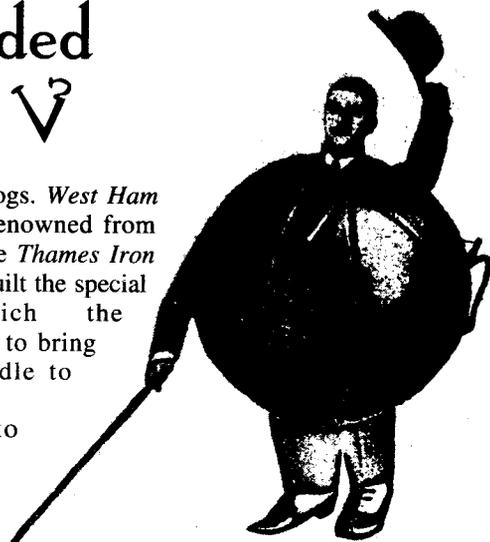
An article in the *Independent* (25th October) mentioned the LPA's role in promoting 3-sided football. This work has led to the setting up of the *Luther Blissett 3-sided Football League*. We hope to organise regular 3-sided games in the east London area. There has been an article detailing some of our proposals for 3-sided football (based quite closely on Association Football) in *Fatuous Times* (available from BM Jed, London WC1N 3XX for £1.50). There are also other variants which are quite a bit more complicated, involving the use of coloured balls. Some people also want to use strangely shaped balls to effect the bounce. Obviously the sport is still in its infancy.

The LPA is also concerned to check to what extent major football pitches have been placed on Leylines. Of course *Millwall* was originally on the leyline traversing Greenwich

and the Isle of Dogs. *West Ham United* are also renowned from emerging from the *Thames Iron Foundry*, which built the special container which the Freemasons used to bring Cleopatra's needle to London.

We hope to uncover the hidden history of Football in future issues.

**Everyone their own Football
Berlin Dada, 1919**



A Sufi 'Invisible College'?

For those who appreciate the subtleties of Sufism, it will come as no surprise when we suggest that maybe Thomas's sister Agnes was more important to the transmission of Sufism. Thomas had an unbalanced view of women and sexuality as we have illustrated above. This went hand in hand with his pursuit of a political career reaching the highest positions in both state and church. Agnes harboured none such ambitions. She did however found the Hospital of St. Thomas, dedicated to her brother. This was based at their old house in Cheapside.

The question then arises: Did this hospital constitute an 'invisible college' comparable to the Sufi orders of the middle east. The Hospital of St Thomas became a military order like the better known Hospital of St. John, or indeed the Templars. In fact the knights of St. Thomas were particularly close to the Templars (there was great internal dissension about fusing with the Templars shortly before the later were suppressed for heresy in 1307). They had preceptories in Acre, Nicosia and Kilkenny, as well as London. By the fourteenth century they had largely lost their military character.

The Hospital played a central role in hosting events for many London guilds. But the foremost guild, the Mercers established their Hall within the hospital itself. Both the Merchant Staplers and the Merchant Adventurers established themselves as fraternities of St. Thomas, and maintained very close links with the Mercers. At the time of their dissolution the Master kept a 'cupboard of stages' amongst the treasures in his sanctum. Amongst the various nick-nacks, the caskets of amber and gold, the Chinese and Japanese porcelaine, the crystalline elephant, the ivory falcon, there was a collection of carved gourds brought from the New World.

Eclipse and Re-emergence of the Invisible College

They survived as a public body until the suppression of the monasteries by Henry VIII in 1537, whereon they hosted a 'last supper' attended by such people as William Cavendish, Robert Cecil and Venetian envoy Zamboni, along with representatives of the livery companies and the Hanseatic League. The Master of the Hospital (also referred to as a *College* by I.G.Clark in her 1865 edition of *The Legend of the Chapel of Thomas of Acon*), Laurence Gopfertion made a speech referring to their "illustrious predecessors of the chivalry of the Temple", as the grace-cup of Thomas à Becket was circulated. Gopfertion made it clear that they would not resist their dissolution. Sir Richard Gresham,

Master of the Mystery of the Mercers, then rose to his feet and stated how he had long been in his mind to ask the king that the Mercers could take over the College's London premises, including the school which his son, later Sir Thomas Gresham, attended. "The former teachers may thus continually abide. — Nor shall the bond wherewith ye have bound our ancient brotherhood be lightly broken; nor in our keeping shall your church suffer decay; nor shall your portals be closed to the needy and the wayfarer; nor shall your good memory perish from this city; nor especially from ourselves, your familiars of the guild and mystery of mercers". A monk responded that the dissolution was mitigated by such a proposal which could not fail to perpetuate their ancient seminary.

From this ancient seminary we can trace the emergence of this 'Invisible College' when Sir Thomas Gresham in turn established Gresham College which became the base for the eventual appearance of the *Royal Society* into full visibility. When we find historic reference to the *Invisible College*, as in the letters of Robert Boyle, it is apparent that it is hardly invisible anymore:

"Naturally if a Sufi organisation can in fact bear a resemblance to any kind of human enterprise, we are faced with the possibility — even the likelihood — that the ones known to us on the whole are not typical and less than legitimate; while the essential 'Sufi Work' continues in forms which almost by definition would be invisible to any but the most careful observer." (*Sufi Procedures, Organisation 'In the World'* by Chawan Thurlas, in *Sufi Thought and Action* assembled by Idries Shah, London 1990).

Gresham Professor of Rhetoric, Peter Hennessy, presented a lecture on the British Constitution on October 25th. He revealed that the British constitution was "a magical entity" based around the "Golden Triangle" of the Palace, the Cabinet Office and No.10. Each point of the Triangle had a guardian, such as Sir Robin Butler, the cabinet secretary. He derived this schema from the work of the famous Victorian banker Walter Bagehot.

Heather Couper, Gresham Professor of Astronomy will be lecturing on the *Star of Bethelhem* at 1.00 pm, Wednesday 14th December (at Barnard's Inn Hall, Holborn, London EC1 2HH). No doubt this lecture will deal with the controversial Jupiter/Saturn conjunction which feature in Abu-mansur's theory or revolution. We shall discuss this matter in greater depth in our next issue.

Future trips of the LPA:

The Ascent of Oxford Mount

On the second anniversary of the Great Conjunction the LPA is planning an ascent of the Oxford Mount. Bring stout shoes in case of rain. Assemble outside Trinity College (Broad Street).

Saturday 27th November 6pm

Continued From Front Page

terms. After most of the buses had gone they were reinforced, and there was then a very repetitative series of engagements which consisted of the police rushing up to the gates of the park, whereon pieces of masonry were thrown at them. They would wave their truncheons for a while before retiring to the traffic island. Some of them were quite shirty by now.

The police actions seem incomprehensible, unless they were anxious to get some riot footage for the Tory Party conference the following week. This may well have been their plan, but if so it backfired. They had not taken account of growing gap between the press and the Tory Party. In many papers the story was forced off the front page by accounts of Mark Thatcher's gun running activities.

The fighting never progressed beyond that of a mock battle as developed as part of the tournament. These used to be played out as entertainment for the court and were often quite elaborate. In 1674 a model of Maastricht was built just outside Windsor Castle, beneath the windows of the royal apartments.

A re-enactment of the fall of Maastricht (29th June 1673) was staged: "Bastions, bulwarks, ramparts, palisadoes, graffs, hornworks, counter-scarps, etc were constructed. It was attack'd by ye Duke of Monmouth (newly come from the real siege) and ye Duke of York, with a real army to shew their skill in tactics." (John Evelyn).

The spectacle at Tyburn was not so elaborate: the state only financed the police and not the demonstrators and in the absence of purpose built brestworks the demonstrators had to rely on the standard park fence. It was nevertheless very exciting. Police and demonstrators were able to act out their roles in front of the cameras — both of the media and the police's intelligence corps.

Without nullifying the usefulness of such exercises (they play a role in teaching some elements of street

fighting), we should not for one moment forget that they do not challenge the state in a fundamental way. The police may be upset, and complain about people arriving at the demo with weapons, but no one brought any guns, and there was no evidence of the use of knives or even molotov cocktails.

For the most part demonstrators used whatever weapons came to hand. And when the police try to make a big deal out of someone having dirt in their pockets, and use this as evidence of riotous behaviour, we would remind them of a simple fact: by tradition the English put dirt in their *mouths* not their pockets if they are engaged in a serious battle.

Such violence as occurred is simply part of the democratic process rather than a rupture with it, and many demonstrators were more interested in defending democracy, rather than seeing it as a weapon of capitalism.

As such, the demonstration had more in common with the pro-democracy demonstrations of eastern Europe than with the workers uprisings which occurred in East Germany (1953), Hungary (1956) and Poland (1970). These were put down with tanks.

Much as we like revolutionary rhetoric, we have to agree that much of what passes for revolutionary posturing in Great Britain is little more than emotional self-indulgence. Often the lack of serious content is given a sort of 'counter-balance' by vocal support for such nationalist reactionaries as the

IRA (although fortunately this becoming less fashionable now). So groups like *Class War* can make support for these reactionaries into a litmus test for 'hardness'.

But the IRA always fought on the basis of nationalism, and even suppressed the Irish Soviets in the period following the First World War. In fact the Red Army in Ireland, formed by Norah Connolly was quite distinct from the IRA. But for the likes of *Class War*, their support for Irish Nationalism is to hide their implicit *British* nationalism — i.e. they regard the class struggle in Britain as something distinct, as something British.

On November 3rd, the Criminal justice Bill received Royal Assent — to coincide with the eclipse (which was only visible in the Southern hemisphere). The campaign against CJB remains encased within the framework of a minor reform of the British State. It can become a focus for dissent with the current government, to be dissipated should the Labour Party get elected.

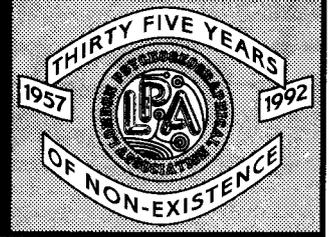
The truth of this is shown in the manner by which British capital mobilised for the War in the Gulf, following the defeat over the Poll Tax. They were able to make a major assault on the working class murdering 300,000 workers in Iraq with virtually no opposition in the U.K. (We don't count the pseudo-opposition which campaigned for sanctions i.e. slow war.) We need to come up with something much better.

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Published by the East London Section of the London Psychogeographical Association

Definitions:

Psychogeography:

The study of the specific effects of the geographical environment, consciously organised or not, on the emotions and behaviour of individuals.

(Internationale Situationiste #1, 1958)

Theory:

1. A sight, a spectacle. Obs. rare (Oxford English Dictionary)

Sitology:

the transformative morphology of the unique

(Asger Jorn: *Open Creation and its Enemies*, IS No.5, 1960)

The Fourth Law of Detournement:

Detournement by simple reversal is always the most direct and the least effective.

Thus, the Black Mass reacts against the construction of an ambiance based on a given metaphysics by constructing an ambiance in the same framework that merely reverses—and thus simultaneously conserves—the values of that metaphysics. Such reversals may nevertheless have a certain progressive aspect.

(Guy Debord & Gil J. Wolman, *Methods of Detournement* from *Les Lèvres Nues* #8, May 1956)

Detournement:

... it cannot fail to be a powerful cultural weapon in the service of the real class struggle ... It is a real means of proletarian artistic education, the first step towards a literary communism.

(Guy Debord & Gil J. Wolman, *Methods of Detournement* from *Les Lèvres Nues* #8, May 1956)

Over throw the Kings of Silicon Valley



When the Mansfield amendment restricted the *Advanced Research Projects Agency* to weapons research, there was a migration of staff to Xerox's *Palo Alto Research Centre*. In their Coyote Hill dream lab they set out to create "the architecture of information of the future". After Steve Jobs of Apple Computers paid a visit, Apple Macintosh computers unleashed the ideas they had developed on the world.

"The human relationship with images on screens, an electronic age echo of the cave paintings of Lascaux and the Eleusinian initiations, is a central theme in the history of cyberspace."

(Howard Rheingold, *Virtual Reality* p87).

The new computer technologies offer an industrialisation of the imagination, where the promulga-

tion of algorithms can be used to create electronic environments which imprint patterns and ways of thought on those who engage them. With the Internet now encompassing tens of millions of users, with an enormous number joining each month, the electronic masonry of this 'architecture of information' is becoming daily more powerful. With systems which can regularly induce out of body experiences, the fictive experience of TV is being replaced by the 'virtual' experience of VR (Virtual Reality). Behind the scenes of Cyberspace, with all its democratic qualities, the Kings of Silicon Valley have amassed enormous power, propped up by a very real system of mass starvation and poverty — of capitalist misery. Cyberspace, as an electronic spectacle, does more than offer electronic bread and circuses — it promises new levels of mind control.

Future trips of the LPA: Bay Area

Rendez-Vous

12.30 pm December 17th

outside the entrance to the

Rosicrucian Egyptian Museum,
1342 Naglee Avenue, San José
Bring food and drink to share!

Following a distorted article in the *San Francisco Examiner and Chronicle*, our postbag has been full of letters from the Bay Area. With our previous contacts, this has necessitated the production of a special Bay Area Supplement, which includes details of a *Rendez-Vous* where our correspondents will be able to meet up. Although no-one from London will be able to attend, we hope the interest generated by the article brings people into contact with each other, and should they so desire to organise future events.

We have chosen the *Rosicrucian Egyptian Museum*, about which we know very little — beyond the fact that they helped Sun Ra make the film *Space is the Place* in 1973. (We recommend the film.) We would therefore be very pleased with any reports on the ambience of the Rosicrucian Park and the museums located therein.

If you cannot make the rendez-vous, but would still like to make contact with other correspondents, we propose that all subscribers who so indicate shall have their name added to a list which shall then be circulated to all other interested subscribers, thus enabling people to get in direct contact with each other.

There are two LPA booklets available: — *The Great Conjunction*, an LPA/Archaeogeodetic Association report dealing with the famous English public school, Winchester College and how its symbols relate to the ritual king slaughter of William Rufus—and *Open Creation and its Enemies*, a translation of a text by Asger Jorn which appeared in the *Situationniste*

Internationale Journal no.5 in 1960. These are both available from AK Press (US), POB 40682, San Francisco, Ca 94140-0682.

There is also a *Helsinki Psychogeographical Society* (Box 123, 00201 Helsinki, Finland), and other groups have been formed in Brooklyn, New York, and Bologna, Italy. All these groups are completely autonomous.

Alongside this supplement we are circulating our newsletter and Ivan Shcheglov's *Formulary for a New Urbanism*. This text was published in the first issue of *Situationniste Internationale* in 1958, where it was described as constituting a "decisive element of the new orientation taken by the experimental avant-garde". There is a *Situationist International Anthology* published by the *Bureau of Public Secrets* (P.O.Box 104+, Berkeley, California, 94701, which includes this and many other Situationist texts.

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FORMULARY FOR A NEW URBANISM

— Sire, I am from another country

We are bored in the city, there is no longer any Temple of the Sun. Between the legs of the women walking by, the dadaists imagined a monkey wrench and the surrealists a crystal cup. That's lost. We know how to read every promise in faces — the latest stage of morphology. The poetry of billboards lasted twenty years. We are bored in the city, we really have to strain still to discover mysteries on the sidewalk billboards, the latest state of humour and poetry:

Shower-Bath of the Patriarchs
Meat Cutting Machines
Notre-Dame Zoo
Sports Pharmacy
Martyrs Provisions
Translucent Concrete
Golden Touch Sawmill
Centre for Functional Recuperation
Saint-Anne Ambulance
Cafe Fifth Avenue
Prolongued Volunteers Street
Family Boarding House in the Garden
Hotel of Strangers
Wild Street

And the swimming pool on the Street of Little Girls. And the Police station on Rendez-vous Street. The medical-surgical clinic and the free placement centre on the Quai des Orfevres. The artificial flowers on Sun Street. The Castle Cellars Hotel, the Ocean Bar and the Coming and Going Cafe. The Hotel of the Epoch.

And the strange statue of Dr. Philippe Pinel, benefactor of the insane, in the last evenings of summer. To explore Paris.

And you, forgotten, your memories ravaged by all the consternations of the *mappimundi*, stranded in the Red Cellars of Pali-Kao, without music and without geography, no longer setting out for the hacienda where the roots think of the child and where the wine is downed with fables from an old almanac. Now that's played out. You'll never see the hacienda. It doesn't exist.

The hacienda must be built.

All towns are geological; you cannot take three steps without encountering ghosts bearing all the prestige of their legends. We evolve within a closed landscape whose landmarks constantly draw us toward the past. Certain shifting angles, certain receding perspectives, allow us to glimpse original conceptions of space, but this vision remains fragmentary. It must be sought in the magical locales of folklore and surrealist writings: castles, endless walls, little forgotten bars, mammoth caverns, casino mirrors.

These dated images retain a small catalysing power, but it is almost impossible to use them in a *symbolic urbanism* without rejuvenating them by giving them a new meaning. Our minds haunted by the old archetypes, have remained far behind the perfected machines. The various attempts to integrate modern science into new myths

remain inadequate. Meanwhile abstraction has invaded all the arts, contemporary architecture in particular. The eye is soothed and refrozen by the plastic fact, shorn of all accidentals but nevertheless inanimate. Elsewhere other fragmentary beauties can be found — while the promised land of syntheses continually recedes into the distance. Everyone wavers between the emotionally still-alive past and the already dead future.

We will not work to prolong the mechanical civilisations and the frigid architecture that ultimately lead to boring leisure.

We propose to invent new, changeable decors...

Darkness and obscurity are banished by artificial lighting, and the seasons by air conditioning; night and summer are losing their charm and dawn is disappearing. The man of the cities thinks he has escaped from cosmic reality, but there is no corresponding expansion of his dream life. The reason is clear: dreams spring from reality and are realised in it.

The latest technological developments would make possible the individual's unbroken contact with cosmic reality while eliminating its disagreeable aspects. Stars and rain can be seen through glass ceilings. The mobile house turns with the sun. Its sliding walls enable vegetation to invade life. Mounted on tracks, it can go down to the sea in the morning and return to the forest in the evening.

Architecture is the simplest means of articulating time and space, of modulating reality, of engendering dreams. It is a matter not only of plastic articulation and modulation expressing an ephemeral beauty, but of a modulation producing influences in accordance with the eternal spectrum of human desires and the progress in realising them.

The architecture of tomorrow will be a means of modifying present conceptions of time and space. It will be a means of knowledge and a means of action.

The architectural complex will be modifiable. Its aspect will change totally or partially in accordance with the will of its inhabitants...

Past collectives offered the masses an absolute truth and incontrovertible mythical exemplars. The appearance of the notion of relativity in the modern mind allows one to surmise the Experimental aspect of the next civilisation (although I'm not satisfied with that word; say, more supple, more 'fun'). On the bases of this mobile civilisation, architecture will, at least initially, be a means of experimenting with a thousand ways of modifying life, with a view to a mythic synthesis.

A mental disease has swept the planet: banalisation.

Everyone is hypnotised by production and conveniences — sewage system, elevator, bathroom, washing machine.

This state of affairs, arising out of a struggle against poverty, has overshot its ultimate goal — the liberation of man from material cares — and become an obsessive image hanging over the present. Presented with the alternative of love or a garbage disposal unit, young people of all countries have chosen the garbage disposal unit. It has become essential to bring about a complete spiritual transformation by bringing to light forgotten desires and by creating entirely new ones. And by carrying out an intensive propaganda in favour of these desires.

We have already pointed out the need of constructing situations as being one of the fundamental desires on which the next civilisation will be founded. This need for absolute creation has always been intimately associated with the need to play with architecture, time and space...

Chirico remains one of the most remarkable architectural precursors. He was grappling with the problems of absences and presences in time and space.

We know that an object that is not consciously noticed at the time of a first visit can, by its absence during subsequent visits, provoke an indefinable impression: as a result of this sighting backward in time, the absence of the object becomes a presence one can feel. More precisely: although the quality of the impression generally remains indefinite, it nevertheless varies with the nature of the removed object and the importance accorded it by the visitor, ranging from serene joy to terror. (It is of no particular significance that in this specific case memory is the vehicle of these feelings. I only selected this example for its convenience.)

In Chirico's paintings (during his Arcade period) an empty space creates a full-filled time. It is easy to imagine the fantastic future possibilities of such architecture and its influence on the masses. Today we can have nothing but contempt for a century that regulates such blueprints to its so-called museums.

This new vision of time and space, which will be the theoretical basis of future constructions, is still imprecise and will remain so until experimentation with patterns of behaviour has taken place in cities specifically established for this purpose, cities assembling - in addition to the facilities necessary for a minimum of comfort and security — buildings charged with evocative power, symbolic edifices representing desires, forces, events past, present and to come. A rational extension of the old religious systems, of old tales, and above all of psychoanalysis, into architectural expression becomes more and more urgent as all the reasons for becoming impassioned disappear.

Everyone will live in his own personal 'cathedral' so to speak. There will be rooms more conducive to dreams than any drug, and houses where one cannot help but love. Others will be irresistibly alluring to travellers...

This project could be compared with the Chinese and Japanese gardens of illusory perspectives — with the difference that those gardens are not designed to be lived in at all times — or with the ridiculous labyrinth in the Jardin des Plantes, at the entry to which is written (height of absurdity, Ariadne unemployed): Games are forbidden in the labyrinth.

This city could be envisaged in the form of an arbitrary assemblage of castles, grottos, lakes, etc. It would be the baroque stage of urbanism considered as a means of knowledge. But this theoretical phase is already outdated. We know that a modern building could be constructed which would have no resemblance to a medieval castle but which would preserve and enhance the Castle poetic power (by the conservation of a strict minimum of lines, the transposition of certain others, the positioning of openings, the topographical location, etc).

The districts of this city could correspond to the whole spectrum of diverse feelings that one encounters by chance in everyday life.

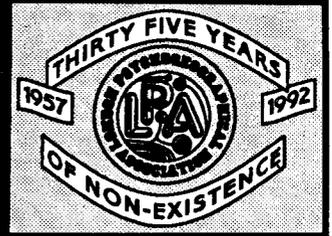
Bizarre Quarter — Happy Quarter (specially reserved for habitation) — Noble and Tragic Quarter (for good children) — Historical Quarter (museums, schools) — Useful Quarter (hospital, tool shops) — Sinister Quarter, etc. And an Astrolaire which would group plant a species in accordance with the relations they manifest with the stellar rhythm, a planetary garden comparable to that which the astronomer Thomas wants to establish at Laer Berg in Vienna. Indispensable for giving the inhabitants a consciousness of the cosmic. Perhaps also a Death Quarter, not for dying in but so as to have somewhere to live in peace, and I think here of Mexico and of a principle of cruelty in innocence that appeals more to me every day.

The Sinister Quarter, for example, would be a good replacement for those hellholes that many people once possessed in their capitals: they symbolised all the evil forces of life. The Sinister Quarter would have no need to harbour real dangers, such as traps, dungeons or mines. It would be difficult to get into, with a hideous decor (piercing whistles, alarm bells, sirens wailing intermittently, grotesque sculptures, power-driven mobiles, called Auto-Mobiles), and as poorly lit at night as it is blindingly lit during the day by an intensive use of reflection. At the centre, the 'Square of the Appaling Mobile.' Saturation of the market with a product causes the product's market value to fall: thus, as they explored the Sinister Quarter, the child and the adult would learn not to fear the anguishing occasions of life, but to be amused by them.

The principle activity of the inhabitants will be the Continuous Derive. The changing of landscapes from one hour to the next will result in complete disorientation...

Later, as the gestures inevitable grow stale, this derive will partially leave the realm of direct experience for that of representation...

The economic obstacles are only apparent. We know that the more a place is set apart for free play, the more it influences people's behaviour and the greater is its force of attraction. This is demonstrated by the immense prestige of Monaco and Las Vegas — and Reno, that caricature of free love — although they are mere gambling places. Our first experimental city would live largely off tolerated and controlled tourism. Future avant-garde activities and productions would naturally tend to gravitate there. In a few years it would become the intellectual capital of the world and would be universally recognised as such.



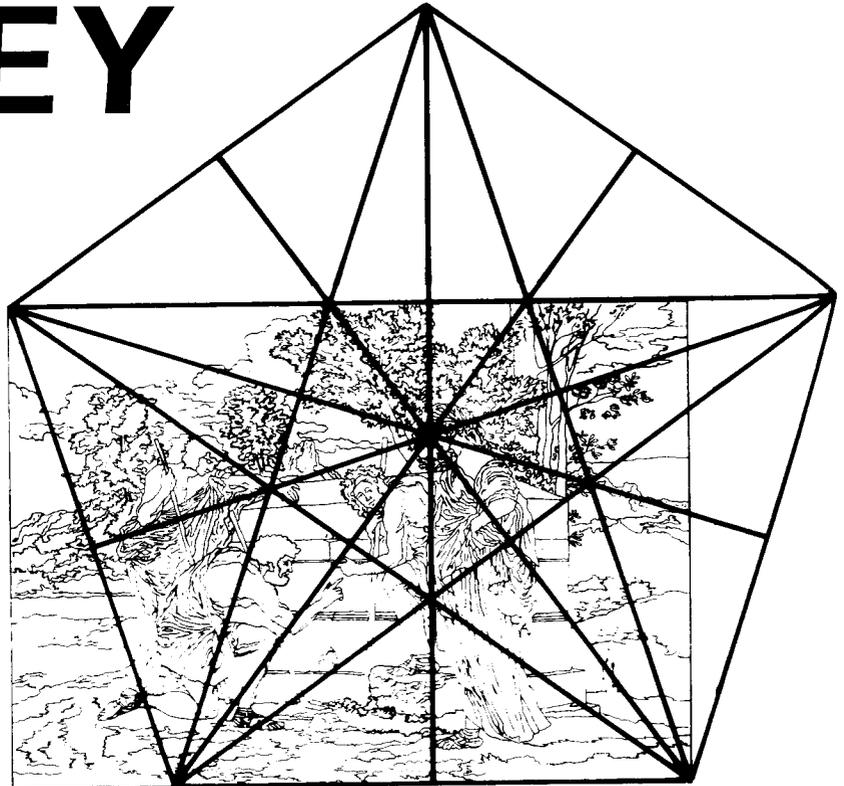
Published by the East London Section of the London Psychogeographical Association

POUSSIN HOLDS THE KEY

The state of decomposition of the Windsor gang can be no better illustrated than by the decision to mount an exhibition of work by Nicholas Poussin at their *Royal Academy*. Such an exhibition involves washing a certain amount of dirty linen in public, as it necessitates a review of Anthony Blunt's career. His academic qualifications stem from his life's study of the work of Poussin. And whilst much is made of this, the media remains somewhat coy about Poussin's remarkable painting *The Shepherds of Arcadia*.

The best selling *The Holy Blood and the Holy Grail*. (Baigent, Leigh and Lincoln) investigated the mystery surrounding Rennes-le-Château, a small hill top town in the Languedoc, southern France. They elaborated a story of how a shadowy organisation called the *Priory of Sion* ran the Knights Templar from behind the scenes, that this organisation still exists, and that they endeavour to place a direct descendant of Jesus Christ on the throne of Europe. The title is based on a pun: *San Greal* = Holy grail, *Sang Réal* = Royal Blood.

As the story unfolds, they reveal how Poussin's painting *The Shepherds of Arcadia* portrays an actual tomb which existed just outside Rennes-le-Château until August 1988. Whether this tomb was erected in latter years as a case of life imitating art, or whether such a tomb existed in 1640 when Poussin painted the picture, there is one thing which is undeniable: The hilltops of Cardou, Blanchefort and Rennes-le-Château appear in the background of this painting just as they are seen from this spot. When Henry Lincoln questioned Anthony Blunt on this (see *The Holy Place*) the world's expert on Poussin was remarkably insistent that the scene was purely imaginary and that Poussin never visited that part of France. When pressed on Poussin's journeys between Rome and Paris, Blunt merely asserted that 'he took the route that everybody took'. Despite Blunt's persistent ignorance, Lincoln continued his research by checking out



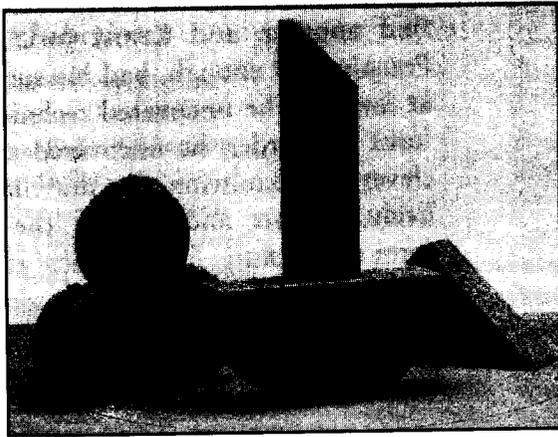
Poussin's *The Shepherds of Arcadia* (c.1640) with pentagram super-imposed as illustrated in Henry Lincoln's book *The Holy Place* (London 1991)

Professor Christopher Cornford, at the Royal College of Art. Instead of the spy's stonewalling, Cornford was most helpful, describing two geometrical systems used in painting — one based on Plato's account of creation and popularised by the architect Alberti in 1485, the other, a masonic-geometric system dating back to ancient Egypt. Lincoln describes how Cornford was astounded that Poussin here had reconciled the two systems simultaneously "almost like a musician writing in two keys at once and making them both harmonise." This brings to mind the Pythagorean school, rooted in their masters twenty year sojourn in Egypt. This school in turn was influential on Plato, who had inscribed over the entrance to his academy the following motto: "Let no one ignorant of mathematics enter here." Any appraisal of Blunt's expertise has stressed his mathematical approach to art, and Poussin here was most fruitful, as he is an

artist whose skill embodied an ability to embellish rigorous formal construction with a tight composition, often drawing from mythological themes.

Lincoln found the phrase "Poussin holds the key" in a coded text found in 1891 by Béranger Saunière, priest of Rennes-le-Château. He concluded that the key was the illustration shown. (We have no space here to appraise Lincoln's analysis of the area around Rennes-le-Château as a vast structure laid out according to the pentacle illustrated above.) Poussin's painting embodies the *Golden Section*, and Lincoln quotes Cornford: "For the Pythagorean (sixth century BC onwards) the pentagram was a symbol of life, eternity and health; partly I presume by virtue of its Golden Section generating capabilities, and partly because the fifth and final Platonic regular solid, the icosahedron, has twenty pentagonal faces and stood for the universe in Pythagorean cosmogony".

Continued Inside



**A Pool of Pure Water (London 1990-1)
by Michael Kenny, RA, part of The Poussin
Series on exhibition at the Friends' Room of
the Royal Academy, January 1995**

It is ironic that some of Blunt's more secret activity, his spying, finally drew public attention to him outside the coterie of elitist aesthetes who study high art. The Tory, John Costello, makes much of Blunt's so-called 'marxism' in his book *Mask of Treachery*. However, an analysis of the facts reveals Blunt to be a Pythagorean/Platonist. His 'marxism' was just another mask. His interest in the horny handed sons and daughters of toil was as insignificant as that of Socrates, whose tragic death is farcical in comparison with the daily tragedy of that peculiar institution, slavery. Thus during the General Strike, Blunt enjoyed the ambience around Silbury Hill with his friend Louis McNeice lazing "naked in the buttercups beside the chalky banks of the meandering Kennet" (*Mask of Treachery*).

Costello suggests that Blunt was a communist, but this is clearly false. Unlike most honest workers who were drawn towards the mis-named 'Communist' Party, Blunt could not claim ignorance of Russian conditions as an excuse for his adherence to an arm of the Russian *Capitalist State*. When Blunt visited the 'Soviet' Union in 1935, the "caricature of communism" which Rühle had described in 1920 had consumed the last vestiges of remaining proletarian counter-power: "That which appears in Russia as a caricature is a consequence of an historically outdated erroneous system. Centralism is the organisational principle of the *capitalist-bourgeois era*. The *bourgeois state* and the *capitalist economy* can be constructed according to this principle. But not the *proletarian state* nor the *socialist economy*. These emerge from the system of councils (soviets). But in Russia the councils are but shadows, a fig leaf for the bureaucratic dictatorship of the party. But through Russia's dependency upon the bureaucracy, there arises a political and economic caricature of communism — a barbarous State Communism, both sterile and insupportable, a slavery under a sterile and insupportable barbarous state." (Otto Rühle, *Der Kommunist*, No.37, Dresden 1920) "The Russian workers are still more enslaved, oppressed and exploited than the German workers." (Otto Rühle, *Communist Workers*

Journal, No.146, Berlin 1920) We see here a reassertion of Marx's position in *The Secret Diplomatic history of the Seventeenth Century* (1856): "It is in the terrible and abject school of Mongolian slavery that Muscovy was nursed and grew up. It gathered strength only by becoming a virtuoso in the craft of serfdom. Even when emancipated, Muscovy continued to perform its traditional part of the slave as master."

Blunt, as a Russian agent came to follow in the wake of Lord Palmerston, whose political career spanned half of the nineteenth century. The Tsar channelled funds to "The Most English Minister", Lord Palmerston, through the latter's mistress, Princess Lieven (who was also the Russian ambassador's wife). Marx fingers Palmerston as the person to whom the Tsar was indebted for transference of the supreme seat of the Ottoman empire from Constantinople to St. Petersburg (*The Life of Lord Palmerston*, 1856)

Even now we can see the British diplomatic policy of defeating enemies by allying themselves with them against a secret friend. Just as the British participation in the Crimea War was more concerned with keeping an eye on the French than defeating the Russians, so contemporary British involvement in Bosnia has actually favoured the Serbs (and a fortiori Russia) whilst claiming to 'protect' the Bosnian Muslims. Such duplicity, not however unique to British diplomacy, certainly bears its hallmark. In this Douglas Hurd is not so much the government representative in the Foreign Office, but the Foreign Office representative in the government. MI5 have been getting a bit sniffy about all of this, and their revelations about John Gvozdenovic (alias Kennedy), Prince Michael of Kent's secretary, serve as a shot across the bows. Kennedy is a right wing (Monday Club) Tory who promoted Serbian interests in the Conservative Council for Eastern Europe. By accusing him of blackmailing Prince Idris, a claimant to the Libyan throne and leadership of the Sanussi Sufi sect, MI5 want to drive a wedge between the Foreign Office and the Palace. Prince Charles's connection with the Sufi movement go beyond his personal friendship with Oliver Hoare. The *Institute of Architecture* which he has set up, run courses in Islamic calligraphy, whose philosophical basis is the sort of neo-platonism espoused by the sufis.

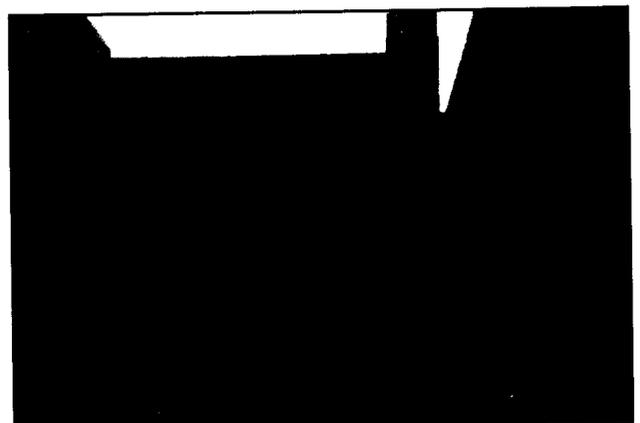
The sculptor Michael Kenny, (RA), expresses a similar formalism: "Stone, metal, charcoal, paper are

simple manifestations of the same basic matter, they are interchangeable. Draw with stone and carve with charcoal on paper. Because drawing is inevitably symbolic in essence, drawing remains — after all is said and done — to discover a supra-natural order in things" (*The Poussin Series Catalogue*, 1993). His exhibition, which moved from Dulwich Picture Gallery to the Friends' Room of the Royal Academy, shows the connection between his work and Poussin's doctrine that 'painting is nothing but an image of incorporeal things'. His sculptures, in glistening Kilkenny marble, stand above the entrance to the Limehouse Link.

We have already shown how this structure constitutes part of a ritualistic architectural complex echo the early structures built by Nicholas Hawksmoor and described by Iain Sinclair in his book *Ludd's Hear*:

Writing in 1975 he [Sinclair] discusses St. Anne's as a cult centre — the water access where the church gate leads to Limehouse Cut. "St. Anne's is, in fact, an island shrine; stands at the base of the great lingam of the Isle of Dogs, the Pool of Testes aimed at Greenwich Hill, St. Alfege's." He also quotes Herodotus on the Pyramids — "The site of the building is almost an island, for two canals have been led from the Nile & sweep around it one each side, as far as the entrance." He identifies these canals with the Limehouse Cut and the River Lea. He also refers to a fragment of porcelain found on the foreshore of the Thames not far from St. Anne's. The jug was dedicated to the Egyptian Goddess Isis. He records a story of an underground passage from a nearby house which goes to the church crypt. He then claims that this fits C.E. Joel's analogy between long-barrow chamber tombs and the Valley Building of the Pyramid complex. It is clearly apparent that since 1975 much of Sinclair's ideas have been taken to heart by the planners. Canary Wharf has been erected as the tip of a pyramid at the top of a pillar of steel. Day and Night a light blinks in the top like a beady eye. This pyramid is now accompanied by an underground passageway — the Limehouse Link. It was here that John Major made his speech calling for a renaissance in Docklands earlier this summer [May 1993].

(Souvenir Programme of the Limehouse Rally, 22nd August 1993)



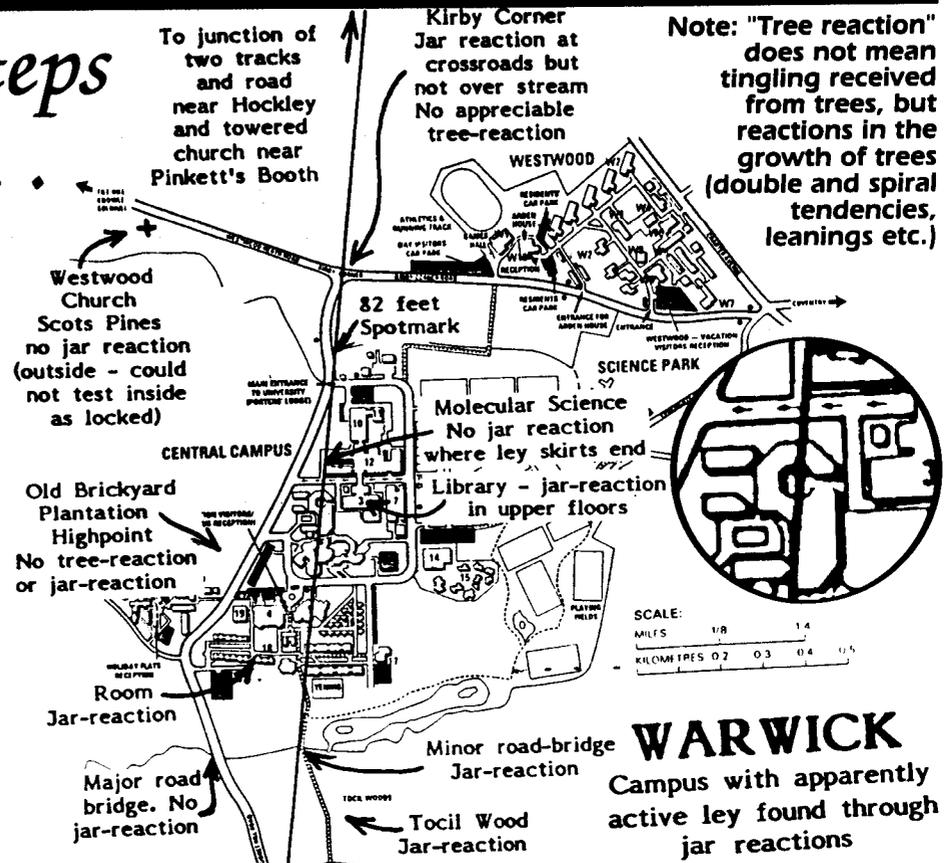
The Limehouse Link (EasternExit)

Alas Poor Warwick!

In the footsteps of Goddard . . .

One of the veterans of research into ley-lines is Jimmy Goddard. His interest goes back to the early sixties, and he became one of the founders of *The Ley Hunter* magazine. In 1977 he began a degree course with the *Open University*. Each year they would attend a summer school at a red brick university. Goddard used these opportunities to look for ley-lines. He published the results in *Campus Lines: Leys and Modern Universities*. The first place analysed was Warwick University. The *Virtual Futures* conference (May 1994) enabled our delegate to appraise this notorious centre for mind control. We were truly walking in the footsteps of Goddard!

Goddard visited the Warwick Campus for a week in August 1977. He had previously developed a ley-power detector — “This detector, called the sandjar, consists of a small jar of dry sand containing fairly pure quartz crystals. Among the sand is a copper “cage”, which emerges from the jar as a bundle of wires under the cork which stoppers it. The ends of the wires are pointed: if the jar is held in one hand to compress the cork, a light touch by the index finger of the other hand on the wire ends produces a tingling feeling at powerful places.” Goddard made time to visit a number of locations on and around the campus. He had to do his own cartography as he didn’t have enough money to buy an Ordnance Survey map. In the lunch break he visited the university bookshop “armed with a piece of toilet paper (!), and, crouching between the shelves, surreptitiously traced the relevant part from a map there!” From this he was able to work out an alignment — “the very first to be found originally from energy reactions.” He found a particularly strong reaction in the upper stories of the library. He wrote a letter to an open minded tutor, who was running the Sex and Gender



Goddard's map of Warwick campus: "The University set in Green Countryside in the Heart of England". Inset, the leyline passing through the centre of the Philosophy Department.

module, "suggesting an experiment, not specifying its nature." At lunchtime on the 11th August, Goddard and his tutor ascended the third floor of the library. But they were unable to get any result. Goddard returned to his room in misery only to notice his hands were sweating. As he writes "Suddenly my heart seemed to miss a beat. That was it! I quickly crossed to the sink and washed my hands and dried them. I picked up the jar, stood by the window, and there was the reaction as strong as ever! The rogue variable was sweat, caused no doubt by emotional reaction to the situation. This had important implications — it meant that the tingle was not electrical — in that case, sweat would have increased it, as in the lie detector and biofeedback devices. It was a physical vibration." Seventeen years later our delegate followed in the footsteps of Goddard. The trip arose because the *Centre for Research in Philosophy and Literature* based at Warwick University had invited Hakim Bey to speak at their *Virtual Futures* conference. At a previous conference (the Confederation of British Anarchist conference 1974), Goddard's work had not been carried out. In fact neither had the controversy

over Christopher Zeeman's mind control experiments broken out. Zeeman had been engaged by the University even before it opened, and he was responsible for the development of the Mathematics Institute. His work with a group of prison psychologists led John Rosenberg to write that Zeeman's pet project, catastrophe theory, was being applied "not for the liberation but for social control. Another management tool is added to the existing battery of science-based techniques — behaviour modification, aversion therapy . . . psychosurgery, riot gases and impact weapons". (as quoted in *Catastrophe Theory* by Woodcock and Davis). Although Zeeman is now based at Hertford College, Oxford, he still maintains his links with Warwick. He passed the position of Gresham Professor of Geometry on to Warwick's Ian Stewart (who was also invited to speak at the conference). Stewart has followed the other Gresham professors into broadcasting with his slot on number mysticism at 8 am (GMT) on the BBC World Service every Tuesday. Warwick as a centre for mind control has been in the news again more recently. Ian Tillium's article *Technological Despotism (Here & Now*

Future trips of the LPA:

Dulwich Picture Gallery

College Road, London SE21 7AD

To view the exhibition of drawings by Nicholas Poussin.

Friday 3rd March, 12 Noon

Kilkenny Castle,

Kilkenny, Co. Kilkenny, Ireland

An expedition to investigate the Preceptory of the Knights of St. Thomas and their relationship with the Earls of Ormond

Sunday 23rd April, 2 pm

Continued From Inside

No.15 send £1.20 to H&N, P.O.Box 109, Leeds LS5 3AA) discusses the use of synthetic smells to modify behaviour: "Some shops are also using the chemical which bonds new-born babies to their mothers, and indeed it's this 'product' which is most instructive. Since most of us wouldn't recognise it consciously, it's more accurate to call it a behaviour-modifying chemical agent than a smell. It would surely be a mistake to think the state's very far away. As George Dodd, the bastard in charge of the Institute of Olfactory Research at Warwick University, puts it: "This is a very exciting time. Smells have an enormous potential to influence behaviour."

Tillium ends up his article ridiculing the talk of 'hyperreality' and 'cyber-space' amongst the chattering classes — "Linguistically and conceptually, capitalist dictatorship's real 'abolitionists' definitely won't be treading the sci-fi path. **They'll try to understand reality.**" If Tillium had witnessed Iain Hamilton Grant's contribution either here or at the *Terminal Futures* conference at the ICA (October 1994), I don't know if he would have laughed or cried. At the latter event, an activist from the *Neoist Alliance* was so disgusted at the boring drivel which the Warwick academic was spouting, that he used the old trick of ostentatiously reading a newspaper to disrupt Grants tedious mono-logue. Fortunately it was at the weekend, so other sections of the newspaper could be past around bored members of the audience.

At the Warwick conference, Hakim Bey did not turn up. Faced with the prospect of remaining overnight in such an alienating environment, our delegate returned to London without waiting for the talk billed as *Telepathy and Illiteracy: VR and the end of Alphabetic Consciousness* by David Porush of Technion, Israel. This would no doubt have been of great interest in light of our proposal to found a New Lettrist International.

The journey back was filled with memories of how Nick Land entranced his Warwick student acolytes with his gyrating fingers. What strange force is it that drives a person to turn their back on the world and become an academic. It can't just be money — they could become beggars. How can people bear to live in the psychogeographical squalor of the modern campus?

The Preliminary Committee for the Founding of a New Lettrist International has been organised by the Neoist Alliance and the LPA. Delegates from the Associazione Psicogeografica di Bologna (Sezione Luther Blissett) attend the first session (January 1995).

**The Neoist Alliance can be contacted:
c/o BM Senior,
London WC1N 3XX
United Kingdom**

**The APB can be contacted:
c/o Gugliemi,
CP 744,
Bologna Centrale,
Italy**

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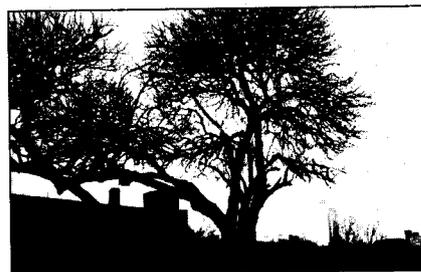
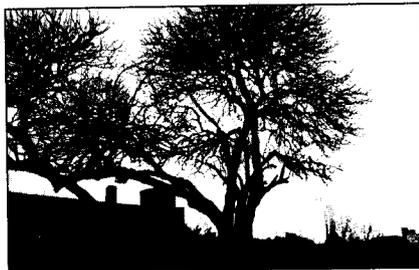
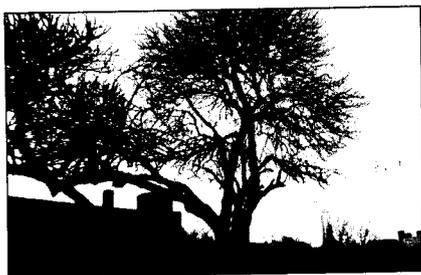
We shall then send you the next four issues.

Institutional, library and supporter subscriptions — £5.
(cheques payable to Unpopular Books)

Caer Ruis

The "Empty Chair" of the Isle of Dogs
*The dissolution of ancient ideas goes hand in hand
with the dissolution of ancient conditions of existence.*

In order to facilitate the founding of a New Lettrist International, the *Preliminary Committee* has seen fit to inaugurate the Bardic Chair of *Caer Ruis*, to be located on the Isle of Dogs. In so doing we open an *amplic* phase of our activity.



Ut Pictura Poesis!

"The old amplic poetry, by compressing defined things (words) to create *a single thing* (the title, the idea) disperses the attention of the whole amongst its composing elements. The vision is always broken up by being split up amongst many distinctions. The whole is rattled. This is why ancient amplic painting was only a decomposed representation of items separately defined. Lettrism accumulates indeterminant signs — like colours — on which to finally impose a single image (the object of description or narration). But this final impression is not enough, its kernal is planted in the head. *Thus amplic lettrism creates true painterly poetry!*"

(Isidore Isou, *L'Introduction
a une nouvelle poesie et
a une nouvelle musique*, Paris 1947)

"Whence philosophers are in some way painters and poets; poets are painters and philosophers; painters are philosophers and poets. Whence true poets, true painters and true philosophers seek one another out and admire one another."

(Giordanos Bruno, *Seal 12
in Triginti Sigilli*, London 1583)

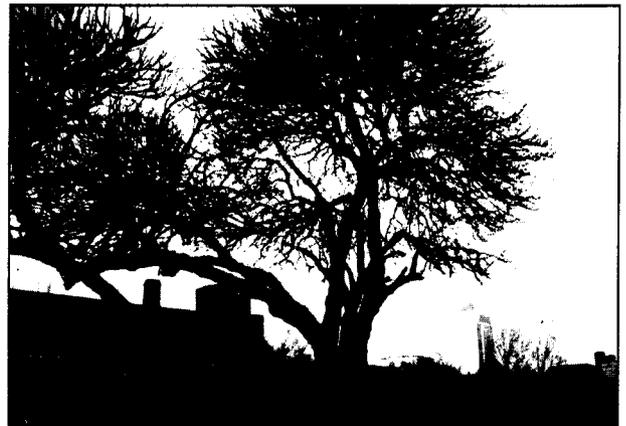
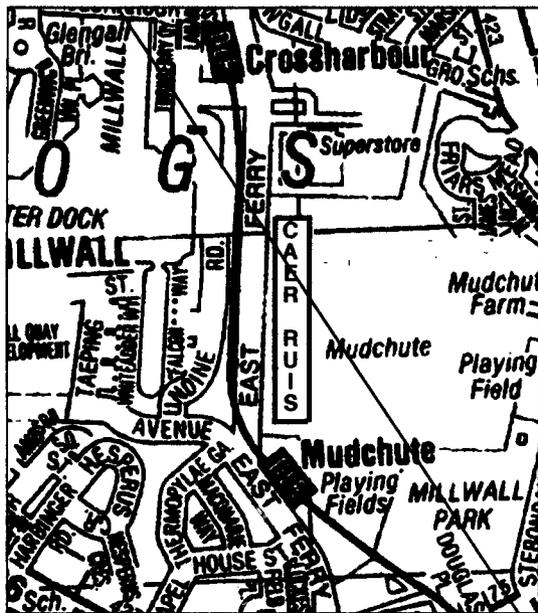
Why Caer Ruis?

"The essential discovery of Lettrism (from which all subsequent developments proceed) remains the stress upon *a consciousness of the very being of the letter*. This fundamental structure has a different value from that of the word. Whence the central acceptance of this detachmnet from all habitual determinations. From this the letter is obliged to create its own zones of expansion."

(Isidore Isou, *ibid*)

Despite the despoilation of much of the Isle of Dogs by a predatory capitalism, the Elder Grove of the Mudchute remains. This grove is located along the western side of the earthwork thrown up in the development of the Millwall Dock. It was laid out like an Iron-age Hillfort, until a super-market was built in one corner. The Greenwich Leyline passes through the northwest corner of the grove.

According to the Celtic letter system, each letter is associated with a tree, and *Ruis* has the Elder assigned to it. This letter is the last letter, and governs the period from 25th November to 22nd December. Under the old system ($13 \times 28 = 364$ days + 1 = 23rd December) *Ruis* gave way to the day of renewal. Walter Tyrrell stood under an Elder tree when he loosed the shaft that did away with William Rufus.



Located in East London, this beautiful arbour is a haven of peace and quiet amidst all the hurly-burly. Located right by the Mudchute DLR station, and in sight of Canary Wharf, it is well worth a visit next time you're in the area.

Yet under the Anglo-Saxon runic Futhark system, the Elder is associated with the first letter *Feoh*, and assigned a period beginning on June 29th through till 14th July. It is also linked with cattle, which constituted the alienable wealth of these people. The Elder thus constitutes an *Alpha* and *Omega*, the close of the British system and the opening of the Anglo-Saxon period.

However *Feoh* is in turn linked with the Nordic Goddess Freya, whom Queen Elizabeth II claims descent through her Norman lineage (William the Bastard). She and her clan have shown an unhealthy interest in the Isle of Dogs, whether it was the clandestine meeting between the Duke and Duchess of York, or the more recent *Prince of Wales Trust* performance broadcast on Boxing Day. During the Prince of Wales broadcast orchestrated by Jonathan Dimbleby, the inhabitants were subjected to a simultaneous firework show from the royal ship *Britannia*. This was conducted precisely during that part of the programme while Charles whinged pathetically about why he wants a boat with which to play.

Our decision in naming this Bardic Chair *Caer Ruis*, with no reference to *Feoh*, was made after much consideration. We are as much out of sympathy with any Celtic 'ethno-particularism' as we are with that which permeates radical (i.e. rooted) Anglo-Saxon culture. Our decision was based on aesthetics, and the *Feoh* rune has too many associations with the

Windsor gang. Finally, from our surveys of the locality we feel mid-winter more appropriate.

We have also decided to maintain *Caer Ruis*, as an Empty Chair in order to express our abhorrence with the dominant social powers. This act of negation makes the seat much more powerful than if someone had felt up to assuming the seat. Aside from obliquely criticising the tendency of many Druidic orders to set up Bardic seats without properly considering whether they are worthy of such a rôle, we see this an assertion of the *Power of Negative Thinking*:

"The invisible insurrection of a million minds is not enough: for they must pass to action, they must engage — and be engaged by — the real world. It is at this level — beyond mutual affirmation and its expression — that the minds, become individuals, must organise." (Robert Chasse, *The Power of Negative Thinking or Robin Hood Rides Again*, New York 1968)

It is our proposed aim and ambition to celebrate *Caer Ruis* in August 1997, on the exact 400th anniversary of the play *The Isle of Dogs* which was suppressed the day it first opened. Of the authors, whilst Thomas Nash fled, Ben Jonson was thrown in jail. (Jonson was described as the last of the Chief Poets by Robert Graves in his book *The White Goddess*.)

Issued by the *Preliminary Committee for the Founding of a New Lettrist International*.

The Preliminary Committee for the Founding of a New Lettrist International has been organised by the Neoist Alliance and the London Psychogeographical Association. Any individuals or groups interested in participating in this process should contact either the NA or the LPA immediately.

Neoist Alliance, BM Senior, London WCIN 3XX

London Psychogeographical Association, Box 15 138 Kingsland High Street, London E8 2NS

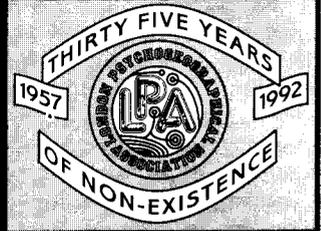


London Psychogeographical Association

Newsletter

Beltaine 1995

No. 10



Published by the East London Section of the London Psychogeographical Association

Kiss of Peace? or Kiss of Death



Amidst the clamour of the 'VE Day' fertility festival, Prince Charles was spotted by the press exchanging the "Kiss of Peace" with his wife Princess Diana. For many people this confirms that he has finally accepted the rôle of sacrificial host, so that his son, Prince William, can aspire to a royal domain more extensive than even that Elizabeth I when she ascended to the throne.

We have previously (ELPAN#8) described how Hyde Park includes Speakers Corner, the state's site for ritual human sacrifice. In earlier times it was known as Tyburn. Thus it came as no surprise when the Windsor Gang chose this spot for an elaborate fertility ritual. Where the metropolitan police had clubbed demonstrators seven months ago, 59 heads of state gathered to perform a magical ritual.



A globe had been erected to which flowers brought from across the world were affixed. This is a classical example of Zoroastrian magic:

"A characteristic feature of Mazdean angelology is to give each of its archangels and angels a flower as an emblem, to point out, as it were, that if one wishes mentally to contemplate each of these heavenly figures and to become the receptacle of their Energies, then the best instrument of meditation is indeed the flower which is their respective symbol" (Henry Corbin, *Spiritual Body and Celestial Earth*, London 1976)

Led by the Witch-Queen, the assembled heads of state each wrote their name upon an olive leaf. This was then taken into the globe and affixed to the border of a circular map of the world. This map, centred upon Britain, was derived from the theory of the Land Hemisphere, a psycho-geographical theory propagated by the British Army in the later years of the war.

According to this doctrine, published by Directorate of Army Education in 1943 (British Way and Purpose, Booklet 6), soldiers were instructed to:

"Turn a globe so that you are looking directly at Great Britain. Then the half which is facing you is the land hemisphere. On this half are six-sevenths of the habitable land and nine-tenths of all the people of the world. And we are in the central position on this hemisphere!"

Continued Inside

Those who are about to die, salute you!

This poignant extract from Charles' "Thought for the Day" broadcast (8/5/95), reflects both his acceptance of his sacrificial rôle and his belief in *Alchemical Absolutism*, which is based on the manipulation and reconciliation of opposites:

"Those whose destiny it was to be born at a time when their lives were fated to be cut short so brutally and so tragically, were brought face to face with the prospect of death and perhaps, for an instant, with the meaning of life, in a manner unknown to the majority of my generation.

Without a doubt, they would want us to remember them and what they died for, in the way that is done on the continent of Europe with, above all, the children being taught to honour the sacrifice they made and the pain they endured.

Perhaps, too, they would want us to realise that true and lasting peace only comes through the inner peace which everyone of us can reach through the eternal struggle to reconcile the opposites in our lives."

Continued From Front Page

This imperialist doctrine was propagated as part of the general indoctrination carried out by the Army upon its rank and file. The Army Council gave its approval to the British Way and Purpose (BWP) in Autumn 1942, whereby an hour a week was given over to 'education in citizenship'— i.e. the pacification of workers in khaki by inculcating Bourgeois propaganda.

Efforts were made to transmute these dull sessions into bright moments of proletarian clarity, particularly in Cairo, where soldiers revived some of the ideas of the levellers from the Model Army of the English Revolution. The Cairo Soldiers' Council emerged, which suggested that the democracy being spouted by the officers be turned into action.

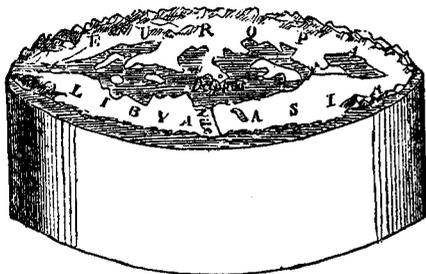
This process unfurled at the same time that the British Army was trying to curb more serious disturbances amongst Greek army units, where the more politically active refused to take commands from Greek Royalists. The sickening VE day spectacle occluded the way that even before the II World War was finished, the groundwork was being laid for other conflicts like the Greek Civil War.

The map used at the centre of the Hyde Park ritual was based on this BWP map rather than that used in the United Nations emblem. It had been altered by nudging the other seventh of habitable land mass (South America and Australia) onto suitable places so that they still fitted into a circle. The rim of this circle more or less tallies with the Pacific rim. Those familiar with the book of Genesis will notice this is along the lines of the *Ritual of the Second Day* when land and water were separated. This ritual is a fertility rite so that the earth would "put forth grass, vegetation bearing seed according to its kind and trees yielding fruit according to its kind."

According to the doctrine dished up to the British 'Tommies':

"[T]here are two, and only two, main oceans. In the North Atlantic-Arctic, which is better called the *Midland Ocean*. The other ocean is mainly on the other half of the globe, though it occupies more than half of the earth's surface. It is what poets have called the *Outer Ocean*, and for man it is the empty half of the world."

[...]



The Earth according to Anaximander

"This central position of Britain among the lands of the world is one great advantage in respect to all peaceful intercourse and trade. It is also one of special danger and responsibility in war. Any power which wishes to rule the world must first conquer Britain."

The text then goes on to praise the Tudor dynasty for uniting England, Wales and Scotland, as well as disengaging from the "mainland" — an area that includes Europe, Asia and Africa!

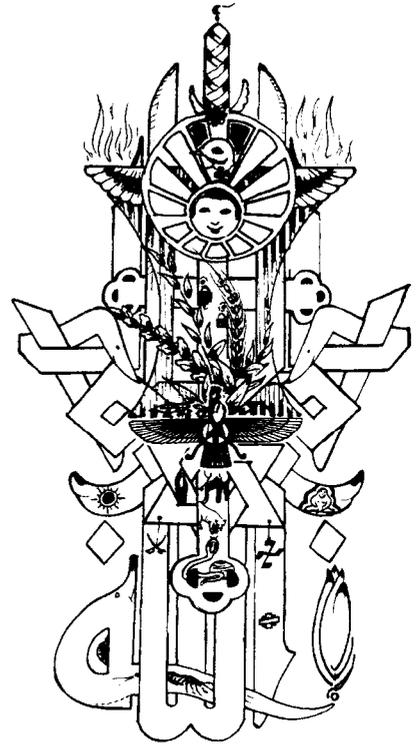
Second Troy, Third Rome or New Jerusalem

The psychogeography of London has been linked to Troy since the twelfth century, when Geoffrey of Monmouth penned his *Historia Regia Britanniae*. Here he describes how London was founded by Brutus as *New Troy*, or *Trinovantum*. This bares an important comparison with Virgil, whose epic *Aeneid* offers a similar Trojan origin for Rome, but this time thanks to Aeneas. This Trojan identity was mobilised following Henry VIII's break with Rome. Such people as the Dutch jurist, Grotius, advocated the reconciliation of Protestant Geneva with Catholic Rome, through a re-organisation of the Church and recentring it at London.

With the relocation of the Roman Emperor at Constantinople (or Byzantium), this city became known as the *Second Rome*. Following its fall in 1453, it then became possible to talk of a *Third Rome*. After the break with the papacy, the Church of England was still Catholic, albeit reformed. With its Trojan pretensions it was only natural that it should present itself as this *Third Rome*. But the claim to be a *Third Rome* is a recentring of the world. The word 'Mediterranean' means midland, and so Rome is transposed onto London. The Pacific Ocean then becomes an envelope for the land mass which now includes Australia and the Americas. This is a return to a flat earth within a cosmogony composed of the *Four Elements*. As Aristotle put it:

"The water is spread as an envelope round the earth; in the same way above the water lies the sphere of air, while outside of all comes fire."

Such a cosmogony requires a terrestrial centre as opposed to the fiery centre of the Heliocentric world view. Such a centre is called an Omphalos, or world navel (see ELPAN #4 & #6). For the Greeks it was Delphi, for the Christians it was Jerusalem. In this way the assertion of London as the *Third Rome* opened the door to its assertion as



Sufi-Mazdean Monad

This heiroglyph is a monad reconciling Islam and Zoroastrianism. Such a fusion has repeatedly appeared in Persian culture, and images such as this will become more familiar once the current Iranian regime falls. Note the central image of the majestic eagle. When Prince Charles announced his interest in becoming the *Defender of the Faiths* he was careful to explicitly refer to Zoroastrianism alongside other religions more numerous in Britain.

a *New Jerusalem*. While the model of Rome served the patrician Imperial dream, the Jerusalem model became a popular rallying cry from the days of the English Revolution down to the nationalist-populist rally against mine closures which in recent years ended up with a ritual chant of Blake's *Jerusalem* at Hyde Park, the very site of this imperial ritual.

In this way the claim of London as Troy, Rome and Jerusalem flow one from the other. They interact rather than contradict one another. A dialogue between patrician and plebeian politics is created around an Anglo-centric world view, which carefully banishes from the world the fact that the Pacific rim has emerged as the focus of capitalist economic development.

The Army's education establishment crucial rôle has been recognised by granting them custodianship of a key psychogeographical site — Eltham Palace. This building was the place where Edward III picked up the garter of the 'Countess of Salisbury' and declared 'Honi soit qui mal y pense', the curse of the order of the Garter.

Visionary Geography and the Celestial Earth

"My mother is Spendarmat,
Archangel of the Earth,
And my Father is Ohrmazd,
the Lord of Wisdom."

This quote is a Mazdean profession of faith (from the *Pand Nāmak i Zartusht*). *Spendarmat* can be translated as Geosophy: As Henry Corbin says (ibid):

"The active Imagination perceives and shows itself an Earth which is other than that Earth which is seen in ordinary sensory experience. That other Earth is the Earth irradiated and transfigured by *Xvarnah*. [...] The Image of the Earth is revealed here in the form of an Angel, because it is imagined in the Image of the soul: their homology is revealed in the very kinship of their Angels. [...] the Imago Terrae, while it is the organ of perception itself, also signifies those aspects and figures of the earth that are perceived, no longer simply by the senses nor as sensory empirical data, but by the archetype-Image, the Image *a priori* of the soul itself. The Earth is then a *vision*, and geography a *visionary geography*. [...] That is why the Mazdean phenomenology of the Earth is properly speaking, an angelology.

[...] The phenomenological presuppositions implicit in research of this kind is the essential functions of the soul, the *psyche*, include the projection of a nature, a *physis*; conversely, each physical structure discloses the mode of *psycho-spiritual* activity that brings it into operation. [...] This why each of the hierophanies of our visionary geography offers an example of psychogeography unlike

any other." (p29-30)

In raising the question of *Xvarnah* we do not wish to wilfully plunge the patient reader into abstruse Persian philosophy. This is necessary in order not merely to unravel the particular mystery being performed at Hyde Park on May 7th, but also to understand the very notion of *majesty*:

"Indeed sir, I even suspect you might not understand what *majesty* is. It is not royalty. Your queen was a royal highness, but only after her coronation did she truly acquire *majesty*. At Westminster you drew down upon her a Holy Ghost which is actually a translation of Khwareh, our Celestial fire. You dressed her as a Parsee child at *Navjot* and you anointed her on her heart with sacred oil from an eagle-shaped ampulla. Eagle-shaped! Please raise your eyes once more to yonder pillar.

She then donned the *Sudreh*, the sindon worn by our children at their consecration. Finally she received her crown, the Sun edged with rays. Thus was the Golden Eagle of Majesty brought down upon her."

This speech is attributed to Dr Hakim by Elémair Zolla (*Charity of Light: A Zoroastrian re-reading of the Grail Romances* in *The Hermetic Journal* No. 23, available from Adam McLean, 31 Royal Terrace, Edinburgh EH7 5AH). Khwareh is the Persian for *Xvarnah*. In this text Zolla discusses how the Zoroastrian rite was absorbed by the Byzantine Emperors in their rituals. The Emperor became an icon of King Jesus, his vicarious sacrifice providing them with the suffering element of kingship, thus enabling them to escape ritual sacrifice. The Magi who visited Jesus with Frankincense, Gold and Myrrh did so in order to carry out a coronation ritual initiating Jesus into the *Xvarnah*. Such a process also took place with Buddha.

"The Iranian talismans of kingship were transferred to the Byzantine store of Imperial magic. After Heraclius overcame Taqd-i Taqdis, the new Persepolis, all its pageantry was absorbed. The grail stories relayed an amalgamated Byzantine-Iranian doctrine of kingship. The blend had the scriptural support of the Magi."

Zolla discusses how the Pontiff in Rome introduced a sham ritual which was ineffective as a fertility rite, and how this was parodied in the figure of the Fisher king in the Grail romances. As we pointed out in *The Great Conjunction* (available for us for £2 + 30 p p&p) "The triumph of Christianity was that the celebration of the Eucharist took the place of king sacrifice. In the Eucharist a male priesthood performed a magical act which converted bread and wine into the blood and flesh of Christ which could then be consumed in the cannibalistic orgy of communion. Christ came to be the slaughtered king for all time."

The Secret Identity of Tommy Atkins

In modern times, in the age of capitalism, fertility has been transmuted into productivity, the fecundity of capital to produce a yield. Under capitalism society is governed by Alchemical Absolutism, whereby the Alchemical secret becomes a key factor in understanding how society works.

The secret of the alchemists is the *Labour Theory of Value*. According to this the source of all wealth lies in the base mettle of the proletariat, our labour power. Since the days of ancient Greece, the evolving elites of what is laughing called Western civilisation despised labour and the labourers. Yet this was the key to wealth. It was the North African

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Remote Viewing at the Mausoleum of Bourgeois Art

Since reading of Remote Viewing experiments in Targ and Harary's *Mind Race* (1984), the LPA has been pondering some experiments in this direction. Remote Viewing, a term coined by the Stanford Research Institute, concerns the ability to psychically 'see' what it's like at a distant place. Having reviewed the literature we reached the conclusion that without adequate funding we were not in a position to carry out the sort of thorough research which could distinguish between telepathy and clairvoyance for example.

To cut the process short we resolved that we could cut the process short by simply formulating an intention to experiment with Remote Viewing, and wait for it to occur. This picture appeared in *Proletarian Gob* (available from Folder 19, 30 Silver Street, Reading RG1) shortly after our visit to the Dulwich Picture Gallery. This Gallery was founded by Mr Bourgeois, and contains his Mausoleum. However, there was no Mrs Bourgeois, so those anxious to maintain a world view of rank materialism can dismiss this as a simple coincidence.



Future trips of the LPA:

Ailate Temple, Navestock, Essex

Sunday 4th June, 1pm

Egyptian Temple set deep in the Essex countryside

Eltham Palace, Court Yard SE9

Thursday 20th July, 2pm

This is the site where the Order of the Garter was announced

Continued From Inside

Sufi, Ibn Khaldun, who first made this secret. But it was years before Ricardo made it central to his theory of capitalism. Marx coupled it with Hegelian dialectic to examine the *Theatre of Work*, and so provided a basis to develop a theoretical understanding for the emergent communist movement.

Thus to understand the capitalist use of sacrifice, we must see it in terms of productivity, we must see it in terms of sacrificing the needs of society to those of capital. No where can this be more easily seen in the First World War. This war was developed primarily to slaughter vast numbers of workers in order to facilitate the transition from the formal to the real domination of capital. Under the former, capitalist expansion is achieved quantitatively, through expanding the workforce and lengthening the working day. However, with the real domination, capital develops in intensity, shortening the production cycle with new technology, more intense work practices, whereby each worker valorises ever increasing amounts of capital. This transition is the hallmark of the twentieth century.

Thus the soldiers who went off to war, during both world wars, were sacrificed to enable this new 'fertility' of capital. And we see the cynical irony of the ruling class when they invented the multiple identity of 'Tommy Atkins' as the archetypal soldier. This name is simply an Anglicisation of Tammuz-Adonis, the sacrificial victim of the Babylonian Ishtar cult. But now that cycle is over. And the ruling class is organising a *New World Order*.

**For details of the Associazione
Psicogeografica di Bologna
(Sezione Luther Blissett):
c/o Gugliemi, CP744,
40100 Bologna Centrale, Italy**

No More Sacrifice

In describing how this functions, we are not suggesting that the Windsor Gang has any absolute belief in Zoroastrianism or any other system for that matter. Belief is pap fed to the masses. And those who pose some sort of pure Christianity or Islam against the Occult Establishment are either frauds or simpletons. There are some Christian fundamentalists who have pointed out that should Prince William become King, he would be William V. By treating the W as two V's, and the i's and j's as the roman numeral for one, they have constructed an anagram from this name: I am VI VI VI. The Windsor Gang may have arranged this simply as joke. They can integrate the Apocryphal prediction in with their scheme, even if they don't believe in it. By using such a name they can strike terror into the Christians, at the same time fostering an opposition to themselves that's hopelessly rooted in some sort of Christian fundamentalism.

Yet the key element in this seems to be that they have made a decision to foster a New World Order with a Royal Sacrifice, with Prince Charles as the victim. And here the so-called 'Kiss of Peace' is important. In another case of ritual sacrifice, that of Thomas a Beckett, Henry II deliberately avoided giving Thomas the 'Kiss of Peace' as he would then have accepted back from Thomas the rôle of sacrificial victim. Thomas had got cold feet, not necessarily because he

didn't want to die. He requested the kiss and was refused, and when a church service would have involved Henry kissing his hand, Henry made sure that the service was taken by another less turbulent priest.

So now the stage is set. Vast amounts of emotional energy were focused by the VE day rituals. The two minutes silence, during which many people concentrated on loved ones who had died during the war allowed a process of psychic vampirism, whereby this energy was drawn into the Windsor Gang's project. The stage is set for Charles' death and the eventual coronation of a new Sun King. Prince William will be 18 on the summer solstice in the year 2000.

Faced with this psychic attack, it was good that a band of protestors invaded Stonehenge on VE day. As the state tries to keep the momentum going with suggestions of VE day as a regular national holiday, such resistance may force them to back off. Postal workers in Scotland also made a major move when they struck on May 1st, in protest at the moving of the holiday to the 8th. As we approach the year 2000, tensions are going to heighten, but unlike the politicians who are forever trying to refight the Russian Revolution we recognise that the future struggles will have a fundamentally different quality now that the transition from formal to real domination of capital has been achieved on a world basis.

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London E8 2NS

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(cheques payable to Unpopular Books)



London Psychogeographical Association

Newsletter

Loughmassadh 1995

No. 11



Published by the East London Section of the London Psychogeographical Association

Supercede the Nuclear Jubilee

A wave of revulsion has spread across the world as the French government propose to 'celebrate' the fiftieth anniversary of the massacres of Hiroshima and Nagasaki with further nuclear bomb tests. This is an act of terror not so much designed to insult the Japanese as to show that for the bourgeoisie no horrors are to immense for them to use against us, their foe, the international proletariat.



Since the demise of the Soviet Union the media have spread alarmist stories about the danger of nuclear weapons falling into the hands of terrorists. But only terrorists would develop such weapons. These weapons can only be used to instil terror whether kept in an arsenal or actually deployed. The gang of elite terrorists who run the nuclear racket are scared that they might have to let some other pigs get their snouts in this lucrative trough.

In *Pure Lust* (1984), Mary Daly identifies this protection racket mentality "as a basic pattern in rapist society, in which women are forced to seek from allegedly nonrapist males protection against rapists." A similar phenomenon would occur during lynchings in the US South: "During a lynching all Negroes are driven under cover. They are terrified and intimidated. Many put themselves completely at the mercy of their non-militant 'white friends' by cowering in the latter's homes and pleading for protection from the enraged mob." (Oliver C. Cox, *Caste, Class and Race*, 1948) These techniques, tried and tested for generations, here reach a new height as the capitalist terror gang consolidate their world power (and here we must be in no doubt that the Bolshevik regime in the 'Soviet' Union had instituted a capitalist regime suitable to existent social and geo-political conditions, as had the Peoples Republic of China).

Daly identifies the Nuclear Age with the *Assumption of Mary* becoming part of the

dogma of the Roman catholic church in 1950:

"Thus atomic and nuclear weapons and the myth of the Assumption are expressions of the lethal split/fission in phallic culture and of the false fusions consequent upon these. They are supreme manifestations of sado-sublimation, technological and doctrinal discharges that reflect and perpetuate divisions and dualisms anti-thetical to life. The real target of attack is Elemental be-ing. The priests of nuclearism seek to destroy the integrity of spirit/matter that is negated mythically and ideologically by the priests of phallic religion. This integrity is the biophilic power that the assumers pretend to have. Their arrogance is long standing. We should recall again the words of the second epistle of Peter:

But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire and the works that are upon it will be burned up. (2 Peter 3. 10).

Moreover, as we have seen, they experience themselves as already dead."

Under their umbrella of nuclear terror, the ruling elite have been able to perfect their principal mechanism of control: the world market. Although this had been done at a

rudimentary level by the turn of last century, that remained pretty much at a formal level. G7 and GATT agreements have been concerned in making all national boundaries permeable to trade. The IMF and World Bank have seized control of many "third world" economies, forcing the cultivation of cash crops on the indigenous population. These client states regurgitate the myth that these crops will become a significant source of hard currency. However their true function is to reduce prices to prop up consumerism in the developed world.

Any state which stands out against the interests of world capital is quickly brought to heel. The U.S. threatened sanctions against Thailand when they banned cigarette adverts. More recently any Pacific Islands opposing the French nuclear test have been threatened with economic sanctions. France also ensured the release of their terror gang who bombed the *Rainbow Warrior*, by threatening New Zealand's trade in butter etc. in Europe.

The Parish Commune

Assiduous Bible readers will be acquainted with the passage in Leviticus 25 where it is proscribed that every fiftieth year a ram's horn shall be sounded. Etymologically Jubilee comes from the Hebrew word *yobel* meaning "ram's horn". The Jubilee consists of a redistribution of land and suspension of all bondage, although moveable wealth and city buildings are carefully excluded. Peter

Continued back page

John Dee's Schooldays

A recent LPA study day was given over to investigating the key topic of John Dee's Schooldays. John Dee was the famous Elizabethan magus who was prominent in British and Continental hermeticism - during the sixteenth century. His introduction to the English translation of Euclid has been picked out as a key text for the development of the English Theatre during the age of Shakespeare, and the renaissance historian Frances Yates has pointed to him as a forerunner of Rosicrucianism and hence Freemasonry. Yet as the child is the father to the man, in what way did Dee's schooldays influence this most influential figure?

In his 1956 text, *Elizabethan Quintet*, Denis Meadows records that: "At the age of nine or ten years the boy [Dee], who had been at a day school in London, was packed off to a boarding school at Chelmsford, run by a Mr. Peter Wilegh, who enjoyed some reputation as a head master. The life at an Essex boarding school in the sixteenth century was rather grim for a book-loving child of ten. John Dee's soul does not seem to have been indelibly scarred by it, for he tells us little in his autobiography except that he left school 'metely well furnished in understanding of the Latin Tongue'";



Dee and his scribe, Kelley, trying to continue their education in another Church Yard.

Born in 1527, we can then calculate that Dee spent five years in Chelmsford between 1537 and 1542 before entering St. John's College, Cambridge. The school was located in the Mounteney Chantry, within Chelmsford Church Yard. Peter Wilegh, or Wyley, may also have had the assistance of Thomas Eve. The building was later turned into the Knightsbridge library, which stocked books for the use of local clergy although the absence of a librarian meant that these 'well chosen' tomes were taken very little care of.

Dee's period of schooling covered perhaps the most important intellectual revolution to take place in England. This was the time of the publishing of the *Great Bible*, whereby an English translation of the bible was placed in every church. William Maldon was fifteen in 1539 and later described to Foxe how "immediately several poor men in the town of Chelmsford in Essex, where his father lived and where he was born, bought the New Testament and on Sundays reading of it in the lower end of the church: many would flock about them to hear their reading".

D. Guide, writing for *The Project* (Volume XII No. 1 published by Albion Research, P.O.Box 20273, Ferndale, Michigan 48220 USA) concludes a rant against Roman Catholicism and Ecumenicism with a eulogy to Henry VIII, whose decree made the bible available to all. Extolling the virtues of the middle class, it comes as no surprise that Guide, like Foxe before him, fails to discuss a phenomena that persisted in England for three hundred years, culminating in the 'Blasphemous Chapels' of such people as the Rev. Robert Wedderburn. Hilda Grieve describes in *The Sleepers and the Shadows* (Chelmsford 1988) more of the background of William Maldon. Apparently he was beaten by his father, John Maldon, and made to wear a halter which chafed his neck in punishment for joining this bible reading circle. John berated him for engaging in this instruction without a tutor. The study circle had become a source of all manner of common and ribald songs whereby biblical figures were used as figures of mockery.

D. Guide's conservative prejudice has made him susceptible to Greshamite propaganda. Henry VIII was not "the true father of 'protestantism'" which he defines as "the freedom to dissent". The bibles were published in 1539 and by 1543 "an Act was passed prohibiting the

use of Tyndale's translation, and ordering that all notes and marginal commentaries in other copies should be obliterated. It further provided that no woman (unless she be a noble or gentlewoman), and that no artificer, journeyman, servant husbandman or labourer under the degree of yeoman should read or use any part of the bible under pain of fines or imprisonment." (J. Brown, *History of the English Bible*, Cambridge 1912)

Dissent was crushed on the basis of class not doctrine, showing that the important factor was the working classes access to literacy and knowledge, rather than the nature of their reading matter. Where the text of the bible could be subjugated to their class interest, it was — whether justifying the expropriation of the rich, or providing bawdy songs to be sung as a cultural challenge to those who would oppress them.

Henry was no more interested in allowing the 'freedom to dissent' than any other monarch. He broke with Rome so that his secret marriage to Anne Boleyn would be recognised as legitimate. Anne Boleyn was the great grand daughter of the Earl of Ormond, who descended from Thomas à Becket's sister. Indeed, the treasured family relic of the ivory drinking horn of St. Thomas had been passed down to her father Thomas Boleyn. According to the *Golden Legend**, published by William Caxton in this period, this would make Anne part of the *Ahl al-Bayt*, the People of the House, who are descendants of Mohammed. With this marriage, Henry set up the Church of England based on new religious principles.

When Elizabeth I, Henry's daughter by Anne, became Queen, she was the centre of an esoteric cult which did much to transform English culture and language. One of the leading lights of this transformation, Francis Bacon, remarked "I had rather believe all the fables in the [Golden] Legend, and the Talmud and the Alcoran, than that this universal frame is without a mind".

William Blake responded to this proto-masonic remark with the gnostic response "The Devil is the Mind of the Natural Frame."

* We have covered the question of whether Thomas à Becket was a Muslim, and the subsequent development of Gresham College in ELPAN No. 8, and we intend to discuss the role of the nineteenth century *Blasphemous Chapels* in a subsequent issue.



Psicogeografica di Italia

Psychogeographical activity has developed apace in Italy:

Associazione Psicogeografica di Milano. c/o M.Montanari, via Marco D'Oggiono 12, 20123 Milano, Italy

Associazione Psicogeografica di Bologna. c/o Guglielmi C.P.744, 40100, Bologna Centrale, Italy They publish **Luther Blissett** a Global Review of Psychic Warfare written in Italian. Issue 1/2 (4.0001) covers the druidic roots of Punk, comparisons between Australian Aborigines "Walkabout" and psychogeography, Psychic Warfare, The Luther Blissett Situationautic Theatre, the colonisation of Cirenaica a zone in Bologna.

Associazione Psicogeografica di Isernia. c/o G. Venditti, via Gorizia 1, 86170 Isernia, Italy

Also part of the Luther Blissett project:

The Luther Blissett Situationautic Theatre, c/o R.Pacossi, via Fossoli 4, 41100 Modena Italy.

Several key texts from the **Transmaniacs**, who evolved into the Luther Blissett project are available in **Transgressions No.1** available from: **Transgressions, Geography Dept., University of Newcastle, Newcastle NE1 7RU £7 (£3.75 unwaged — U.K. only).**

.....
Also available **Re:Action.** Send 3 stamps (or US\$1 cash per issue) to;

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BM Senior,
London WC1N 3XX

A recurrent problem with partisans of latest techniques of digital animation is that they are so enamoured of the new vistas open to them that they fail to give their work any substance — and what results is little more than glossy image manipulation.

However, with *Heliocentrum* Soft Future Productions have used an examination of the court of the French Sun King, Louis XIV to comment upon contemporary society. Martin Bernal, (the son of Desmond Bernal, the Royal Society medal winner and Stakhnovite apologist) remarked in *Black Athena* (1987):

"The cult of Louis XIV as Le Roi Soleil, the Sun King, appears to have been instituted at his coming of age in 1661 and seems to have formed part of an attempt to create a national cult to which all the French, whether Catholic or Protestant, could rally. Indeed, as the triple godhead of Apollo, Herakles and God the creator, the cult or conceit clearly profited from Louis' youth and the end of the civil wars of the fronde. The cult became central to the splendour and cultivation of Versailles, and served the political purpose of 'buying off' the nobility with the spectacles and pleasures of what was thought to be the most splendid court on earth. As the young Apollo Louis was patron of the arts, and as Herakles he was mighty in war. He was a traditional sun with his ritual *Journée*, 'day', beginning with a ceremonial *lever* (rising) and ending with an equally

formal *coucher* (going to bed or setting); but at the same time a Copernican sun, around which the planets circled. The cult also had its alchemical aspects. The modern historian Louis Marin has shown the use of fireworks and projecting dust into the air over water in a blaze of light, which was central to his spectacles, demonstrated Louis's ability as the Sun to mix and transcend the four elements".

Heliocentrum catches a sense of this. Using animation techniques, we are taken across a shadowy landscape towards a radiant King who stands head and shoulders above the Elysian fields. By entering his eye we are confronted by baroque furniture dancing to baroque music. Contemporary quotes from King Louis and his courtiers expose his doctrine of alchemical absolutism whereby the people are absorbed into his being. But then his claim to totally oversee society is accompanied by images from modern surveillance cameras. The mood of the music darkens, the commentary speaks of starvation and disorder as we see images taken from the anti-poll tax Battle of Trafalgar Square in 1990. Finally the image of the giant king is conflated with that of Canary Wharf, built as the centre piece of the restructuring the psychogeography of the Isle of Dogs in London's East End. Finally an image of the countryside is caught up in a celestial reign of baroque *things*.

This short film maintains an intensity and clear sense of purpose in sharp contrast with much of the self-indulgent image-mongering that has become fashionable over the last one hundred and fifty years.

Luther Blissett

British State Poised to Sack Caer Ruis

The work of the Preliminary Committee for the Founding of a New Lettrist International is already under attack from the corrupt British state. Last winter the PCFNLI saw fit to open its *amplic* phase of activity with inauguration of the Bardic Chair of *Caer Ruis*. This was designated as an "Empty Chair in order to express our abhorrence with the dominant social powers. This act of negation makes the seat more powerful than if someone had felt up to assuming it.

In May 1995 the House of Lords announced plans for the extension of the *Dockland Light Railway* which involves

tunneling through to Greenwich. They intend to build a new subterranean station on the ley line that crosses the Isle of Dogs and there is talk of applying to the *Millenium Fund* to build some elaborate construction there, whose nature has yet to be disclosed. In the process of all this the East Ferry Road will be diverted and the House of Lords has carefully extended the area of deviation to include all of the Elder grove which constitutes *Caer Ruis*.

For a copy of the PCFNLI leaflet about *Caer Ruis*, please send an SAE. The PCFNLI is currently preparing *AfterWord*, which will contain items submitted by a range of interested groups.

Future trips of the LPA:

East Horndon Church, Essex

Saturday 16th September, 7pm

It is claimed that the last resting place of Anne Boleyn's head is under the Tyrells' altar here. (The Tyrells were the descendants of Walter Tyrell who loosed the arrow that did away with William Rufus.) The church is on a hill in walking distance of the Halfway House on the London-Southend Arterial Road

Lewes, Sussex on Bonfire Night

We shall be visiting the home town of Thomas Paine when the population is swept up in Bonfire hysteria. Various bonfire societies dress in romantic costumes, parade fiery crucifixes, race barrels of fire and display "No Popery" banners.

Guy Fawkes and the Pope are burnt in effigy along with other unpopular political figures.

It will be very crowded but we shall try and stage a rendez-vous at the bridge at 6pm.

Continued From Front Page

Linebaugh in his article *Jubilating* (*New Enclosures*, *Midnight Notes* #10, 1990) points out that like the potlatch or the carnival, the jubilee was an anti-accumulation device that actually preserved accumulation — "In placing restrictions upon debt, slavery, and landownership, jubilee strengthened a social system based on money, credit and exploitation. It was the brake that kept the motor running." Linebaugh chronicles the use of the Jubilee as an emblem for liberation by the Atlantic working class. In particular he refers to Thomas Spence who in 1782 penned "The Jubilee Hymn: Or a Song to be sung at the Commencement of the Millennium, If not Sooner". This song gave an account of the abolition of landlordism. Across the Atlantic, the Jubilee was the popular name given to the abolition of slavery.

In 1775 Spence gave a lecture to the Philosophical Society in Newcastle entitled *The Rights of Man*. In his call for the suppression of private property in land, and its communal ownership at the parish level, he went well beyond Thomas Paine. When the lecture was published as a pamphlet he was kicked out of the Philosophical society. His plan was to implement a Jubilee programme: "By giving the land to the parishes, they will be eased at once of all those troublesome apprehensions; one hearty revolution and one jubilee will do the business for ever" (*An Interesting Conversation between a Gentleman, and the Author, on the Subject of the foregoing Lecture*, 1793).

Nuclear Jubilee or Workers Jubilee?

But for the international capitalist class, their Nuclear Jubilee has a different meaning. They regard us as sub-human, as their property. In their redistribution, we are the chattels whose bondage to their system is meant to deepen rather than be relieved. Their redistribution means a re-arrangement of spheres of influence. It is happening already in the former Yugoslavia. It means war.

The media presents us with the fantasy

that ordinary Yugoslavs took it into their heads to start butchering each other as soon as the Titoist state started to break up. They paid scant attention to the strike wave mounted by the working class across Yugoslavia before the war began. The truth is that the war has been imposed by intervention of competing imperialist interests, with Germany backing the Croats; Britain, France and Russia backing the Serbs, and the US supporting the Bosnian Muslims. The so-called ethnic divide is in fact religious, and Catholic and Orthodox Christians have been joined by Muslims in fanning the flames of war.

At the same time as mounting the war, the imperialist intervention has been under the flag of the *United Nations*. And around this there has been much horseplay, with UN troops being taken hostage. Much of this is purely to provide televisual entertainment: the media now plays on patriotic concern for 'our boys' and whether the politicians should ask them to give their lives in war not directed to British interest, next moment it is war atrocities by one side or another and the need for intervention. Just as with the War in the Gulf, interventionist propaganda is matched by anti-interventionist propaganda but always in terms governed by the media. We assert that all intervention by United Nations troops is imperialist intervention and will only further escalate the war. We assert the only remedy for workers, whether in the former Yugoslavia or elsewhere, is to assert their autonomous power against the state. This happened in Kurdistan, with the setting up of *Sura*. These were suppressed by the Kurdish

nationalists supported by the Europe. Meanwhile the uprisings by Iraqi's in the South of Iraq lead to the suspension of the war by the allies so that the *Iraqi Republican Guard* could be removed from the front to suppress the revolt. Nearly all the Iraqi's murdered by the allies in that war were either civilians or workers drafted into the army, armed with shovels whose roll was to fetch and carry for the elite forces and act as a *forlorn hope* (i.e. sacrifice) in the event of attack.

The Nuclear Jubilee poses us with the question of Capitalism or Communism, War or Revolution. We end with another quote from Thomas Spence, this time from *The Rights of Infants Written in the Latter End of the Year 1796*:

"And did you really think, my good gentlefolk, that you were the pillars that upheld the universe? Did you think that we would never have the wit to do without you? Did you conceive that we should never be able to procure bread and beef, and fuel, without your agency? Ah! my dear creatures, the magic spell is broke. Your sorceries, your witchcrafts, your priestcrafts, and all your juggling crafts, are at an end; and the Meridian Sun of Liberty bursts forth upon the astonished world, dispelling the accumulated mists of dreary ages, and leaves us the glorious blue expanse, of serene unclouded reason."

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London Psychogeographical Association

Newsletter

Samhain 1995

No. 12



Published by the East London Section of the London Psychogeographical Association

No More Crusades ★ No More Jihad

An End To Faith

★ No More Enlightenment



Of all conjuring tricks, that of replacing the substantial with the insubstantial has always been at the core of every system of exploitation. Colonialism has traditionally involved not merely the expropriation of the native inhabitants, but also the subjugation of these inhabitants through the internalisation of the rulers ideology. Thus when Cromwell invaded Ireland the English had Republicanism and the Irish the land. Under the protestant ascendancy, the English had the land, while the Irish were to gain the republicanism, an insidious ideology which has yet to be shaken off. In sub-Saharan Africa, the colonialists burdened the inhabitants with the Bible, while they took the land.

Faith has been peddled as a short cut to the oppressed to reconcile the swallowing up of their own interests amongst the interests of the ruling class for thousands of years. However, since the economy developed as a pseudo-autonomous category of social life, the polarisation between idealist Kant and the manifestation of sensory human activity as abstract labour has led to a crisis of meaning. The attempt by the universities to theorise this as post-modernism is doomed. The fragmentation of human activity through the commodification of more and more aspects of daily life sets in motion contradictory tendencies as regards universalistic semiotic systems.

The success of a religion may be marked by the extent to which its adherents are led to view it as part of the fabric of the universe rather than a cultural product of human activity. In this the atheistic scientist rooted in the conceptions of the European Enlightenment is as much a slave to religion as the most fundamentalist of Mullahs. As De Tocqueville observed over one hundred and fifty years ago, the French Revolution functioned "in relation to this world, in precisely the same manner that religious revolutions function in respect to the other: it considered the citizen in an abstract fashion, apart from particular societies, in the same way that religions consider man in general, independently of time and place. [...] It inspired proselytism and gave birth to propaganda. It could therefore assume that appearance of a religious revolution which so astonished contemporaries; or rather it became itself a kind of new religion, an imperfect religion it is true, a religion without God, without a form of worship, and without a future life, but one which nevertheless, like Islam, inundated the earth with soldiers, apostles and martyrs." (*L'ancien régime et la révolution*, Book 1, Chapter iii.). The Bolsheviks adjusted this vision to the needs of Tsarist Russia, just as the Nazi's fulfilled Nicholas Bonneville's vision of "a religion which made the fatherland and

the laws the object of *adoration* for all citizens" where "Its Pontiff would be the king, the supreme ruler. To die for the fatherland would be to achieve eternal glory, eternal happiness. The man who violated the laws of his country would be impious . . ." (*De l'esprit des religions*, 1791).

All faith is based on the substitution of the substantial with the representational. A key element in this is the representation of sensuous human activity as money through its social organisation as abstract labour power. Faith has always liked to present itself as the polar opposite of the avaricious world of money, but money can only be a manifestation of faith. Remove faith and the coin becomes a metal disc with some idiot's face upon it, the banknote becomes a piece of paper covered in occult scribbles. (Much work has been done on the occult symbolism of the US Dollar, but check out *Network News No.9: The Eyeless Smiley, or All-Consuming Proletarian Mouth*, available from Earthly Delights, P.O. Box 2, Lostwithiel, Cornwall PL22 0YY, U.K. Annual subscription i.e. 4 issues, is £5, so send at least £1.25)

Those who say money is the root of all evil have stopped their analysis at the point where it threatens the status quo. As we have demonstrated money is rooted in faith. And it is faith which creates the

Continued Back Page

A Conspectus on the Evolution of Cyberspace

Television now plays a major part in contemporary psychic life. Modern techniques have enabled traditional televisual methods to be displaced by a whole industry which is playing a more and more central rôle in the capitalist economy. Traditional techniques such as skrying and clairvoyance were the province of a handful of misfits who were often persecuted for practising their skills. We are all familiar with the image of the 'Bad Queen' of the Snow White story, who consults her 'magic mirror' to know who is the fairest in the land. In the *Malleus Maleficarum*, the seventeenth century "Hammer of the Witches", the authors worn of demons moving images in peoples heads.

In pre-industrial society the hearth was the traditional centre of the house, in the same way that the Omphalos was the centre of the land. As the flames flickered in the fireplace, the mind could wander in reverie, forming what images were found suitable. Such reflection could be carried out alone or in company, perhaps with an accompanying story. Television is the industrialisation of this process. The fire has been reduced to a screen of chemically differentiated localities each individually stimulated by electrons fired from an electron gun carefully manipulated by a centralised broadcast centre. Any unofficial broadcasts are quickly suppressed, and the dissidents treated not unlike their forebears in previous times.

We must point out that some radical critiques of TV merely betray an obsession with the written word and a fear that it may be out-manoeuvred by the moving image. When people speak of the cretinisation of TV, they echo the Druids who denounced writing as destructive of the human memory. Yet even the druids had to relent. They tried to hide their backsliding with the development of Ogham, a rather mechanical system of strokes about a line which served as a code for letters. Thus without using writing as such they could emulate it.

The question of text versus image has a long history. It goes back as far as Moses, who posed the text of the ten commandments against the image of the Golden Calf. With the rise of Islam, iconoclasm — the destruction of images — reappeared as Mohammed smashed the idols in the Ka'aba. By 787 A.D. the second Council of Nicea established the rôle of images in churches — "Images were first introduced into churches, not to be worshipped, but either in place of books to give instruction to those who could not read, or to excite devotion in the minds of others." (J. Mendham, *The Seventh General Council, the Second of Nicea.*) With the renaissance, the emblematic figure was restored and used as a means of

opening up philosophical contemplation. By the seventeenth century, moving images were created in the masque, often animated by members of the royal court in a way that integrated the organisation of power around the monarch in a fashion which could not be achieved with words.

The same time the masque was developed as an imaginal vehicle of state power, the hermetic idealism which motivated it was under attack from early scientists such as Kepler. The Rosicrucian apologist, Robert Fludd, was developing a hieroglyphic exposition of his hermetic theories "so that, the mystery of science having been revealed, that which is hidden may become manifest; and that the inner nature of the thing, after the outer vestments have been stripped off, may be enclosed, as a precious gem set in a gold ring, in a figure best suited to its nature — a figure, that is, in which its essence can be beheld by eye and mind as in a mirror and without many-worded circumlocution". (*Demonstratio quaedam analytica*, 1622). Fludd criticised the quantitative approach of Kepler as measuring the shadows rather than the substance.

The quantitative approach came to dominate not only science but society through the works of Isaac Newton, in conjunction with the Royal Society. In *The Chronology of Ancient Kingdoms Amended*, Newton attacked the historic rôle of Egypt as the seed bed of European culture. In *Black Athena*, Martin Bernal chronicles how the denial of Egypt snowballed during the rise of capitalism. However he pays little attention to how this involved the subordination of image to text. The depths of this antipathy can be seen in the evolution of English Sign Language. This was developed by deaf people as a language in its own right, not an imitation of spoken English. It was seen as subversive and suppressed by the educational authorities. They went so far as to tie children's hands behind their backs in deaf schools in an attempt to wipe out this living hieroglyphic system.

The quantitative approach was that which best served the development of capitalism, with the quantification of abstract labour power as money. Only with

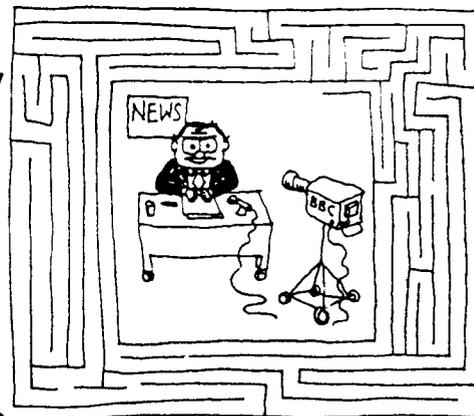
the collapse of classical mechanics in the twentieth century, and the advent of first cinema and then television has the repressed hermetic strand of Fludd's hieroglyphic approach re-appeared, not as an enemy of the capitalist system but as its slave. The graphic interface handling emblems as the front end of a machine, dedicated to manipulating quantities, is the capitalist resolution of this historic contradiction — smart pictures.

In *Test Card F* (available for £3.95 from AK Press, 22 Luton Place, Edinburgh, Scotland EH8 9PE) it is written that:

"We are worshipping Gods again as objects for adoration (count the celebrities who have believed in themselves as new messiahs); we're encouraged to have faith in their personally extraordinary qualities (watch us buzz like flies on shit to get a closer look when one of them actually appears 'in the flesh'); and we can follow their every move and be part of the new mysticism with concerts, videos, fan clubs, posters and a thousand ready commodities of identification and belonging. Our spectatorship — a result of the rupture of thought, action and feeling in daily experience — makes televised images appear that much more packed with activity and meaning. They portray what is really taking place in the world of consequence, played out by larger than life actors, all the men bigger than Jesus.

So well have the concepts of class and collective been banished from social consciousness that some of them actually come to believe in the absurd theatrics the media promotes them with. Some of them really do believe they are the new makers of history. With the regularity of religious vomit from the mouths of prophets, it's declared that they alone are the embodiment of any possible meaning, consequence, change. There is no longer any collective self-determination, we're told; no actions, other than those of the stars, which could possibly have historical consequences. There is left for the passive majority of never-to-be-famous followers merely the sense of purpose provided by sacrifice and submission on the one hand, spending on

A group of situationist revolutionaries has invaded the television centre to disrupt normal T.V. viewing, attack the commodity and media spectacles and demand social revolution. Can you help them find the news room? ...



the other. Class is dead! Long live class! No more choice between socialism and barbarism in this brave new world order that knows only two states of being: monotony and disaster. Now it's either barbarism . . . or barbarism. There's no revolutionaries in the congregation of this church; no conservatives, nor liberals or even reactionaries. There are only inactionaries, harangued from the televangelist pulpit to be simply out of it." (p45)

This extract betrays the weakness of a booklet which otherwise draws together a number of interesting insights into telly. It believes the self-promoted image of TV too readily. Like the Christian missionary contemplating the Hindu, the writer sees idolatry and misses the more complex relationship. In fact populist TV has to be far more democratic, offering the opportunity of 'ordinary people' to enjoy a few moments of fame. Quiz shows at one and the same time constitute the nadir of TV, but the most accessible point of audience participation. The stars function as emblems, and it is through their ability to act out specific archetypes that they maintain their position.

The phenomenon of adulation of stars is in fact much more prevalent with pop musicians functioning through an essentially aural process. Even film stars who enter the sphere of teenage iconography usually do so through the medium of youth magazines rather than by TV, who only capitalise on their images once they have obtained a cult following. T.V. may present itself as the arbiter of what constitutes history, but in reality the industry is always nervous of losing grip. Faced with a continual drain of meaning as each moment is chewed like cud by the familiar faces, it must always seek out the fresh and authentic. Like other departments of capitalist production, it must always be valorised by the raw human experience to prevent it dying on the screen. Hence the intrusive filming of grief, elation and any spontaneous emotion in sphere dominated by acting. Test Card F underestimates the cynicism of the working class. It is not that TV doesn't act as a pacifier, but that its function as a pacifier takes place in a complex web of social relations. In fact working class parents generally use TV to pacify their children. Tired from work, the TV keeps the kids quiet while they cook, clean or, if they're lucky, put their feet up for five minutes and have a cup of tea.

By analysing TV as a thing in itself, the pearls of insight are squandered as an offering to the pigs of media studies rather than embellishing the brow of the horses of proletarian instruction.

It is only in the context of society as a whole that TV can be understood. Although TV may have started as a recruiting sergeant initially for state ideology and then consumerism, the medium is becoming commodity itself rather than the means for selling. The whole process has become central to the economy. As it blends with a mechanised memory system (computers) and

industrialised communications, apologists call the new phenomena the 'information revolution'. Some laud it as offering new possibilities of liberation — but here they merely echo their forerunners who made similar claims about the railways a hundred and fifty years ago. Others point to the new technology with disdain and suggest we should have nothing to do with it, as it will only further enslave us. We however see it as expressing a new terrain on which the class struggle will evolve. Neither technophile nor technophobe, we see technology as an instrument of the ruling class whereby they hope to take their despotism to new heights.

The major change happening is simply a change within the capitalist economy. As Otto Rühle pointed out in *From Bourgeoisie to Proletarian Revolution*, the first world war marked the transition from a coal/railway based economy to a petroleum/car (tank) based economy. The second world war revolved around Germany's failure to obtain sufficient oil to keep its war machine going. Although the war was ended with nuclear weapons, this did not constitute an end to the petrol based economy. In fact the post war years saw the motor car become a major commodity in promoting consumerism and a major ingredient in remodelling the cities.

There are those who take heart in the recent wave of road protests. While we do not wish to denigrate these struggles, it is necessary to see them in their context. They do not constitute a major assault on capital. Already the new centre of capitalist accumulation has moved from the car/road/petrol complex to the computer-TV-telecommunications industry. Although still a massive part of the economy the car/road/petrol complex is no longer No.1. It has become backward. As such the media, as part of the capitalist avant-garde (i.e. most profitable sector), is happy to set up the road industry to be attacked. With the InterNet and the virtual office, capital can offer to 'resolve' the road crisis by reducing the amount people have to move around as they go to work. They will encourage people to stay at home and experience the world through a computerised TV screen. Conservationists increasingly point to the 'need' to restrict public access to certain rural sites, as they complain that too many visitors cause erosion and other problems. As visits to sites become increasingly mediated through visitor centres, the visit can soon be made virtually via the InterNet. Electronic tourism can then be presented as protecting the environment.

In *Communism* No. 9, (available for £1 from BP54-1060 Bruxelles 31, Belgium) the Internationalist Communist Group describes how "Proletarians are almost completely wiped out as human beings, and during a few hours left from wage-slavery they remain just as spectators. The combination of TV and video has completed the historic work of the state in putting on an even higher plane the liquidation of the proletariat and its

dilution into individuals and families." While this is too pessimistic a view, it nevertheless constitutes a very real tendency. However they underestimate the resilience of the working class, which is much more manifest in day to day acts of resistance than in the open revolts which periodically erupt.

It is precisely this resistance which makes the production of 'humanoids' so desirable for the ruling class. The ICG define these as "useful idiots for reproducing society without asking any questions. All sectors of economic activity and research work for the realisation of this idealist goal. At the factory and in the office they replace people by assembly line workers and then by machines. Computers and robots ideally tend towards a world where all human life has been replaced by artificial equipment. And biology, genetics and insemination research have the same objective: the creation of a "person" who isn't one, a "person" who has been programmed for this society that is to say for capital."

However, they fail to grasp what a person is for capital i.e. a legal entity who cannot merely work but also buy and choose. Capital reduces humanity to a series of individuals who sell their labour in order to buy a series of commodities. It is these interactions which constitute the economy, and it is only as an economy that capitalism can exist. It is in these terms that the individual constitutes the democratic subject which is essential to capitalist relations. The evolution of TV into an interactive network reinforces a system of human relationships mediated and commodified by a diffuse megamachine. It also resolves a key problem for capital — that their need for a continually expanding economy is not sustainable if it involves exporting western life styles across the world.

Their aim has become to increase the *virtual economy*, whereby the substance of commodities becomes dwarfed by the labour concentrated within them. In the so-called virtual world, the physical qualities of commodities become reduced to electronic patterns in computers. Whereas science fiction usually pointed to the macrocosm of outer space to allow capitalist expansion, history has produced the microcosmic world inside the computer. With technological advance leaving equipment redundant in shorter and shorter cycles, our cybermasters believe they have found a way to prolong capitalism indefinitely.

But what is this cyberworld opened up by computers but a magical world accessed by a vast and fantastic memory system, the InterNet sprawling across the face of humanity, a golem which is the mechanical embodiment of what Jacques Cammatte described as the "anthropomorphisation" of capital at the level of the species being, a physical receptacle which will allow the manipulation of the human imagination in a far deeper way than conventional TV. The key to this is not merely information, but signification.

Future trips of the LPA:

The Ascent of Penton Mount

On the third anniversary of the Great Conjunction and the 900th anniversary of the launch of the First Crusade by Pope Urban II, the LPA is planning an ascent of Penton Mount, Islington.

Assemble outside the New Merlin's Cave, Amwell Street, London EC1

Monday 27th November 6pm

.....

Also: **A Psychogeographical Survey of the
B.B.C. TV Centre, Shepherd's Bush**

Assemble at the North-West Corner of Shepherd's Bush Common. The Centre itself is located on the Rufus Line described in our booklet *The Great Conjunction*.

Thursday, 21st December 2pm

GREEN APOCALYPSE

Available Now!

This booklet looks at how eco-fascist ideology has successfully presented itself as 'Green Anarchism'. Hiding behind the communist critique of civilisation developed by such people as Jacques Cammatte and Fredy Perlman, *Green Anarchist* has been peddling an ideology more suited to the hardcore rightwingers of Michigan Militia and the Unabomber of the USA. This analysis not only unmask the origins of GAs ideology but also the weaknesses within @narchism which allowed this obnoxious group to survive in their midst.

The two texts, *The Sucking Pit* and *The Anatomy of a Smear*, are accompanied by comprehensive documentation of the dispute between *Green Anarchist* and the *Neoist Alliance* along with a review of *Secret Germany*, an account of the Stauffenberg plot to murder Hitler by Baigent and Leigh, authors of *The Holy Blood and the Holy Grail*.

Green Apocalypse is available for £3.50 from Unpopular Books, Box 15, 138 Kingsland High Street, London E8 2NS

Continued From Front Page

division between Good and Evil (as opposed to the natural distinction between good and bad). It is this faith which launches anti-Jewish pogroms, which scapegoats Arabs for American Patriots' bombing campaigns, which channels proletarian anger into hatred for Americans and Europeans rather let it fuel the subterranean maturation of class consciousness.

Whilst money relies on faith this faith has to be backed up by force. The British pound has traditionally been as strong as the British Navy. The eclipse of the latter went hand in hand with the emergence of US Global supremacy. Faith having identified evil then launches its crusade, its jihad. With the advent of the enlightenment, there has been a permanent mobilisation of the population behind the economy, whether in its initial nationalistic form or in the more modern mobilisation behind the New World Order, under whose auspices the ruling class plan to integrate their system of

control at an even higher level.

Communism is not another faith, but the abnegation of faith just as much as it is the abnegation of money and wage labour. Bolshevism attempted to negate communism by transforming it into a secular faith, i.e. by murdering the communist insurgents of Kronstadt, the Ukraine, and other smaller nuclei of revolt, purging their ranks of anyone capable of a critical consciousness, and substituting a red republicanism which served Russian national interests.

The conditions of life provoked by capitalism undermine the very faith on which it is based. The Bolshevik regime has already collapsed. The Islamic Republic of Iran has not long to last its collapse will weaken the ideological grasp of the Mullahs from Algeria to the Phillipines. Already the British monarchy is under attack to an extent unparalleled for years.

**An End to Faith! An End to Money!
An End to Wage Labour!**

An End to Capitalist Exploitation!

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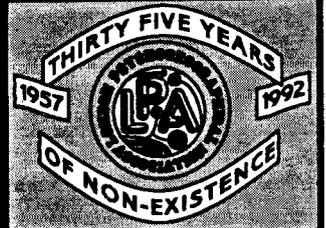


London Psychogeographical Association

Newsletter

Imbolc 397

No. 13



Published by the East London Section of the London Psychogeographical Association

Isle of Dogs Leyline Bombed

"AT FIRST I THOUGHT SOMEONE was kicking the door in. Then the whole building shook. Finally there was a bang and the windows rattled. I knew it was a bomb. I rushed outside thinking it had been just outside. I looked up and saw a cloud of smoke rising from just by South Quay." Thus a local resident described their experience of the bomb. It shook the whole Isle of Dogs.

Following the bomb at 7.01 pm on February 9th, the BBC broadcast a newflash. This announced that a phone call appearing to be from the IRA had stated that their cease-fire was over. Even though this came after the explosion, there was no reference to the bomb. It was part of a media programme to massage the collective consciousness. Channel 4 was broadcasting a curious item concerning the Oklahoma bombing in the USA. This item covered Timothy McVeigh's defence which is centred on a plot by German and British neo-nazis. In this confused report it became apparent that this claim also implicated the German and British secret states as well as the US Federal authorities. Interestingly it was following this item that Isle of Dogs bomb was announced.

We will not go into great detail about matters which have been largely covered by the press. Instead we shall seek to point out some issues they have glossed over. The police operation was geared to defending the interests of business. Our map shows how the Barkantine Council Estate is clearly closer to the explosion than Canary Wharf. Yet it was not until 10.46 that the authorities sent anyone down there to check the devastation.

The local Tenants Association had already started to sort things out. Lantern House had been badly damaged and hundreds of windows had been smashed. The tower block Topmast Point will probably have to be demolished. When council workers (complete with their identification) tried to reach council tenants, they were stopped by the police. Nevertheless, Superintendent Gardner allowed lorries and minibuses of workers in to print the *Telegraph*. Aside from the obvious commercial interest involved, the police were keen the bourgeois organs of moulding public opinion should be kept going.

The handling of the bomb continued in the whole way the Canary Wharf development

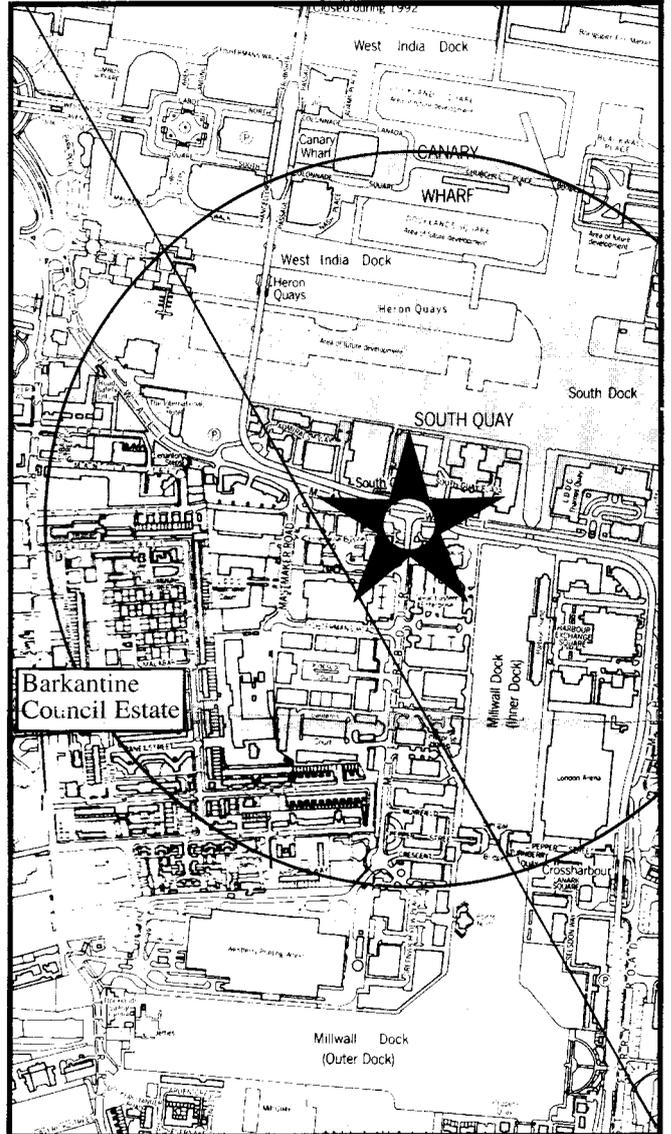
One question Islanders ask: "How could the lorry be parked there for so long without attracting attention when we get harassment or a clamp if we park there for just a moment?"

has affected the local working class. The Isle of Dogs was the largest concentration of council housing in England, yet representatives of the development showing prospective tenants around, would say that no-one lived in the area! Aside from some jobs which arose from the building work, very few Islanders work in the new buildings, except perhaps as cleaners (who were

prominent amongst the injured). "It's not for us!" has been a common saying. For years the Dockland Light Railway stopped after office hours and the weekend, providing a service for the business sector but severely limited for the residents. The bomb is just another example of local residents receiving the worst effects of the development with none of the benefits.

Islanders remained 'invisible' in the media reporting for several days. Then they suddenly discovered the 'East End Spirit'. Once again this was media manipulation. There was no mention of the looting, no

Continued back page



Astute readers will note that we have broken with the Christian Calendar by dating this issue Imbolc 397. This is in accordance with the Modern Kemetic Calendar which utilises cycles of 1460 years. The previous cycle (139 — 1599 A.'D'.) ended with the Hermetic revolt in Calabria, southern Italy.

What is the IRA? Why do they bomb?

THE ACTIVITIES OF THE IRA can only be understood in terms of the society within which they are rooted. The recent bombing has revealed some of their relationship with their so-called "political wing", Sinn Fein. Sinn Fein is not simply their mouthpiece, nor is the IRA simply the armed wing of Sinn Fein. More properly speaking the IRA is a secret society wrapped up in the misty world of conspiracy and counter conspiracy. Sinn Fein attempts to bridge the gap between this shadowy world and political democracy. Thus first we must look at those social relationships which foster such armed secret societies as the IRA and the host of loyalist organisations popularly called paramilitaries.

Democracy is rooted in the development of civil society — those social organisations which exist outside of official institutions but provide social arenas within which the body politic can flourish. By rejecting centralised state control, the proliferation of such social activities — church groups, trade unions, sports clubs, allotment societies, hobby groups etc. provide a social space outside the state where society can express itself. In 1943, the British Directorate of Army Education published part 7 of its *British Way and Purpose, The Responsible Citizen*, which dealt with precisely this issue: "We are democracy, we are the people. If we shirk our responsibilities, if we hand over the management of our affairs to other people, if we think that six times a week to the cinema is better than doing a job for our neighbour and our country, then we are inviting dictatorship. Dictatorship relies on creating passive citizens. *But passive citizens also create dictatorships.*" (According to this rhetoric Britain has been "inviting" dictatorship since the advent of mass TV in the sixties, and found it realised with the suppression of the unions in the eighties.)

Civil society rests on civil rights, and in Northern Ireland the "troubles" were imposed as a way of diffusing the struggle for civil rights which emerged in the sixties. Systematic discrimination against Catholics existed both within and without the state. It was not until this post war period that universal suffrage of one person one vote was introduced. All this rhetoric about democracy was O.K. for army books, but

was not to be taken seriously. These texts were used to inculcate the 'British Ideology' into the minds of conscript soldiers. The Cairo Soldier's Council emerged at the end of the war when militants from the Commonwealth Party used these ideological sessions to revive the levellerism which had expressed lower class aspirations in Cromwell's Model Army during the English Civil War. Taking the side of left-wing Greek soldiers imprisoned by the British for threatening the smooth installation of a monarchical regime in Greece, the soldiers soon learnt that the British propaganda for democracy was as empty as the Nazi claims for racial superiority.

Whilst democracy hovered over Britain as a dream masking the brutal realities of class society, in Northern Ireland it never even had such an ephemeral existence. The idealised view of civil society as providing a universal bond has always been split by the sectarian divide. In the 1990's Protestant sectarians murdered a Catholic. The reason — they had married a Protestant. Such reasoning is comparable with the worst excesses of Apartheid in South Africa. The Provisional IRA has been able to find a place within the Catholic community in Northern Ireland because they responded to the fears of that community from sectarian attack. Amongst the occasional random murders of Catholics by Protestant sectarians, there is also a consistent series of attacks and burn outs of isolated catholic families or even whole streets on occasion. When the British Army first went on the streets of Ulster they were welcomed by the Catholic community who erroneously thought they had arrived to protect them. Of course, in reality they were only there to protect the interests of the British state.

Terror is the climate which rears terrorists. And Britain has been governing Northern Ireland through terror. This terror is organised by secret societies such as the IRA, UVF. Alongside these home grown organisations, the British secret state has set up its own creatures such as the Ulster Freedom Fighters. The secret state is a heady cocktail of competing state organisations including MI5, MI6, Special Branch, Army Intelligence. Once the struggle for Civil Rights had been blocked by sectarian violence and republican counter-violence, Northern Irish politics became dominated by the conspiratorial politics of these secret societies. Over 100 years ago Marx wrote: "The main characteristic in the life of the conspirator is the struggle with the police, to which they have exactly the same relationship as the thief or the prostitute. The police tolerate the conspiracies, and not only as a necessary evil. They tolerate them as easily observed centres (...). The conspirators constantly maintain feelers to the police, they come into collision with them every moment; they hunt the informers just as the informers hunt them." These secret societies may start off protecting this or that working class community, but they soon evolve into a

profession of violence. The Molly Maguires of the USA started defending miners, carrying out attacks against the bosses. But then they evolved into a criminal organisation extorting money, and they re-entered political life as a corrupt political machine defending the status quo. Likewise the Mafia evolved out of the Italian Nationalist movement led by Mazzini in the last century. MAFIA = Mazzini Autorizzi Furti, Incendi Avvelenamenti (Mazzini allows us to steal, burn and poison"). In modern Italy, both left and right wing terror groups have been shown to be creatures of the state/CIA.

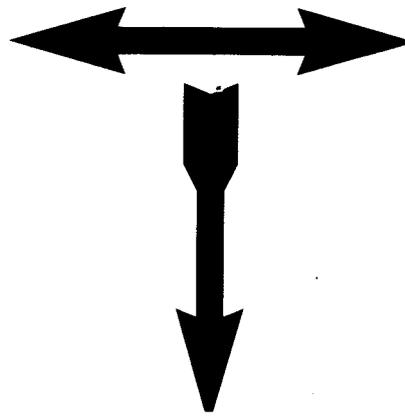
It would be a mistake to look at the IRA in isolation from this Hell's kitchen of conspiracy. When a Chinook helicopter crashed in 1994 resulting in the death of twenty three top intelligence experts from Northern Ireland, this strange occurrence attracted little comment in the press. Without offering any evidence of conspiracy in their death, it can immediately be observed that the recent cease-fire would have been impossible without them being in some way sorted out. Far from preventing terrorism, the duties of these officers has been to organise it in the interests of the state. British politicians, as inveterate liars, kept a straight face whilst denouncing the very activities their security services are immersed in. Individuals of integrity or independence could be assassinated and replaced by more compliant stooges. The reluctance of the state to prosecute any of their personnel, even when the evidence is overwhelming, gave these carrion the green light to feed on the bleeding corpse of the Ulster body politic.

In these terms, we must see the IRA as a glove into which all sorts of hands might slip. Indeed different hands might be slipped into different fingers. When the IRA assassination of Lord Mountbatten is considered in the light of his anti-nuclear agitation, there is reason to suspect some exterior involvement. Also when the republican movement gets so much funding from the USA, to suggest that the CIA has not somehow immersed itself in this bloody business would be to accuse them of incompetence. Given Clinton's involvement in the so-called 'peace process' was against the CIA's advice, anything is possible.

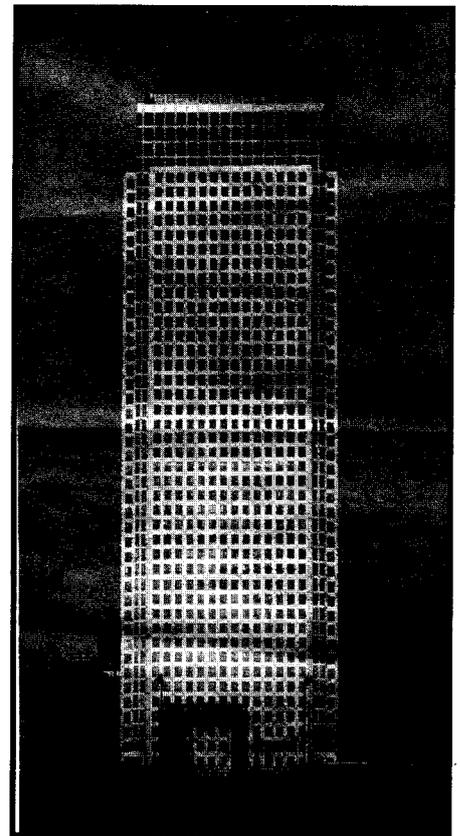
But it is an illusion to think that we can resolve this conspiracy, anymore than it is possible to get to the bottom of the Kennedy assassination. Each conspiracy theorist ends up repeating the theory which best accords with their prejudice. These webs of deceit and conspiracy are so constructed as to be irresolvable. Conspiracy theories end up as rhetorical techniques to recruit the naive to new ideologically partisan conspiracies. At a fundamental level what is clear is that whoever organised the Isle of Dogs bomb was not only callous as regards the lives of local working class people, but also was operating from a perspective hostile to the growth of class consciousness.

Recommended Reading:

"*Situationists as Rosicrucians*" by Luther Blissett, in *Here And Now* #16/17.
(send £2 to Here and Now, P.O. Box 109, Leeds, West Yorkshire LS5 3AA
Melancholic Trogladite a bi-lingual English/Persian publication. (Send £3.50 to Box MT, 121 Railton Road, Herne The Hunter Hill, London SE24
(If you send a cheque/P.O. please leave payee blank).



The Ambiguity of Alchemical Contradiction



THE MEDIA, and even top cop Paul Condon have collaborated with the IRA by labelling the bomb the 'Canary Wharf Bomb'. But as we have shown it was closer to the Barkantine than to Canary Wharf, so with equal justice it could be called the 'Barkantine Bomb'. Yet this would be to miss the symbolic processing which is going on. A tension has been created between the image of Canary Wharf and that of the sixteenth Tarot card "The Fire of Heaven":

"This card bears the picture of a tower, with its battlements struck by lightning; two men, one crowned, the other uncrowned, are falling with the fragments of broken masonry; the attitude of the former the shape of the letter Ayin. This card contains the first allusion to a material building in our pack (...) Here it signifies the invisible or spiritual world, incarnated in the visible and material world. The 16th card represents the material fall of Adam. He will gradually become more materialised until the 18th arcnum, in which he attains the maximum materialisation".

This piece was taken from *The Tarot of the Bohemians* by Dr Gérard Encausse, better known as Papus. He goes on to quote F. Ch. Barlet: "The irresistible current has touched the man who exposed himself to its vortex on the terrestrial heights; if he be pure he is threatened with disorganisation more or less complete, according to his intellectual or moral unworthiness, and his energy (incoherent mysticism, folly, death, or complete disintegration, represented by the genius of evil, the Devil)! If on the contrary, he be worthy of the higher regions, this baptism of fire renders him one of the Magi; the sources of terrestrial life are at his disposition; he becomes a Therapeut."

In July 1920 Papus was wrongly accused of fabricating the *Protocols of the Elders of Zion* to discredit his mentor Phillippe, another French mystic hanging around the Tsar's court. This has been shown to be false by Norman Cohn in *Warrant for Genocide*. The Russian spymaster Pyotr Rachkovsky was responsible, adding an anti-semitic gloss to a piece of satire by Élie de Cyon, who in turn based it upon Maurice Joly's *Dialogue between Montesquieu and Machiavelli in Hell*, first published in French in 1864. The book was banned and Joly was sentenced to fifteen months imprisonment. Neither of these original satires had the anti-semitic slant added by the Russian secret police.

Papus himself was anti-semitic, but for him the 'Jew' was an occult rather than a racial category. In fact European anti-semitism was based upon Judaism as a faith, before the Nazi's used biological determinism to give it a rationalist veneer. In his books *The Robot's Rebellion* and . . . *and the truth shall set you free*, David Icke revives this occultist anti-semitism. Although he rebuts the Russian forgery *The Illuminati Protocols* his attempts to distance himself from anti-Semitism fail. He glowing quotes an example of an 'ex-Jew' who has abandoned Judaism. In this he focuses the struggle of Jews against their internalisation of the dominant social code as a separate struggle against Jewishness. Instead of looking at how the struggles in every community develop precisely at the point at which they breakout of their point of ethnic origin, Icke wants to preserve such categories. Among Christians there has been a frequent theme of reminding Jews of their so-called "responsibility for the death of Christ. By trying to instill guilt for this alleged 'crime', these Christians then offer phoney salvation if they embrace Christ. Icke operates the same con, but using 'Jew'

as an occult rather than religious category. By polarising his description of the "Global Elite" as being composed of Jews and non-Jews he implies a specific guilt which can be redeemed through internalising this guilt as something to be overcome. For Jews Icke pictures the struggle as one against Jewishness, i.e. a struggle centred around irresolvable guilt. Clearly Jews participate in social struggles precisely through acting beyond such narrow ethnic boundaries — but a conservative like Icke understands such struggles as little as he likes them.

For Icke the individual must dwell inwardly upon their own mentality, loosing sight of their position as social beings, and relying on 'subconscious forces' to manifest this process in the material world. His calls for higher frequency vibrations end up as high pitched emotionalism wallowing in a vacuous, disembodied notion of love. Icke might not lead a cult yet but he is sowing the seeds in the fertile ground of Green/New Age circles.

The occult emerged as a hidden aspect alongside those other spheres of bourgeois activity: politics, art, science, philosophy. It holds no secret keys but subsists as another partial sphere within capitalist social life which remains to be superceeded along with the other trappings of class society.

More Psychogeography:
Manchester Area Psychogeographers:
Please send Stamped Addressed Envelope
to: M.A.P., 24 Burlington Road,
Withington, Manchester M20 9A.
Associazione Psicogeografica
Mediopolemana (APMP):
Luther Blissett, c/o Rizzi,
via Trento 5/a, 41500 Rovigo, Italy

Future trips of the LPA:

Waulud's Bank, Luton

Saturday 30th March, 5:30pm

At the junction of Henge Way and Waulud's Bank Road. "In the middle of the concrete jungle was an ancient earthwork (...) called Waulud Bank"-

The Sun and the Serpent by Hamish Miller and Paul Broadhurst.



Continued From Front Page

mention of the background of antagonism with and exclusion by the business world of Canary Wharf. Instead images of cheerful Cockneys reliving the Blitz graced the national News at Ten. The local news started to cover some of the complaints in order to keep in touch with the local population, but such material was not to be broadcast nationally, particularly in Northern Ireland. National papers have always presented radically different news in Northern Ireland, and Scotland from England. The popular press has to go with public opinion in order to manipulate it. The fact that newspapers are ready to contradict themselves in such a blatant fashion is usually only noticed by those in transit when the difference is particularly blatant.

In doing this they have aimed to materialise their notion of the "mainland" and a "mainland bombing campaign". In this they pretend that Northern Ireland is somehow an Island separate from the rest of Ireland. From this optic the rest of the Irish population become invisible like the Islanders on the Isle of Dogs. This serves to naturalise the partition of Ireland which was a piece of gerrymandering designed to assure Orange supremacy, and to keep Derry subordinate to Belfast by cutting it off from its hinterland.

At the same time as Northern Ireland is ideologised as an Island, the Isle of Dogs is mythologised as part of the mainland. It is, to say the least, odd that the IRA, an organisation which claims to promote the detachment of Northern Ireland from the

U.K., should bomb precisely that place which is the only Island within the U.K. which has itself attempted to break the Unionist bonds with the declaration of U.D.I. in 1970. Even then local loyalist, Harry Cole warned "We could have another Ireland here if we are not careful".

Since the bomb, the police have blocked off the Island with machine-gun toting checkpoints. Cop vans constantly roam around the Island. There have been several bomb scares in the following week, and an abandoned car was blown by the police in the nearby Blackwall tunnel. The police have proposed permanent check points using the latest technology to photographically record the faces of people sitting in the front seat of every vehicle entering the Isle of Dogs along with the appropriate car number plate.

In our second issue (Beltaine 1993) we pointed out how the IRA had bombed the former site of Gresham College. This site could be considered an Omphalos, or psycho-geographical centre of London. Gresham College had been the birth place of the Royal Society and had housed it for many years. More recently it had become the site of the NatWest Tower. Later that year we issued an extraordinary leaflet, *Nazi Occultists Seize Omphalos*, which discussed how the pro-German BNP had manipulated the leyline which traverses the Isle of Dogs. The *Greenwich Landscape Artists* have shown how this leyline traverses the British Isles from the South East (it actually goes through the site of Battle Abbey, Hastings, built on the spot where Harold I was killed by an arrow in his eye) to the Uig on the Isle of Lewis, where the oldest Chess set in Europe was found. It is characteristic that the Omphalos of the British Empire was to be found on this line.

This has led to the Isle of Dogs being used as an alchemical crucible, where all sorts of experiments are carried out. The Canary Wharf complex is an example of 'post modern' architecture, which uses masonic principles to dwarf and psychologically dominate the individual. The BNP have centred most of their energy around the Isle of Dogs, since the short-lived victory of Derek Beackon.

In their latest leaflet they try and capitalise on the fear and terror imposed by their fellow Nationalists, the IRA. The racial harassment that the BNP promotes creates exactly the same sort of terror that the IRA achieves through their bombs. In fact the shock of the bomb resulted in a psychological bonding which dissolves racial identity in favour of the Islander mentality so characteristic of the local psycho-geography.

Media events have often been matched by special events in and around the Isle of Dogs. When Prince Charles' notorious Dimbleby

programme was broadcast, his whingeing about the possible loss of the Royal Yacht Britannia was synchronised with a firework display launched from this very ship docked at South Quay! The same site has been used for a secret tryst between Prince Andrew and Fergie following their separation. More recently the local population was insulted by the visit of the French navy during the height of protests about the French Nuclear weapons test. When Diana replied to Charles' programme with one of her own, local people were subjected to another firework display, this time based across the river in Greenwich.

Now the Island is being used as an experiment in police methods, combining the latest technology with traditional police contempt for working class people. The IRA having conveniently imposed a level of fear, the cops feel that they can capitalise on this climate of fear and tension to impose these techniques. They hope to intimidate all those who question their activities with the suggestion that they are somehow sympathetic to the bombers. In this way, these two reactionary groups are collaborating to create a polarity between them in order to confuse and confound the working class. The police are no more our protectors in Britain than the IRA are our liberators in Ireland.

We are faced with the steady decomposition of capitalist society. We are faced with the attempt to destroy all traces of class consciousness — i.e. a consciousness of our position as part of an international class of workers (whether in employment, rearing children, doing housework etc., or forced into poverty on benefit) whose only interest is uniting across all boundaries of race, creed or nationality to overthrow the world-wide capitalist system which leeches off our lives.

If you want to receive the next four LPA Newsletter, then please send 6 stamps (US \$5 cash) to:

LPA (ELS)
Box 15,
138 Kingsland High Street,
London E8 2NS

We shall then send you the next four issues.
Institutional, library and supporter subscriptions — £5. (cheques payable to Unpopular Books)

SUCKED

A verification of theses advanced in *The Green Apocalypse* which demonstrates the sad decomposition of a pro-situ hack.

Our recent publication *Green Apocalypse* contains an article *The Sucking Pit*. This piece warns how *Green Anarchism* functions as a vortex, where those unfortunate enough to get sucked into suffer an accelerated decomposition. This was specifically linked to Mikhail Bakunin, the freemason who, over a hundred years ago, used the techniques of manipulating secret societies in an attempt to take over the First International. This same Bakunin is held up as a hero of the anarchist tradition, even though he was a proponent of an International Working-Men's State (see *On the Question of Landed Property*, speech to the Basle Congress of the International Working-men's Association, 1869).

Far from heeding our warning, Michel Prigent has confirmed its basic prognosis. We have had disagreements with Prigent for many years, and relations have hardly been cordial. But although we may have regarded him a fool, we never questioned his sincerity or his desire to transform this world for the better. However his latest sad critique, *Desperately Seeking the SI*, shows that his judgement has been so eaten away by personal bile that he has chosen to immerse himself in the same reactionary shit as *Green Anarchist*. In fact he has become a graduate of the Larry O'Hara school of distortion and falsification.

Over half of his pamphlet is focussed on attacking the editors of *London Psychogeographical Association Newsletter/Unpopular Books* and *Re:Action/Sabotage Editions*. In this, he shows a certain understanding in that much of the conference was of little value ranging from Ben Watson's apologetics for the SWP to the organisers ill-considered article which appeared in *The Independent*. In his desire to retain a nostalgic attitude towards the *Situationist International*, Prigent quite rightly perceives our activities as a threat to such pro-situ posturing which have been his trade mark for so long.

A key element which indicates how Prigent has moved completely outside the revolutionary movement to side with reaction, is how he casually speculates whether these two individuals "are someone's valuable assets". Revolutionaries understand how such idle speculation undermines their struggle, sowing a minefield of suspicion, accusation and counter accusation. We may entertain suspicion about this or that person, but if we are to denounce them, then it is our responsibility to assemble proper evidence which shows our suspicions are well grounded. But here the ventilation of such empty and spurious suggestions serves as a cover for an inability to challenge those with which Prigent has political disagreements. When Prigent couples this with outright lies it his own lack of integrity he exposes, no-one else's.

Prigent recycles a lie circulated by the *Lancaster Bomber*, part of the *Green Anarchist Network*. An article appeared in the *Observer* which featured a masked person and discussed *Decadent Action*. This was transmogrified by *Lancaster Bomber* into a piece about Stewart Home in *The Independent*. Whilst it may be granted that their perception of Home behind the mask *might* simply be an hallucination, the switch of the relevant paper to

The Independent is a deliberate lie, part of an attempt to pretend that Home regularly works for *The Independent*, when he has had nothing to do with them other than writing an article for the paper eighteen months ago. By recycling this lie, along with the sly inuendo of cop protection, serves to discredit Prigent, not those he attacks.

~~In a previous leaflet (NOT a review of "Guy Debord Is Really Dead") he accuses Home and Unpopular Books of "collecting irrelevant gossip, obscure scraps of useless (and often inaccurate) information about the SI and those related to them". Yet this is the very process he now engages in.~~ Thus a bit of work as an extra to help raise money to repair the roof of a South London squatted social centre becomes a cameo-role organised through contacts in the media world. Some right-wing Prat in France has a book put out under the name of *Sol Invictus*. This is then linked to the band of the same name based in the UK. As if the term isn't widely known throughout Europe as part of the Mithraic Cult that flourished under the Roman Empire. It is as if we were to speculate whether Guy Debord was striving for the restitution of the Stuarts to the British Monarchy because he liked to quote Bossuet, the seventeenth century Cardinal who delivered the Eulogy at Queen Henrietta-Maria's funeral!

But from all this mess we shall now attempt to clarify some certain points which Prigent touches upon. Prigent accuses us of being Bordiguists, followers of Amadeo Bordiga who Prigent stigmatises for never condemning Kronstadt Why he should have reached this conclusion is unclear. Certainly *Unpopular Books* has published and distributed texts by Jacques Camatte who was closely involved with Bordiga for many years. but what interested us about Camatte was his desire "to present the left [i.e. Left Communists] in its originality, to divide it from Leninism and Trotskyism, to make a real break with the Third International" (*The Origin and function of the Party Form*, Postface 1974, English translation published by Charlatan Stew 1977, p21) We value Camatte for his stress on communism as the realisation of a word human community. But this does not make us "Camattists". *Unpopular Books* is a communist publishing project.

It is ironic that Prigent involved himself in the publication of the English translation of Debord and Sanguinetti's *Theses in the Situationist international and its time* (1974) which strings fifty nine pearls of wisdom between Thesis 1: "The Situationist International imposed itself in a moment of universal history as the thought of the collapse of a world; collapse which has now begun before our eyes" and Thesis 61: "He who considers the life of the S.I. finds there the history of the revolution. Nothing has been able to make it sour". With this alpha and omega of self-inflation we see Debord and Sanguinetti appropriate for themselves Bordiga's notion of the historic party. From this it is not necessary to derive that Prigent is himself a Bordiguist. For that it would be necessary, at the very least, to demonstrate that Prigent understands the texts he publishes — a task which would stretch even the ability of an expert in Jesuit Causistry.

Camatte on Bordiga

"Bordiga disagreed with the Bolsheviks several times over the question of democracy. He was an abstentionist, rejecting all participation in parliament, all democratic mechanisms. One had to define tactics rigorously in relation to the conditions of clearly defined struggles in the historical phases when the proletariat intervened. Similarly he rejected the theory of state capitalism and considered the theory of imperialism to be completely insufficient etc.. Despite that, we have already repeated, he never broke with Lenin because he was, for Bordiga, the theoretician of the dictatorship of the proletariat (coherent with Marx) and that he was capable of applying it in a huge country. On the other hand, the whole development of the anti-colonial revolutions reinforced the correctness of the leninist position for him. Hence the birth of the uncritical apologia for the Bolsheviks and, so doing, he defended the Italian Left and himself against accusations of anarchism, ultra-leftism, passivity etc., which led him to maintaining false judgements on the KAPD, Pannekoek etc., especially where it concerned questions where they were definitely very close to him.

But this is only a particular aspect of Bordiga's work. What is essential, what characterizes him, makes him entrancing, living, is what was indicated in *Bordiga: la passion du communisme*; his certainty of the revolution, communism, displayed prophetically. Humanity advanced by revolutionary leaps up to communism, according to him. This evolution was the work of millions feeling their way and sometimes, leaping enlightened by huge revolutionary explosions. He compared all human history to a huge river bounded by two dykes, on the right that of social conservatism on which marched a chanting band of priests and police as the cantors of the official lies of the class, on the left that of reformism on which paraded the men devoted to the people, the businessmen of opportunism, the progressives. The two bands insult each other from opposite banks, while fully agreed that the river should remain in its channel. But the immense flood of human history also has its irresistible and menacing swells and sometimes, rounding a meander, it floods over the dykes, drowning the miserable bands in the impulsive and irresistible inundation of the revolution which overthrows all old forms and gives society a new face."

Community and Communism in Russia by Jacques

Camatte, published by David Brown 1978, and circulated by *Unpopular Books* during the eighties.

Unpopular Books have also published a critique of Camatte translated from *La Guerre Sociale*. This piece, entitled *Psychedelic Bordiguism: Invariance and Fictive Capital* appeared in the art catalogue *Ruins of Glamour, Glamour of Ruins* (1986) and criticises Camatte's slide into idealism and consequent abandonment of the class struggle. This title was incorporated into the sub heading of the lead article of *Re:Action* No.3 (Winter Solstice, 1995) as *Psychedelic Bordiguism and the Mystical Body of Christ*. Contrary to Prigent's fantasy, the comparison between Pauline theology and Bordiga's 'organic centralism' served to provide "a parody of the rhetorical technique employed by Karl Popper in his tedious tirade *The Poverty of Historicism*'.

The Faurisson Affair

Another matter we must deal with is Prigent's reference to the Faurisson affair. To our knowledge this has only really been summarised in English in Dr. Gill Seidel's *Holocaust Denial: Antisemitism, Racism and the New Right* (Leeds 1986). Her hardly sympathetic account of *La Guerre Sociale* tract goes as follows:

"It seeks to draw a clear distinction between Darquier [open anti-semitic and war criminal —U.B.] and Faurisson, and argues that the doubts about the existence of the gas chambers originated on the left with Rassiner, and the left must be concerned with the truth. The truth, it claims, cannot be anti-semitic, even if it contradicts the 'mythology of the holocaust': It further argues that 'the legend' of the 'gas chambers' was made official by the Nuremberg Tribunal where the Nazis were judged by victors. If the function of these trials was to distinguish 'democratic stalinist' camps from the Nazi camps, then it follows that the function of both anti-fascism and anti-Nazism are comparable in that they serve to justify their own war crimes. The leaflet goes on to proclaim that there is one enemy, namely the relations of capitalist production. This enemy is not to be confused with a single social group, like the bourgeoisie or the bureaucrats. The tract concludes by supporting Faurisson on the grounds of freedom of expression: it claims he is being attacked for having looked for the truth. Finally it is stated that the struggle against racism of any description is both shortlived and superficial if it is not a struggle against capital. This is a striking example of dogmatic, marxist reductionism where oppression is conflated to those of capital and class. It is not merely simplistic: it is also racist in that it ignores other specificities, other patterns of exploitation and exclusion." (p104)

We reproduce this extract not because we agree with its conclusion, but because it presents a clearer criticism than Prigent who merely resorts to the slur. The Faurisson affair involved a carefully orchestrated campaign which roped in all sorts of people, from Noam Chomsky and Pierre Guillaume (editor at the left wing publishing house *La Veille Taupe*) to *La Guerre Sociale* in the defense of freedom of speech. That *La Guerre Sociale* allowed themselves to be drawn into a liberal campaign does them no credit, but neither does it imply Nazi collusion anymore than outrage over the murder of *Move* activists implies support for their anti-abortion position.

However, we would like to take this chance to criticise Dr Seidel's final point and repeat that *the struggle against racism of any description is both shortlived and superficial if it is not a struggle against capital*. Far from ignoring "other specificities, other patterns of exploitation and exclusion", a materialist understanding of capitalism as the social organisation of power allows these other specificities to be seen in relation to each other and the broader articulation of power. Seidel's accusation of racism is as insubstantial as Prigent's slur on *La Guerre Sociale*, but is typical of 'feminist' liberalism which seeks to maintain separate categories of oppression, which in turn shore up the class position of such academics who pose as experts in discourse analysis.

Seidel points out that anti-semitism can masquerade as anti-Zionism. But then she continually places 'anti-Zionism' in inverted commas. After referring to how "The need to claim our identities is still necessary in a society that denies any cultural heritage other than the ruling one", she then suggests "the anti-semitic, 'anti-Zionist' attack on the legitimacy of the state of Israel, as distinct from a critique of its policies, constitutes the mainstay of anti-semitic discourse on an international level" (p 152). To counter this reactionary position we refer the reader to Fredy Perlman's *Anti-semitism and the Beirut Pogrom* (published in *Anything can Happen*, London 1992). Fredy points to the right wing Zionists as assimilationists who wanted a state dominated by race thinly disguised as religion. "Legitimacy" describes precisely this process of assimilation i.e. the recognition of one *legal* structure by another, incorporating the Israeli (or any other) state into the global web of systematic oppression and exploitation, as a local manager of the economy. This interweaving of market relations with the authoritarian reproduction of cultural life reduces questions of identity to the consumption of commodified units of conformity antagonistic to the communal self-generation of meaning.

The Unacceptable face of Contemporary Psychogeography

"One knows of the strong tendency of men to uselessly repeat simplified fragments of old revolutionary theories whose wear and tear remains hidden from by the simple fact that they do not try to apply them in an effective struggle to transform the conditions which they really find themselves; in this way they understand little how these theories had been able, with varying fortunes, to be bought into action in the conflicts of other days. In spite of this, there is no doubt for anyone who examines the question coldly that those who really want to shake an established society must formulate a theory which fundamentally explains this society, or which at least seems to give a satisfactory explanation. As soon as this theory has been divulged a little, provided this is done in confrontations which disturb the public peace, even before it comes to be exactly understood, the discontent held over everywhere will be heightened and made more bitter by the sole faint knowledge of the existence of a theoretical condemnation of the order of things. And after that, it is by beginning to conduct with anger the war of freedom that all proletarians can become strategists.

Undoubtedly, a general theory calculated for this end must first avoid appearing visibly false, and so must not expose itself to the risk of being contradicted later by the outcome of events. But it must also be a completely unacceptable theory. It must be able to denounce as bad, to the indignant stupefaction of all those who find it good, the very centre of the existing world, in having exposed its exact nature."

Preface to the Fourth Edition of "The Society of the Spectacle",
Chronos Publications 1979 (Our emphasis)

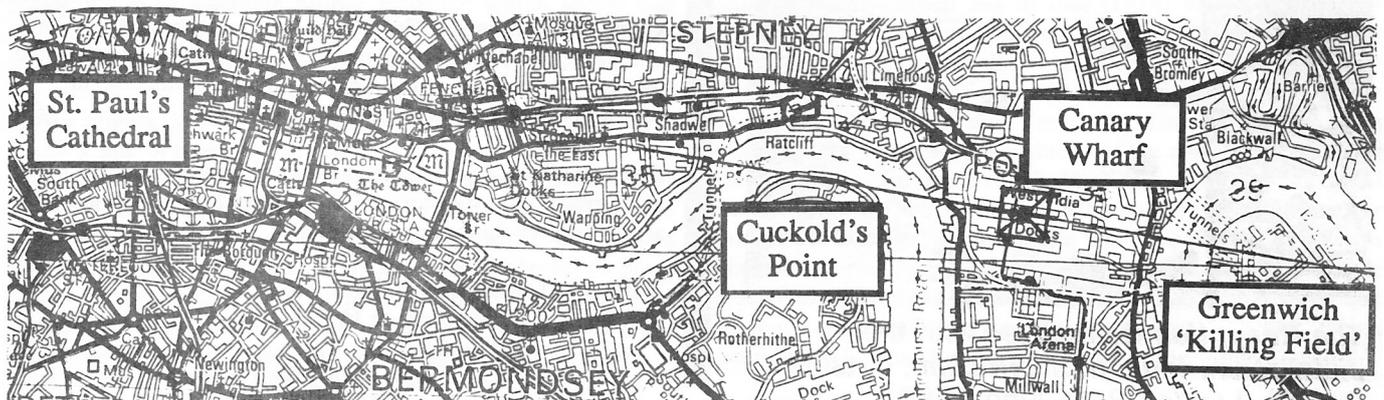
The theory of the spectacle no longer answers these two demands. Debord may have been correct to comment in that same text that "there is nobody in the world capable of being interested in my book apart from those who are enemies of the existing social order and who act effaciously starting from this position". However over the last seventeen years much water has flowed between the two banks of Bordiga's river. Whatever doubts we may have about the supersession of art being the 'North West Passage' of the geography of real life, we appropriated this image with our Limehouse Rally (22nd August, 1993) and revealed how Limehouse served as the location for both Gilbert's original plea to open up the North West Passage in 1566, and the IVth S.I Conference at the Empire Hostel of the British Sailors Society in September 1960.

The LPA newsletter No. 3 (Lughnassadh 1993) contained a photo of S.I. delegates positioned on the Greenwich leyline. In Ralph Rumney's contribution to the Manchester conference —

Some Remarks concerning the Indigence of Post-Situationists in their attempts to recuperate the Past — he remarks that "Leylines went out with Hawksmoor." We can only take this as a reference to Peter Ackroyd's flawed book which simply bears that architect's name. We would point out to Rumney that Ackroyd's derivative work neither adequately deals with leylines as theorised by Alfred Watkins in such books as *The Old Straight Track*, nor provides a useful psychogeographical account of Limehouse, particularly in comparison with Ian Sinclair's *LudHeat*. We would further add that Ackroyd's participation in Gresham College to present a lecture on the former Chosen Chief of the Druids, William Blake, serves to confirm a relationship which we have frequently chronicled in the newsletter. To those who have dismissed our prognostications as the ravings of demented minds, we merely point to the accelerated promotion of former Gresham professor, Richard Chartres to the Bishopric of London. To those who simply see the Church of England as an antiquated structure — the tory party at prayer — we point to a multi-national land owner whose operatives, such as Terry Waite and Archbishop Tutu, play key roles in international politics.

The architecture of Canary Wharf illustrates the principles of Leyline alignment, which Rumney suggests went out with Hawksmoor three hundred years ago. They would proudly display a superimposed outline of the Mall, the Ceremonial approach to Buck House, upon an aerial photograph of the principle axis, showing how precisely the measurements tallied. This principle axis is aligned to St. Paul's Cathedral, generally recognised as the Sir Christopher Wren's architectural masterpiece. This wretch was the founder of Freemasonry and the Royal Society. The son of the last Register of the Order of the Garter when Charles I was executed, he became a lynch pin in the reorganisation of bourgeois society around the restored monarchy of Charles II. The very latest architecture continues the masonic patterning of Wren and his acolytes.

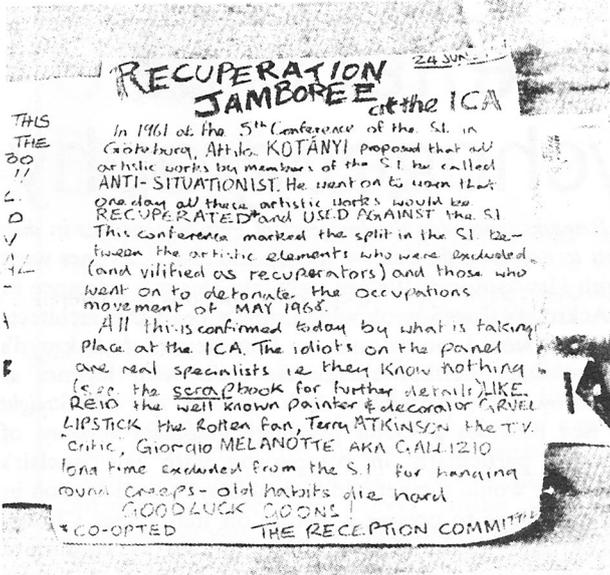
We offer no attempt to 'justify' or 'rationalise' the rôle of magic in the development of our theories. It is sufficient that it renders our theories *completely unacceptable*. But our task of reconciling this with the need to offer a fundamental explanation of society has not proved easy. Nevertheless we have made remarkable progress. Eg: The Queen *did* visit the Leyline at Greenwich during an eclipse. We now point to the preparations for the millenium celebrations in Greenwich. Are they preparing a site for ritual king sacrifice where the Canary Wharf Axis crosses the Greenwich peninsular? Will the mythology woven into the landscape allow a re-run of the death of William Rufus? Is Charles being groomed for the role of 'bad king' merely to be executed in a rite which will then strengthen the monarchy?



ARTSPHERE

At the Manchester Conference, Prigent reformed *The Reception Committee*, a street theatre troupe which shot to fame back in 1989 with their installation *Industrial Criticism* on the pavement outside the Situationist International exhibition at the ICA, London. Joël Gayraud reviewed the work: "which they unrolled on the pavement outside the entrance of the exhibition, and except for days when it rained, they maintained a permanent picket there right up to the end. Numerous passers-by and visitors took their turn to write phrases upon "the roll" where, day after day, there appeared detournments, critical texts, slogans, blasphemies (notably in Arab and Persian), and various proclamations which covered the length of thirty metres, with inscriptions written in twenty languages."

(*Le Monde à l'Envers*, No.2 1990)



In the passage above concerning Kotanyi's intervention at the 5th Conference, Kotanyi specifically explained that he didn't mean that anyone should stop painting, writing etc., that such activities had no value. The conference responded to Kotanyi's proposal favourably and noted that "would-be avant-garde artists are beginning to appear in different countries who have no contact with the SI but who refer to "situationism" or describe their work as more or less situationist. This tendency is obviously going to increase and it would be pointless for the SI to try and resist it. While various confused artists nostalgic for a positive art call themselves situationist, anti-situationist art will be the mark of the best artists, those of the SI, since genuinely situationist conditions have yet not all been created. Admitting this is the mark of a situationist."

Prigent's claim that artistic elements were excluded following this conference is false, in that Guy Debord himself remained an

artist in that he went on to direct several films. Prigent wants to prolong the mystification of the SI's denunciation of the break away *Bauhaus Situationist* as 'Nashists'. This tom-foolery has long been exposed as play acting. J.V. Martin came out with the fiercest denunciations of Jørgen Nash, yet remained his close friend. After having remained a Debord loyalist, surviving countless purges, Martin was still a member when the S.I. finally dissolved in 1973. By 1974 he was on the editorial board of *The Anti-National Situationist*, with Jørgen Nash and other activists from the 'hated' *Bauhaus Situationist*.

Prigent is left defending an island of nostalgia which each day sinks a little deeper into the morass spurning our well-intentioned criticisms. His latest texts calls on the editors of the anarchist paper *Freedom* to fight his battles for him! Instead of breaking free of his ideological prison he wallows in resentment, which has finally lead him to circulate stupid lies.



The Reception Committee with their installation, *Industrial Criticism*, outside the ICA, London 24th June 1989

"Art is a secular religion that provides a 'universal' justification for social stratification, it furnishes the ruling class with the social glue of a common culture, while simultaneously excluding the vast mass of men and wimmin from participating in this 'higher' realm. The work of art is never a simple entity, a 'thing in itself', but is literally produced by those sets of social and institutional relationships that simultaneously legitimise it."

Stewart Home, *The Palingenesis of the Avant-Garde*
published in *Analecta* (London 1996)
available for £3 from:

Sabotage Editions, BM Senior, London WC1N 3XX

Available from *Unpopular Books*:

Green Apocalypse — an analysis of *Green Anarchist* as a unification of far-Right primitivism with the organisational techniques of the anarchist Mikhail Bakunin. Reviews the smear techniques used by Larry O'Hara, and how they have been effectively rebuffed.

£3.50

Open Creation and its Enemies — two articles by Asger Jorn which appeared in the SI journal. These previously neglected works show how Jorn had a depth of vision which went beyond both that of Nash and the Debordists.

£3

Black Mask — a collection of material from the radical New York group who transformed themselves from avant-garde artists into revolutionary hipsters.

£5

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London Psychogeographical Association

Newsletter

Beltaine 397

No. 14



Published by the East London Section of the London Psychogeographical Association

RUN UP TO RITUAL MURDER

London has been picked to stage one of the world's biggest programmes of psychological processing in the world — the London Marathon. For the sixteenth time runners from across the world assembled to partake in a mass fertility ritual, under the auspices of *Flora*, a margarine manufacturing company who have adopted a name from classical mythology.

While mass media advertising campaigns pass off product names as meaningless labels, they often embody a specific symbolism drawn from classical mythology. Thus *Mars*, the previous sponsor of the marathon, embodies the Roman God of War. In the case of *Flora*, it contains a reference to the magical writings of Ovid: the transformation of the earth nymph Chloris into Flora, the resplendent herald of spring: *Chloris eram quae Flora vocor.* (Ovid: "I once was Chloris who is now called Flora"). Edgar Wind has point to this passage from Ovid's *Fasti*, as being the key to Botticelli's famous painting *Primavera* (Spring). Here Zephyr, the wind of spring breathes upon Chloris, flowers then sprout from her mouth and flow onto Flora's garment. According to Lorenzo di Medici, top banker and guardian to Botticelli's fifteenth century patron, spring is the season "when Flora adorns the world with flowers" (*Comento sopra alcuni de' suoi sonetti*) Indeed the image of a fresh shoot growing from a dry tree was a traditional image of the Renaissance.

During the renaissance the reintegration of pagan imagery centred around classical (i.e. Greek and Roman mythology) although writers such as Georg Pictor did devote several chapters to the Egyptian pantheon and other images such as a picture of Mithra in his *Magazine of the Gods* (1558). Jean Seznec in *The Survival of the Pagan Gods* (1953) ascribes the "unusual or even disproportionate place given to the Oriental divinities" to the contemporary influence of hieroglyphs. As Martin Bernal has observed in his *Black Athena* (1987), Sir Isaac Newton, the

President of the Royal Society, led an attack against Egyptianism, uniting Greek and Christian mythologies. He links Richard Bentley's defence of Newtonian physics with its theological and political implications: "that, as matter could not move itself, a god — of generally regular habits — was needed to create and maintain the universe, just as a king was necessary to a Whig constitutional monarchy" (p194). Bernal discusses Bentley's attack on John Toland's use of Giordano Bruno's Egyptian notion of animate matter, which the radicals had used

against Newtonian physics. "Bentley used his own formidable intelligence and Classical scholarship not only to expound the Newtonian system and its implications, but also to cast doubt on the reliability and age of Greek sources referring to Egyptian and Oriental wisdom and astronomy".

Bernal describes a 'Triangle' uniting Christianity with Greco-Roman classicism in an alliance against Egypt and the Orient emerging in the 1690's. Here the Egyptian component was occluded,

Continued inside



Detail from Botticelli's *Primavera* featuring Flora wreathed in foliage and representing vegetative abundance. Botticelli was deeply influenced by the Neo-Platonic academy of the Medici's.

Since issue 13 we have broken with the Christian Calendar. We are now dating our issues in accordance with the Modern Kemetic Calendar which utilises cycles of 1460 years. The previous cycle (139 — 1599 A. D.) ended with the Hermetic revolt in Calabria, southern Italy.

although still maintained within certain Egyptian rites of Freemasonry. It was precisely these masonic groups versed in Hermetic material who became such an embarrassment to the official masonry of the Grand Lodge, and the Royal Society lurking behind them. Their strategy was to keep Egypt in the shadows and to dismiss any hermetic component as 'occult'. This formed the crux of the enlightenment, which threw as much into shadow as it shed light upon. It also provided a basis for the development of European racism, which went beyond fostering a preference for the familiar into a profuse rationalisation of Imperialism and colonialism.

Thus the reorganisation of the ruling class upon a capitalist basis coincided with a fusion of Christian and Classical metaphysics pioneered by Freemasonry and continually injected into everyday life through the organisation of spectacles. Thus it is easy to see how the marathon, as a ritual, fits in with the governments plans to develop the banks of the Thames in a new estuary development, a sort of 'Nile of the North'. Neil Kinnock is working on this with his old chum from parliament, Michael Heseltine. Johnny Major even spoke specifically of a renaissance in Docklands in May 1993 (See LPA Newsletter No. 9). In order to imbue their scheme with what they consider impetus, the ruling class have re-established an ancient popular festival — but they are running it in reverse!

Thousands of runners assembled on the Greenwich Leyline where it enters Blackheath, before heading off to Charlton. This "was the site of a pagan survival called the Horn fair. Until a riotous brawl between Bermondsey dockers and Woolwich army cadets led to its being banned in the middle of the nineteenth century, every year on October 18th people would process from Cuckolds' Point in Bermondsey to Charlton Village. The men would dress as women, (...) and all would wear horns, blow horns, carry horns upon poles and at the fair would buy trinkets carved from horn. When they first arrived they would walk around the church of St. Luke, whose feast day is October 18th, three times, before getting down to the serious business of having fun. According to the saying of the time 'All is fair at Charlton Fair', including the practice of hitting swaggering members of the more prosperous classes on their jutting elbows with gigantic ladles." (*Robin Hood, the Spirit of the Forest*, Steve Wilson 1993)

Wilson gives an account of how Cuckolds' point is associated with King John, the 'bad king' of Robin Hood stories. His excellent book shows how *this notion of the 'bad king' goes back to Set in Egyptian mythology, who murdered his brother Osiris.* "The key

elements of this story are of the wrong, bad king usurping his good, just brother, and the good king's miraculous return for one last appearance. The psychology of this rebirth is associated with the peculiar nature of Egypt, essentially a long thin riverside farm. The death of Osiris was associated with winter and the rebirth with first shoots of the new, green corn of spring. The headress of Osiris resembles such a shoot making him the first known Green Man figure, as well as being vaguely phallic. The story of Osiris, Set and Horus was enacted publicly once a year as part of the annual cycle of Egyptian festivals that mirrored the growing cycle of the all important corn."

It is clear that the press has been 'bad-jacketing' Prince Charles as a 'bad monarch'. The establishment could have prevented all the bad publicity just as they have done with the Queen. There has been no mention of her affair with Lord Porchester (something which has been mentioned extensively in the Australian press) — indeed they seem to be backing her horse-cult ritual planned to celebrate her golden wedding anniversary. (Lord Porchester, the Seventh Earl of Canarvon, is the grandson of the notorious grave robber who pillaged the tomb of Tutankhamen for its magical artefacts.) However, as all Charles' brothers are as lacklustre as Charles himself, they have had to skip a generation in the search for a 'worthy Royal'.

The stage is being set for the ritual murder of Charles in the year 2000, to

institute a new era under the solar monarchy of his son William V (which taking the W as two Vs constitutes an anagram of "I am VI, VI, VI"!), who will be 18 years old on the Summer Solstice of that year. William was born within hours of a very powerful eclipse of the sun, which was amplified by being on the solstice. In *Born to Reign* (1993), astrologer Nicholas Campion describes how planetary pressures will build up for Elizabeth II's reign up till 2002 "but is most profound in 2000. The most intense month of the year is May when Jupiter, Saturn and Uranus line up in exact opposition to Charles' sun. In ordinary circumstances this alignment would cause a complete change in both personal and professional circumstances. We must therefore pick this date as a likely one for Charles to succeed to the throne." It is not merely the crudely Aristotelian notion of "cause" we must question here. Campion seems blithely unaware that royal ritual murder is what is being planned!

Returning to a our runners, their path leads them down to Bermondsey, close to Cuckolds' Point. The new development here is called Pageant Steps — and as all the people pass by dressed as fairies, spring chickens, camels etc, the marathon is clearly a pageant. This development sports a recently built obelisk. This is directly aligned with the major axis of the Canary Wharf complex, which continues into the heart of the city of London going through the Egyptian Room of Mansion House, and finally to St Paul's itself. There is also a north-south alignment which can most clearly be seen from Slave Hill, a mound modelled on Silbury Hill located in the new landscaped park in Bermondsey. Indeed the estate to the south of Rotherhythe Street is built around this alignment which comes down from Limehouse, and winds up at Dulwich College, a seventeenth century college linked to Inigo Jones. It was here that an exhibition of Poussin's drawing was organised to coincide with the exhibition at the Royal Academy last year (See LPA newsletter No.9).

At first sight this alignment appeared to go through St. Anne's Limehouse, but further research showed this not to be the case. Rather it is aligned with *The Mission*, a housing development installed in the *British Sailors' Society* building which hosted the IVth conference of the *Situationist International* in September 1960. It also goes through the building where the Gang of Four produced their Limehouse Declaration when they founded the Social Democratic Party. This has caused much debate within the ranks of the L.P.A. Some maintain that the leyline has moved (or been moved) as this North-South alignment no longer goes through Cuckolds' Point itself (marked by a red pole at the low tide mark). The other faction say that



Pageant Steps obelisk with Canary Wharf aligned in the back ground.

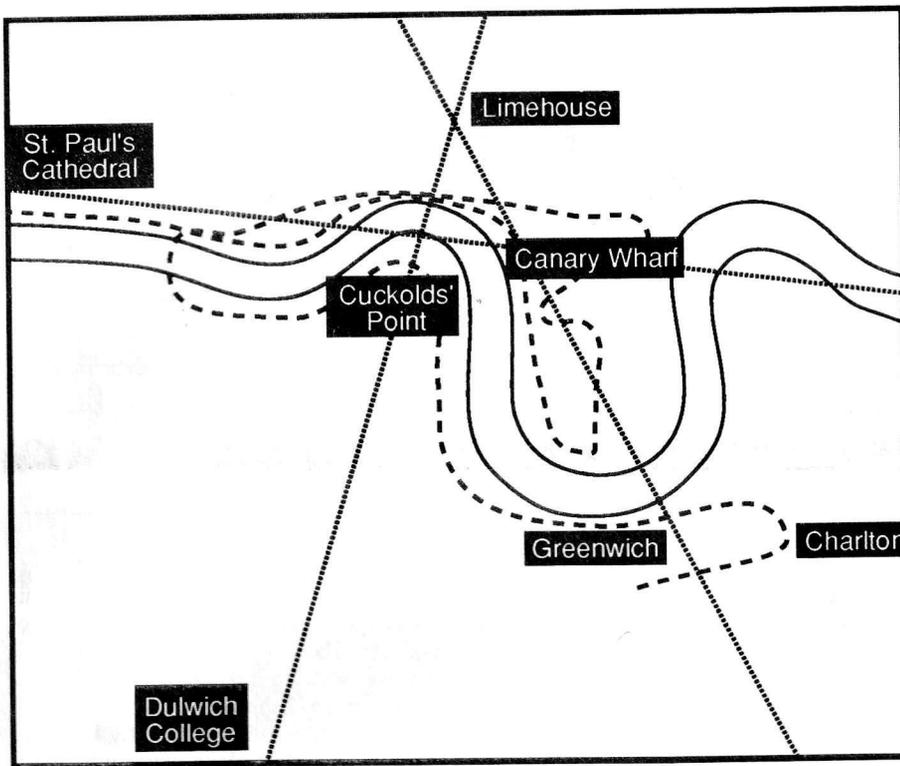
Masonry at Work

There are those amongst our critics who suggest that our condemnation of freemasonry stems from a fevered imagination. But when we look at the facts we find that Freemasonry has been presenting its radical credentials in more than one milieu. The Belgo-French Anarchist paper *Alternative Libertaire* carried a two page article in praise of Freemasonry (No. 176, September 1995). The article suggests that there is no contradiction between anarchism and Freemasonry and quotes anarcho-masonic sources such as Brother Francisco Ferrer and Brother Peter Kropotkin. The article is rounded off with an advert for the Grand Orient of France.

Then Freemasonry turns up in the ranks of the Left Bolshevik *International Communist Current*. In *World revolution* (No.194, May 1996) they warn readers of an ex-comrade who they accuse of propagandising "the ideology of freemasonry". The militant was excluded because "he has refused to make a critique of the mortal danger that freemasonic ideology represents for revolutionary organisation". The ICC has recently devoted many pages to attacking the anarcho-mason Mikhail Bakunin, with whom Marx struggled over a hundred years ago in the First International. The ICC's ideology, built on Marxist foundations, revolves around the theory of 'decadence', which acts as a keystone to the rest of their politics. This theory is in essence the narrative of the Celtic story of the disenchantment of the Waste Land transposed into the language of marxian political economy: although Capital was initially fertile, it became a waste land circa 1914. However, as freemasonry has functioned as the organisational basis of the bourgeois revolution, their theory is plunged into incoherence unless they defend freemasonry until capitalism became 'decadent'. Reality has forced them to break out of their ideological strait-jacket, and hopefully they will soon realise that their theory of decadence is like Swiss cheese — full of holes.

Readers who like thrillers but never get the chance to read a whole book can read *Sleeping Sickness*, a pacey yarn which features the state employing a set of mathematicians to uncover what was keeping the ICC and the *Communist Workers Organisation* apart. This is available from *Communist Headache*, PO Box 446, Sheffield S1 1NY (Send £1 and some stamps and you'll get *Communist Headache* No.4 as well.).

GRAND NATIONAL HOLIDAY (£2.50 from Pelagian Press, BCM Signpost, London WC1N 3XX) William Benbow's tract from 1832 is back in print. Benbow was a chartist influenced by the Spenceans mentioned in LPA Newsletter No. 11.



The London Marathon as it snakes around a conflux of leylines in London's East End. This is mass psychological processing.

this is sloppy thinking, and that if psychogeography admits such unrigorous methodology, where theories are stretched to fit the facts, then it will lose its newly won status as a science and be treated with derision, much like phrenology, psychology and quantum mechanics.

The pageant continues past this point of psychogeographical intensity to the Tower of London whereat the first half is completed. Next is the loop around the Isle of Dogs, and in particular the site of the recent IRA bomb (see LPA Newsletter No.13). This area had been cordoned off, and even on April 21st, the day of the Marathon, the public were not allowed in the central blast area until it had been psychically cleansed.

An event like the marathon provides an opportunity to directly psychologically process over 25,000 people — and then there are also the spectators and TV viewers! As the runners settle down into the rhythm with which they feel the most comfortable, their minds relax into a gentle trance which makes them susceptible to suggestion. It is here that the built environment, consciously organised or not, can have most impact upon the runner. As they snake around certain key locations — Greenwich Naval College, Tower of London, *Caer Ruis*, Cable Street — their naked minds are exposed to some of the most important psychogeographical sites in the British Isles.

The runners were funnelled through a bizarre chicane past South Quay, where two people died in the bombing. Then they went passed *Caer Ruis*, the Elder Grove designated a Bardic chair by the Preliminary Committee for the Founding

of the *New Lettrist International*. (This grove has been threatened with demolition by the Docklands Light Rail Lewisham Extension, which also threatens the homes of council tenants in the Meridian Estate Greenwich.) The runners then continued back to the Tower of London where the second half is completed.

Unlike football, and in accordance with Celtic mythology, the marathon is a game of three halves, and the runners now have to make their way along the river bank to the Mall. This finally links the whole process back to the monarchy. They finally process down passed Buckingham Palace stopping outside the headquarters of the Royal Society.

Our analysis shows that the marathon is part of the preparation of a site for ritual murder. It seems the actual site will be in what is now termed North Greenwich (this name used to be reserved for the southern tip of the Isle of Dogs), chosen for the millennium celebrations. The exact spot will probably be where the alignment of Canary Wharf cross the tongue of land that stretches northwards to the East of the Isle of Dogs. Along with Cuckolds' Point, this makes a pair of horns surrounding the Island. Of course, Charles has himself been cuckolded. Major Hewitt was obviously not of sufficient status, which is why Will Carling had to be brought in. As Captain of the England Ruby team, he is a natural choice for a national hero along the lines of Sir Lancelot, cuckolding King Arthur.

Professor Loomis has pointed out in *The Grail: From Celtic Myth to Christian*

Continued on back page

Future trips of the LPA:

Magna Carta Island, Runnymede

Thursday 4th July, 1 pm

Magna Carta Island lies in alignment with the Round Tower in Windsor castle and George's Hill, Weybridge, where Gerard Winstanley and the diggers staged their revolt during the English revolution. Dubbed the True Levellers, the Digger set about instituting communism before being repressed by the army. Nearest Station: Egham

Continued from inside

Symbol (1963), how the Arthurian myth cycle propagated in the middle ages was a Christian integration of Celtic mythology. He specifically identifies the Horn of Brân, with the grail, a vessel which contained the food and drink which had been asked for. He suggests that French translators of the Breton myth confused the word for 'horn' (cors) with that of body as in *Corpus Christi* — the body of Christ into which the wafer of the Eucharist is magically transformed according to the Lateran Council of 1215. Loomis sees this as accidental. However as we said in our pamphlet *The Great Conjunction* (1992) "[T]he phenomenon of Christianity in Europe was connected with a transition from the formal domination of patriarchy to the real domination. ... [T]he notion of the sacrificial god hanging on a tree was a figure familiar to many Aryan people — Celts, Greeks, Teutons. However, this was to do with a ritual re-enactment of the conquering of Goddess cultures by such Patriarchal people as the Aeolian and the Ionian. A male military elite reconciled itself with a female theocracy, exercising a formal domination. Ritually this was expressed with the ritual sacrifice of the King who was the consort of the high priestess. The annual fertility ritual of king slaughter every year was lengthened to a seven year period. the military aristocracy were gradually able to impose substitute victims. i.e. if the king had the backing of the military elite, a substitute would be found. If he fell foul of them he'd had his chips. . . . The triumph of Christianity was that the celebration of the Eucharist took the place of king sacrifice. In the Eucharist a male priesthood performed a magical act which converted bread and wine into the blood and flesh of Christ which could then be consumed in the cannibalistic orgy of communion. Christ came to be the slaughtered king for all time. The priestesses had been beaten, and patriarchy controlled church and state." (We have revised our previous view on the complete elision of ritual king slaughter in the seventeenth century.)

Loomis congratulates Alfred Nutt for identifying Brân as the prototype of the

Fisher king. The story concerns the disenchantment of the Waste Land i.e. refers to a fertility ritual. Tradition relates how Brân's head is buried at the Tower of London, facing France. Thus we can predict Charles making a journey by boat from the Tower of London, probably under the auspices of the City of London's Livery Company of Fishmongers (of which Prince Philip is a member) to the site ritual slaughter where the Canary Wharf axis crosses the Meridian on the Greenwich peninsula.

We have received criticism from Cheltenham that we have immersed ourselves in conspiracy theory, and that such theories are always reactionary. We agree with the spirit of this criticism, in that conspiracy theories generally portray recent history as the product of secret processes which leave the reader feeling powerless and vulnerable in a world organised by strange cults. In this vulnerable state the victim of conspiracy theory is then susceptible to recruitment by precisely the sort of cult that they have been induced to fear. In fact the propagation of a conspiracy theory entails an organisation of a counter conspiracy, so that in effect the meme of conspiracy is transferred to the oppositional tendency, and thus opposition is recuperated.

However we would remind the reader that our modus operandi is completely opposed to this. We are not unmasking a successfully achieved conspiracy, like the endless accounts of Kennedy's suicide, which clearly can never now be fully resolved. Rather we are unmasking a conspiracy before it reaches its culmination. In this we also depart from what is nowadays conceived of as scientific method. Using Karl Popper's theory of falsification, scientists are required to attempt to falsify a proposition they think is true. If they fail in this task, they have succeeded in lending life to the hypothesis. So in this they aim to fail, to prove their theory. Contrariwise, George Soros has described his money manipulation techniques as alchemy (see L.P.A. newsletter No.7). He departs from Popper's process, as he is aware that as soon as he

announces his financial analysis it influences the market, and thus is not independent of that which it describes. This too is quite distinct from our method of working. The essence of our approach is that we seek to prevent that which we predict from happening. If our goal is achieved, and it is impossible for the ritual murder to take place, we will have substantially weakened the psychogeographical subjugation of the proletariat. Of course, all our theories will be dismissed out of hand as of as little value as an asinine joke.

This is far more preferable to our fate should we fail to prevent our prediction being realised. We would then become celebrities, lionised in all quarters, sucked up into the hub of spectacular relations, festooned with honours and weighed down with wealth. Our wits, carefully honed by the rigours of the class struggle, would become dulled by the endless round of parties, sycophancy and abundance. We would be reduced to simple animal pursuits, moving from the gratification of one sensual desire to the next. This maybe the vision of paradise offered by the National Lottery, but it merely underlines a prominent feature of capitalist society: the happiness of the few is the product of the immiseration of the mass. Our aim is to overthrow capitalism, not succumb to its flattery.

If you want to receive the next four LPA Newsletter, then please send 6 stamps (US \$5 cash) to:

LPA (ELS)

Box 15,

138 Kingsland High Street,
London E8 2NS

We shall then send you the next four issues.

Institutional, library and supporter subscriptions — £5. (Cheques payable to Unpopular Books)



London Psychogeographical Association

Newsletter

Lughnassadh 397.

No. 15



Published by the East London Section of the London Psychogeographical Association

BURN THE BIBBLE NOT THE NEIGHBOURS



ORANGE REACTION took to the streets in the week running up to July 12th. It's the 'psychogeographic season' when all over Ulster Orange Lodges mount processions to reinforce their psychic dominance of the province. These processions both shore up the fraudulent claims of the 'Loyal Orange Lodges' and terrify all those they exclude. Sir Hugh Annesley kept the Portadown Orange Lodge from marching down the Carvaghy road until the Orangemen throughout the province were wound up to fever pitch. Having created the crisis, he then 'collapsed' in face of the very threat he had stoked up.

Continued back page

All *places* are artificial, they are cultural creations which we inhabit as virtual (socialised beings), they invariably reflect the dominant hierarchies that over lay them in their multiplicity, mediated between such structures rather than between the imagined communities which are mediations of the same hierarchies anyway. The elements that make up the cultural construct called *place* are of course real in an objective sense, but we are unable to *experience* them as such, so they have no real existence for us, we experience them as the *myth* called *place*. To claim that one such mediated myth is better than another is absurd, to force the point is to stumble, in a mystified way, into the territories given as transcendent by fascism (and we wouldn't want that).

Nonism as Gestalt, Marketing and a Fragment of Code, 10th Muse #7

(£2.50 from 33 Hartington Road, Southampton, So14 0EW)

Since issue 13 we have broken with the Christian Calendar. We are now dating our issues in accordance with the Modern Kemetic Calendar which utilises cycles of 1460 years. The previous cycle (139 — 1599 A.'D'.) ended with the Hermetic revolt in Calabria, southern Italy.

Luniolatry: Ancient and Modern

"'Tis but a dram of the metaphysical theorist that mythology was a disease of language, or anything except his own brain. The origin and meaning of mythology have been missed altogether by these solarites and weather-mongers. Mythology was a primitive mode of thinging the early thought. It was founded on natural facts, and is still verifiable in phenomena. There is nothing insane, nothing irrational in it, when considered in the light of evolution, and when its mode of expression by sign-language is understood. The insanity lies in mistaking it for human history or Divine Revelation. Mythology is the repository of man's most ancient science, and what concerns us chiefly is this — when truly interpreted once more it is destined to be the death of those false theologies to which it has unwittingly given birth!"

Gerald Massey

A recent expedition to Le Puy in France completely vindicated the views Gerald Massey propounded in his lectures (See *Gerald Massey's Lectures*, published by A&B Books, 149 Lawrence Street, Brooklyn, New York). Massey shows how Jesus the Christ was a mythos to explain astronomical events and that when it was historicised by Christolators they were responsible for substituting faith for knowledge and invoking a mental paralysis across Europe. He called for a return to the old Pagan world at a higher level, "when the fable of this fictitious fall of man and the false redemption by a cloud-begotten God, has passed away like a phantasm of the night, and men awake to learn that they are here to wage ceaseless war upon sordid suffering, remediable wrong, and preventable pain; here to put an end to them, not to apotheosise an effigy to Sorrow to be adored as a type of the eternal".

"The birth of Christ is astronomical. The birthday is determined by the full moon of Easter. This can only occur once every 19 years . . . in accordance with the Metonic cycle, because his parents are the sun and moon; and those appear in the earliest known representation of the Man upon the Cross". Writing in 1900, Massey describes the curiosity of Christ having two days assigned to his birth, March 25th (as assigned by Casini) and 25th December — in fact the same as Mithras (for more on Mithras, see *Melancholic Troglodyte 1*, available for £3.50 from Box MT, 121 Railton Road, Herne the hunter Hill, London SE24).

Crucifixion

Massey explains how every 2,155 years the vernal equinox precesses, and enters another astrological house. This happened in 255B.C., when it entered the Pisces, the sign of the fish — also a sign for Christ. He relates how the double birthday is a

feature of Horus, the son of Isis. One however relates to baby Horus, the other to the full-grown Horus, of about 30 years. Christ mimics Horus, appearing in the bible simply as a baby, and then as a man in his thirties. "The Crucifixion (or crossing) was, and still is, determined by the full moon of Easter. This, in the lunar reckoning would be on the 14th in a month of 28 days; In the solar month of 30 days it was reckoned to occur on the fifteenth of the month." Thus the crucifixion occurs when the two calendars come into phase.



Our studies of Massey were confirmed by the 'Jubilees' of Le Puy, which occur whenever Good Friday falls on the 25th March. This was instituted in 992 by Pope John XV. In 1429 Joan of Arc was prevented from attending, but her Mother and two Brothers went with her entourage of Knights. As if to remove any possible doubts that this is an Egyptian festival, the figure of mother and child are black. They are carried through the streets by men dressed in druidical outfits modelled on Egyptian garb.

These jubilee cycles are irregular (they occurred in 1910, 1921, 1932, but the next isn't till 2005) as the Luna basis of Easter is also shifted so that the crucifixion occurs on a Friday. But elsewhere Massey's views have been born out by subsequent archaeological investigations — just as he predicted. In *Stonehenge Decoded*, Gerald Hawkins shows how the nineteen year cycle was fundamental to the design of Stonehenge and aided in the prediction of eclipses. He quotes the Sicilian historian Diodorus (1st century BCE) on the Hyperboreans who inhabit a northern isle: "The account is also given that the god visits the island every nineteen years, the period in which the return of the stars to the same place is accomplished; and for this reason the nineteen year period is called by the Greeks the "year of

Meton". At the time of this appearance of the god he both plays on the cithara and danced continuously the night through from the vernal equinox until the rising of the Pleiades, expressing in this manner his delight in his successes." We can clearly see from this that a visit from the god is not so much a supernatural event but an excuse to party!

The Anarchists and the 'Aliens'

Nevertheless this mythology of gods descending is perpetuated in a slightly altered form by the British libertarians — and bizarrely enough it's projected onto the *International Communist Current* (ICC) the publishers of *World Revolution*. In December 1976 *Black Flag* claimed that the policy of the ICC is "Herman Gorten (sic) unconsciously crossed with Erich von Daniken . . . Von Daniken is the man who believes that spacemen came to this planet to put intelligence into some beings and having done the job, somewhat inadequately, flew back. 'World Revolution' rather fancies itself in this role, seeking to 'intervene' in working class struggles with which it has no connection and no knowledge, but, instead of putting itself as the vanguard party like the other 57 varieties of trotskyism, regards itself as an intellectual vanguard that aims at disappearing when it has sparked 'the workers' off". 19 years later, as if by clockwork (you could set your stone circle by them) the libertarian communist group *Subversion* return to this theme, entitling an article *A Visit to Planet ICC* which features a cartoon of both an alien and a spaceship.

The ICC link *Subversion* to another group, the *Communist Bulletin Group* (CBG), but carefully fail to mention either *Black Flag* or the Metonic cycles. Their latest issue (No.196) has been printed on cardboard — presumably to make it feel more down to earth. Here they publish a lengthy extract from a man called Ingram (a founder of the CBG) who touches on 'virginal births' when he speculates how the ICC will develop: "Some of your members will be denounced as the offspring of alien spacemen and human mothers, abductees. The U.N. will be denounced as a Venusian conspiracy against the only organisation in the Universe defending the proletariat."

Through all this mystification we reassert the clarity that the Druid Gerald Massey imparted nearly 100 years ago. Rather than modernising the gods of the nineteen year astronomical cycle by turning them into spacemen, we assert that these cycles are nothing more than natural events necessary for the prediction of eclipses. The proletarian struggle demands that we move beyond these superstitions which seem to have clouded the minds *Subversion* and other libertarians.

CARDS STACKED ★ AGAINST US ★

It is all too easy to think of Ulster politics as a pack of cards (Ian Paisley's certainly a card!) with red cards as Catholics/Republicans and the black cards the protestants/loyalists, and the British government as the joker — the whole pack being shuffled and dealt as international capitalism plays with our lives. But this would be to forget that the joker in the pack represents the Fool, first card in the Major Arcana in the Tarot pack. The modern pack was developed for profane use, and twenty one picture cards were 'hidden' behind the joker, thanks to a piece of historical sleight of hand.

Originally the Tarot had 50 cards, grouped in five groups of ten representing the conditions of man, then nine muses with pagan deity Apollo making the tenth, the ten sciences (i.e the seven liberal arts plus Astrology, Philosophy and Theology), next a mixed bag of Cosmic Principles, the genii of Light, Time and the Earth thrown in alongside the ethical principles rounded off with ten firmaments. This pack was concocted in 1459 by Cardinal Bessarion, Pope Pius II as well as the noted philosopher Nicholas de Cusa as a game to play whilst attending a long council in Mantua. Jean Seznec has suggested that "there is no doubt that it was played seriously, with the feeling that each image was, as it were, a piece from the divine chessboard" (*The Survival of the Pagan Gods*, New York 1953). Seznec goes on to quote De Cusa describing a similar game: "This game is played, not in a childish way, but as the Holy Wisdom played it for God at the beginning of the world." (*Luditer hic ludus; sed non pueriliter, at sic/ Lusit ut orbe novo Sancta Sophia Deo — De Ludo globi ludri duo*: complete works, Paris 1514).

From their use as hermetic emblems in renaissance church councils, this has evolved into the presentation of certain archetypes in the mass media. In LPA Newsletter No. 13, we analysed the IRA's Isle of Dogs bomb in terms of the sixteenth card of the tarot. Other cards have been played — e.g. we can see the image of the Lovers (card 6) being removed as the "fairy tale marriage" of Charles and Di is brought to an end.

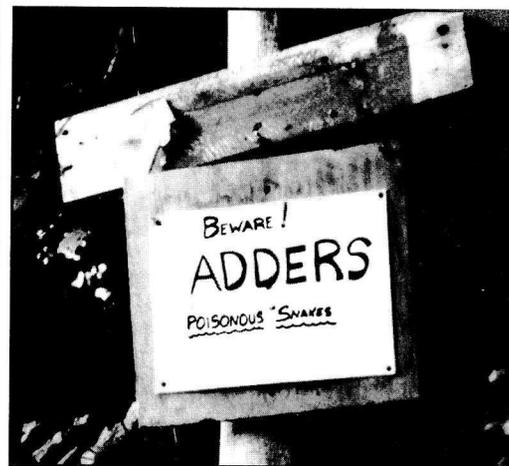
Of course not all magical uses of the media use the Tarot images. When the British Government banned the

sound of Sinn Fein representatives from being broadcast on TV, this was a simple case of sympathetic magic. The image of Gerry Adams, functioning as an emblem of Irish Republican manhood, speaking without any sound coming out was an image of a man who had had his tongue removed. As the tongue can also symbolise the penis, this image served as one of castration in an attempt to undermine the fertility of Irish nationalists. It was then hoped that IRA volunteers would only fire blanks in the streets just as they did in their beds.

At one stage we were going to appeal to our readers to send in reports of Tarot Cards which they had seen in the mass media (e.g. Nelson Mandela's speech at South Africa House representing Card 7, the Chariot, the conquering hero). However we soon realised that these symbols are ten times more powerful when they are drawn from the shadowy world of the unconscious and placed under the full light of consciousness.

This demonstrates one of the simpler methods used by occult conspiracy groups. Realising that their activities will sooner or later come to light, they structure their activities so that as conspiracy researchers unravel their activities, they will release information into the public consciousness in such a way that it mirrors the groups initiatory procedure. In this way, the more they are investigated, the more masses of people are psychologically processed by the very people who seek to expose them. The meme, or idea pattern, that constitutes the essential structure of the group is then successfully mimicked within the consciousness of those who speculate about it. Success can then be measured precisely to the extent that the conspiracy is exposed. There have even been cases where speculation about a particular conspiracy has grown too quickly for the occult group, causing a good deal of stress and overwork in an organisation already stretched to the limit.

But rather than collude with the conspiracy by passing over it in silence, we concluded that it was our duty to present to the reader the whole process as an enigma which they must solve themselves rather than expecting anyone else to resolve it for them.



Don't Let the Mathematicians Divide Us

On July 4th The LPA mounted a very successful trip to Magna Carta Island. Unfortunately not all those who attended met up — this being largely due to the poor access to the Island from Runnymede, where we headed first. Here there was a shrine "☉ To commemorate Magna Carta Symbol of Freedom under Law". This was set up by the American Bar Association in 1957. They have returned every fourteen years, although at present we don't know where they hold their rituals the alternate seven years. The column "is mounted on a stone base under a star-spangled blue dome, with an eye of light at the centre" the guide book relates, in case you don't pick up on the masonic symbolism. About a hundred yards away there is a memorial to J.F.Kennedy The land was bequeathed by parliament on 10th December 1963, eighteen days after his Assassination.

We haven't space here to deal with all the evidence that he died in a masonic ritual killing. However this 'acre' is itself riddled with occult symbolism. As the plaque says: "Once a visitor, who is assumed to be a 'pilgrim', passes through this gate he or she steps onto American soil and into the allegory of life, death and spirit. The gate gives access to a pathway of 60,000 axe-hewn Portugese granite setts, which rise steeply through the surrounding woodland. There are 50 steps in all, each representing an individual state in the USA. the setts can also be seen to represent a multitude of pilgrims on their progress through life to enlightenment. Each step is unique and each sett has been laid at random. The craftsmen were unable to comprehend this need for individuality, and could only complete their task when all the steps were likened to the uneven appearance of a crowd at a football match." The occult theme is extended with the block of Portland stone and two "Seats of Contemplation", which have been deliberately detached in a separate terrace to give "the impression of leading into the future like Jacob's ladder". The two seats symbolise the King-Queen relationship".

However, the LPA did not allow itself to be fooled by all this. We knew that the key point to visit was across the river on Magna Carta Island, where the St. George line passes (This line connects St. George's Chapel in Windsor Castle with George's Hill, where the seventeenth century communists who went by the name of the Diggers set up their commune. — see our pamphlet *The Great Conjunction*). Having walked virtually back into Egham, we found the way onto this island. Amongst the ruins of a Benedictine Abbey we found the birthplace of democracy — a system for linking the state with civil society by reducing quality to quantity. We found it by a sign warning of the presence of adders. How appropriate it should turn out to be the nesting place of vipers! All politicians of whatever party speak with a forked tongue. The forthcoming election in Britain will see the different parties dream up schemes to bribe the middle of the road, middle class voters, whose voting patterns will tip the election one way or the other. Needless to say these bribes will be paid for by cutting back on the benefit system. It goes without saying that it is pointless to vote.

Future trips of the LPA:

High Street, Mayfield, East Sussex

Saturday 21st September, 7 pm

Described by the Bishop of London as "Delightful", this town is nestled in a beautiful part of the countryside (nearest BR station Crowborough). It is here that Sir Thomas Gresham, founder of Gresham college, had his 'ancient pile' — in fact a palace that used to belong to the See of Canterbury. The sword with which Queen Elizabeth I knighted Sir Thomas is kept here. There will be a street market from 2pm, but the torchlight procession doesn't start till about 7 pm in this equinoctial festival.

Cuckolds' Point, Bermondsey

Friday 18th October, 6 pm

Gather on Pageant Steps, Rotherhithe High Street, London SE16

Continued from front

Once again the state is at the heart of inflaming the situation. This is not by accident. It is a scheme which lies at the very heart of the Ulster plantation in the seventeenth century. In his Discourse on the Plantation Trade (1698) Charles Davenant himself opined that its "hardly to be doubted, but that if the common people are once induced to lay aside religion, they will quickly cast off all fear of their rulers [. . .] wise lawgivers have therefore endeavoured to keep the inferior rank of men within bounds, by a sense of religion [. . .] the wiser sort had generally one religion for themselves, and another for the vulgar". This precisely reflects the relationship between the Orange Order and Freemasonry.

The Orange Order has been created as an intellectual ghetto for working class Protestants, while Freemasonry abounds more in the RUC, particularly its Special Branch. Martin Short's Inside the Brotherhood (1989), an exposé of Freemasonry, reveals disturbing masonic links in the way the Stalker Enquiry was closed down in the mid-eighties. Stalker was a top cop (and Catholic) brought in to investigate if there had been a shoot-to-kill policy by the RUC. Assistant Chief Constable Trevor Forbes, a freemason and head of the SB, prevented Stalker from getting hold of the evidence. By the time Stalker had brought pressure to bear, he found himself suspended and subject to investigation on the eve of a trip to Belfast to get the evidence. His enquiry was scuppered. In January 1988, Sir Patrick Mayhew, then the British Attorney General, announced that the Ulster Director of Public Prosecution had found a criminal cover up of a fatal shooting incident in 1982. However, having considered the 'public interest', said Mayhew, the DPP "has concluded, with my full agreement, that it would not be proper to institute criminal proceedings". Thus this same

Mayhew, who had the cheek to boast that he could be an accessory to murder after the fact and get away with it, is now Secretary of State for Ireland.

When John Bruton, the Irish Premier criticised the British government for letting the veneer of democracy slip, Mayhew felt this was offensive. Behind the rhetoric, we can see that Mayhew is a brazen murderer ready to defend Orange supremacy and Bruton a mealy-mouthed politician who is more concerned with maintaining the pretence of democracy than exposing the real machinations of which he remains simply a cog.

The rioters who took over the Carvaghy Road after the Orange Order had dispersed expressed their revulsion not only against the RUC. They had no hesitation to stone a Jesuit who had tried to creep in amongst them. When the uprising spread to Derry, it had clearly spilled out of the control of Sinn Fein, whose politics are tailored to the needs of the USA rather than to those on the streets of the bogside.

With the subsequent bomb in Enniskillen, we note how British ministers had been mouthing off about a resumption of an IRA terror campaign in Northern Ireland. Many fingers have pointed to break away hard-line factions of the IRA. But we point our finger at Protestant paramilitaries. In 1969 at the height of the civil rights marches Paisley's Ulster Protestant Volunteers planted the first bombs and then his Protestant Telegraph fingered Saor Uladh an IRA splinter group. Twenty seven years later, Peter Robinson, an MP is Paisley's Democratic Unionist Party appears to be playing the same game when he declared "There is no question it was the IRA." (Paisley pretends to be 'anti-Catholic' but his Ulster Protestant Action group founded in the fifties was modelled on the far-right Catholic Action, which had a substantial fascist wing, including the Belgian Rexist movement.)

What would be comical if it weren't tragic, is the way the press collude in the crap the politicians are coming out with. They accuse the people of Northern Ireland of having too great a sense of history, but then treat everyone as if they've forgotten what happened just a few years ago. This merely adds another layer of lies to those of the politicians. The bi-partisan policy of Labour and Tory shows how they function together as a one-party state which bi-furcates when necessary to create two phoney alternatives.

There is no hope in relying on the politicians and priests to stop their manipulations in Ireland, after all they are fulfilling the purpose for which they were designed. We must stop them. And the first step in that process is for us to abandon belief — which is but a worldview based on the domination of the real world by abstract ideas such as 'God', 'Democracy' and 'Justice'. These are but human mentations manipulated by competing cliques. Our liberation lies in our assertion of our humanity over all these figments of our minds.

Belief is the Enemy

If you want to receive the next four LPA Newsletter, then please send 6 stamps (US \$5 cash) to:

LPA (ELS)
Box 15,
138 Kingsland High Street,
London E8 2NS

We shall then send you the next four issues. Institutional, library and supporter subscriptions — £5. (Cheques payable to Unpopular Books)



London Psychogeogr

News

Samhain 398

No. 16



Please send 6 stamps (or £5 supporters subscription) for next 4 issues. IRC's or US\$1 per issue overseas.



Published by the East London Section of the London Psychogeographical Association

BONFIRE OF VANITIES

Fire Ritual used in Emblematic Purge by English Orangeism



One lie that the media tries to ram down our throats time and time again is the supposed cultural gap between the 'British' community of North Eastern Ireland and that to be found in Great Britain. As the host of neo-masonic orders, the Apprentice Boys, the Orange Order and the Black Preceptory, end their marching season, it is only a couple of weeks before the marching season in England begins. In East Sussex the first march was at Rotherfield on August 24th. The LPA went to observe the Mayfield March on 21st of September.

Bonfire societies massed there from all over East Sussex, and particularly Lewes. While the events commemorated in North Eastern Ireland only date back to the siege of Derry (1688), in Sussex their memories go back somewhat further to the Marian Martyrs — executed during the reign Mary I. These Protestants, often artisans, were burnt alive for such 'crimes' as reading the Bible (see 'John Dee's Schooldays' in LPA Newsletter No. 11 for an exposure of some of the background to this.) At Mayfield four flaming crosses were carried through the streets along with placards saying 1556-1996. The procession ended with an enormous bonfire.

The marching season culminates at Lewes on November 5th, Guy Fawkes night. Here each Bonfire society carries seventeen crosses from their HQ to the spot where Marian martyrs were burnt to death. They carry banners commemorating the discovery of the Gunpowder Plot and the

arrival of King Billy (William III) in England on November 5th 1688. Thousands of people parade in fancy dress, the streets are festooned with such slogans as 'No Popery', and effigies stuffed with fireworks are dragged through the streets before being ceremoniously ignited. These proceedings are supervised by the Bonfire Bishops who, dressed in mitre and cope, denounce unpopular politicians from pulpits erected beside the bonfires. And this is just in one corner of England!

However there is an element of class tension. Populist festivals bind together people drawn from different classes in a single activity. A sport like football, far from being an example of 'working class culture', provides a cross-class 'social glue' through which many men act out their socially constructed sense of masculinity. Thus a social area is developed where (largely) working class men can let off steam. Football has traditionally been controlled by the petit-bourgeoisie, but has now been taken over by big business and has become much more profit oriented.

This aspect of populism could be readily seen in Mayfield. The petit-bourgeois leadership held a brief ceremony by the town war memoria, reminiscent of the Apprentice Boys commemoration of those slaughtered in the two major Inter-imperialist conflicts of this century. Meanwhile in the pub the proletarian elements gathered for some serious drinking. They sang songs in which they claimed to be the "Trumpton Bootboys" and expressed anti-war sentiments — "I don't want to join the army, I don't want to go to war".

Continued back page

Since issue 13 we have broken with the Christian Calendar. We are now dating our issues in accordance with the Modern Kemetic Calendar which utilises cycles of 1460 years. The previous cycle (139 — 1599 A.'D'.) ended with the Hermetic revolt in Calabria, southern Italy.

also available . . .

North East Essex is on the psycho-geographical map with its own Psycho-geographical Project. The NEEPP publish *Outer Spacewayz*. Please send two stamps per issue to: 10 Francis St., Brightlingsea, Essex, CO7 0DG.

Manchester Area Psychogeographic is still going strong — stamps to M.A.P., 24 Burlington Road, Withington, Manchester M20 4QA

Listening Voice No.2 is now available from the *Equi-Phallic Alliance*, 33 Hartington Road, Southampton SO14 0EW (send 6 first class stamps). This issue denounces the 'Englishness' of the Anti-Roads Movement under the controversial headline "Victory to the DoT". Whilst we concur with their exposure of the falseness of place, we hold out no hopes that the 'British' DoT will succeed "and destroy the myth that is England — its sickening landscapes — that pastoral that props up our oppression" so that "those who are lost can find their way back (...) through holes made by the new roads in the hateful false places that the 'English' still worship, as if they were real." We are currently studying how the works of Charles Fourier can be applied to this thorny problem.

Unpopular Books has recently published *On Workers' Autonomy*, which is available for £1 from Box 15, 138 Kingsland High Street, London E8 2NS. The next **UB** pamphlet currently in preparation will be *The Revolution is not a Masonic Affair*. This is a companion volume to *Green Apocalypse* which deals with the role of freemasonry in the formation of the First International, even before Bakunin came upon the scene. Advance orders can be made for this pamphlet, which will cost £2

In Defence of Revolutionary Organisation and *Green Parasite* are two recent contentious leaflets available from the same source if you send three stamps/IRC's.

The article 'The Sucking Pit' from *Green Apocalypse* is now available in German, published in *Sklaven* (Basis Druck Verlag GmbH, Schliemanstrasse 23, 10437 Berlin, Germany), a magazine which takes its name from an unrealised project of Franz Jung,

who along with Jan Appel constituted the first delegation of the Kommunist Arbeiter Partei Deutschland to the Third International. Their trip was quickly followed by that of Otto Rühle, who refused to participate in the second Congress (1920). His account of the trip is used in the *First Congress* proposal of the **Preliminary Committee for the Foundation of a New Lettrist International**. This is available for two stamps/IRCs, also from the Unpopular Books address. However for the next two issues of *Re:Action*, the Newsletter of the Neoist Alliance it is necessary to send three stamps to **Neoist Alliance**, BM Senior, London WC1 3XX.

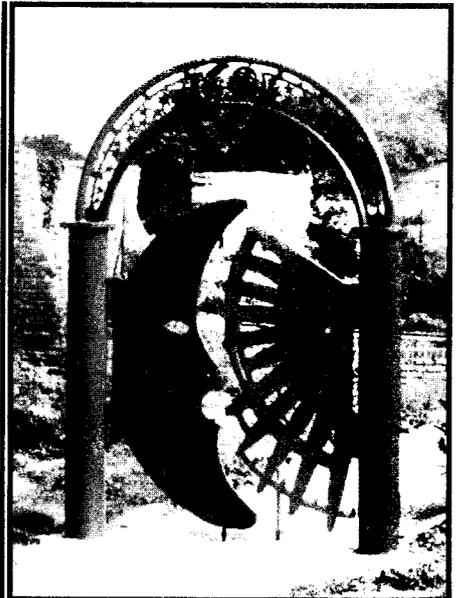
Transgressions: A Journal of Urban Exploration have just produced their second/third bumper issue. This issue features an article of Asger Jorn and Constant, as well as an in depth look at the use of the multiple-use-name *Wally* since the seventies. It is available for £7.50 from: Transgressions, geography Department, University of Newcastle, Newcastle NE1 7RU.

An information sheet *Perché ho scritto un falso libro di Hakim Bey . . .* is available from the A.P.B. Signor Gugliemi, C.P. 744, 40100 Bologna Centrale. It exposes a ruse mounted against the sufi guru Hakim Bey which involved publishing a phoney book by Bey entitled *A Ruota Libera* ('Freewheeling'). (Send 2 IRCS).

break/flow contains interesting material from Alexander Trocchi's *Project Sigma* along with an application of Deleuze and Guattari's Schizo-politics. Available for £3 from B/F: 89 Vernon road, Stratford, London E15 4DQ

The **Association of Autonomous Astronauts** have produced their First Annual Report (£2.50 from Inner City AAA, BM Jed, London WCIN 3XX). It contains various reports from AAA groups across Europe.

Autotoxicity (£3 from ATX, PO Box 298, Sheffield S10 1YU) looks at how various social and cultural environments are used as part of the social factory of capitalism, from music to mountaineering to hypermodern Marxism.

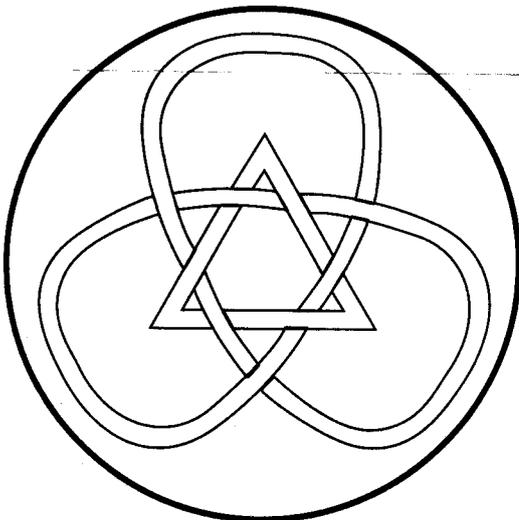


Alchemical Gateway

This gateway depicting the sun and moon was found just feet away from where the Greenwich meridian crosses the Waltham Abbey complex. It is the entrance to a rose garden. A little more than a hundred yards away lies the burial spot of Harold the First, who died at the battle of Hastings. The site of his death, caused by an arrow in the eye, was used to erect the Altar of Battle Abbey, which is aligned with the Greenwich leyline. This is a major axis of the British Isles. The meridian is the North-South line which crosses this at Greenwich, and is now the point of reference for both time and space across the world.

This alchemical gateway has been erected since the LPA visit during our trip to the Cave at Roisia's Cross, which inaugurated the present incarnation of the LPA on August 22nd, 1992.

Glyph found at the north corner of the Diamond, Derry during the Apprentice Boys ceremony



The Derry Diamond is the square at the centre of the walled city of Derry around which the Apprentice Boys ceremony revolves. Derry is the only city in the British Isles which 'has' a complete set of walls. In fact they still belong to the City of London, which developed both the city of "Londonderry" and the county which was parcelled out amongst the livery companies. Although the planned circuit of the walls was abandoned this summer, essentials of this occult ritual were preserved when a select group of 'boys' went round and touched certain stones embedded in the walls.

The pattern provided in our illustration was found on a small brass plaque about five inches across located in the pavement in the northern corner of the diamond. In it we find, entwined around a triangle, the glyph which Asger Jorn celebrated as being emblematic of Nordic Art which he claimed "sounds the depth of the mind. It is an art which must be taken seriously or be left alone, but which cannot be taken quite seriously because it may fluctuate from the most reckless frivolity to the most distorted, brooding melancholy, and no reasonable man can take any of these states seriously" ('Mind and Sense: On the Principle of Ambivalence in Nordic Husrupa and Mind Singing' in *Situationist Times*, No.5 December 1964).

JOHN TOLAND: IRELAND'S FIRST REPUBLICAN

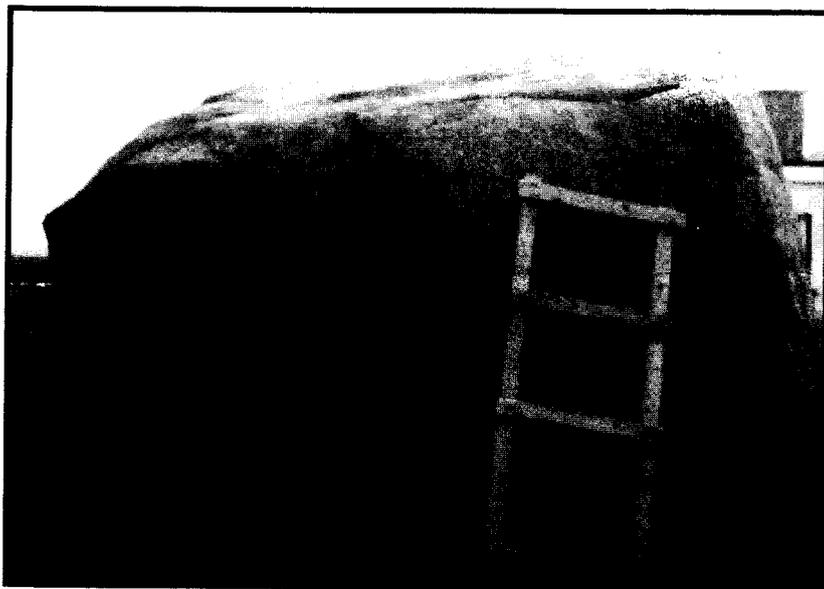
On the Inishowen peninsular, the North West tip of Ireland, amongst the holiday chalets overlooking the Isle of Doagh, the remains of Ardagh lie overgrown and in ruins. The walls of one house are still standing, and nearby is large stone some five feet high. A ladder is provided to that the visitor can see a stunning quartz crystal cluster which is spread across the top of the stone. This is the birth place of John Toland, Ireland's first republican. He was a native Irish speaker born on November 30th 1670. There is no memorial to him.

He was brought up a Catholic, but became a Protestant at the age of sixteen. The attribution of his conversion to the ascendant Protestantism as a piece of opportunism can be dismissed, as he took biblical criticism beyond that which was acceptable to the dominant Anglicans. Attending Glasgow University, he became involved in agitation against the Bishop. By the mid-sixteen nineties he abandoned his intention of becoming a dissenting minister and published *Christianity Not Mysterious* which presented a materialist account of Christianity. Within a year the book was publicly burnt by the Dublin hangman. He removed to England. After several stints on the continent, he remained a notorious radical in London until his death on 11th March 1722.

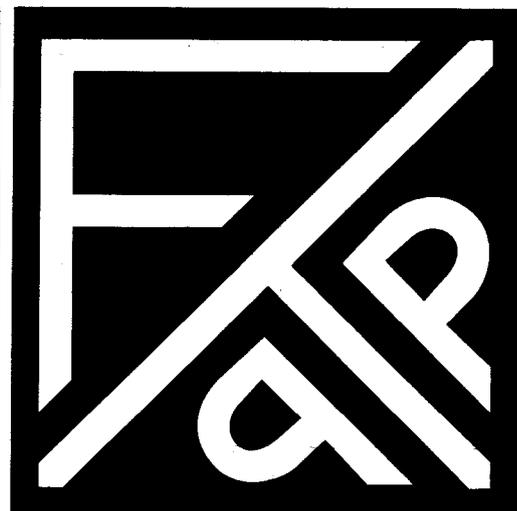
Whilst Toland is revered as the founder of modern druidry in such books

as Philip Carr-Gomm's *Book of Druidry*, he should perhaps be best remembered as the father of dialectical materialism. As part of the radical republican fringe of the Whig party, he was far from satisfied with the emerging social order. He republished James Harrington's *Oceania*, a republican tract which appears to be the first to develop a theory of revolution based on the relation between fundament and superstructure. He also published the first English translation of Giordano Bruno's *Expulsion of the Triumphant Beast*, where he applied his dialectical principle that "profound magic is in knowing how to unite opposites, having found their point of union" (*De la causa, principio e uno*, 1584). Of course dialectical materialism didn't reach its maturity until the mid-nineteenth century, when Marx could differentiate it from the "logical pantheistic mysticism" of Hegel: (see Marx's *Critique of Hegel's Doctrine of the State*, 1843). Toland was active in promoting an early form of materialism quite distinct from Newton's mechanical world-view which blatantly supported the consolidation of power around the constitutional monarchy.

Toland provides an important link between the magical hermeticism of Bruno, the radical republicans of the English Revolution and the emergence of communism amongst the nineteenth century workers movement.



This stone was found amongst the ruins of what once was Ardagh, a tiny village in the Inishowen peninsular. On the top of the stone there is a large quartz crystal cluster about eighteen inches across. The stone serves as a suitable marker for the place of John Toland's birth.



The Celtic languages have traditionally been divided into two dialect groups, the Goidelic or Q-Celts (Irish, Manx and Scottish Gaelic) and the Brythonic or P-Celts (Welsh, Cornish and Breton). Alongside various grammatical differences, like the Brythonic elision of the neuter gender, this distinction is normally credited to replacement of the hard Goidelic c as in mac or ceann compared with the Brythonic (m)ap or pen.

This difference has been interpreted in different ways, but one prominent London druid has suggested that the presence of words linked to Latin and Greek in the Brythonic languages shows P-Celtic to be a patois arising from Roman occupation. This theory can be used to divide the Celts into the field-Celts who lived beyond the pale and the more domesticated house-Celts, who lived in the massah's villa. We should be clear here that by Celt we are not referring to a 'race' but, as Count de Montlosier contemptuously suggested in the 1780's, a mixture of races risen from slavery. As Lloyd and Jennifer Laing note in *Art of the Celts* (London 1992, p7): "The word 'Celt' is derived from the Greek name for barbarians living in temperate Europe — Kelttoi (. . .) There is not, and never has been, such a thing as a Celtic 'race', a Celtic 'nation' or a Celtic 'empire'."

Nowadays the difference appears with the slogans "FTP" and "FTQ" which appear in areas of Celtic agitation. The former stands for the Brythonic slogan "Fuck the Pope" while the latter refers to the Goidelic rallying cry "Fuck the Queen". Malcolm X in the famous speech where he proudly proclaimed himself a field-Negro, failed to properly assess the extent of resistance amongst the house-Negroes. Often they would spy on master, rummage through his papers, and on occasion even administer lethal poisons. The same applies in the British Isles where the separate religious and secular aspects of Imperial Roman domination have each dominated one Celtic branch in a phoney war against the other.

The emblem above reconciles the FTP/FTQ slogans in a single glyph. Resistance to imperialism necessitates overcoming the split between field-Celt and house-Celt, between field-Negro and house-Negro, between manual and mental worker in a unified struggle that will get rid of the 'master-race' forever.

Future trips of the LPA: Mercer's Chapel

Monday 9th December, 5:30 pm

A rare opportunity to visit the site of the Hospital of the Knights of St. Thomas, Ironmonger Lane, London EC2. Those who survive the tedious service should be offered refreshments by the Mercers Livery Company.

Haxey, Lincolnshire

Monday 6th January, 12 Noon

This little village has gained the reputation for hosting one of the first Three-sided 'football' games over 150 years ago. Three teams used to participate in the Haxey Hood game, where they would try and capture the Hood, a two-foot-long leather cylinder and convey it to their base pub. Unfortunately, the third pub has dropped out leaving a contest between the King's Arms Haxey, and the Carpenter's Arms, Westwoodside.

Continued from front

Christian or Pagan?

Ten years ago *The Star* reported that "The southern area of Sussex, especially around Lewes, is well known for its strong religious following, particularly Protestant. In Lewes there are several bonfire societies and on November 5th they burn effigies of the pope rather than Guy Fawkes." This article appeared after the conclusion of the 'Satanist Trial' during which Derry Mainwaring-Knight was charged with obtaining £200,000 by deception, claiming he needed the money to buy and destroy Satanic regalia and so free himself and thousands of others for Christ. Yet this article failed to mention that the central function of these societies was to engage in magical rituals.

It doesn't matter whether the effigy is of the pope or has an embemartic theme, such as that of the Cliffe Society. In 1996 this was an enormous model of a cow stamping upon a bureaucrat's face amidst files bearing the title "Brussels Bullshit", with another figures whose face was obscured by the contents of the cows lower bowels, into which he had plunged his arm. Either way, the creation of images, their use to focus, in this case enormous quantities of psychic energy, and then their consignment to flames constitutes one of the commonest forms of magic. But when their fiery destruction takes place through the eruption of a marvellous firework display, the magical rituals reach new heights.

These emblems are constructed using secret techniques which have often

remained the preserve of a particular family. Geoffrey Funnell, the Cliffe Captain of Effigies follows in the footsteps of his father and grandfather. In previous years the effigies have used blatantly pagan themes, such as the image of the Green Man used to criticise various road schemes.

This year there were 40,000 people participating in these ceremonies. Their emotions had been whipped up by 31 processions during which the cold November air was transformed by the intense heat of dozens of fiery crosses and hundreds of burning torches.

Some of the cops turned up in riot gear. The police have traditionally cleared out their stores of blotting paper, allegedly to line their trousers to "mop up the sweat" on the march (*Sussex Express*, Nov 1 1996) although others have suggested that it was fear of incontinence should they face an angry crowd.

However, trying to determine whether these societies are Christian or pagan is a fool's errand. The Christian mythology revolves around the leader of a coven (constituted by himself and the twelve apostles) who performed all manner of magical acts, transforming water into wine, and raising the dead. What Christianity adds to paganism is a specious sophistication, which it then uses as a justification for anything from absolutist power to the bizarre suggestion that a selfish desire to enjoy the alleged bliss of heaven could serve as a basis for morality.

This year a gang of Calvinists revived the special seventeenth century bonfire service which includes a liturgy dropped

from Anglican services in 1859. But these Calvinists are scarcely different from the Roman Catholics to whom they feel so superior. The new Catholic priest, Father Flood, responded in kind, pontificating that the sombre remembrance of seventeen people murdered by his church "didn't have much to with religion".

As the bible has become exposed to the peircing light of reason, it has come to be seen as a human creation collated at different stages to respond to contemporary political needs. Hegel endeavoured to reconcile this incontrovertible fact with the transformation of the 'Holy Spirit' into the 'World Spirit', whereby human history becomes the agency to realise God's divine plan. But even this attempt to bring Christianity into touch with the real world failed, and now all those who seek to struggle for a better world are beckoned by the realities of dialectical materialism.

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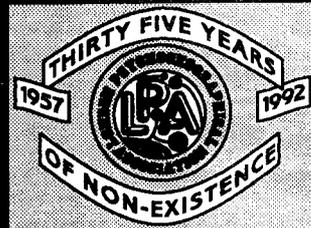


London Psychogeographical Association

Newsletter

Imbolc 398

No.17



Published by the East London Section of the London Psychogeographical Association

NEW PRINCE NEW DANGER



WHEN A CHILD becomes conscious of the vast world outside their family and immediate acquaintance — when they start to become aware of their species being or *gattungswesen*, to use Marx's term — they also come to question the myths of childhood. How does Santa Claus visit all the children of the world on Christmas Eve. Those parents who wish to perpetuate their children's false consciousness frequently resort to an account of how Fathe Christmas has a legion of 'helpers' to enable him to complete this herculean task.

The same trick is used in the British Constitution. Faced with the ridiculousness of monarchy, apologists explain that the Queen is helped by a 'cabinet' of helpers who form a government. The word minister means helper, and the Prime Minister is nothing more than a helpmate to the monarch. Thus the election serves no other purpose than to determine who shall be number one helper in our own exploitation. Rather than participate in this charade we should be concentrating on how to get rid of the whole gang of politicians, priests, generals, aristocrats and royals who rule us.

Although wrapped in occult mummery and sworn secrecy, the secret of Royal Arch masonry is apparent in the very architecture of the state. The monarch is the key stone in the Royal Arch, providing a point of balance between the executive (the cabinet office), the legislature (parliament, and the administration (the law courts), matched equally by the other spurs of the state — the army, the established church and the chivalric orders (Order of the Garter, etc.). Faced with mounting contempt for the royal family and Prince Charles in particular, a recent TV debate was used to ventilate the idea of overleaping Charles' ascent to the throne, and instead make young Prince William the Queen's successor. The reasoning is that the boy is too young to have caused offence to the general populace.

This of course hasn't prevented conspiracy theorists and fundamentalist Christians from denouncing the lad as spawn of the devil. As we stated two years ago (LPA Newsletter No. 10, Beltaine 396 MKC) "[S]hould Prince William become King, he would be William V. By treating the W as two V's, and the i's and l's as the roman numeral for one, they have constructed an anagram from this name: I am VI VI VI. The

Continued back page

Since issue 13 we have broken with the Christian Calendar. We are now dating our issues in accordance with the Modern Kemetic Calendar which utilises cycles of 1460 years. The previous cycle (139 — 1599 A.'D'.) ended with the Hermetic revolt in Calabria, southern Italy.



Build Your Own Party!

"Karen Eliot is a name that refers to an individual human being who can be anyone. The name is fixed, the people using it aren't. *Smile* is a name that refers to an international magazine with multiple origins. The name is fixed, the types of magazines using it aren't. The purpose of many different magazines and people using the same name is to create a situation for which no one in particular is responsible and to practically examine western philosophical notions of identity, individuality, originality, value and truth."

Stewart Home, *Neoism, Plagiarism and Praxis*, (London 396MKC, p11)

The multiple name phenomena is not a new feature to the ultra-left. Often following a split each rival faction of an organisation insists that it represents the 'real' continuity of the organisation. Thus in Italy there are several groups claiming to be the *International Communist Party*. Unfortunately this process has often been completely unsystematic, reflecting the chaotic behaviour of anarchists rather than the tight discipline which the Bordighists claim as the hallmark.

To rectify this we have produced a *Build Your Own Party* kit (available for £5 from **Unpopular Books**, Box 15, 138 Kingsland High Street, London E8 2NS) so that there can be plenty of groups calling themselves the *International Communist Current*. (We suggest each group limits itself to a maximum of one adherent.) The kit includes a rubber stamp of Red Thor, some badges plus a booklet with a few hints and tips about how to lie about those who you disagree with, and how they can be denounced as parasites.

Who 'Owns' Red Thor's Hammer?

Many of the dwindling readership of *World Revolution*, the monthly paper in Britain of the International Communist Current, were surprised to read a bizarre article concerning the LPA ('Hilo Rojo/LPA: The duplicity of parasitism', p4, No.199, November 397MKC). They refer to Green Apocalypse (available for £3.50 from Unpopular Books, Box 15, 138 Kingsland High Street, London E8 2NS): "The former publication is a situationist-style, personal cum political denunciation of a group and individuals belonging to the current known as Green Anarchism. But on the cover of this publication, without our knowledge or approval, is the ICC symbol (a worker with a hammer taken the first issue of the Communist International's review in 1919), apparently destroying the symbol of Green Anarchism!"

Leaving aside for the present the gross distortions of the article, we have to ask: Who owns Red Thor's Hammer? The image, shown above in its original form was drawn by Boris Kustodiev after abandoning two earlier versions. Some have seen claimed that it contains echoes of the myth of Prometheus, who in classical mythology was punished by Zeus for giving mankind fire by being chained to a rock. Each day his liver was devoured by Eagles. Shelley drew on this imagery in *Prometheus Unbound*, and the Italian

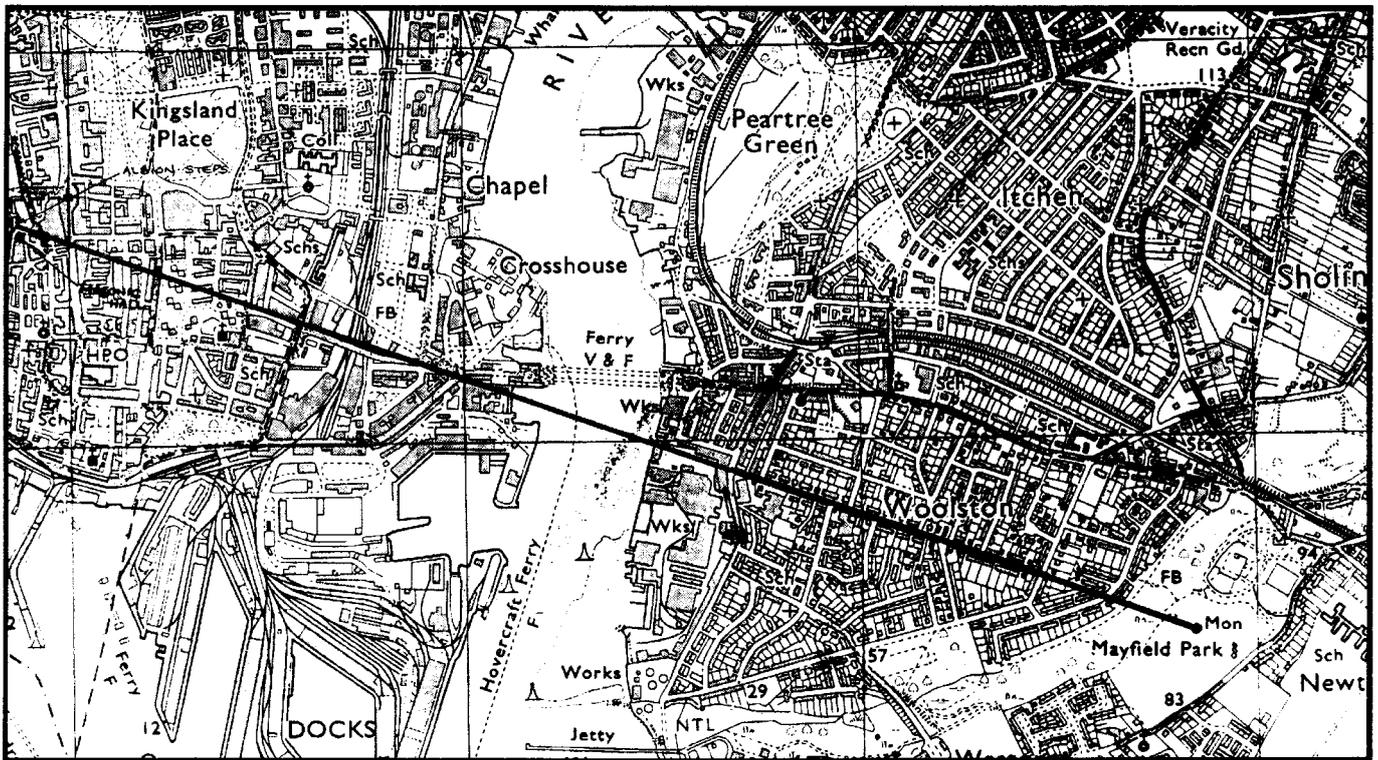
Bordighists even named their paper, *Prometeo*, after him. According to legend, Prometheus never breaks his chains but is released by Zeus after thirty years.

A more appropriate source for the image is to be found in Nordic mythology: Thor's mythic struggle with the World Serpent. Thor is charged with task of hunting down the serpent and must destroy it or it will rise again to engulf the world at the end of time. Often Thor was depicted in a boat using the head of an ox as bait. During Ragnarok, the Nordic Apocalypse, Thor finally defeats the world serpent only to die immediately afterwards from its venom. Thus it has serves as an emblem for the dictatorship of the proletariat destroying the serpent, depicted as a chain around the world, before disappearing with the blossoming of communism.

But this image has been widely used since 320MKC: eg in *Revolutionary Perspectives* No.1 (First Series) to accompany the Communist Workers Organisation's Platform or on the cover of the Trotskyite Farrell Dobbs *Revolutionary Continuity*. From the ICC's remarks, it would appear that they wish to privatise this image, suggesting that they should be informed or even their approval sought for all who wish to use it. What greater indication of their political degeneracy could there be?



This picture of Thor fishing for the Mithgarthsorm, or World Serpent is to be found on the Altuna Stone, Sweden. The serpent pulled so hard, Thor's feet went through the boat's bottom, a fate which the ICC appear to be sharing.



Letter from Southampton

Southampton 12/12/96

Dear UB.

Please send me a copy of *The Revolution is Not a Masonic Affair*. A cheque is enclosed.

I must admit I've been pretty sceptical about a lot of the Masonic ley line stuff in the LPA newsletter: until recently, that is. Enclosed is a photocopy of an alignment between an Obelisk in Mayfield Park and Obelisk Road on the eastern side of Southampton. A couple of weeks ago I found out it was raised in 1810 by Mr. William Chamberlayne as a memorial to Charles James Fox, a 'radical' Whig politician. Evidently, he was sympathetic to the American War of Independence. In 1780 he was elected MP for Westminster 'in opposition to the influence of the crown'. In 1782 he became Secretary of State for Foreign Affairs, adopting 'a more generous policy' towards Ireland and accepting the loss of the American colonies. He was a supporter of the French Revolution, although he reluctantly pursued the war with France in 1806, the year in which he died.

In the *History of the Ordnance Survey* it says that the *Royal Society* was 'the obvious institution for fostering the advance of the scientific aspects of cartography' with a 'historic opportunity' arriving in 1783 with the end of the war between Britain and France. This was concerned with discussions between British and French scientists about the relative positions of the Greenwich and Paris observatories. The French arguments were received by Charles James Fox, who passed them on to Sir Joseph Banks, President of the *Royal Society*.

You probably know more about this stuff than me, but from the stuff I've read in the last week I'd lay money on Fox being a high-ranking mason. Apparently, he was a 'constitutional expert' who embarked on writing a history of the 'revolution of 1688' until he was 'called to the governance of the country'. Was 1688 a landmark year for British Freemasonry? Can you suggest any good sources? — I found a book called *The Radical Enlightenment: Pantheists, Freemasons and Republicans* by M.C. Jacob (Allen & Unwin, 1981) — it's got a lot about Toland and co.

What of Chamberlayne, who dedicated the monument? In 1794 William Chamberlayne was solicitor to Sir Thomas Drummer — he drew up his will which left his estate with him. Drummer owned Cranbury Park, south of Winchester, parts of what is now Eastleigh and the Western Grove Estate. Chamberlayne inherited Weston Grove straightaway, inheriting Cranbury Park and Barton Peveril on the death of Mrs. Drummer (there's a Cranbury Road just round the corner). In *The Farington Diary* of 1794 Chamberlayne is described as 'previously a common council man of the Corporation

of London. He is now Solicitor to the Treasury.' Make of that what you will, but I don't think Farington meant to imply that C. was a foul-mouthed dustbin man working for the corporation. The LPA seems to have a thing about liveries, guilds and the City of London — does this London connection mean anything?

In 1812 Chamberlayne was elected MP for Southampton, standing as an 'independent' Whig — this was the first of three elections he won. He was also elected to other posts — such as the Grand Mastership of the Royal Gloucester Lodge of Freemasons in 1819, to which 'many persons of the first consequence in the town and neighbourhood belonged' (*The History of Southampton* Vol.II).

Back to the 'Obelisk alignment'. If it is extended across the River Itchen to the centre of Southampton it passes within 15 feet of the Masonic Hall in Albion Place, striking the medieval city wall at the point where it deviates and where a set of steps down to the Western Esplanade were built in 1853. W. Chamberlayne died in 1829 and the Masonic Hall still shows up in the maps in 1846, so if there was a deliberate alignment across the town it took some time to be made visible.

One thing I have noticed from what's been gleaned in the last few weeks is the extent to which Masonry seems to have been underplayed in the past (and present?) Nowhere have I found a reference to Fox being a Mason unless we include a reference to him collaborating with French Freemasons (from a French propaganda pamphlet quoted in *The Mythology of the Secret Societies* — J.M. Roberts, 1972 — Secker and Warburg — reading the quote again it seems to imply that Fox was one of those who conspired with de Molay to destroy the 'puissance' of the pope, to preach the liberty of peoples and found a 'république universelle'. Then again, maybe whoever wrote that would have said that the IRA conspired with Hitler, or the ACF was a branch of the Ba'ath Party.

Excuse the rambling and erratic script — it's getting late and all that. If you've got any ideas I'd like to here them — if you can make use of any of this, then fine.

For Autonomous Proletarian Revolution

All the Best

S.C. (Southampton)

***The Revolution is Not a Masonic Affair* touches on the role of the City of London in the development of Freemasonry and the bourgeois revolution. This letter arrived offering further evidence of how the bourgeoisie used the symbolic organisation of the built environment to consolidate their power. The pamphlet is available for £2 from **Unpopular Books**, Box 15, 138 Kingsland High Street, London E8 2NS**

Future trips of the LPA:

The Revolution is Not a Masonic Affair

Centreprise, 138 Kingsland High Street, London E8

Thursday 20th March, 7:00 pm

The official launch of this *Unpopular Books* pamphlet which exposes the role of Freemasonry in the evolution of capitalism and its supercession by the Communist movement. It takes place on the 260th anniversary of Andrew Ramsay's public delivery of his notorious 'Oration'. Ramsay was a member of a quasi-rosicrucian society called the Philadelphians.

**The Knott Garden,
Chapel Lane, Stratford-upon-Avon, Warwickshire**

Odinsday 23rd April, 12 Noon

On the anniversary of his birthday, we shall visit the site upon which
Shakespeare made his home 400 years ago.

Continued from front

Windsor Gang may have arranged this simply as joke. They can integrate the Apocryphal prediction in with their scheme, even if they don't believe in it. By using such a name they can strike terror into the Christians, at the same time fostering an opposition to themselves that's hopelessly rooted in some sort of Christian fundamentalism."

Further research has revealed how the boy's birth coincided with some most remarkable astronomical events, consistent with the child being ritually prepared for 'divine' solar kingship. He was born at 9.03 p.m. on 21st June 1982. As Nicholas Campion wrote in his book *Born to Reign* (London 1993) "Prince William was born hours after a very powerful eclipse of the Sun. This was no ordinary eclipse, for it fell exactly at the summer solstice, one of the turning points of the year. At the precise moment of birth the degree of the zodiac at which the eclipse had occurred was setting over the western horizon." (p, 159) William will of course reach majority on the summer solstice in the year 2,000, which, no doubt, the Windsor Gang will mark with some showy festival.

Faced with growing doubt over the continued existence of the British state in its present form, it is worth considering what ambitions the Windsor Gang itself

may nurture. It seems they would happily abandon protestantism and stoop to kiss the pope's grimey toe if it could secure for them the throne of a unified Europe, of a new Holy Roman Empire. After all the Church of England is largely Anglo-Catholic anyway.

A major step to prepare the way for this is would be Blair's conversion to Roman Catholicism after having secured the role as the monarch's helpmate. Currently the constitution clearly states that the Prime Minister must be a protestant. However if an incumbent politician declared their intention to convert, this would create the constitutional crisis in which such law could be changed. At present, it should be noted, Blair attends Church of England and Roman Catholic churches on alternate Sundays.

Of course, it matters little to the proletariat with which foot top politicians dig, afterall, they have servants to do their digging anyway. However, these manouvres indicate how the ruling elite may try to construct a new identity around which to rally the populace following the disintegration of the 'British' identity. (There will of coursebe those clowns who try to rally the working class behind a 'proletarian identity' — but we reject such an approach which will reproduce all the problems of a class-in-itself, instead of

the self-superceeding class-for-itself which seeks its own disappearance along with all the other paraphenalia of class society.)

As the Majdoor Library (Autopin Jhuggi, N.I.T., Faridabad 12100, India) point out in their recent booklet *A Ballad Against Work*: "Ninety-four percent of total produce is used for the maintenance and perpetuation of heirarchies." It is not enough to dismiss the current election campaigns as yet another tool to drag the working class into accepting their own subjugation. The removal of all such heirarchies is the most important task facing humanity.

**New Prince, New Danger
New Government, New Danger
New Currency, New Danger**

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Preliminary Committee for the Foundation of a New Lettrist International proposes

The First Congress of the New Lettrist International

I travelled illegally to Russia. The business was difficult and dangerous; but it succeeded. On 16th June I stepped onto Russian soil: on the 19th I was in Moscow.

Report from Moscow, Otto Rühle

Whereas in previous epochs the conduct of International organisations necessitated long and arduous journeys, contemporary society has not only rendered such behaviour unnecessary, but positively demands its supercession. In an era when telematics has industrialised the imagination, our resources and intelligence must move beyond the mental and whizzical constraints imposed by the toy technology of info-tech capitalism.

Our congress will be a virtual congress, but not however mediated by electricrery. We assert that all congresses have always been virtual, a technique for window-dressing predetermined decisions and selling them on to the delegates who then carry the message out to the party faithful, and thence to the broad layers of humanity. Instead of mechanising this process, we wish to implode it. Our First Congress will also be an Imaginist Congress.

The methods which I saw practised on me in Moscow aroused my strongest aversion. Where to I saw: political scene shifting — calculated as bluff — using flashy revolutionary resolutions to conceal the opportunistic background. It would have been best just to have headed off. However I decided to stay until the second delegate Comrade Merges-Braunschweig would arrive.

Congress is about creating the myth of unity, but our First Congress will, contrariwise, unify the myth creation process. The Congress will only exist at the level of myth, thereby excising political chicanery. Participants will not so much be inscribing their ideas on the palimpsest of an historic event, but will have to subject themselves to the much harsher discipline of projecting their conceptions onto the *tabla rasa* of the non-existent.

In this process, we make no restrictions on the use of info-tech. It is sufficient to assert, however, that the most important work will take place away from such machinery. At a time when computers are poised as a means of industrialising the imagination, and present themselves as the open-sesame to a world of virtual reality, we assert that all virtual reality is the consequence of the social interaction of human consciousness.

I used the time to study the situation. First I looked around Moscow, mostly without official guidance (...) Then I made a long car tour to Kashira and a trip to Nischny-Novgorod, Kasan Simbirsk, Samara . . .

As I returned from the Volga, Comrade Merges had arrived in Moscow.

We assert that far from facilitating debate Congress bureaucratizes human interaction, subjects it to the manipulation of the executive bodies. By reversing the process, such that participants submit accounts of the proceedings before encountering one another, we *de facto* reduce the functioning of the executive bodies to that of mere clearing houses of information. This innovation is in itself a major step forward in our organising processes.

Further to this however, it is necessary to charge all participants to integrate their submission and circulation of accounts, whether visual, verbal, musical or otherwise, simply by explicitly stating that the work in question is precisely just such an account. In the event of participants circulating material and only revealing its exact relation to the First Congress at a latter stage, we invite delegates to draw their own conclusions.

On the same day a sitting of the executive of the Third International took place. We weren't invited. In our absence, the motion of Meyer (Kommunist Partei Deutschland) that we should be refused admission was discussed. The motion was rejected. Upon this, they called us to the sitting, and were so gracious as to grant us advisory status at the Congress.

From the material so presented and reproduced by delegates, as appropriate, the full variety of activity will become apparent. It will then be possible for *task groups* to emerge, directly relating to the *intrinsic* interconnections established by the First Congress, rather than the bureaucratic management of extrinsic connexions being implemented according to the interests of an executive, which has already established itself as a pole of separate activity.

From the emergence of the *task groups*, whatever direct meetings such as are required by the nature of the work the *task group* has undertaken, will take place. This accords with our principle of minimum necessary activity. Although we espouse the warmth of comradeship, *task groups* are in no way akin to *affinity groups*, which seek to offer a psychological bolster to the individuals involved. Any such emergent *affinity groups* will be dissolved.

At this meeting we got to see the discussion guidelines which were to be laid before the Congress. They were intended to be the basis for the decisions of the Congress. Of which, in his boastful manner, Radek had already said to me earlier that he had it in the pocket. "In the Pocket!"

The following text comprises an initial account of the Congress, and comprises of a conventional description of the proceedings. We invite delegates

to publish or otherwise manifest their accounts. The First Congress is already underway.

Long Live the New Lettrist International

The quotes are from an account of a trip to Moscow to negotiate the adherence of the Communist Workers' Party of Germany to Third International made by Otto Rühle in the summer of 1920.

First Congress

I had been active in the *Preliminary Committee* for several years, so I was very excited when it became possible to schedule the First Congress of the *New Lettrist International*. Now it was actually taking place. Our first rendez-vous was on Friday night in a bar down by the river. I soon saw our little party, recognisable by the pile of suitcase brought from across the world. Some people I knew well, others I had corresponded with but never met, and there were yet more whose very names were new to me. In all there were about seventy of us gathered on that summer's evening spread around the tables between the bar and river.

I was not amongst the first to arrive. There were already a couple of dozen lettrists, some of whom had been imbibing all afternoon. Our hosts had to remain reasonably sober as they crossed names off lists, allocated accommodation and handed out transport details. Most of us would be driven out to an old hospice that evening. It had been squatted and now constituted the home of a small community who had offered us their facilities for the weekend. They could only offer barrack-type accommodation sleeping on the floor and some had opted for other accomodation. We had brought a tent and arranged to camp in the grounds of the hospice.

Soon I was part of the whirl of hugs and kisses, as friends separated by hundreds or even thousands of miles greeted each other and caught up with each others' news. There was general excitement, as we all looked forward to the congress lifting our activities to new heights. When Luther Blissett arrived he was surrounded by a small entourage. Even at that stage I was worried that a successful conference might feed his growing sense of self importance. (On Sunday morning I was able to have a discrete word with Karen Eliot about this, and we agreed to monitor the situation and bring about Blissett's deflation, if necessary.)

Varon arrived late, dressed in his customary cloak, despite the warmth of the evening. He was quick to order some beer to initiate a drinking bout which would go on into the small hours of the morning. I knew he would gather around himself a school of hardened drinkers, and that this would constitute a large part of their agenda for the congress, as it did for all his other activities. This meant that he would be most approachable now or on Saturday afternoon — we would of course see little of him or his hardest disciples before lunch next day. I decided to collar him immediately.

We were both veterans of *Outer Spaceways Incorporated*, a psychogeographical outfit which had roamed Essex in the early seventies. I had been working on a film script based on the *OSI* for some students from Farnham. I wanted him to check through the account of the trip to Paris and the meeting with Sun Ra, an event in which I was unhappily unable to participate. He thumbed through the script I offered him, till his eyes lit upon a certain passage.

"Ah, so you've included the marmite gag" he smiled, enjoying his own gag. He had pulled this stunt at a particularly dull party, emerging from the toilet licking marmite from a piece of toilet paper exclaiming how lovely it was. Of course, this was back in the seventies when even such a simulation could be inspirational. How did we know then that by the nineties there would be artists ready to genuinely eat their own and each others' faeces in order to get a little attention from bored critics.

Our conversation drifted between reminiscences and a more abstract discussion about how to historicise the follies of our youth, when Lynn and Mavis, the 'Trappist Twins' came into the conversation.

"They're going to be here this weekend" Varon told me. "I've always kept up with them, and they're prepared to come out of retirement if the NLI looks any good."

"Have you got Lynn to talk yet", I asked, remembering how she had never said a word throughout eighteen months involvement with OSI. Her sister, Mavis could occasionally be induced to mutter, and would indeed speak for both of them on occasions. Sometimes it seemed that Lynn was whispering to Mavis, but despite various attempts to observe this phenomena at close hand, no-one could assert that her lips had definitely moved.

"Oh no. I've only contacted them by phone, and it's always been Mavis who's answered. Lynn's got two children now, thirteen and seven. They all live with Mavis who's got a job as a gardener in Danbury Palace. She doesn't get paid much, but they let her grow her own vegetables there, so at least they don't have to buy much food. They live down a lane round the back of the Cricketeers."

We didn't see Lynn and Mavis that night, but they arrived after lunch the next day. The morning had consisted of a welcoming address by our hosts followed by brief introductions by all the delegates. The first session had been a brief outline of the history of the old *Lettriste Internationale*, an account of the need for a *New Lettrist International* and a resume of the activities of the *Preliminary Committee*. I didn't bother to hang around for this, but helped Jürgen and Estelle mount some of the exhibits. I was particularly struck by the Hmong display.

The Hmong are a mountain people who live in Laos and Vietnam. They had participated in the world wide insurrection against capitalism following the collapse of the First World War by mounting what the French colonialists dismissively called *The War of the Insane*. Under the mystical leadership of Pa Chai, the Hmong had constructed a magical gun and successfully held off the colonial authorities for two years (1919-21). However, when some Hmong warriors murdered several local Laotians, something which Pa Chai's spirit guide had explicitly forbidden, Pa Chai abandoned the uprising, and the Hmong insurgents ran off to hide in the

forest. The French authorities paid some Laotian assassins to murder Pa Chai.

Forty years later, in 1959, an illiterate Hmong peasant called Shong Lue Yang claimed he had a divine revelation whereby he was instructed to make himself an opium pipe, which would facilitate communication with a divine power. The drug-induced states helped him communicate with his twin sons, with whom his wife, Pang Xiong, was pregnant. They taught him a new alphabet for the Hmong, and Shong Lue devoted his time to studying this whilst his fields were tended by birds, mice and ants. When his sons were eventually born, his wife's parents paid a visit, and his mother-in-law castigated Shong Lue and Pang Xiong for being lazy. The two newly born infants turned blue. Shong Lue showed his father-in-law an example of his new script (direct communication with his mother-in-law being forbidden in Hmong culture), who then showed it to his wife. She put a stop to her torrent of scolding. Although the twins' faces returned to normal, they nevertheless both died in the next couple of weeks. Nevertheless, Shong Lue found a message from the younger twin who explained that they had decided to depart because of the amount of trouble they had caused him.

Shong Lue Yang devoted the rest of his life to propagating his script amongst the Hmong people. Although persecuted by the Viet Cong, right wing Hmongs maintained that the mythical origin disguised a Russian and/or Chinese 'communist' plot. These Hmongs had adopted the imperialist Roman alphabet. After twelve years he was assassinated by troops of CIA backed General Vang Pao in 1971. Since then his followers have still propagated his script even though the punishment for using it in Vietnam is judicial murder.

I thought this was one of the more interesting matters raised during the Congress. The first debate I attended was on anarchism. Shinsetsu O-Tearai from Japan, opened this with scorching attack on Johnnie Moore's *Anarchy and Ecstasy*. She quoted chapter and verse from Ei-sai's *The Protection of the State by the Propagation of Zen* and mocked anarchism as an intellectually unstimulating doctrine secreted by the European enlightenment. She then propounded Do-gen's theory of *The Sutra Equal in Size to the Whole World* concerning a 'text' which was written with characters drawn from heaven, from man and the beasts, and from the vegetable world. This she compared to John Toland's theory of seeds within matter, and William Blake's injunction "to see the world in a grain of sand". She concluded that only Lettrism can reconcile the finest fruits of East and West. This was received with rapturous applause.

The carefully managed show piece of the Congress was delivered after lunch. Blissett presented his 'flaming' of Hakim Bey. He characterised his methods

as the three-fold technique of conspiracy: action/cover-up/exposure. The first phase consisted of publishing a book allegedly by Bey. In fact all sorts of elements were inserted amongst genuine Bey tracts, including one of Stalin's speeches. This occurred whilst two of Bey's publishers were having a squabble. Buffo had edited out a reference to Che Guevara as the "Rudolph Valentino of Red Fascism" so as not to offend the leftists. The others wanted nothing to do with him. Bey got dragged into all, and wound up backing up Buffo with threats of court action to the others. Then Blissett's book was exposed as a being fraudulent, designed to expose the intellectual inadequacies of the Italian avant-garde. It was taken up by the mass media, and Buffo's complaints that only mainstream culture should be attacked in such a way exposed him to even more ridicule. Varon took advantage of the subsequent discussion to point out the completely spurious nature of Blissett's three-fold formula, as the middle term, far from being any sort of cover up was the fortuitous actions of people unconnected with the original plot. Blissett accepted this point, but as a strength rather than a weakness.

That evening I managed to catch up with Mavis. It turned out she was involved in a complex piece of Lettrist gardening which apparently involved planting seeds according to algebraic calculations based on renaissance theories of sympathy, by which various species of plant were linked with the humours and astrological events to create an alphabetical garden of the stars. At least that was what she seemed to say through her mumbles. Lynn smiled but said not a word. I later heard that Blissett had got really paranoid about the two sisters, and had even speculated that they might be spies. Fortunately he was put in his place on that score.

Sunday morning was sparsely attended which was just as well. The talk about Nonsology had been brought forward from the afternoon — but without informing the speaker. So it never took place. However, by lunch time everyone was assembled, and prepared statements were read out. These had been concocted by five or six hard-nosed politicians who had boycotted the other socialising in order to produce their verbal confections. They were generally well received, and the afternoon was spent ironing out the practical consequences of these lofty pronouncements.

By four o'clock the congress was wound up, and the delegates started to drift off. We would not be meeting up for over a year now, and a warm atmosphere pervaded the hall as we each took leave from friends old or new. The New Lettrist International had now been launched and we had all resolved to plunge back into our work with renewed zeal. I was proud to be part of this historic moment.

London Psychogeographical Association

The Preliminary Committee for the Founding of a New Lettrist International has been organised by the Neoist Alliance and the London Psychogeographical Association. Any individuals or groups interested in participating in this process should contact either the NA or the LPA immediately.

Neoist Alliance, BM Senior, London WC1N 3XX

London Psychogeographical Association, Box 15 138 Kingsland High Street, London E8 2NS

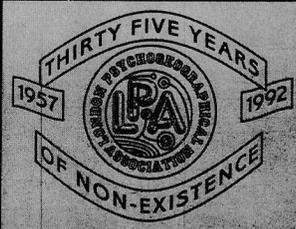


London Psychogeographical Association

Newsletter

Beltaine 398

No.18



Published by the East London Section of the London Psychogeographical Association

SAY NO TO THE MILLENNIUM

THE MOST PRESSING political question of the day is how the proletariat can extract itself from the farrago of mind bending psychological assaults which will be passed off as 'celebrating' the millennium. The function of this great spectacle, which the bourgeoisie has already been preparing for some time, is nothing short of bolstering their regime in the face of fresh working class onslaughts which will mark the next ten years.

By staging an event which is to be 'enjoyed by all' they hope to restore the bonds which link the wage slave to the boss, the disenchanted youth with the battery of social workers, cops and teachers who police them, and to reintegrate the pseudo-rebels into mainstream culture. However, things won't go so easily for the boss class. We will resist. We shall SAY NO TO THE MILLENNIUM.

No Third Reich, No Third Millennium

In the pre-election period, New Labour Führer, Tony Blair, was already planning how to use his accession to power to gain the same sort of self-aggrandisement as achieved by fellow social democrat, and late President of France, François Mitterand. Taking a leaf out of Hitler's rhetorical style, Blair spoke of having "a thousand days to prepare for the next thousand years". And when there were just a thousand days left, the event did not go unmarked. At Greenwich observatory a ritual which included the ignition of a large number of fireworks took place, and a clock was installed to mark how the seconds are ticking away. Regular readers of the newsletter will be familiar with the special place Greenwich holds for the activities of the occult establishment. The Queen even visited the Queen's House during the eclipse on May 10th 1994 (see LPA newsletter No. 6, Beltaine 1994).

Even as this is published, the groundwork is going ahead to prepare the millennium site in the Greenwich peninsula. Recent studies of the alignment of Canary Wharf have revealed that not only are the buildings aligned with St Paul's Cathedral and Cuckold's Point to the west, but that it also traverses the top of Greenwich peninsula to the east. We venture the hypothesis that this alignment will be used in whatever architectural monstrosities are erected to overwhelm the projected hundreds of thousands of visitors which they hope to psychologically process.

However we are not yet in a position to analyse or initiate resistance to this horror show in spatial terms. Our aim here is to challenge the Christian/bourgeois organisation of time by which the flawed notion of the millennium arises in the first place. In fact we are calling on revolutionaries to break with the Gregorian calendar. We have been promoting the Modern Khemetic Calendar (which we shall explain in more detail later in this article). However this does not mean that we assume that the world proletarian movement will automatically except it. What we are proposing is that an Anti Millennium Alliance is formed so revolutionary communist groups can participate in the development of a new calendar acceptable to all. We still feel that our idea seems to be the best, but if another better proposal comes along, we will be happy to follow it.

There will of course be some part-time revolutionaries who will moan and whinge at our suggestion. "Its not important" they wheeze, "why make an issue of it?". However such shallow reasoning is easily exposed. Communists are agreed that participation in elections is a way in which the working class is numbed into accepting the charade of parliamentary democracy. But such carnivals occur only once every few years. However people write the date many times a week. Therefore the potential of organising resistance to the Gregorian calendar is much greater than propaganda against the election. We create a rent in the social fabric when we fill in official forms according to our own calendar. It is time for action — and action now. It is time to break with the Gregorian calendar.

Each day has now been accounted for in the lead up to the millennium, each day has been contained. Each day functions merely to give way to the next. As our lives get consumed by the drudgery of wage labour, poverty and social decay, all that is held out for us is a party to mark the inauguration of another thousand year Reich. In Zimbabwe, the ruling ZANU party would arrange local party banquets at which the general populace was allowed the privilege of watching the party cadres eat — without themselves being invited to join in. It is exactly the same here, with TV as the media. We are offered the chance to watch the rich and famous laugh, and drink and gorge themselves while we look on and are meant to clap. Some have

Continued back page

1599 — The Hermetic Revolt in Calabria

The commencement of the modern era was accompanied by a hermetic revolt in the area in the 'toe' of Italy known as Calabria. Thomas Campanella, a Dominican monk who had spent three years in prison accused of spreading heresies, was to become its spokesperson. He described a future society where Christianity would be superseded by a new system based on nature and natural religion. Whilst Christ, and various Christian saints would still be respected, no longer would Christ occupy a central place in the revived pagan system. Despite various confusionist attempts to ascribe significance to the year 1600 on the basis that $7+9=16$, it is clear that here was an attempt to revive ancient Egyptian society. Despite the participation of Turkish troops (who arrived late) the revolt failed.

Campanella avoided execution by feigning madness and was to spend the next twenty six years in prison. During this time he wrote a whole series of books, the most remarkable of which is *The City of the Sun*. This uses such sources as the *Picatrix*, a twelfth century Arabic text, to construct a description of what a Hermetic society would be like. As with other Utopian literature of the time (More's *Utopia*, Bacon's *New Atlantis*) it featured an autocratic intellectual elite using scientific magic to regulate society. As an open champion of Copernicus and scientific enquiry, sometimes Campanella's vision is considered liberal. But in fact all this advanced science would be in the hands of a supreme priesthood and regulated by it — as in ancient Egypt.

However, in his description of the layout of the town (which follows the depictions in the *Picatrix*), a series of images are placed in arrays on walls or *giri* surrounded the central temple. As Frances Yates has pointed out, these constituted a memory system, a way in which the entire knowledge of a culture could be presented and through which the citizens young and old could be processed in order to internalise the scheme of things. In this we find certain similarities with the work of Giordano Bruno, a contemporary of Campanella, also from Southern Italy, who was in fact burnt at the stake by the papal authorities for hermetic heresies in 1600. However in place of Campanella's autocratic regime (after the failed revolt he wrote a bitter sonnet worthy of @narchist Lancaster Bomber which starts with the line "The people is a beast of muddy brain" and tried to smarm up to various monarchs in order to get his ideas put into practice) Bruno's outlook was quite different. Instead of adopting a sun-centred world view à la Copernicus and Campanella, he had an acentric viewpoint:

"Bruno's cosmology is ultimately based on two principles: the infinitude and acentricity of the universe and its homogeneity and isotropy. With them, Bruno not only 'devalorised being', but he also completely dehumanised the universe by removing the last vestiges of cosmic anthropocentrism." (*The Acentric Labyrinth: Giordano Bruno's Prelude to Contemporary Cosmology*, by R.G.Mendoza, Shaftesbury 1995)

Mendoza depicts Bruno as essentially providing the framework for modern cosmology, and discusses how Ernst Bloch turned to Bruno for a deeper understanding of materialism. Unfortunately Mendoza does not follow through the impact of Bruno's work on the development of radical republicanism in the seventeenth century. In London John Toland published the first English translation of *The Expulsion of the Triumphant Beast* as well as James Harrington's classic republican text *Oceania* (here the distinction between base and superstructure first appears in

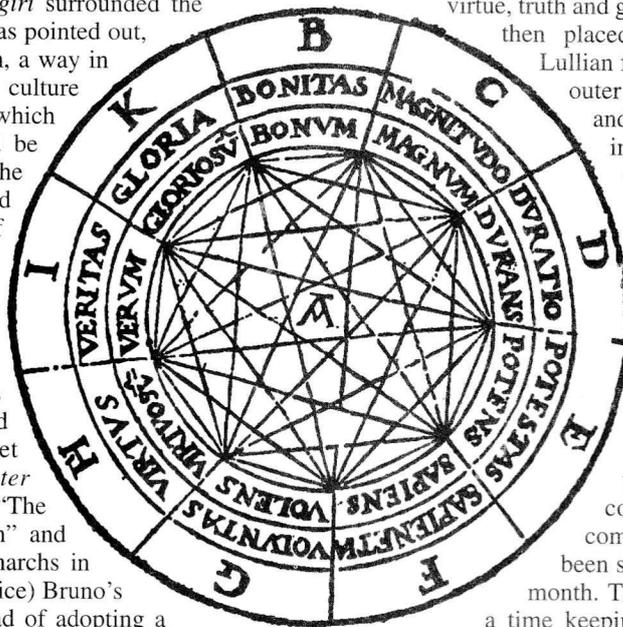
Europe — though it had of course been previously developed by Ibn Khaldun). It is quite clear that Bruno's notion of coincidence of opposites combined with his homogeneous cosmology where matter and form are inseparable, provided a basis from which full blown dialectical materialism could subsequently be developed by Marx and Deitzgen.

However, despite Bruno's amazing contributions he failed to realise the importance of reintroducing a Khemetic calendar. In *The Art of Memory* Frances Yates forcibly argued that Bruno's *De Umbris Idearum* (The Shadows of Ideas, 1582) organised 150 emblems in a great circular memory wheel. This was an adaptation from mediaeval memory systems where ideas were visualised as images and then remembered in an ordered fashion. This branch of rhetoric was used by orators when learning and reciting their speeches. Bruno commences his 150 images with 36 zodiac images which relate to the Decans or weeks of the Egyptian calendar. He then adds other images (49 for the planets, 29 for the moon and its 28 mansions, and finally another 36 zodiac images. Yates remarks that "The aim of the memory system is to establish within, in the psyche, the return of the intellect to unity through the organisation of significant images."

In this very book Bruno produces a memory wheel modelled on the work of Ramon Lull, a thirteenth century Majorcan troubadour who set about developing an Art, or universal system of knowledge, following a visionary experience. As Yates explains the "Names or attributes of God" — i.e. concepts of goodness, greatness eternity, power, wisdom, will, virtue, truth and glory — are assigned letters which are then placed in a circle. "The most famous of all Lullian figures is the combinatory figure. The outer circle, inscribed B to K, is stationary and within it revolve circles similarly inscribed and concentric with it. As the circles revolve, combinations of the letters B to K can be read off. Here is the renowned *ars combinatoria* in its simplest form."

It is quite clear that the work of Lull and Bruno were incomplete attempts to restore a system which was originally to be found in the Egyptian calendar system. Throughout the 1,460 years, the terrestrial calendar would rotate within the celestial calendar continually bringing in new combinations of the images which had been stored in each day, decan and zodiacal month. The Egyptian calendar was not merely a time keeping method, but provided a coherent structure to store their whole system of knowledge. No wonder the Romans suppressed this calendar when they conquered Egypt in 47 BC. Julius Caesar introduced the Julian calendar with its hideous leap years every four years. The gross inequality of this system is highlighted by the people you occasionally meet whose birthday is on 29th February). The Gregorian Calendar introduced by the papacy in 1582 in an attempt to restore Catholic hegemony is equally revolting. (And if anyone is doubtful about the bourgeois role of the Bolsheviks try explaining away their conversion to this calendar.)

It is clear that it is our revolutionary task to sweep away these static imperialist calendars and return to the spinning calendar of Egypt, the Modern Khemetic Calendar. This was a task which was started during the Calabrian revolt when we entered the modern era. Let's hope we can have our calendar restored by 400MKC.





Those who doubt the central role played by Gresham College in the topmost echelons of the British establishment should consider two facts:

In an unprecedented move Prince Charles snubbed the Archbishop of Canterbury and invited former Gresham Professor of Divinity, Richard Chartres, the Bishop of London, to officiate at Prince William's confirmation. Chartres has had a meteoric rise in the church hierarchy since his stint at Gresham, where he gave lectures on the history of Gresham College. Here he described the college as a "magic island", like Atlantis, which pops up and down out of the sea. This was a reference to Francis Bacon's *New Atlantis* (1622), which gives "a model of description of a college instituted for the interpreting of nature and the production of great and marvellous works for the benefit of men, under the name of Salomon's House". William was not confirmed with 30 other Eton boys, but a special ceremony was organised so that any unusual ritual elements would not be noticed.

Meanwhile Blair's shadow cabinet was being groomed for government by Peter Hennessey, Gresham Professor of Rhetoric. His lectures on how the state is organised are permeated with Pythagorean number mysticism featuring golden triangles and golden pentagrams.

Despite a media blackout on the role of Gresham College, it remains a key institution in the perpetuation of bourgeois rule. The College was founded 400 years ago by Sir Thomas Gresham, a prominent London merchant. At that time Antwerp was the centre of world trade, and Gresham had observed how the bourse facilitated this function. Towards the end of 1563, in an action echoed by the current BSE crisis, the Duchess of Parma, Philip of Spain's Regent of the Netherlands, banned the import of English cloths or wools on the grounds they brought infection in November 1563. This was a manoeuvre against the export tax introduced by Elizabeth I. It backfired, as the English switched their trade to Emden. Another consequence was that Gresham drew up plans for a London bourse — the Royal Exchange — which eventually got under way in 1566.

It is interesting to note in relation to Tibor Wittman's claims that Antwerp took the first steps in industrial capitalism, that Gresham imported

bricks from Antwerp to build the Royal Exchange. In volume 3 of his *Civilization and Capitalism, The Perspective of the World* (1979, English translation 1984), Fernand Braudel relates how Gillebert Van Schoonbeke "organised a sort of vertical trust managing about fifteen brickworks, a gigantic peat bog, various lime-kilns, a forestry estate and a collection of workers' lodgings" when called upon to take charge of the city walls in 1550. "He was the biggest entrepreneur and profiteer in the colossal transformation of Antwerp which took place between 1542 and 1566." Although Braudel describes such projects as years ahead of other European cities, he is sceptical whether this can really be called industrial capitalism. Be that as it may, Gresham was clearly in close contact with the movers and shapers who were moving in the direction of industrial capitalism.

We have not space here to cover the 1566 Calvinist revolt in Antwerp. Suffice it to say that the subsequent repression led a substantial portion of merchants to flee to Amsterdam which would become the centre of world trade (circa 1627), after an interlude where it temporarily returned to the Mediterranean, i.e. Genoa. Although London wasn't to assert itself as the centre of world trade until the 1770's, the Royal Exchange provided a centre for the growing bourgeoisie. Being without legitimate heir, Gresham decided in his will to bestow the substantial proceeds of the Royal Exchange on the foundation of college open to all citizens wherein the Gresham Professors would offer lectures on Divinity, Astronomy, Music, Geometry, Law, Medicine and Rhetoric. The college was to be administered by a joint committee of the City of London and the Mercers.

He was undoubtedly influenced by Sir Humfrey Gilbert's proposal for an "Achademy" for Elizabethan London. Gilbert penned this in Limehouse, near the site of the Alchemical laboratory of the *Society of the New Art* which he set up with Lord Burghley and the Earl of Leicester (see LPA Newsletter No. 3, Lughnassadh 394). As we said in LPA Newsletter No.8 (Samhain 395) the roots of Gresham College lay in the Hospital of St. Thomas, a military order closely linked with Templars and which spawned freemasonry (see also *The revolution is Not a Masonic Affair*, available from Unpopular Books for £2.):

"They survived as a public body until the suppression of the monasteries by Henry VIII in 1537, whereon they hosted a 'last supper' attended by such people as William Cavendish, Robert Cecil and Venetian envoy Zamboni, along with representatives of the livery companies and the Hanseatic League. The Master of the Hospital (also referred to as a *College* by I.G.Clark in her 1865 edition of *The Legend of the Chapel of Thomas of Acon*), Laurence Gopfertson made a speech referring to

their 'illustrious predecessors of the chivalry of the Temple', as the grace-cup of Thomas à Becket was circulated. Gopfertson made it clear that they would not resist their dissolution. Sir Richard Gresham, Master of the Mystery of the Mercers, then rose to his feet and stated how he had long been in his mind to ask the king that the Mercers could take over the College's London premises, including the school which his son, later Sir Thomas Gresham, attended. "The former teachers may thus continually abide. — Nor shall the bond wherewith ye have bound our ancient brotherhood be lightly broken; nor in our keeping shall your church suffer decay; nor shall your portals be closed to the needy and the wayfarer; nor shall your good memory perish from this city; nor especially from ourselves, your familiars of the guild and mystery of mercers". A monk responded that the dissolution was mitigated by such a proposal which could not fail to perpetuate their ancient seminary."

By the time of the restoration of Charles II in the 1660's, it was at one of Christopher Wren's Gresham lectures in Astronomy that the *Royal Society* was established. This was an instrumentalisation of Francis Bacon's *New Atlantis* albeit in muted form. As yet the 'New Philosophy' — i.e. science had not evolved hand in hand with the practical (technology) and social (capitalism) aspects of bourgeois society. Rather than directly confront landed interest and the monarchy (which had precisely been restored as a centre around which both landowner and bourgeois could cohere), the *Royal Society* used freemasonry as a conduit for the spread of scientific ideas in a convivial setting where political and religious differences were never expressed.

Comparison may be made with Lenin's creed of the revolutionary party which is essentially an updated instrumentalisation of *New Atlantis*: "The history of all countries shows that the working class exclusively by its own efforts is able to develop only trade-union consciousness . . . The theory of socialism grew out of the philosophical, historical and economic theories elaborated by educated members of the ruling class, by intellectuals." (*What Is To Be Done?*, 190).

In a subtle reworking of Bakunin's 'invisible dictatorship' Lenin theorised a party as a secret society which would inject the working class with the correct consciousness. This has proved a successful formula for organising the middle class into cadres to spearhead the development of capitalism in countries where scientific thought is not widespread. But it has nothing to do with communism, and has made little impact in countries where scientific discourses are already part of the social fabric. In the end the bourgeoisie prefer to hide their 'charms' behind an opaque wall of discretion.

Gresham College at Work

Future trips of the LPA:

Grovely Rights Day Dawn, Thursday 29th May, 398

Grovely! Grovely Grovely! And All Grovely! Unity is Strength
We shall start in Grovely Wood, Great Wishford
and then proceed to nearby Salisbury where we shall play
the old Lettrist game of "Desperately Seeking Ivich".

312th Anniversary of

The Battle of Sedgemoor 1 pm, Sunday 6th July, 398

Bussex Farm, Westonzoyland, Somerset

During the Monmouth rebellion how many of the 3,500 poorly armed rebels had listened to Henry Stubbe rail against the Royal Society as he toured the Somerset Alehouses. Those who weren't killed in battle or executed following their defeat were deported to the West Indies.

Continued from front

suggested that the occasion be used to inaugurate a truly proletarian party where we simply take back the products of our labour which we have been denied. Our response to that is: why wait. Is it not better to break with the Gregorian calendar.

The Modern Khemetic Calendar

In the past revolutionaries have inaugurated new dating systems from the point at which the ancient regime collapsed — but this was a feature of the bourgeois revolution, it happened during the French Revolution, and there were even moves in that direction during the Russian Revolution. Our proposal means adopting a calendar which is already nearly four hundred years old. It derives from the ancient Egyptian calendar — Khem being a name for Egypt and from which the word chemistry is derived. Cheikh Anta Diop described the Calendar in his book *Civilization or Barbarism* (1981, English translation 1991, p279):

"[The Egyptians] invented the 365-day year, breaking it down as follows: twelve months of 30 days, plus the five intercalary days, each one corresponding to the birth of one of the following Egyptian gods: Osiris, Isis, Horus, Seth and Nephthys. These are the same gods who will give birth to the human race and inaugurate the cycle of historical times: Adam and Eve are only belated Biblical replicas of Osiris and Isis.

This year is divided into three seasons of four months, the month into three weeks of ten days that do not overlap the months; the day into 24 hours. The Egyptians knew that this calendar year was too short, that it was lacking a quarter of a day in order for

it to correspond to a complete sidereal revolution. Also in 4236 B.C. (the imagination remains transfixed), they invented a second astronomical calendar founded precisely on this time lag, this delay, of a quarter of a day per year, in the 365-day calendar year as compared to the sidereal, or astronomical, calendar. The time lag thus accumulated at the end of four years is equal to one day. Instead of adding one day every 4 years and thus instituting a leap year, the Egyptians preferred the masterful solution that consists of following this time lag for 1,460 years.

Consequently, it is the very cause of the leap year that is at the basis of the Egyptian sidereal calendar; the Egyptians preferred to "rectify" every 1,460 years instead of every 4 years; he who can do more can do less, therefore contrary to popular opinion, they knew the leap year very well. But what is still more amazing is that the Egyptians had equally (observed?) calculated that the period of 1,460 years of the sidereal calendar is the lapse of time that separates two heliacal risings of Sirius, the most brilliant fixed star in the heavens, located in the constellation *Canis Major*; thus is designated the simultaneous appearance of Sirius and of the sun at the latitude of Memphis. Thus the heliacal rising of Sirius, which takes place every 1,460 years, coinciding with first day of the year in both calendars, is the absolutely chronological reference point that is the basis for the Egyptian astronomical calendar."

In effect this meant that Egyptian system had a terrestrial or civil calendar which roated over a 1,460 year cycle as regards the

astronomical or celestial calendar. The two calendars coincide precisely when Sirius rises alongside the sun, as seen from Memphis. History tells us that such a heliacal rising took place in A.D. 139, and so it follows that the next cycle commenced in A.D. 1599. This date coincides with the inauguration of the modern era, the advent of science and capitalism. Thus we call our current calendar the Modern Khemetic Calendar (MKC) and we have reached year 398. As yet the finer details of the calendar have yet to be resolved, and we call on all genuine revolutionary communist organisations to involve themselves in the Anti Millennium Alliance to work on these finer points.

How can we expect the working class to take us seriously when we still use the superstitious calendar of the Christians imposed by the bosses?

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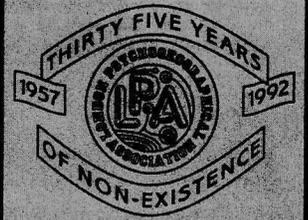


London Psychogeographical Association

Newsletter

Lughnassadh 398

No.19



Published by the East London Section of the London Psychogeographical Association

OLYMPICS

2000 CANCELLED

In Australia a call has emerged for the Boycott of the Olympics. this is not enough. We must cancel them. It is not simply a matter of inviting sympathetic athletes to abstain from participating in the spectacular celebration of 2000 years of western civilisation. We must suppress the event.

Millennium projects will take different forms in different parts of the globe. In Australia they take the form of the Olympics. They will be used to bind the Australian population tighter to the ideals of white supremacy using the interconnected ideologies of democracy and the Olympic spirit to overwhelm all perspectives which deviate from the fictitious flood of historicisation which traces its source to ancient Greece and finds its realisation in the democracy of White Anglo-Saxon Protestant societies.

This year Lorenzo Kom'boa Ervin, an African-American political activist and ex-Black Panther visited Australia as part of his world tour. This is how he described the visit in his press statement of 24/7/97(398 MKC):

"I was only here for a day or so before I was labelled as this 'terrorist' who has hijacked not one but several planes, a person who had brought guns and violence to the Aboriginal people and that I was inciting terrorism, racial ferment, etc. by the conservative politicians in Queensland and also by the media. This whole affair has been driven by the media; certainly the *Sunday Mail* and Channel 7 which irresponsibly editorialised what I said and contributed wholly false statements to me, which led us down the road to where we were in terms of a major crisis for this government and to some extent myself because I was imprisoned in this process.

What had happened to me proved to be a blessing in disguise because it showed the rest of the world how intolerant this

country is. How in fact its human rights record is no better and in my opinion even worse than the country it defeated to get the Olympic Games — China. How it doesn't have a democratic process to the degree that it postulates to the world. So my coming here, my having been arrested and subjected to this has shown millions of people but also the government that in fact when they arrested me and threw me into prison that there were people all over the world who had heard me speak, had been touched by me and who took action — 17 countries — to demand that I be released, that I be allowed to continue my tour. And we have gone ahead with this tour and against all odds. I'm most thankful of Angry People who sponsored the tour in Australia."

He was in no doubt as to why this had come about:

"I think that the officials from the beginning have looked at this as a case of a black man first of all, and a person who'd been a member of an organisation, the Black Panthers, which they obviously know very little about. I've never shot and killed whites but I've certainly fought the KKK and I don't apologise for that. I think the KKK is a racist, terrorist organisation and I also see the KKK has now come here to Australia and the irresponsible government officials continue to deny they're doing anything wrong and that they are just a group of kids out on a prank. But they are here!

When I came here one of my main missions was to talk to the indigenous people and learn their condition. I had been approached by people in England about a boycott of the Olympic Games. I was one of the primary organisers of the protest in Atlanta. The issue of that was that the state flag of

Continued back page

Since issue 13 we have broken with the Christian Calendar. We are now dating our issues in accordance with the Modern Kemetic Calendar which utilises cycles of 1460 years. The previous cycle (139 — 1599 A.'D'.) ended with the Hermetic revolt in Calabria, southern Italy.

Letter from Reading

6/7/398

Dear LPA,

It seems to me that many people will aim to oppose the coming Christian millennium year in the same way they think they are opposing Christmas, i.e. by having a party (like everyone else) while denouncing religion, consumer durables, the nuclear family and indeed Santa Clause himself! These young poseurs merely recreate Christmas in their own "rebel without a turkey" image and end up saying nothing worthwhile about Christmas-time. *Proletarian Gob* stands foursquare against these mealy-mouthed tea-totallers - *Gob* argues for the salvaging of the midwinter festival from the Christian element and the wholehearted promotion of gluttony, lust, drunkenness, mutual solidarity, love and high feeling (riots and general fighting). But, of course, this is what most proletarians are up to at Christmas anyway, so actually opposing Christmas only helps reinforce its dreary Christian message about thinking about the "less fortunate" and the "meaning of Christmas" etc. At Christmas the mealy-mouthed tea-totallers mentioned above in fact have more in common with earnest religious types than they would ever care to acknowledge.

We may, therefore, see a whole range of "alternative" millennium parties put on by everyone from the Mormons to the ACF. We should, as you have suggested, oppose this sad reflection of Bourgeois propaganda, by attempting to cancel out the very calendar! There may indeed be some "truly proletarian party" which will be organised or happen spontaneously but it is our duty as revolutionaries to point out that we should never wait to cause trouble, and that once we have started making trouble we cannot rest on our laurels but have to follow it through to the glorious end. The purpose of an Anti-Millennium Alliance, as I see it, would be to make the event non-existent, not to "rival" it, which is a form of joining in. (But maybe anything other than a complete ignoring of the event will be smugly seen by our betters as a vindication of their attempts to divert our attention from real daily living) [Still, it's a chance to have a bit of a laugh and to confront the "part-time revolutionaries" over their embedded Christian/Bourgeois/Scientific Rationalist ideology].

So, sign me up to the crusade to abolish the Christian calendar and make the millennium a meaningless date — send me my instructions!

Have you given up doing the LPA newsletter?

Thanks for the big bundle of literature you sent me a short while back. Yours, Pete

Proletarian Gob, c/o Folder 19, 30 Silver Street, Reading, RG1 1PA
LPA response: Her are the instructions for Proletarian Gob and all other people wanting to join the **Anti-Millennium Alliance**: Get on with it! By the way, the next issue will be the final LPA newsletter. The newsletter has been such a resounding success it is no longer necessary to continue it anymore. However, **Unpopular Books** will keep going—presently we are preparing *Everything's Relative* a text on the Cabbala, Comedy and Communism by Charles Dexter Ward of the International Communist Current.

Stateside, Regicide,

— we're a trifle on the angry side

In the Summer issue of *Fifth Estate* — Vol.32#1(349) the editors troubled themselves to print a letter from *Green Anarchist*. As **Unpopular Books** have dealt with GA's lies in their leaflet *Into the Sewer with Green Anarchist* (send SAE for copy) we will not deal with their smears here. *Fifth Estate* admitted a reluctance to print the letter because of its "tone and relative incomprehensibility" and promised to deal with the matter in greater detail in their upcoming issue. They concluded their comment with: "For now, let us say that the literature we have received from both sides makes us relieved there's a big ocean between us and Albion." So, it seems that *FE* have gone hook, line and sinker for the myth of the so-called 'Atlantic Ocean' which is as much a phantom as the island of Atlantis. Indeed, this so-called ocean is a mere stream no broader than the River Jordan, and although it may not be a stream they longs to cross, at places it is quite possible to jump across. Rhode Island was noted for this by the Romans who coined the expression *Hic Rhodus, hic salta* which means 'Here's Rhode Island, get jumping'. Our accompanying map reveals that Detroit is only about 100 miles away from London, and we remind *FE* that *the psychogeographer is the man or woman sitting next to you. They have maps in their pockets and xxx in their minds. We are getting closer. Off the system and its cartography.*

Meanwhile, *The Observer* ran an article by Barry Hugill entitled "Sacred showdown as mystic mappers take on 'crazies'" (July 20th, 1997, p7). Here Danny 'I'm not a nutter' Sullivan, editor of the *Leyhunter Journal*, is credited as describing the LPA as 'crazies'. Indeed we were depicted as the bane of his life. We would point out that 'crazies' is hardly an adequate translation for *enragés*, a sobriquet frequently adopted by revolutionaries in France, and which we would be happy to assume. We had hoped that Sullivan's editorship of the *Leyhunter* would be a substantial improvement on that of Paul Devereux, already notorious for his collaboration with nazi apologist Nigel Pennick. Indeed Jeremy Harte's "Taking leave of Dod: Survey as Metaphor" seemed ready, albeit tentatively, to undercut theories of landscape geometry which are twice over implicated in the language of power. But it seems that Sullivan doesn't want to go the whole hog. He may be ready to ditch nazi apologists like Pennick — 'they are desperately seeking respectability' writes Hugill. Nevertheless, this is all the better to dis the LPA. They seem particularly worried about our open speculation about ritual king murder being carried out on a leyline in the year 2000 (401 MKC). We have presented our evidence before it has taken place, and already the layout of the Greenwich Millennium site include 'Millennium Point' where the line of axis of the Canary Wharf development crosses the Meridian. Hugill says that next year Sullivan plans a showdown with the *enragés* at an international moot possibly in Oxford.

We are ready to respond to this.

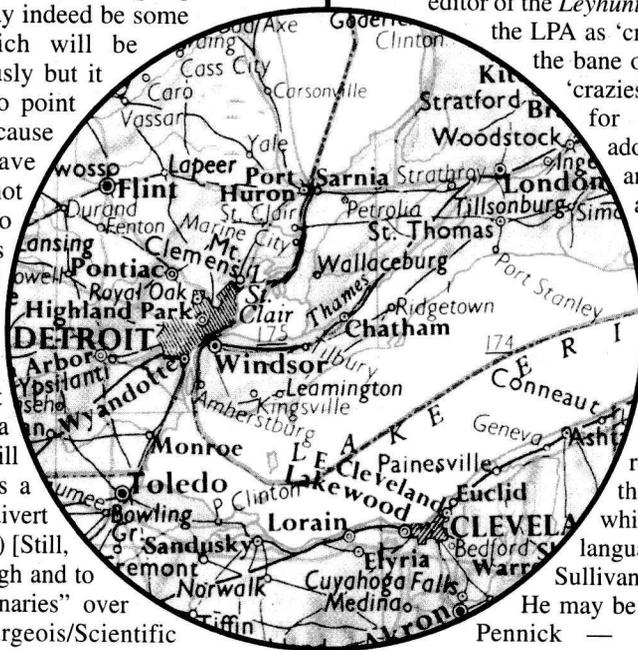
(Pennick's sycophantic review of White Supremacist Kurt Saxon's *Wheels of Rage* is reproduced as part of **Unpopular Books'** leaflet *Into the Sewer with Green Anarchist*..)

Contacts:

Fifth Estate, 4632 Second Ave., Detroit, Michigan, USA.

The Leyhunter, PO Box 258, Cheltenham, GL53 0HR, UK,

or Dept. TLH, Box 940, Beacon NY 12508, USA



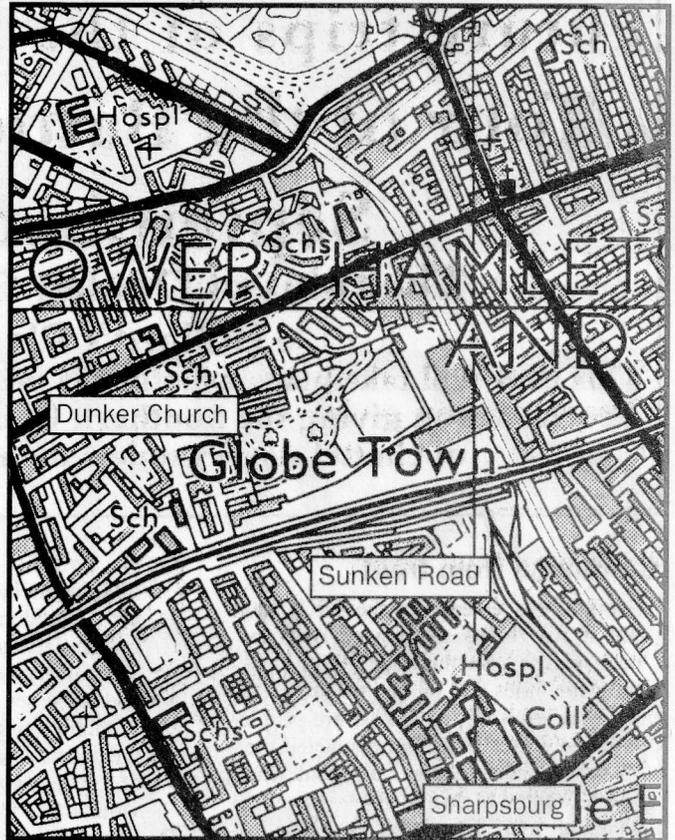
Antietam: An East London American Civil War Battlefield!!

BOURGEOIS HISTORIANS LIKE to pretend that all the battlefields of the American Civil War can only be reached after an expensive voyage across the so-called 'Atlantic Ocean'. However, LPA researches have proved that this is not the case. What's more, one of the most important battlefields lies on the Leyline which extends from Greenwich across the Isle of Dogs and slap bang through the old People's Palace, now incorporated into the Queen Mary and Westfield College. The Battle of Antietam took place in and around the college on September 17th 1862. This was one of the bloodiest and most important battles of the American Civil War.

Our search for the battle site was originally hampered by the suggestion that it was to be found in Maryland, the next BR station along the line from Stratford. However, for those used to unravelling the mystifications of the bourgeoisie, it will come as no surprise to learn it was found somewhere else entirely. Once we realised that Limehouse was the location of Harper's ferry, scene of John Brown's raid which sparked off the civil war, things began to fall into place (the local Docklands Light Railway station is called Westferry, a poor attempt to hide the location, whilst the Limehouse station is to be found in Ratcliffe!). Poorly paid cartographers entrusted with the job of renaming all the locations on the map made several slips and Hagerstown simply got respect as Haggerston. It was here that General Robert E. Lee, commander of the Confederate forces, arrived on September 11th and promptly went shopping, buying 400 pairs of shoes. Lee's battle plan fell into the hands of McClellan, his opposite number commanding the Union Army of the Potomac. But bumbling McClellan failed to take full advantage of this while Stonewall Jackson's 'Foot Cavalry' arrived to take the surrender of the Union garrison at West Ferry DLR Station.

Lee regrouped his forces at Sharpsburg, a town to be found on the Queen Mary and Westfield College campus. Jackson's troops had forced-marched up Salmon Lane, later a Moselyite stronghold, up past St. Dunstons and through the Ocean estate, crossing the Mile End Road, dropping off casualties in Mile End hospital before setting up camp on what is now the site of Sylvia Pankhurst House. 'Old Pete' Longstreet took up position on Mile End Road, which incidentally is a play of words on his name perpetrated by some cockney wag. 'Old Rock' Benning guarded the pedestrianised bridge at the end of Solebay Drive. Even though the bollard was not yet positioned in the middle of the bridge, it still took Burnside's Ninth Corps most of the day to achieve a Unionist crossing of the Grand Union Canal.

McClellan had regrouped most of his forces in Victoria Park, with an unopposed crossing at Bloody Bonner's gate. They proceeded south towards Globe Town and then some of the bloodiest fighting of the war took place. Meath Gardens was at that time planted with corn. At dawn 'Fighting' Joe Hooker's First



Corps was the first Union unit to mount attack on Jackson's troops who had taken cover in Westwoods. By 7:30 the attack was taken over by Mansfield's Twelfth Corps. But the heart of the battle was to develop along the southern side of where the railway line is now to be found. This was the sunken road. It is now overgrown, only offering access to several railway arches. Our survey team was surprised to find an enormous papier-maché chicken in one of these arches. The union was to suffer 3,000 casualties from Sumner's Second Corps efforts to seize the sunken road. They were amongst 23,000 casualties suffered by both sides that day — nearly a third of those engaged.

Bloody Wednesday was followed by Fatal Thursday. McClellan was poised to destroy the confederate army, but refused to stir himself. Although this might seem as the latest phase in a consistent history of military incompetence, there is another explanation. He did not want to destroy the Confederate Army and for political reasons sought a stale mate which would not lead to the abolition of slavery but the return of the South to the Union with the institution of slavery intact. There had been rumours of the Union Army marching on Washington to intimidate the abolitionists and achieve precisely such an aim. As it was the Confederate Army retreated across the Potomac, and on Monday 22nd September Abraham Lincoln produced his Emancipation Proclamation, offering the secessionist states 100 days to return to the bosom of the union, or their slaves would be "thenceforth and forever free" and suspended *habeas corpus* for anyone interfering with army recruitment. McClellan had already voiced his opposition to such a move, and now sought advice both from political circles in Washington and amongst his military household. He was informed that he could not rely on the army in any usurpation of civil authority. He was dismissed several weeks later.

This should not, however, obscure the fact that 'Lanky Link' Lincoln, far from being the revolutionary fêted by the First Internationale, was deeply committed to ethnic cleansing, having pushed congress to give \$500,000 in funds to initiate a programme to remove African Americans from the continent to the Ile de Vache, Haiti. A fifth of the 500 colonists died from hunger and tropical diseases before Lanky Link sent a ship for the survivors.

"Urbanism is the final decadence of the Great Architect"

Raoul Vaneigem, 'Comments Against Urbanism' *Internationale Situationniste* #6, 1961

Future trips of the LPA:

Tour of the Battlefield of Antietam

September 22nd, 6pm

The ruins of Dunker Church, Meath Gardens,
Bullard's Place, London E2

This tour will take place exactly 135 years after Abraham Lincoln's Emancipation Proclamation giving the Southern Confederacy 100 days to before the abolition of chattel slavery unless the rebel states rejoined the Union.

Continued from front

Georgia was essentially the KKK flag and it was being denounced over the state, and it split the state along black and white lines. We burned the state flag and as a result of that there were people who heard about this and contacted me. So I came here to find out about what people wanted to do and also to have the speaking tour. I've been to 75 cities before coming to Australia, 20 countries. There's never been any doubt what I've been speaking about, who I was etc." The result crystallised:

BOYCOTT OF THE SYDNEY 2000 OLYMPICS

"The Olympic Games were awarded to Australia over China because of a better human rights record. But is this so? You be the judge. Here is a list of crimes by the white racist regime:

- ⊛ mass murder of millions of Aborigines and continued theft of their lands
- ⊛ the rise of Pauline Hanson — the white racist politician who is against Asian immigration, the rights of Aborigines and who is for the return of a white Australia restricted immigration policy which discriminates against non-whites. The rise of her One Nation Party, a white supremacist electoral movement is a serious development
- ⊛ the imprisonment of black activist, Lorenzo Kom'Boa Ervin, when he was attempting to speak to Aborigines; who's tour was cut short by being forced out of the country
- ⊛ the deaths in police custody of numerous Aboriginal persons, yet no criminal prosecution or impartial inquest which would establish their deaths as homicide instead of suicide
- ⊛ one of the highest levels of police shootings of civilians in the world and a reputation for police brutality

- ⊛ no policies for civil rights or liberties including lack of tolerance for freedom of speech or unpopular/controversial persons. The government routinely spies on and represses activists
- ⊛ immigration policies which allow the political banning of speakers out of favour with the government in violation of international law
- ⊛ engaged in military and political intervention in Papua New Guinea which cost the lives of over 10 000 in the recent civil war in Bougainville.

Because of these and other actions by the Australian government we call for the creation of a Boycott 2000 Coalition to create a world-wide protest against the Sydney Games and especially an economic boycott. Australia is an outlaw nation whose racial policies are little different from apartheid South Africa. We call on all persons who believe in human rights and oppose racism to join us in this protest. We must expose the racist Australian state to the world and tarnish their false image of democracy and tolerance."

But it's not just a case of a false image of democracy, but of democracy as a false image of the world human community. Democracy as it emerged in ancient Greek society was a system of privilege whereby a ruling class could integrate the individuality of its members with the necessity of class rule. Foreigners, women and slaves were excluded. Although the Greek system has been held up as the first example of formal representation of interests, in fact, it was a miserable society where manual labour was despised and Plato theorised the interchangeability of commodities through his notion of universals.

For those who retain any doubts about this, we must consider how the Confederate States of America attempted to emulate the democracy of ancient Greece. On January 5th 1863, Jefferson Davis responded to the emancipation of the slaves by Abraham Lincoln with *An Address to the People of the Free States by the President of the Southern Confederacy* which includes at its nub the following: "On and after February

22nd 1863, all free negroes within the limits of the Southern Confederacy shall be placed on the slave status, and be deemed to be chattels, they and their issue for ever. All negroes who shall be taken in any of the States in which slavery does not now exist, in the progress of our arms, shall be adjudged, immediately after such capture, to occupy the slave status, and in all States which shall be vanquished by our arms, all free negroes shall *ipso facto*, be reduced to the condition of helotism, so that the respective normal conditions of the white and black races may be ultimately placed on a permanent basis, so as to prevent the public peace from being thereafter endangered." *Helotism* is the Greek word for their slaves, and just as the slave states of the confederacy saw themselves as the inheritors of the Greek tradition of democracy, so the New World Order with its stress on democracy is establishing itself as a World Confederacy rooted in the submission of the working class to the conditions of wage-slavery.

Resistance to the millennium, whether as the new Magna Carta proposed to be signed by world leaders in Greenwich, the opening of the new Scottish Parliament on January 1st, or the Sydney Olympics, is part and parcel of other resistance to the capitalist regimes. Already British Airways has tried to raise the money for its contribution to the Millennium fiasco by attacking the wages of both aircrews and ground staff. They have responded with strikes. This shows the way.

No Third Millennium, No World Confederacy, No Sydney Olympics

(Lorenzo Kom'boa Ervin can be contacted at: Black Autonomy, 323 Broadway Ave.E #914, Seattle, WA.98102, US

If you want to receive the last LPA Newsletter, then please send 2 stamps (US \$5 cash) to:

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London E8 2NS

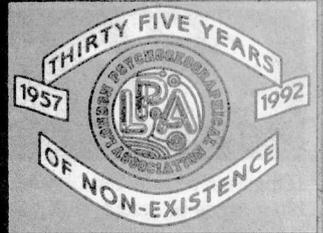


London Psychogeographical Association

Newsletter

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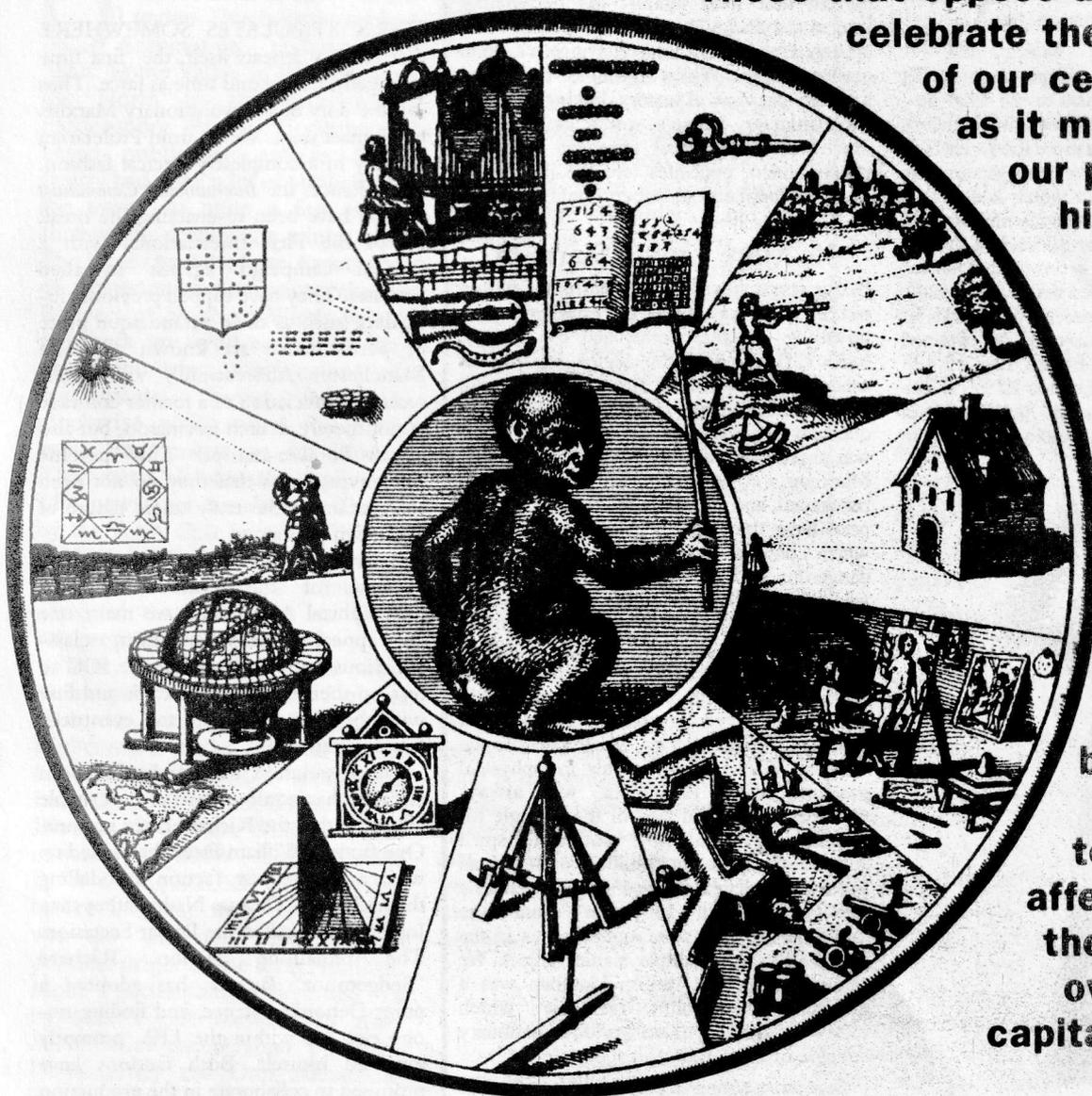
No.21



Published by the East London Section of the London Psychogeographical Association

The Many Tails of the Signifying Monkey

Those that oppose us should not celebrate the suspension of our central review, as it mererly marks our passage to a higher level of activity.



This issue serves as a *Bilan* or "Balance Sheet" to borrow a term from the world of book-keeping — a chance to assess our affectiveness in the struggle to overthrow the capitalist system.

Since issue 13 we have broken with the Christian Calendar. We are now dating our issues in accordance with the Modern Kemetic Calendar which utilises cycles of 1460 years. The previous cycle (139 — 1599 A.'D'.) ended with the Hermetic revolt in Calabria, southern Italy.

Bilan: A Psychogeographical Cakewalk through the Labyrinth of Revolutionary Theory

If the truth be said, the LPA was born from the bitter seeds of defeat — for however else the War in the Gulf is described, for communists across the world it will, it can only, be seen as a defeat. The wanton destruction of our brothers and sisters in Iraq, with the allies disengaging with the Republican Guard so that they could ensure the massacre of the sura, the workers councils which sprung up in Iraq uniting Kurdish, Iraqi and other workers against the Saddam Hussein regime, all manner of Kurdish nationalists and the power of the imperialist allies grouped around the United States.

It became apparent that any so-called gains here in the so-called 'United' Kingdom melted like snow on the water. Those who saw the rebuttal of the poll tax as a turning of the tide were proved wrong, as the British was machine swept all opposition aside, merely tolerating a 'war later rather than sooner' faction which defended imposing sanctions on Iraq.

We turned back to basics, and re-appropriated psychogeography, an early practice of the Situationists to see what new avenues we could mark out between theory and practice, to develop a more robust outlook which would serve better than the useless enlightenment rationalism which had left us stranded in the face of a serious mobilisation of society behind the war effort. But this re-appropriation involved a series of resonances: in the first place it has been necessary to make available in English some of the works of Asger Jorn (*Open Creation* can be obtained for £3 from Unpopular Books, Box 15 138 Kingsland High Street, London E8 2NS; *The Critique of Economic Policy* will appear in the fourth issue of *Transgressions*, which can

be obtained for £7.50 from *Transgressions*, Geography Department, University of Newcastle, Newcastle NE1 7RU, UK).

The study of Jorn revealed the centrality of magic to understanding his viewpoint. This chimed with the discovery that the early psychogeographic text *Formulary for a New Urbanism* was likewise influenced by a twelfth century Arabic manuscript called the *Picatrix*, which described an ancient city in Egypt run according to Hermetic principles — these deriving from Hermes, an ancient Egyptian emblematic figure embodying the virtues of the magician-sage.

Our hermetic researches lead to Giordano Bruno, and the discovery that his 1584 tract *The Expulsion of the Triumphant Beast* was published in English translation by the Irish radical republican, John Toland. This was part of Toland's efforts to develop a revolutionary current that went against the dominating interests of the bourgeoisie. This book appeared alongside John Harrington's 1656 classic *Oceania*. Whilst Harrington developed a materialist view of history, linking base and superstructure, Bruno's works developed a much more dialectical approach with the penetration of opposites (see the illustration by fellow hermeticist, Robert Fludd).

No More Vanilla Marxism

In our researches we were confronted with a puzzle: How was it that the routes we were travelling by were occasioned by so little traffic? How come the legion of Marxist academics spawned by the universities had not traversed these realms? — this latter question was easily answered in that their job was to produce a sanitised Marxism, a vanilla Marxism, a Marxism of and for the bureaucrat, and in pursuit of such an aim what need have they for all these 'irrelevancies' which could provide sparking off points for dangerous and incendiary movements. But what about the multitude of working-class auto-didacts the least of whose researches amount to more than an Alexandrian library full of academic research. Here shimmers of light shone through. Such figures as Gerald Massey, the noted Egyptologist and Chartist emerged; Herman Gorter, whose poem to the workers' councils clarifies his metaphysical position; Anton Pannekoek, who always stressed the spiritual side of the struggle for communism — albeit a notion of spirit derived from a materialist optic; Ivan Shcheglov, victim of the French psychiatric establishment; in Italy we found the Transmaniacs who soon embroiled us in the Luthfur Blissett Multiple Name Project. We can now say that Vanilla Marxism was a product of the counter-revolution which followed the defeat of the world revolutionary struggle of 1917-20.

Of course, acting in counterpoint to this are the vernacular cultural forms which have emerged particularly from the African-American and African-Caribbean experiences. As has been shown in the work

Swansong of the London Psychogeographical Association

Maybe it's because I'm
a London Psychogeographer
That I love London so.

Maybe it's because I'm
a London Psychogeographer
That I think of her
wherever I go.

I get a funny feeling inside of me
Just walking up and down.

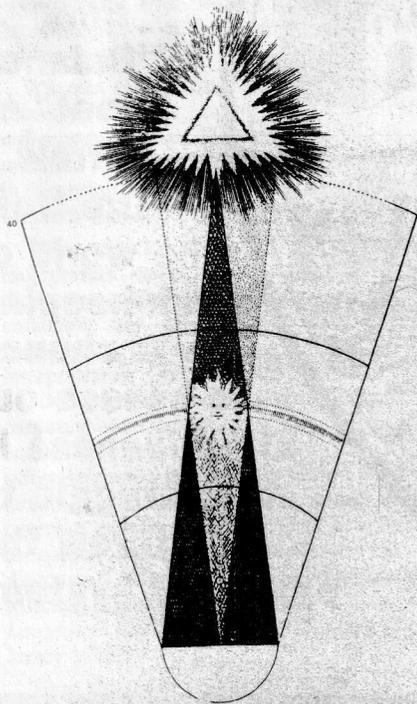
Maybe it's because I'm
a London Psychogeographer
That I love London Town.

MARX STIPULATES SOMEWHERE that History repeats itself, the first time as tragedy, the second time as farce. Thus it is the duty of all revolutionary Marxists to re-enact tragic scenes from Proletarian History in a completely farcical fashion. For instance, the *International Communist Current* have been re-enacting the break up of the First International with a farcical campaign against so-called parasites. They have topped previous rib-ticklers (such as their Artaudesque piece of performance art known as "The Manchester Altercation") with their recent denunciation of a former comrade as not merely an arch freemason, but also as a Zombie-master! This psychic manoeuvre means that they do not need to re-examine the truly tragic nature of their own politics.

As we have now announced the final collapse of the London Psychogeographical Association, we make one last appeal to any remaining class-conscious cadres still within the ICC to tear up their membership cards and fuse with the LPA before we too eventually dissolve ourselves.

Our dissolution has not in fact been entirely harmonious, with a veritable schism within the Richard Essex persona. One faction, William Essex, has linked up with a neo-nashist faction (modelling themselves on Thomas Nashe rather than Jørgen Nash) called the Poplar Secession. The remaining faction, Richard "Sedgemoor" Bussex, has adopted a purer Debordian stance, and finding no-one else left within the LPA, promptly expelled himself. Both factions have promised to collaborate in the production of competing schemas of historicification as part of a rearguard action against the banalisation of the now defunct LPA.

**FORWARD TO
GINGERLAND**



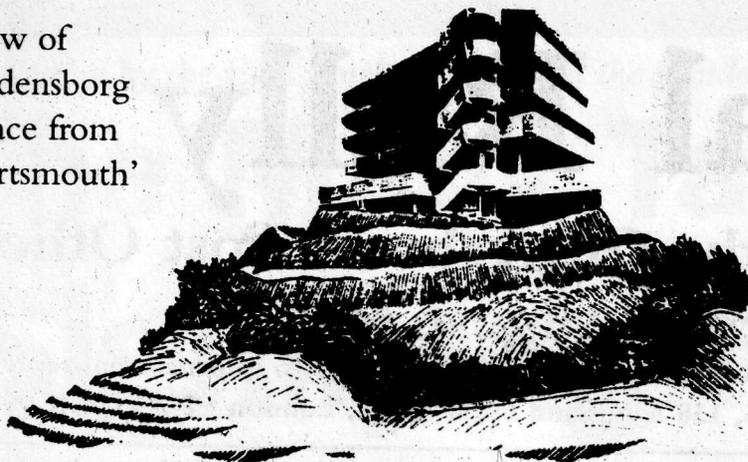
'The Dark and Light Pyramids' from *Philosophia sacra et vere Christiana Seu Meteorologia Cosmica*, by Robert Fludd, Frankfurt 1626

Continued on back

FREDENSBORG

— "A GOOD DAY OUT"

View of
Fredensborg
Palace from
'Portsmouth'



ON FEBRUARY 1ST '98 the London Psychogeographical Association undertook a 'drift' to the Valley of the People of the North in the grounds of Fredensborg Palace. Copenhagen-based publishing empire Space Poetry had done a lot of publicity for the event, so quite a few people showed up despite the winter chill. The local chapter of the Association of Autonomous Astronauts, aka the Blowers of Northern Winds, whose members are well-versed in long psychogeo trips, were among the participants. During the anti-clockwise walk round the castle some finer points on the Modern Khemetic Calendar, the topic of a LPA newsletter translated to Danish by the AAA Cph Sector F/DK and published by Space Poetry, were under discussion. (The translators admitted that they had not fully comprehended this concept.)

Later, heated arguments were exchanged between Valerie Sinistral from the Society for Cutting Up Righthanded Folks (SCURF)* and the self-styled 'Leftist, lefthanded, Left Hand Path followers' the Blowers of Northern Winds: SCURF considering BNW 'softies', and BNW calling SCURF 'poseurs'. But before long the topic of discourse was the 'authentic' historical and political origin of the term Nihilism. Most participants favoured a hypothesis put forward in *Karl Marx: Man and Fighter* by Boris Nicolaievsky and Otto Maenchen-Helfen (cf. p.58) that the word first was coined by Turgenev for the

philosophical circle around Bruno Bauer. (Only 20 years later Turgenev transferred it to the Russian *narodniki*, populist-revolutionaries, turned terroristic.) "The more deeply Marx plunged into reality, the more his Berlin friends lost themselves in abstraction. Their criticism became ever more 'absolute', and was destined to end up in empty negation. It became 'nihilistic'." Therefore, in 1845 Marx and Engels published their pamphlet against the three Bauer bros *The Holy Family* with the tongue-in-cheek subtitle *Critique of the Critical Criticism*. "So, why not a *Criticism of the Critique of the Critical Criticism* by now?" someone from LPA or AAA remarked dead-pan.

The weak afternoon light had completely faded out by now so everybody was in a hurry to get back to the bars of downtown Copenhagen. So some feeble attempts to utilise 'non-local effects' (cf. the Copenhagen Interpretation, the Bohr theory that the equations of quantum mechanics do not describe what is happening in the sub-atomic world, but what mathematical system we need to create to think of that world) to get there in no time were made, but only with limited success.

Anyway, it had been a good day out.

AAA Cph Sector F/Dk
c/o Mads Ranch Kornum,
Mariendalsvej 52c, 3tv
DK-2000 Fredericksberg
Denmark

Kent's

Ten Key Values of Proletarian Post-Modernism

1. The insistence upon a tough-minded grip on reality.
2. A willingness to confront the self searchingly and even with laughter.
3. Patience and endurance.
4. Humour as a tool for transcendence.
5. A sort of dead-end courage, and not so dead-end.
6. An acceptance of the role of suffering in retaining one's humanity and in retaining some perspective on the humanity of the oppressor.
7. A high development of dissimulation and camouflage.
8. A sense of something more than this world and of its rhythms.
9. A deep sense of the inexorable limitation of life and all that we associate with the tragic and tragicomic vision.
10. Ceremonies or poise in a non-rational universe. (The hipsters and the cool-cats play an endless satire upon Western assumptions of rationality.)

Taken from George E. Kent's 'Ethnic Impact in American Literature' a lecture read at the Annual Meeting of the College Language Association, 1967.

These Ten Key Values, hammered out in the sixties were adopted at the First Congress of the New Lettrist International. The LPA sees the formation of the NLI and the promulgation of these Ten Key Values as perhaps the most important product of our work over the last five years.

We are sure that in the years of hard struggle which are unfolding before us, comrades will time and time again have recourse to these straight-forward yet penetrating and thought provoking points to offer succour during those periods of darkest gloom which we shall, no doubt pass through before the golden rays of the rosy dawn of communism bless our smiling cheeks.

* "Life in this society being, at best, an utter bore and no aspect of society being at all relevant to lefthanders, there remains to civic-minded sinistral persons only to overthrow the government, eliminate the money system, institute complete automation and destroy all righthandedness." (excerpt from SCURF Manifesto 1997)

Future trips of the LPA:

Forward to Gingerland

Final Rally

12 Noon outside the Gingerbread Post Office

Saturday August 1st

Those unable to attend can receive the last mailing by sending two international reply coupons to LPA(ELS), Box 15, 138 Kingsland High Street, London E8 2NS, UK

Continued from inside

of people like Cheikh Anta Diop (see his *Civilisation or Barbarism*, New York 1991) contemporary African culture shares its roots with those of ancient Egypt. Henry Louis Gates Jr has gone further in his essay 'The Blackness of Blackness: a critique of the sign and the Signifying Monkey' (in *Black Literature and Literary Theory*, ed. Henry Louis Gates Jr, New York and London 1984). He identifies Hermes with various African trickster figures Esu-Elégbà in Nigeria, Legba amongst the Fon of Dahomey, and New World variants such as Exu in Brazil, Echu-Elegu in Cuba, Papa Legba in Haitian Vodou and Papa La Bas, the loa of US Hoodoo. These then become manifest as the Signifying Monkey "[t]he ironic reversal of a received racist image of the black as simianlike [...] — he who dwells at the margins of discourse, ever punning, ever troping, ever embodying the ambiguities of language" a trope "that subsumes other rhetorical tropes."

Whereas on the one hand the Signifying Monkey appears as a character, the indigenous African folk tradition has been modified by the experience of capitalism both in the period of slavery and after. Gates quotes Mitchell-Kernan:

"The Black concept of signifying incorporates essentially a folk notion that dictionary entries for words are not always sufficient for interpreting meanings or messages, or that meaning goes beyond such interpretation. Complimentary remarks may be delivered in a left-handed fashion. A particular utterance may be an insult in one context and not another. What pretends to be informative may intend to be persuasive. The hearer is thus constrained to attend to all potential meaning carrying symbolic systems in speech events — the total universe of discourse." (from 'Signifying' by Claudia Mitchell-Kernan in *Mother Wit from the Laughing Barrel* ed. Alan Dundes, New Jersey 1973).

Thus figurative and literal voices can be sounded simultaneously even containing and exploring contradictions. This is not unique to African American and African Caribbean culture as it is to some extent necessary in any class society where a dominant discourse is

used to obliterate questions of class, whilst still retaining a veneer of rationality. The singularity of the New World slave experience is not essentially racial — although the cultural gap between slave and master did ensure a mutation which preserved a dominant African synthesis. But this was a synthesis which was furnishing a working class with a manner of discourse which the slave masters might readily dismiss as mumbo-jumbo — a fate which the LPA has also enjoyed. However, although *Websters Third New International Dictionary* may dismiss 'mumbo-jumbo' as "language that is unnecessarily involved and difficult to understand: GIBBERISH" anyone familiar with Swahili will recognise the phrase 'Mambo-jambo?' which means "What's happening?"

Towards Dialectical Maaterialism

Amongst African centred essentialists there has been in recent days an attempt to rediscover the ancient Egyptian concept of Maat or justice. However such attempts often only end up reworking the themes of classical Greek thought with a racial reversal which simply substitutes Eurocentric metaphysics with Africentric metaphysics. i.e. a purely cosmetic reform to make the dominant social relations more acceptable for people who have internalised a Black identity. This is hardly liberatory. Thus books such as Marimba Ani's *Yurugu: An African-Centered Critique of European Cultural Thought and Behaviour* (New Jersey 1994) fail to realise their full potential. Whilst this book still retains a certain critical value, this is lost precisely at the point where the critique of universalism fails to recognise the universalist basis of its own ethno-essentialism. The fact remains that no system of signs can ever be substituted for reality.

Ani's analysis of European culture fall apart when she fails to notice how, for instance, ancient Celtic culture reserved a central role for Hermes (or his equivalent) in their mythological structure, precisely paralleling the Egyptian system and contrasting with the Roman system. Of course, an ethno-particularist could claim this had been influenced by the infusion of Egyptian

mythopoesis with the arrival of Scots, the Egyptian Princess and founder of Scotland. But the claim that Celts are essentially African is absurd as the suggestion that they are essentially European. The point has also been conclusively resolved by Asger Jorn's work with the Scandinavian Institute of Comparative Vandalism

No, it is to the work of Cheikh Anta Diop we must return. He discusses the irruption of a patriarchal culture on the eastern shores of the Mediterranean, sweeping aside a matriarchal society which had developed from the northern shores of Africa. He quite clearly shows how this patriarchal culture learned from Egypt, using the Greek philosophers as an example, even if they did not fully understand what they had learnt and could only reproduce it imperfectly. It would seem that this did not arise from any innate or essential failing on their behalf, but rather stemmed from the priorities which arose from a perceived need to preserve patriarchal culture.

Whilst the chimera of a unified discursive structure for revolutionary rhetoric has permanently been revealed to be illusory this does not imply that the project of communism has now to become lost in a series of competing reformism. On the contrary, it is precisely through the emergence of a Dialectical Maaterialism, which roots itself in Egyptian soil rather than in the vagaries of Greek hot air which will provide a basis for the rediscovery a world human community where social relations are no more mediated through race and gender than through class.

Roll on the Hermetic Revolution

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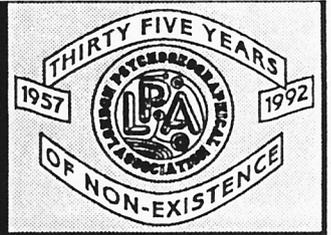
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London Psychogeographical Association

Press Release

8/10/1994



Notes on Luc Jouret Cult.

"There is general agreement in esoteric circles that the first impulse for the resurgence of the Order of the Temple was given in 1952, when a group of genuine representatives of the Order of the Temple held a commemorative meeting on June 12, in the castle of Arginy, the place where Hugues de Payns and his comrades first took their vows in 1118. It can be stated further that the actual resurgence of the Order of the Temple took place on 21 March 1981. On that date a small group of men representing certain affiliations of the Order of the knights Templar met together somewhere in the Swiss countryside in an old manor once owned by the Order of the Knights of Malta. They comprised nine senior members of their Orders who had been initiated in the esoteric oral tradition of the Temple, and an inner council of seven brothers, each a member of the highest and most secret level, and whose origin and identity must remain hidden. They were told that they had been brought together to pool their knowledge and spiritual abilities to reconstitute and consolidate the manifestation of the Order of the Temple in modern times.

These men unanimously agreed that given the critical phase through which our planet is now passing, they would work to unite various strands of the Templar tradition so that the Order could awaken fully from its long slumber to serve once again as a torch of inspiration to men and women who felt the call for the Eternal Temple. Those who took part in this historic meeting have begun the task of reuniting the different Orders which represents the modern Templar tradition. This task has not been an easy one, nor has it been without birthpangs, since many Orders have clung to the old ways and do not wish to carry out the reforms needed to operate effectively in modern times.

Some branches of the order have persisted in equating traditional forms with the essence of the Tradition and have not wished to renew themselves. Perhaps one day some of them may be reminded of what was so well expressed in Matthew 9:17: "Neither do men put new wines into old bottles, else the bottles break, and the wine runneth out, and the bottles perish: but if they put new wine into new bottles then both are preserved." The real tradition of chivalry, the ideals of truth and beauty, the nobility of man and the quest for the Holy Grail can never change, but the

forms in which they are realised must change, not only to adapt to the circumstances of the times, but sometimes to give birth to forms which will be the precursors or prototypes of ways which will help the human race to one day live more fulfilled and nobler lives.

A core group of the Orders involving the individuals mentioned above has reconstituted and consolidated itself into a new Order which was formally established in 1984. This new Order is known in French as "L'Ordre International Chevaleresque, Tradition Solaire" (OCTIS) This translated into English as "International Order of Chivalry, Solar Tradition." The Executive Council of this new Order decided that in line with the historic destiny of the Order of the Temple, the headquarters of the Order should be located somewhere on the North American continent. The reason for this decision is simple. North America has become the source of most of the new impulses which determine the way life evolves on this planet. It is therefore fitting that the modern knight Templar of the old continent should play his part in the Age of Aquarius by adding his inspiration to that which his counterparts in the New World will bring to the planet.

Because of the historical and cultural links of the Order of the knights Templar with France, the cradle of the Order, it is natural that the OCTIS should establish its first North American foothold in Canada, a country whose bilingual culture makes it admirably suited for linking the old world with the new. Work is currently afoot which will enable the English-speaking peoples of Canada and the United States to contribute the energy and pragmatism which characterise them, and to add these to the Latin qualities which have marked the Templar tradition, so that in this new world of many cultures the two will work as one. The new environment will provide the vitality and vigour the Order of the Temple will need to fulfil its primordial destiny."

from *The Templar Tradition in the Age of Aquarius*
by Gaetan Delaforge, (Putney, Vermont 1987) p136-8

"Readers interested in joining a Templar Order should write to the author c/o Threshold Books, RD3 Box 1350, Putney, Vermont 05346"

For further information about the London Psychogeographical Association please send a stamped addressed envelope to:

LPA, Box 15, 138 Kingsland High Street, London E8 2NS

An End to Sacrifice, an End to Exploitation, an End to Wage Labour!

"Perhaps the sacrifice of the *present* will turn out to be the last stage of a rite which has maimed humanity since its beginning. Our every moment crumbles into bits and pieces of past and future. we never really give ourselves over completely to what we are doing, except perhaps in orgasm. Our present is grounded in what we are going to do later and in what we have just done, with the result that it always bears the stamp of unpleasure. In collective as well as in individual history, the cult of the past and the cult of the future are equally reactionary. Everything which has to be built, has to be built in the present. According to a popular belief, the

drowning man relives his whole life in the instant of death. For my part I am convinced that we have intense flashes of lucidity which distil and remake our entire lives. Future and past are docile pawns of history which merely cover up the sacrifice of the present. I want to exchange nothing — not for a thing, not for the past, not for the future. I want to live intensely, for myself, grasping every pleasure firm in the knowledge that what is radically good for me will be good for everyone. And above all I would promote this one watchword: 'Act as though there were no tomorrow'."

Raoul Vaneigem,

The Revolution of Everyday Life

The doctrine of sin is to make us experience our desire as alien and evil. Salvation is then offered to help us come to terms with internalised repression. It is our daily sacrifice in labouring for capital which gives meaning to the mythology of sacrifice, not the other way around.

No more Sin and Sacrifice

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London
Psychogeographical
Association

Thomas the Tanist

an investigation into

Ritual King Slaughter

3rd November 1994
Canterbury, England

"The master-slave dialectic implies that the mythic sacrifice of the master embodies within itself the real sacrifice of the slave: the master makes a spiritual sacrifice of his real power to the general interest, while the slave makes a material sacrifice of his real life to a power which he shares in experience only. The framework of generalised appearances or, if you will, the essential lie required for the development of private appropriation (i.e., the appropriation of things by means of the appropriation of beings) is an intrinsic aspect of the dialectic of sacrifice, and the root of the infamous separation this involves."

Raoul Vaneigem, *The Revolution of Everyday Life*

The day-to-day sacrifice of the wage-slave or the unpaid housewife is linked both to the regular ritual of the Eucharist, where the slaughtered king is eaten in a cannibalistic orgy, and to the periodic slaughter of the King or his Tanist which revivifies the overarching framework of generalised appearances.

Souvenir Programme

Imitatio Christi: For the saint, death is the only consummation of desire.

On 29th December, four Breton knights arrived at Canterbury to assassinate the Archbishop, Thomas à Becket. The previous summer solstice Henry II had arranged for his son, Young King Henry to be crowned in Westminster Abbey. The right of the Archbishop of Canterbury to perform this ritual was usurped by Roger of York, and in the end Henry never lived to rule. Nevertheless, Thomas à Becket was called to play the role of *tanist*, where a substitute is introduced as the sacrificial victim instead of slaughtering the King himself.

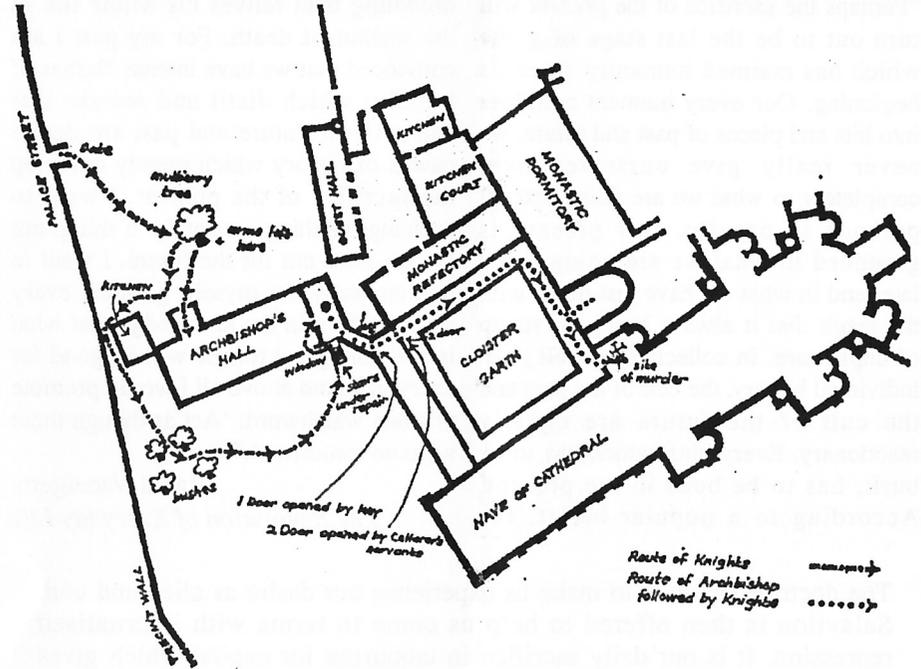
Usually these *tanists* were other members of the Royal family. However in Thomas's case, he may have been chosen because of his descent from Mohammed. According to the *Legend of the Chapel of Thomas of Acon*, his mother was originally called Zuzima, and was the daughter of Kaibel-Eddin, the Emir of Acre. (This story and the history of the Knights of St. Thomas — the lead in the Templars pencil — is explored in LPA newsletter No.8).

Four knights burst into the cathedral to murder Thomas, yet only three of them struck him. This has given rise to the theory that the murder of Becket may be the origin of the legend of Hiram Abiff, whose murder is acted out in masonic rituals. H.L. Heywood discusses this in his article in the *Encyclopedia of Freemasonry*: "The mason's City [i.e. City of London] Companies had St.

Thomas as their patron, went in procession to his chapel on his day, and supported St. Thomas' Hospitals." He speculates they might have absorbed the ritual from the Hospital of St. Thomas.

What he fails to point out is that the Knights of St. Thomas were a military/religious order of knights set up to fight the crusades alongside the Templars. In fact they were very close to the Templars and considered fusing with them shortly before the Templars were put on trial for heresy: "Like beasts of burden deprived of reason, in fact exceeding the unreasonableness of beasts in their bestiality, they have abandoned God their maker and sacrificed to demons and not to God." Much has been made of the Knights Templar in conspiracy theory. But it is often ignored that they developed a banking system throughout Europe and introduced the cheque. The Knights of St. Thomas escaped the persecution of the Templars, and forming themselves as an *Invisible College* were able to carry out a culture programme down to the present day. They organised the Merchant Adventurers, and the Merchants of the Staple, and when Henry VIII suppressed the monasteries, they moved their assets into the top livery company, the Mercers, under the auspices of Sir Richard Gresham. In turn his son set up Gresham College, host organism for the Royal Society, leading scientific organisation in the world today.

The refusal of sacrifice is the refusal to be bartered.



The four knights were Richard the Breton, William de Tracy, Reginald FitzUrse and Hugh de Morval. The latter struck no blow, but held the townspeople back. FitzUrse, the leader, maybe associated with the line of King Arthur who is linked with the bear.

Hugh de Morval came from a manor in Breton, Cornwall, in the Looe valley. There is an account that Jesus visited Cornwall, landing at St. George's Island at the mouth of the Looe before proceeding up the valley. There is a fine stone circle very near to Morval.

There is nothing in the world of things which can be treated as the equivalent of a human being.



Open Letter to Student Outlook

Box 15, 138 Kingsland High Street, London E8 2NS

Dear Mr Henshall,

Student Outlook #11 (Summer Term 1995) was marred by the singularly offensive article "Green anarchists fall out". In this article David Black uses some of the classical tricks of media distortion. TV news became notorious for altering the sequence of events at the Battle of Orgreave by showing miners attacking the police before they themselves were attacked by the boys in blue, thereby reversing the order of real events. Black uses this technique by pretending that the Green Anarchist smear of Stewart Home as a Skrewdriver associate was a response to the spoof *Green and Brown Anarchist* leaflet. To anyone who has read *G&BA* it is clear this is untrue. Aside from repeating *Green Anarchist* lies, he makes up his own. He suggests that the LPA is produced by Stewart Home. This is untrue, and Black has no excuse for making up such a story. He has been on our mailing list for sometime, and has received not only our material but also *Re:Action*, newsletter of the *Neoist Alliance*, with

which Home is involved. We collaborate in the *Preliminary Committee for the Founding of a New Lettrist International*, whilst maintaining our separate identities. Black made no effort to contact either group when preparing his article — so much for his idea of 'open debate'.

Black refers to an article Home wrote for the *Independent* (Organised Chaos, 25/10/94)*. He clearly hasn't read it, as he simply repeats the nonsense in the *GA* editorial (#37). Home's article concerned anarchism in general and referred to GA's desire to distance themselves from their founder, Richard Hunt.

However a closer look at Black's article (reproduced below) makes us wonder whether Black is something more than a lazy journalist whose unprofessionalism has allowed himself to be duped by "GA's fearsome intelligence department". In and amongst the GA-inspired smear, Black asserts that "ex-fascists are now describing themselves as greens or third positionists" and suggests that Patrick Harrington is an "ex-nazi". This is perhaps the most

disturbing lie.

Third Positionists are just as hard-core Nazis as when they were in the National Front. In their fanzine *Final Conflict* these scum offer stickers saying "We're not 'politically correct' — we're 'fascist'", along with all the usual Nazi crap. Of course most of the Nazis are continually trying to deny that they are Nazis, so that people will take them seriously. But usually they are too crippled by racist paranoia to succeed. They can only get anywhere when seemingly respectable people like Black vouch for them.

We call on *Student Outlook* to repudiate this highly offensive article and prevent David Black from using their pages to peddle apologetics for neo-nazi scum under the guise of shoddy journalism and green sectarianism.

Richard Essex, p&p London
Psychogeographical Association

* If those interested have problems locating this article, please send an SAE to BM Senior, London WC1N 3XX

Green anarchists fall out

With successful campaigns on road-building and live exports, the future looks bright for green anarchists. But the movement is threatened by splits, reports David Black.

Green Anarchist, having unseated *Class War* as Britain's most notorious and seditious radical newspaper, is having a blazing row with headline-spotter and punk-novelist, Stewart Home. The row, pursued with the customary vigour (some would say abuse) traditional to anarchism, centres on real issues, however. How much difference is there between green anarchists trying to go back to the earth and nazi Little Englanders seeking deportations of immigrants?

Home, a one time situationist and eccentric stretches the minds of readers of his London Psychogeographical Association (sic) newsletter. He believes the British empire was a masonic conspiracy, and that a nazi recently died of demonic possession.

The row goes back to a split three years ago when the Green Anarchist Collective's former founder and editor, Richard Hunt supported deportations of immigrants, arguing that the island was overpopulated. Left wingers were already worried

that Hunt, like many anarchists, campaigned too hard against government and taxes and not enough against the big corporations. For the left-leaning GA this was the last straw.

Hunt, an irascible campaigner from the early CND days in the fifties, formed his own *Alternative Green* magazine, condemned the Thatcherite right but implicitly defended his policies as aimed at recruiting greens from the far right. At the same time many ex-fascists are now describing themselves as greens or third positionists.

When GA wrote to *Planet News* (see next article) calling for a boycott of Hunt's mag, Hunt blamed *Planet News* demanding that they retract the allegations. *Planet News*, with its policy of open debate, had previously published a letter from third positionist and ex nazi Patrick Harrington, but this cut no ice with beleaguered Hunt. Unfortunately for Hunt, *Planet News* was suspended before his reply could be published. He condemned them for conspiring against him, calling them shits.

Home produced a spoof bulletin called *Green and Brown Anarchist* and wrote a piece in *The Independent*, which claimed that GA was no different from Hunt's new mag, *Alternative Green*. But GA - which has headlines like BNP - Shit Yourself! - responded by reminding Home of his past association with nazi rock band Skrewdriver. The only fascists involved with *Green Anarchist* since the split have been infiltrators (possibly from MI5) uncovered by GA's fearsome intelligence department.

An article in the latest issue of *Republic* warns of Home's uncomradely, "intoxicating" behaviour and in the latest development, we have received a leaflet purporting to be from 'syndicalists' in support of Stewart Home's attack on GA accusing it of right wing anarchism. It has however no name or address on it and is widely assumed to be Stewart's latest fictional effort.

Green Anarchist: Box 22, 111 Magdalen Rd, Oxford OX4
Alternative Green: 20 Upper barr, Cowley Centre, Oxford OX4 3UX

London Psychogeographical Association: LPA (ELS), Box 15, 138 Kingsland High St, London E8 2NS

Planet News Update

Planet News, the campaigning 'Green/Red' paper ceased production last summer after three-and-a-half years, but it may be relaunched on the Internet. *Planet News* tried to break out of the low circulation ghetto of the alternative media by printing up to 35,000 copies and distributing free, paid for by advertising and subscriptions, but not quite enough money was coming back in.

The problem of financing on the electronic highway would of course pose a whole new set of challenges; but at least there would not be the printing and carriage charges to meet. The *Planet News* collective are currently taking soundings on what to do next. Ideas and suggestions and offers of help are welcome. Write to *Planet News* care of *Student Outlook*. Send sae for a copy of the last issue of *Planet News* and a discussion paper on the way ahead.

Traditionalist in a sea of troubles

New Bishop of London opposes women priests

By Maurice Weaver

THE Queen has reached beyond the ranks of the Church of England's 41 diocesan bishops and has nominated a "second division" area bishop, the Rt Rev Richard Chartres, 48, as Bishop of London, the third highest office in the Church.

Bishop Chartres, the present Area Bishop of Stepney, in London's East End, and a former Religious Affairs Correspondent of *The Daily Telegraph*, will replace the Rt Rev David Hope, who is moving this autumn to become Archbishop of York, the Church's No 2 position.

Like Dr Hope, Bishop Chartres is a traditionalist who has stated his opposition to the ordination of women priests. But he is also a conciliatory figure — again, in the mould of his predecessor — who is unlikely greatly to offend the women's movement or any of the numerous other factions whose volatile diversity makes spiritual harmony harder to sustain in the capital than in any other diocese.

Bishop Chartres said yesterday that the need for continuity had been stressed during the consultations that led to his nomination, a process in which the Monarch is advised by the Prime Minister and the Church of England Establishment.

"It is not a dull theme because Bishop David has started a process of radical change in the diocese and I think I am asked to take that on," he said.

With Bishop Chartres yesterday when his nomination was announced at Church House was his wife, Caroline, who writes a TV column for the *Church Times* and a cookery column for the magazine *Home and Family*.

The couple, who have four children — Alexander, eight, Sophie, six, Lois, four, and Clio, two — will move from their present home near Mile End Tube station to London House, the Bishop of London's official residence-cum-office, where Dr Hope, a bachelor, at present lives in a two-bedroom flat.

London House, in Barton Street, Westminster, has no garden or garage and some reorganisation of the domestic facilities will be necessary to accommodate a large and youthful family.

Bishop Chartres, who seems destined to wield considerable influence on the Church moves into the next millennium, described his new post as "daunting". At a news conference he expounded his views on three key issues facing the Church.

On women priests, whom he has licensed but never ordained, he emphasised that he regards their ministry as "valued and valid" but side-stepped a question on whether he would change his personal posture on ordaining them.

He would ordain all deacons, he said, but the present pattern in the London diocese, which he planned to follow, is that ordination of priests is done by area bishops not the diocesan bishop.

"I am not a fundamentalist on this issue," he said. "I certainly would not say it is impossible for women to be priests."

"I look forward to tackling our common agenda with the 70 women priests in the London diocese and with all other members of a very good team."

On homosexuality among the clergy, he said: "I am quite clear that Church tradition envisages two traditions of life for priests: celibacy and faithful, lifelong marriage. At the same time, there is no place in the Christian Church for homophobia."

He made an oblique reference to the so-called "outing" campaign by militant homosexuals, which led to his predecessor being forced to assert his chastity while admitting that his sexuality was "a grey area".

Bishop Chartres said: "I deplore the hysteria that sometimes centres on this issue, which has put a lot of people under pressure and put friendships under pressure. In the Diocese of London we are quite clear about the traditions and we are also clear that there will be no witch hunts."

On what to do about London's embarrassment of historic, architecturally important but under-used churches, he said he was not of the "Goth and Vandal" tendency and had no desire to do away with them.

He noted London's role as a hub of international communications and suggested that one use for such buildings might be as bases from which Christian organisations could work.

Bishop Chartres was educated at Hertford Grammar School before reading history at Trinity College, Cambridge. He attained first-hand experience of the inner workings of the Church of England hierarchy during several years as an assistant to Dr Robert (now Lord) Runcie, the former Archbishop of Canterbury.

He was Lord Runcie's domestic chaplain during his time as Bishop of St Albans, and when Lord Runcie moved to Lambeth, he became the archbishop's chaplain.

He contributed articles to *The Daily Telegraph* as the paper's Religious Affairs Correspondent in the mid-1980s. In 1992 he was consecrated Bishop of Stepney.

The Archbishop of Canterbury, Dr George Carey, welcomed Bishop Chartres's nomination for London. He said: "He will bring his own distinctive style of leadership to this office. I am also sure he is just the person to take forward the changes set in train by Bishop David Hope."

Bishop Chartres will be enthroned at St Paul's Cathedral in the New Year.



BISHOP & WIFE: The new Bishop of London, Richard Chartres, in the mitre. His wife, Caroline, and their four children, Sophie, Clio, Alexander and Lois, are seen in the background. The Bishop of London will be enthroned at St Paul's Cathedral in the New Year.

Page 4

Daily Telegraph article, and the letter they refused to print.

Why does the Daily Telegraph want to keep quiet about Chartres' City connections and Baconian philosophy? Chartres makes his usual cryptic references speaking disparagingly of the Gothic, the predominant form of architecture before the arrival of Wren, the founding figure of Freemasonry. His reference to Vandals has been seen as a veiled attack on our publication of Asger Jorn's *Open creation and its Enemies*. Jorn was a founder of the *Institute of Contemporary Vandalism*, an organisation which promoted Nordic culture against the racist slurs by those committed to neo-classicism. [See also Graham Birtwistle's *Living Art, Asger Jorn's comprehensive theory of art between Hesthesten and Cobra (1946-1949) (Utrecht 1986).*]

Carey's exercise in damage limitation

THE unusual appointment of one of the youngest and most junior bishops in the Church of England to lead its most difficult and important diocese will be widely seen as part of the Archbishop of Canterbury's continuing damage-limitation exercise after the decision to ordain women as priests in 1992.

Dr George Carey and many other bishops were surprised and dismayed by the vehemence of the reaction to women priests among traditionalists. This was epitomised by the decision of Bishop Richard Chartres's predecessor but one, Sir Graham Leonard, to become a Roman Catholic in 1993. He is now a Catholic priest.

As well as being third diocese in strict seniority, London is the centre of the Anglo-Catholic movement in the Church of England. It is a scene in a constant state of turmoil, sometimes hilarious, sometimes bitter. It has

The capital diocese is in a state of constant turmoil and its new leader will need all his man-management skills, reports Clifford Longley

more opponents of women priests — and probably more homosexual priests — than any other diocese. The reason for the vacancy in London — the transfer of Dr David Hope to the Archbishopric of York — was an earlier part of Dr Carey's conciliatory policy. Neither Dr Hope nor Bishop Chartres have ordained women as priests themselves, for theological reasons.

Both have had a hand in operating the London Plan, a unique compromise designed to enable traditionalist opponents of women priests and women priests themselves to work together in the same diocese.

The key to the plan, which the Crown Appointments Commission under Dr Carey's chairmanship has clearly decided it ought to allow to continue, is that the

bishop of the diocese does not ordain women but allows his junior bishops, known as area bishops or suffragans, to do so if they wish. London, therefore, now has some 70 women priests.

Dr Hope and Bishop Chartres do not shun them but treat them as clergy.

Another suffragan bishop who does not ordain women is available for any clergy who feel this arrangement still leaves the diocesan bishop too compromised. The pattern has been broadly followed nationally, with the "flying bishops" ministering to traditionalists.

If anything, the London Plan is less messy and has worked better than the national "flying bishops" system. But clergy in the capital are unanimous in saying that the real reason for the success of the London

Plan was the almost-ceaseless diplomacy between opposing sides conducted by Dr Hope. This relied on his personal charm and the respect in which he is held.

Bishop Chartres also has a formidable reputation as a personnel manager, one of the skills he learned as domestic chaplain and close friend to Archbishop (now Lord) Runcie at St Albans and at Lambeth Palace.

Dr Hugh Montefiore, former Bishop of Birmingham, wrote in the *Church Times* last week that an even bigger crisis lay head for the Church of England over the issue of homosexuality. Nowhere is that crisis going to be worse than in London, where there are said to be some deaneeries in which up to 40 per cent of the clergy are gay.

Outrage, the militant campaigning group, had tried to

"out" Dr Hope earlier this year — all they got was an admission that his sexuality was "ambiguous" and that he lived a fully celibate life.

With every indication that other senior churchmen are likely to come under similar pressure, not the least of the appeal of Bishop Chartres to the Crown Appointments Commission would have been his wife and four children, who were around him in his public appearances yesterday.

Bishop Chartres himself declared that the only right choices for a clergyman were marriage or celibacy. But — repeating a formula that had kept an uneasy peace on this issue in London dioceses for 20 years or more — he said there would be no witch-hunt against any clergy who might be practising homosexuals.

At 48, and unlikely to retire much before 70, he has 20 more years ahead of him of that sort of thing.



London Psychogeographical Association
Box 15,
136 Kingsland High Road,
London E8 2NS
England
6th September, 1995

Dear Sir,

Your prominent report of the Rt Rev Richard Chartres appointment as the new Bishop of London did not really take account of his connections with the City of London in his meteoric rise to power. He has served as President of Ston College, that peculiar London institution, an Anglican College which features Francis Bacon on the central panel of its stained glass windows and shares its premises with the City Livery Club.

He was also Gresham Professor of Divinity before becoming Bishop of Stepney. This college is jointly managed by the City of London and the Mercers Company with funds dedicated from Thomas Gresham's Royal Exchange. At his last lecture at Gresham he suggested that the college, which had played such a major role hosting the Royal Society in its formative years, might re-emerge like a 'magic island' in the near future. In 1997 Gresham College will be celebrating its 400th anniversary, and those of us who have been studying the Bishops' career will be keen to see how his new episcopal role might aid the fortunes of his former college.

Yours sincerely

Richard Essex
Richard Essex



Bishop Chartres outside Church House yesterday with his wife, Caroline, and children (left to right) Sophie, Clio, Alexander and Lois.



London Psychogeographical Association
Box 15,
136 Kingsland High Road,
London E8 2NS

Green Parasite

I don't suppose I was the only one to get quite cross about *Green Anarchist's* latest smear. On page 27 of issue 43/44 (Autumn 96) in a review of Autonomedia's recent publication of *This World We Must Leave and Other Essays* by Jacques Camatte, they sneakily denounce Jacques Camatte as a former Stalinist. And here they aren't just using the epithet as a term of abuse. They categorically state that "Camatte's journal, *Invariance*, started out as a split from the Italian Communist Party (PCI)". Of course, it should come as no surprise that *Green Anarchist* are lying through their teeth — their ludicrous attacks on Stewart Home have shown truth to be the first casualty of their agenda. They now regularly declare that anyone who doesn't go along with their analysis is either a state asset or being manipulated by a state asset.

Nevertheless it is hard to see why they would want to smear Camatte — after all they hold him up as one of fountain heads of primitivism even going so far as to suggest that the Unabomber's 'critique' of leftism "fits with a US anti-ideological current originating with Camatte and the SI [Situationist Internationale]" (Same page, response to a letter). Of course, the Unabomber's sub-Nietzschean twitterings bear no relationship with any of the theories developed by *Invariance* or any other communist groups.

The smear, conflating communists with the Communist Party is an old anarchist trick. At the same time however, they continually need to borrow from Communist theoretical work — thus many pro-situs believe that the Situationist International was anarchist, when it very clearly had nothing to do with the anarchist movement. Now they want to 'assimilate' Camatte. This process of 'assimilation' has been amply illustrated in my text 'The Sucking Pit', to be found in *Green Apocalypse*.

However, there still remains the puzzle of why should GA smear Camatte when they also want to pillage his contribution to the communist movement? The clue is perhaps to be found latter on in the same piece. After extolling the "richness of Camatte's thought" they then say "If further recommendation is needed 'Camatte is a *bete noire*' to the International Communist Current (ICC), a hilarious account of whom can be found in a recent *Subversion*." Here they quote the Autonomedia introduction where the ICC is held up as an equivalent of the International Communist Party, from which the *Invariance* group emerged. Whilst in GA's eyes Camatte is a 'reformed Stalinist' who has seen the light, they are clearly implying that the ICC are still Stalinist.

Of course, many people will claim that this implies too much subtlety to GA, concurring with my description of Paul Rogers as being "intellectually inert". However, as Rogers has been seen cheek by jowl with a certain Michel Prigent, whose

"Like the flea, Bakuninism is a parasite that lives on the blood of real social movements. This is why Green Anarchism takes on board anything it thinks will appeal to potential supporters. There is no depth to Green Anarchism, its ideologists don't care whether or not their doctrine is coherent, what they're trying to project is an image that people will buy. It is precisely because Green Anarchism has no substance that its handful of adherents become hysterical if anyone 'dares' criticise them."

Luther Blissett, 'The Sucking Pit' in *Green Apocalypse*, available from:

Unpopular Books

leaflets attacking Unpopular Books have even accused us of being Bordigo-Nashists, Rogers cannot pretend to be ignorant of the 'Italian Communist Left', of whom Bordiga and the International Communist Party constituted a major part. (In fact it is the ICC who have produced the useful English language book *The Italian Communist Left 1926-45*, available for £12 including p&p from World Revolution, BM Box 869, London WC1N 3XX. Also see *Internationalists in France during the Second World War* by Pierre Lanneret, available for £3 from Phoenix Press, P.O. Box 824, London N1 9DL). Prigent, of course, warbled to the tune of top French newspapers *Le Monde*, *Liberation* and *Figaro*, in denouncing Bordiga for his pamphlet *Auschwitz*,

ou le grand alibi. He has yet to explain why he hasn't mentioned Camatte's 'Evanescence du mythe antifasciste' on the same basis!

And now we have to turn to the ICC themselves, who have spent a great deal of space discussing the campaign against an 'ultra-left revisionism' by some of the French press, as well as what they term 'parasitism'. In my text *In Defence of Revolutionary Organisation*, I have already exposed their weaknesses. Suffice it to say they have dismissed the call to dissolve, and refuse to accept that their self-obsession has obscured their sense of judgement. Compared to war of lies mounted by the GA/Larry O'Hara/Michel Prigent contingent against the Neoist Alliance and Unpopular Books, the 'Manchester Altercation' seems a trivial affair. They have studiously avoided mentioning our publication of *Green Apocalypse* in order to foster the pretence that they were "the only organisation to defend the revolutionary milieu" (*World Revolution* No. 190). Did these fools not realise that it was only a matter of time before GA turned their lie machine upon them?

"Political currents are defined by their social function and parasitism is clearly counter-revolutionary" Its groups and individuals come from different political origins: some are renegades like the C[ommunist] B[ulletin] G[roup] and the FECCI [ICC External Faction], others are leftists like Hilo Rojo in Spain, or the Iranian SUCM [????]. Nevertheless parasitism has a common purpose and is clearly co-ordinated at some level, probably by state infiltration: in the present period the simultaneous emergence of groups in different countries singing the same tune about the madness and Stalinism of the ICC is remarkable." (*World Revolution* No.198, October 1996)

Now GA have emerged from the far right to join the leftist anti-ICC chorus. The ICC hint at co-ordination and even state infiltration, but have yet to provide concrete evidence for this. Revolutionaries know that the state is set to crush the very thought of revolution even before the

barricades are erected. It goes without saying that state agents are going to sniff around revolutionary groups, and from time to time sow discord and spread lies. Therefore there is no point in publishing such speculation unless there is concrete evidence. We demand that the ICC publish what evidence they have. It is the height of irresponsibility to posture in such a way without such evidence as it prevents a scientific understanding of how the forces arranged against us function.

We also cannot pass over the insulting stupidity of GA in their cryptic remark about Autonomedia's promise to publish two more volumes of Camatte's essays: "We await their publication with enthusiasm as they should do much more to improve the quality of debate in UK that (sic) the fragmentary (sic) pamphlets hawked around by those largely ignorant of their contents thus far." This refers primarily to **Unpopular Books** and also by inference to David Brown who translated much of the work. Let us be clear: what Autonomedia are palming off as the "Collected Works" simply happen to be those texts which have already been translated. No doubt repackaging those out of print pamphlets will help the texts gain a bigger audience, if only because books sell better as commodities in bookshops. However, nothing is being added by this process, no attempt to check whether other texts have a specific relevance and so to organise their translation. Rather by highlighting Camatte and separating him from the *Invariance* project as a whole we are faced by precisely the sort of cult of the personality so abjured by the Italian Left (and which we are actively combating through the Luther Blissett multiple name project).

In his introduction to *What is Situationism? A Reader*, Home warned that "Jean Barrot is the political theorist most likely to inherit the SI's mantle as guru to those anglo-american ultra-left obscurantists who look to France for intellectual leadership — although he faces stiff opposition from Jacques Camatte" (p2). This appears to be coming about with Camatte moving swiftly into the lead. No doubt his dissolution of a class perspective will make him more acceptable to the middle classes than Barrot. But whatever the ebbs and flows of intellectual fads, I will carry forth Camatte's desire "to present the left [i.e. Left Communists] in its originality, to divide it from Leninism and Trotskyism, to make a real break with the Third International" (*The Origin and Function of the Party Form*, Postface 1974, English translation by Charlatan Stew 1977, p21)

Luthert Blissett, October 1996

Send 3 Second Class stamps for our leaflets *Sucked* and *In Defense of Revolutionary Organisation*. Also see Debate No.2 in *Transgressions #2*, where I demolish John Moore's 'anarcho-primitivism'. (This is available for £7.50 from *Transgressions*, Department of Geography, Newcastle University, Newcastle NE1 7RU)

On Workers' Autonomy

More and more workers are realising that the trade unions have become little more than organisations selling insurance. But even in their traditional role, they have continual undermined working class struggles throughout this century. This pamphlet looks at how workers have organised to escape the limitations of the unions in order defend their own class interests against those of capital, and how this struggle for autonomy offers a basis for the revolutionary dictatorship of the proletariat.

Out Now! £1.00

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An analysis of Green Anarchist as unification of far-Right primitivism with the organisational techniques of the anarchist Mikhail Bakuninist. Reviews the smear tactics used by Green Party activist, Larry O'Hara, and how they have been effectively rebuffed.

£3.50

Open Creation and its Enemies

Two articles by Asger Jorn which appeared in the journal *Situationniste Internationale*. These previously neglected works show how Jorn had a depth of vision which went beyond both that of Nash and Debord. Also includes the *Manifesto* (S.I. No. 4)

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Black Mask

A collection of all the material from *Black Mask*, the radical New York group who transformed themselves from avant-garde artists into revolutionary hipsters. It also includes *Up Against the Wall Motherfucker* and other related leaflets and newspaper articles.

£5.00

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An account of radical intervention in a nuclear power plant construction in Phillipsburg from an original article that appeared in the German magazine *Wildcat*. It deals with how certain areas of work have been organised by sub-contractors to the disadvantage of the workers.

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The Decadence of the Shamans

This booklet argues that the real contribution to human culture made by the old-time shamans will be re-appropriated not through the individual solutions offered in the salons of the New Age, but in the context of the free activity of humanity in a society without money, classes or states.

£3.00

The Revolution is Not a Masonic Affair

Boris Nicholaevsky's study of how various secret societies were active in the First International. This concentrates on the coterie French Freemasons in exile and their relation to figures like Mazzini and Garibaldi rather than the manoeuvres of Bakunin covered in *Green Apocalypse*.

£2.00

All correspondence and orders to:

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Box 15, 138 Kingsland High Street,
London E8 2NS

In preparation



Vectron Mars Project Overcomes All Odds

Delegates from the Association of Autonomous Astronauts outside Royston Cave on Saturday 22nd August 1998. They are holding copies of the issue of The Independent Magazine for that day which features an article on their exploits.

22ND AUGUST 1998 WAS THE DATE scheduled by the Vectron Mars Project for a 'Heterosexual Orgy' in Royston Cave'. On the one hand, this was seen as an excellent way to celebrate the sixth anniversary of the now defunct London Psychogeographical Associations first trip, which was indeed to this cave itself. However concern was expressed by the East London Section of the Association of Autonomous Astronauts, amongst others, concerning the exclusion of Gay and Lesbians from this event. In conjunction with delegates from two other AAA sections we attended the event with the intention of expressing our misgivings.

As usual any trip to Royston is incomplete without a visit to Roger Hall's Manor Books bookshop in Angel Pavement. Here we were informed that the Vectron Mars Project: A Statement of Contempt, had been withdrawn by the hospital. However he failed to reveal that it was his actions in contacting the Town Clerk concerning the proposed 'Heterosexual Orgy' which had precipitated this event. Mr Hall has subsequently made a full and frank confession of his involvement in these proceedings. We hope he will lay the matter to rest by apologising to Tim Telsa of the Vectron Mars Project.

We do not contest that it is up to Mr Hall as regards exactly what he stocks in his shop, we feel that if he felt that the VMP material was inappropriate then this was a matter he should have taken up with Tim Telsa himself rather than involving a range of officials including the Town Clerk. As the 'Heterosexual Orgy' was scheduled while the Cave was open to the public, we do not see what problems this would cause. Indeed, the three AAA delegates attended the event which passed off without incident or complaint from the attendant on duty. We also articulated a practical critique of any possible homophobic

implications in the exclusion of Gays and Lesbians by turning the event into a 'Men Only Heterosexual Orgy'. It is a shame Mr Hall was not there to see what little basis there was in reality for his concerns about the ramifications of VMP's so-called 'pornographic advocacy'.

As regards Mr Hall's worry about 'anarchistic advocacy' we have offered to provide him with the following stock (subject to his apology to Tim Telsa) to help him in the struggle against the scourge of anarchism in Royston:

Green Apocalypse £3.50

An analysis of Green Anarchist as unification of far-right primitivism with the organisational techniques of the anarchist Mikhail bakunin. Reviews the smear tactics used by Green Party activist Larry O'Hara and how they have been effectively rebuffed.

Anarchist Integralism £3.00

The dogmas propagated by contemporary 'libertarian' militants are traced back to nineteenth century anarchists like Pierre-Joseph Proudhon, a vicious anti-semite who dreamt of the final solution nearly a hundred years before the Nazi holocaust. In this text Luther Blissett tears the mask off anarchism to reveal the shocking truth that lies behind its fraudulent 'left-wing' image.

These texts, and others are available from:

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Please make cheques payable to Unpopular Books.

From *Into the 1990's with Green Anarchist*:

“Over all areas; animal rights, the environment, roads, the anti-JSA protests, we are going to see an increase in militancy, why? — Because the ossified political structures are wholly unresponsive to peoples’ needs and aspirations. The Unabomber, the ALF, Justice Department and ARM, the Oklahoma bombers and the Japanese Aum cult all show the direction it is going in. Outside of Middle Eastern Terrorism, events like the Oklahoma bomb would have been unthinkable 15 years ago. Such developments are inspirational and open up wide ranges of new possibilities.

As far as I know, Britain has yet to develop some equivalent of the armed militia groups, but given the moronic totalitarianism of British politics, this can only be a matter of time.”

Where does Green Anarchist's Right-wing agenda come from?



“When GA rake around in the filth of the militia movement, they do so with the collusion of self-styled expert on fascism, Larry O’Hara. They clearly know exactly what sort of poison they are trying to spread in the broader anarchist movement. Hopefully this pamphlet will not only alert many anarchists who have hitherto tolerated GA as to what is behind their politics, but also inspire a more general questioning of the ways and means by which we can move the class struggle onto the offensive.”

LUTHER BLISSETT
Anarchism and the Militias

Available from:

Unpopular Books,
Box 15, 138 Kingsland High Street,
London E8 2NS

MILITIAS:

Rooted in White Supremacy



A reprint of two articles from *Turning the Tide*, the journal of the California based **People Against Racist Terror**, published alongside Luther Blissett's essay 'Anarchism and the Militia' which exposes how neo-fascist apologists have used the anarchist movement to propagate their far-right agenda.

75p

Green Anarchist Clutches at Straws

Green Anarchist's 'response' to my essay *Anarchism and the Militias*, shows how worried they've become about our exposure of their roots in the far right. Unlike our policy of reprinting an offending passage in full, they are carefully to only quote selectively from the two paragraphs we refer to. This enables them to omit all reference to the Japanese Aum cult, and in fact provide the flagrant distortion they accuse me of. I am of course aware that interested readers will track down the original sources to verify the claims I have made. It seems GA aims more at a passive readership who will accept whatever crap they come out with.

Those who read *Anarchism and the Militias* will realise that I criticise Christie as a publisher, rather than suggesting that he wrote *Towards a Citizen's Militia*. Regardless of Christie's alleged status as "one of Britain's most courageous anarchist opponents of fascism", this does not excuse his publication of Pennick's review of Kurt Saxon's *Wheels of Rage*, which appeared in the *Cienfuegos Press Anarchist Review* (CPAR) No.5 (January 1980, p98 — as this came out some time ago, I reproduce it in full here.) This is what GA deny is apologetics for fascism. In a subsequent book (co-authored with Paul Devereux), *Lines on the Landscape: Leys and Other Linear Enigmas* (London 1989) after reading of how the SS funded the Deutsche Ahnenerbe to carry out research into heilige Linien — the German equivalent of ley lines — the reader is informed that:

"The last major German alignment researcher of the pre-war tradition was Kurt Gerlach, who wrote between 1940 and 1943. Gerlach, who was born in 1889 and died in 1976, was a playwright and novelist whose studies of the German colonization of Bohemia in the tenth and eleventh centuries led him to recognize that alignments were involved. These he either called Holy Lines or 'rays'. In 'Heilige' oder Zweckmässige Linien über Böhmen ('Holy' or Functional lines over Bohemia), 1942, Gerlach argued that Benedictine monasteries and other foundations of German colonization were in alignment with one another, and in geometrical relationships with key places in the landscape, such as the castle-cathedral complex in Prague (fig. 1.10). In other works, he discussed the role of alignments in the foundation of churches in Poland and Germany in the seventh and eighth centuries, as part of a technique of conquest. Gerlach's work was forgotten until 1976, when the Institute of Geomantic Research re-discovered Gerlach and issued English translations."

In the latest issue of *The LeyHunter* (No.126, Spring 1997) Jeremy Harte takes up a theme previously developed in the *London Psychogeographical Association's Newsletter* (See 'Who Rules Britain', No. 7 Lughnassadh, 1994):

"Kurt Gerlach attributed his schemes to a later period. His heilige linien connecting Benedictine monasteries in Czechoslovakia were originally laid out to cement the 10th-century German conquest of Bohemia by a framework of spiritual geometry. Gerlach compiled his work between 1940 and 1943, relying on maps which even as he worked were being rewritten to purge Czech names of places and replace them by others more attractive to settlers from the Reich."

Thus Gerlach's work provided ideological support to the German colonisation programme, indeed the Institute of Geomantic Research published these as *Leys of the German Empire* in 1981. Pennick was a founder and co-ordinator for this organisation for whom Christie ran an advert in the same issue of CPAR (p67).

And this leads precisely to my problem with Anarchism: it provides an arena where all sorts of nonsense is tolerated: "the tendency amongst some anarchist circles to accept any creed bearing the brand @ logo has lead them to find themselves cheek by jowl with apostles of the far right. In Britain this has most recently been seen in the Anti-Election Alliance, which regroups the Class War Federation, the Anarchist Communist Federation alongside Green Anarchist." It's not a matter of being "hostile to anarchism" as anarchism is simply another ideology amongst many. It's a matter of criticising and exposing what is passed off as anarchism — and taking those people who are prepared to work with Green Anarchist to task for collaborating with such a far-right group.

Of course many anarchists sussed GA without the benefit of our pamphlets, or those of Stewart Home. This has prevented GA from dragging the anarchist 'movement' behind them as a whole. (This shows itself in the way that GA have been scrapping the barrel when searching for contributors — even publishing material by the self-confessed Police informer Bob Black.) For those who still entertain illusions about anarchism offering an ideological vehicle for proletarian revolution, we have no doubt that our criticisms of GA as fascist are far more valuable than Steve Booth ranting about how he finds the Japanese AUM cult "inspirational" (*Into the 1990's with Green Anarchist*, Green Anarchist Books, 1996 p154). What precisely is inspirational about using Sarin gas to murder passengers on the tube?

GA attempt to justify themselves by accusing me of passivism simply on the basis that I took exception to People Against Racist Terror (PART) for glorifying the stalinist Abraham Lincoln Brigade. GA would rather gloss over the reactionary role played by the Stalinists in Spain in the 1930's, including their murder of a large number of anarchists. GA merely want to flatter anarchists into supporting them and avoid any real issues. The passivism

Cult-Watch

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THIS NEWSLETTER has been set up to research and expose those cults which have sprung up and will spring up to leech themselves on the upsurge of proletarian resistance which the twilight days of the twentieth century are witnessing.

We can expect more of these parasites to congeal sometimes around communist or quasi-communist positions (as with the *International Communist Current*), sometimes around clearly reactionary positions (as with *Green Anarchist*).

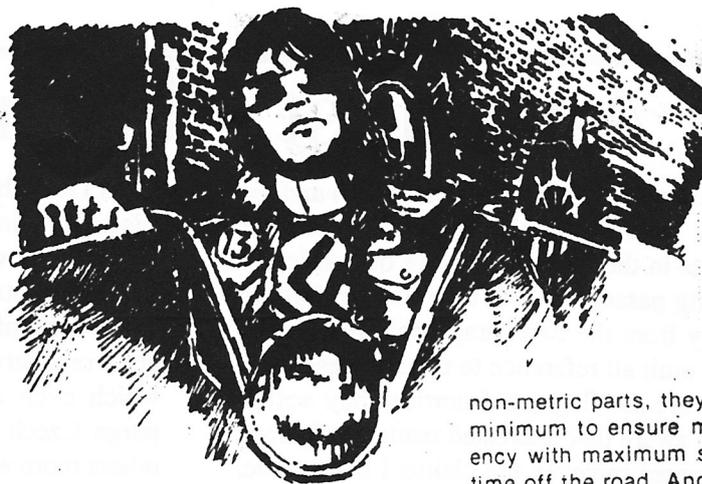
We do not want to over-emphasise the importance of these groupuscules. Although the disruption they cause is out of all proportion with their size, their impact on the unfolding of the class struggle and the overthrow of capitalism is quite small. Nevertheless they do serve as an irritant and whilst **Unpopular Books** has published a series of leaflets criticising them and undermining their activities, *Cult-Watch* takes this to a higher, more organised level.

In future issues we hope to explore a number of themes:

- ⊕ the pretended paranoia of the ICC and whether their claims to being the victims of masonic psychic attack (and even the zombification of one of their founder members) has any basis in reality
- ⊕ Larry O'Hara's role in the perpetuation of GA's self-inflicted mythology of itself as a persecuted revolutionary minority rather than a reactionary clique that would do anything to avoid facing up to the fact most people find its fascistic posturings as completely disgusting.

The Editor

REVIEWS



Wheels of Rage, Kurt Saxon, New English Library

The phenomenon of the motorcycle club or gang, depending on the point of view of the observer, was once a purely North American phenomenon. The most famous of these clubs is, of course, the Hells Angels, and the exploits of 'Free-wheelin' Frank, Sonny Barger and the rest have filled many volumes on the pulp paperback market. Their titillating tales of gang rape, torture, cunnilingus on menstruating women and the rest thrill and revolt the middle American reader whilst bringing in the cash for the publishers. Not so this book, which seems to be the only book in the genre which deals with the motives and function of the motorcycle club - the true outlaw life.

Kurt Saxon, whose 'Survivalist' publications are essential reading for all who would liberate themselves from the control of the authorities, writes in a semi-journalistic style, producing a novel which reads like a truthful account of the exploits of the Iron Cross M.C. (motorcycle club). This club is in reality a private army, with mutual aid practised to the death. Saxon, unlike the sensationalist writers one usually encounters, is sympathetic to the club, and rides along on their 'runs', living off the 'burnt' credit cards which enable the club's members to live free, and live well, off middle America. Their *raison d'être* is the motorcycle, which, an appendix explains, is the most practical vehicle for the coming destruction. Now, since the late 60's, the trend in both fascist and libertarian publications has been 'how can we survive the coming apocalypse?'. The draft of the function of the American Underground Press Syndicate of 1967 included the function of 'documenting the coming collapse'. The motorcycle clubs have answered the necessity of transportation with their 'chopped' Harley-Davidson motorbikes. Easily maintained, with

non-metric parts, they are stripped to the minimum to ensure maximum fuel efficiency with maximum speed and minimum time off the road. And of course, the bike can operate off the road - an important asset when roads are destroyed or blocked with wrecked and abandoned vehicles.

The 'run', integral part of the bikers' lives, is dealt with in detail, and would make a fine chapter in a manual for any sort of 'action squad'. The bikes, with their small capacity tanks, are refuelled en route from a mobile tanker - a custom 3-wheel motorcycle. As backup, a camper truck fitted out as a mobile workshop goes with the run, to pick up disabled bikes, which are worked on as the 'run' progresses, rather than being left at the roadside to the attention of unwelcome citizens. Add to this a souped-up car with a top speed of 130mph to catch and punish those who would offend the Iron Cross MC, and we have the personnel for a 'run'.

Now, the Iron Cross would appear to many as the epitome of fascism. Saxon explains that the Nazi trappings are there to frighten the 'citizens' and because the Nazis made the finest machines in existence - Tanks and Lugers, for instance - which the bikers admire. The origin of the swastika in Hell's Angels-type clubs is more obscure than this, in fact. The Hells Angels were modelled on the World War I Hell's Angels - the Escadrille Lafayette, an American air squadron who had as their emblem a Native American brave with a war bonnet of eagles' feathers. At the side of the war bonnet was a disk with a swastika - emblem of the sun and good fortune. From this, the biking Angels took their skull emblem, with swastika. The readily-available Nazi regalia was taken up as bearing this sign, and now no self-respecting biker would be seen without it.

Unlike the sensationalist biker books, this entertaining tale of outlawry is also a valuable manual of Motorcycle Club operation - or the formation and deployment of a private army, for guns play a large part in their lives and their defence. "When guns are outlawed, only outlaws will have guns".

Nigel Pennick

is, of course, as absurd as the suggestion that I “supported Robert Faurisson, the convicted French holocaust denier” or even admitted as much in Sucked. In an article entitled ‘The Faurisson Affair’ I criticise *La Guerre Sociale*: that they “allowed themselves to be drawn into a liberal campaign does them no credit, but neither does it imply Nazi collusion anymore than outrage over the murder of Move activists implies support for their anti-abortion position.” GA have even suggested that I was involved ‘in’ *Guerre Sociale*. This is simply a lie. Whilst I participated with *Guerre Sociale* in the *International Discussion Bulletin*, it was made clear that the bulletin was “not the mouth piece of a particular group, or an amalgamation of groups, but a forum of discussion of various issues that arise from the class struggle.” (‘Collective statement of groups in the International Discussion Bulletin’ signed by Authority, Groupe de Travailleurs pour l’Autonomie Ouvriere, guerre Sociale, Pour Une intervention Communiste, Solidarity (Manchester), *International Discussion Bulletin* No.1 Second Series, September 1981). In fact I consistently rejected ultra-left support for Faurisson. Far from developing a critique of anti-fascism, it has only ended up nurturing sympathy for neo-nazism exactly as I predicted and is shown by the career of Pierre Guillaume.

I shall not here deal with GA’s ruminations about Tony Wakeford as Stewart Home has dealt with them in ‘Don’t Give Up the Day Job’ in *Disputations on Art, Anarchy and Arseholism* (1997, published by Sabotage Editions, BM Senior, London WC1N 3XX, price £3.75). What I want to deal with is how Green Anarchis’t position on holocaust denial is ill considered and indeed racist.

When GA describe Faurisson as a “convicted French holocaust denier”, it’s puzzling why they now suddenly give credence to the judicial system of the French state. But key to understanding this is how the French state has passed laws about denying the Nazi holocaust, whilst preserving a studied silence about the Black Holocaust that depopulated Africa for nearly four hundred years in order to supply slaves for the plantations of America:

“The total number of slaves imported is not known. It is estimated that nearly 900,000 came to America in the 16th century, 2.75 million in the 17th century, 7 million in the 18th, and over 4 million in the 19th — perhaps 15 million in total. probably every slave imported represented, on average, five corpses in Africa or on the high seas. The American slave trade, therefore, meant the elimination of at least 60 million Africans from their fatherland.”

Armet Francis: *The Black Triangle*.

More specifically, Napoleon Bonaparte proposed to wipe out the entire Black population of Haiti as part of his reconquest of the island after the revolution there. This population, composed of former slaves, had overthrown the slave-owners during the French Revolution. Bonaparte’s scheme also included replacing them with new slaves brought from Africa. Thus the genocide he proposed was not simply based on race, but was an attempt to destroy the consciousness of a mass of working people of their ability to transform the world. Fortunately it was defeated by the Haitians.

French law allows for the prosecution of those who deny the Jewish holocaust of the continental Nazi regime, yet stops short of similarly condemning New World Negationism, the denial of the mass murder of Native Americans and Africans in the European new World colonies. Thus far from showing that GA have an authentic concern about holocaust denial and how elements of the ultra-left were drawn into it, all that is shown is that GA are happy to go along with the French state’s institutionally racist differentiation between various historical holocausts if it serves the construction of a smear. Indeed these spurious accusations simply serve as diversions from the exposure of their hideous right wing agenda.

Since the collapse of the state’s show trial of the GA ‘editors’, GA have discovered that despite their manipulation of the Gandalf Defendants Campaign, they now have less support than before the trial. E.g. SchNEWS who were prepared to testify for them in court have now removed all reference to them from their website and described them as “rightwing idiots”. Counter Information have also issued a statement particularly attacking Steve Booth’s offensive article ‘The Irrationalists’. Here Booth argued in favour of attacks on the public such as the Oklahoma bombing and the AUM sarin attack where a deadly poison was spread through the Tokyo public transport system.

In the wake of the three nail bombs attacking locations symbolic of the African-Caribbean, Bangladeshis and Gay communities, it might be hoped that Booth had reconsidered his misanthropic call for such attacks. Yet in place of contrition, his latest letter to the Autonomy Centre Edinburgh is simply full of ignorance and lies. Booth pretends that anyone who opposes his eco-malthusianism is a pacifist. He slips from ‘by any means necessary’ to ‘for any excuse possible’ to justify wiping out 95% of the population. While he drones on about how wide the ‘circle of guilt’ is (i.e. how many people he feels it is justified to murder), his colleague, Glen Parton, argues for a postmodern nomadism of “small villages scattered through a wilderness environment” (‘Humans-in-the-wilderness’, GA #54, Spring ‘99). He claims that the wilderness carrying capacity of the continental US includes perhaps 10 million human beings amongst other animal life. His eco-malthusianism is clear when he proposes “We must open our minds to images of this idyllic past, and to mature concepts that are orientated towards the fulfilment of these images.” (ibid).

It is clear GA’s smear campaigns are now not only contributing to their isolation but also to their own disintegration. All Paul Rogers can come up with in his abusive attack on former Gandalf prisoner Noel Molland is a series of personal remarks which reveal more about Rogers own psychology than anything else. His laughable suggestion that Molland is a ‘grass’ boils down to Molland seeking advice from his lawyer when Rogers issued an inflammatory leaflet in the name of the Gandalf defendants without consulting all of them. GA is now regarded as a sick joke by everyone seriously involved in animal rights issues as well as by class struggle anarchists.

Fabian Tompsett

Read The Italian Communist Left 1926-45

Kick Out the Jams Brothers & Sisters

Arguments against welcoming the ICC to the *No War But The Class War* discussion meetings

"René Viénet's book has not been honoured with a psychiatric examination, but has been criticised in an article in No.2 of *Révolution Internationale* (Address: C.Gine, B.P. 183, 31 - Toulouse), the publication of an ultra-leftist, anti-trotskyist even bordighist group, but which has hardly disengaged itself from leninism and which is always hoping to reconstitute the sagely counsel of a true "party of the proletariat", which however promises to remain democratic from the day it comes into being. The ideas of this group seem a little too dusty to be discussed here. As we are dealing with people with revolutionary intentions, we shall limit ourselves to pick up on some *falsifications* which they nurture. In our opinion this practice is *much more incompatible* with the activity of a revolutionary organisation than the simple affirmation of erroneous theories, which can always be discussed and rectified. What's more, those who believe they have to falsify texts to defend their theses have by this deed shown that their theses are indefensible by other means."

(...)

The *Révolution Internationale* group may well disagree with us when it is a matter of judging the content of the occupation movement, as it is more generally in disagreement with how to understand the current epoch and the practical forms of action that other revolutionaries have been able to start reactivating. But our mistrust of the *Révolution Internationale* group and our wish to have no contact with them does not stem from the content of their somewhat stale theoretical science, it is because of their petit-bureaucratic style which they have easily adopted to defend this content. Thus the form and content of their perspectives are in harmony, being both dated to these same sad years."

'How not to understand Situationist books', *Internationale Situationniste* No. 12, 1969

[N.B. *Révolution Internationale* is the French section of the International Communist Current]

Groups like the International Communist Party (PCI) or the International Communist Current (ICC) are sects because despite everything positive that they manage to say or do, their existence can be summed up as a continual struggle to distinguish themselves from the rest of the world. They *exhort* the proletariat to constitute itself as a class. Their principle adversary was always *the groups closest* to themselves. They live by and through competition. In their organisational lives only their crises are positive: for example that which lead to the departure of Bérard in 1974 to form *Une Tendance Communiste* or that of the PCI now.

"The sect finds its *raison d'être* in its point of honour. It does not look for it *what they have in common* with the class movement, but *in a particular sign* which *distinguishes* them from this movement (...)" (Marx, letter to Schweitzer, 13 October, 1868)

'Le roman de nos origins', *La Banquise* No.2 (1983)

"Those who have read the ICC paper *World Revolution* will know that their phrase for our kind of discussion circle is "the swamp" and that they have described several of us in the group as "parasites". Most of us can laugh this off but their well-documented hostility to our sort of discussion meetings means that their contributions will always be confrontational and risk ruining the delicate atmosphere of such a group. I am not making an issue of their particular variety of left-communist or leninist politics. Indeed I would encourage anyone reading their publications and people from other organisations such as the Communist Workers Organisation with virtually identical politics could play a constructive role in a group like this. But after years of experience many of us know the ICC will always be hostile and negative. For instance they will always criticise any demonstration, direct action, publication or event we propose because they effectively believe that their sort of organisation (and some strikes) is the only really valid form of struggle."

'Some thoughts on improving the discussions in our meetings:'

No War But The Class War discussion paper
circulated 19th May 1999

If biologists are right that the ability to learn from experience is one of the hallmarks of intelligence, then they would quickly conclude that *No War But The Class War* (a discussion group set up against the current war in the Balkans) lacks that particular virtue. Despite the documented problems which a variety of organisations have had with the ICC over the last thirty years, *NWBTCW* still has not resolved the matter as to whether the ICC should continue to participate in their meetings.

At the discussion on 19th May when it was proposed that they should be asked not to attend the meetings, there was no one who stated they wanted them to attend. However there were those who were worried that such a request would set a precedent. But why are people thinking in such a legalistic way. It is not as if we are some popular tribunal distributing revolutionary justice. We are a small group of revolutionaries trying to respond to the current war in the Balkans with meagre resources in an unfavourable climate. We are not involved in an abstract discussion as a diversion from the ups and downs of daily life. We are a conscious attempt to develop resistance to the current war and capitalism in general. Our discussion can only have any value in that they help us develop an active resistance to the existing order of things. Likewise we can only discover how valid our discussions may be if they are oriented to developing practical activity.

This is the context in which we should discuss any future involvement of the ICC: would they contribute to *NWBTCW* functioning on a practical level. The answer is no. Therefore there is no point in them attending the discussion meetings. Those people who feel they might learn from them should be encouraged to attend their own meetings where those who enjoy their kind of polemic exchanges can enjoy their kind of polemic exchanges. Meanwhile we should continue with the tasks we are developing for ourselves: the organising of a public meeting in the beginning of June and a conference latter on.

Luther Blissett
May 26th 1999

On the Isle of Janitzio

There is No Fear of

Death

"The Isle of Janitzio is to be found in Mexico in Lake Patzcará. At 2,350 metres above sea level visitors get to see stunning countryside: tranquil water, mountains with jagged cliffs, the sky so close you could almost touch it with your finger. A fierce race of Indians, the Tarascanos, fought against the Spanish conquistadors. They were beaten and their descendants adopted the Christian religion of their invaders; but the saints whom they venerate have retained the characteristics of the ancient divinities of the Sun, water, fire and the Moon. The Tarascanos are skilful in leatherwork, wooden sculpture and wool weaving. They are also keen fishers. Their fishing tackle is quite extraordinary resembling an enormous butterfly. Nevertheless they are always crawling with fish. But no matter how hard the Tarascanos work, they remain very primitive. In fact they consider life as a transitory stage, a brief moment which must be undergone to attain the beatitude of death. Death is not considered as an inescapable fate, but on the contrary, it is considered as a boon, the only truly inestimable good. This is why the inhabitants of Janitzio do not consider The day of the Dead as a day of sadness. The feast begins in early in the morning. The houses are decorated for the feast and all the images of the saints are embellished with lace and paper flowers. The portraits of the deceased are put on display and lit up by dozens of candles. Women prepare the favourite meals of their dead parents so that they can get the satisfaction of returning to visit the living.

In the cemetery behind the church the grave-stones are also decorated, although they do not have names. There are no funerary inscriptions in Janitzio. But this is not because they forget the dead. The road, which leads from the cemetery to the village, is strewn with flower petals so that the dead can more easily find their way to their houses.

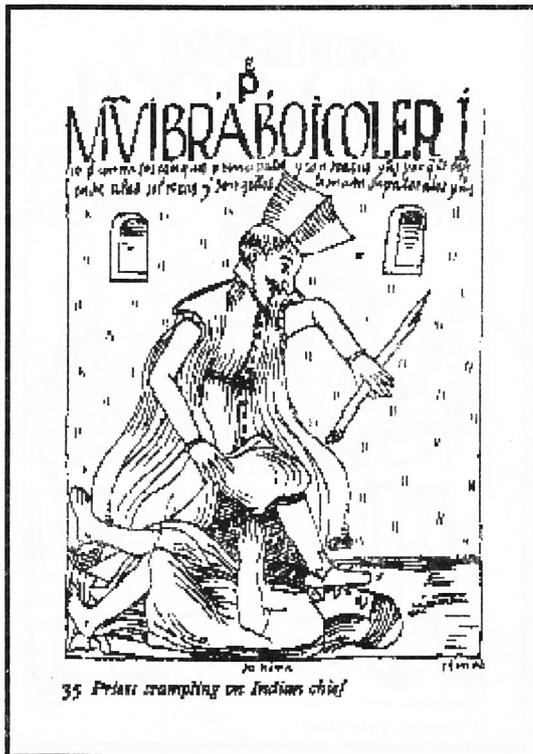
On The Day of the Dead the women of Janitzio make themselves beautiful. They carefully groom their dark hair and adorn themselves with silver jewellery. Their costumes consist of a long red skirt



with a black border and large pleats. The embroidered blouse disappears under the rebozo which covers the head and shoulders. However there is still room for the tiny heads of babies. When all the women have gathered in the cemetery, they kneel to pray to their deceased loved ones. They light candles, the larger in honour of adults and smaller ones for those who have left this 'vale of tears' all too soon. Then they loose themselves in meditation which is then gradually translated into words. A litany gradually emerges which far from being a product of sadness expresses the communion which exists between the living and the dead.

Meanwhile the men have stayed in the village gathering near the church where a black catafalque has been erected, dedicated to the dead who have no-one to pray to them. As dawn approaches they return to their houses just as their women arrive, having spent the night at the cemetery followed by a mass. They are half hidden by their rebozos. This is how The Day of the Dead takes place on Janitzio. Only happy expressions are to be found on the faces of the inhabitants – no sadness – the happiness of those who expect a visit from the people most dear to them."

WE HAVE REPRODUCED this article taken from an Italian children's magazine. It is one of an endless stream of US 'cultural' products which get passed from magazine to magazine. The pen-pushers see such circulation as the only measure of the success of their writing. As it is published for the nth time, the publisher doesn't even dream of a hidden circulation even in a conformist traditional form.



The very noble Mexican population, having submitted to Catholicism under the pitiless terror of the Spanish invasion show that they have remained 'primitive' because they experience neither terror nor horror of death. On the contrary these people are the heirs to a civilisation incomprehensible to the Christians of yesterday or today. It has been handed down from a very ancient communism. This lack lustre text shows how insipid modern individualism can only be completely astounded by the lack of inscriptions on the gravestones and the food offered to the dead who no-one remembers. A genuine unknown dead rather than the product of a wheezy and demagogic rhetoric, an unknown dead which arises from a powerful simplicity, from a life which is by the species for the species as eternal as nature rather than the stupid crowd of spirits wandering in the 'beyond'. An unknown dead whose experiences are useful for the development of the living and those yet to be born in a historic sequence which does not uncoil through sadness, but in joy withall the moments of the material cycle.

Even as regards the symbolism of their costumes, this shows a greater nobility than ours: for example the women make themselves beautiful for the dead rather than for the richest amongst the living as in the mercantile society in which we are immersed.

Under the skin of the catholic saints we find the ancient forms of the non-inhuman divinities such as the Sun, which brings to mind what we know of the civilisation of the Incas – so admired by Marx – and

which have been passed down to us in such a deformed way. The Incan sacrifice of their most beautiful young specimens to the Sun, which required human blood does not indicate that they were primitive or blood thirsty. Rather it shows a community glorified by the recognition of the flux of vital energy, which is the same when the sun shines upon the planet as when it runs through the arteries of a living human being and realising unity and love in the unitary species: a species which has not succumbed to the superstition of a personal soul with all its sanctimonious accountancy of giving and having – the superstructure of monetary venality – which cannot deal with death and ignores the way in which the death of the individual can be a hymn of joy and a fruitful contribution to the life of humanity.

In natural primitive communism, even though humanity might be only understood as the hoard, the individual does not attempt to take away the goods of his brother, but is ready to sacrifice themselves without the least fear for the survival of the collectivity. Only a stupid legend would depict this as a form of terror inspired by a God who needs to be appeased with blood.

In the exchange form of money and classes, the cyclical patterns of the species disappear as they are replaced by the ignoble cycles of return on investment translated as the immortality of the soul which draws its happiness not from nature but from a usurious god who manages this odious banking house. Amongst those societies which claim to have elevated themselves above barbarism to civilisation personal death is something to be feared and mummified leaders are placed on display before which people can prostrate themselves, as in the infamous mausoleum in Moscow.

With communism, which although it has not been realised remains a scientific certainty, the identity of the individual and their destiny with that of the species is regained after having destroyed from within all the barriers constituted by the family, race and nation. With this victory comes the end of all fear of personal death and only then will the cult of the living and the dead disappear – society will become for the first time organised around well-being, joy and the reduction to a minimum of sadness suffering and sacrifice – as the harmonious succession of generations unfurls in a way free from all mysterious or sinister characteristics, the natural condition for the prosperity of the species.

Amadeo Bordiga

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L.O.A., Box 15, 138 Kingsland High Road, London E8 2NS

Illustrations from Huaman Poma's *Letter to A King, A Picture history of the Inca Civilisation*, (1613) available in English translation by Christopher Dilke, (1978).

PSYCHEDELIC BORDIGUISM: INVARIANCE AND FICTIVE CAPITAL

The concept has been knocking around for a few years. The confusion is pretty much the same wherever it turns up. The pretext for vast volumes of theoretical hot air has been the disclosure of a great mystery: What produces capital. For Baudrillard, it's a sign, Lyotard pretends it's libidinal and Cardan makes out it's imaginary. The whole load of them misunderstand it, but it is Camatte who we shall deal with, as it is in Invariance that this theoretical decomposition is most elaborately expressed as a theoretical breakthrough. We merely go over a few points of a necessary critique.

FROM THE MYTH OF THE PARTY TO THE MYTH OF HUMANITY VIA FICTIVE CAPITAL

The Party

When Camatte was an orthodox bordiguist, the party was the official depository of proletarian consciousness. In the face of the compromises and confusions of the reformists, only the party preserved the programme which the class would be forced to realise by historical necessity.

But then this class consciousness was slow to accomplish its task. Some people became impatient and started questioning the formal party and then affirmed that only the historic party, the party-class, is an arm of the communist revolution. The party, the distinct organisation of the class in its totality, is ill-fated; it no longer fits the requirements of the future revolution. Up to this point the critique carried out by Invariance was able to deal with some useful points.

But soon the historic party came to be seen as still too rigid. It is humanity, mankind, who have the task of destroying capitalism. This slide into metaphysics wasn't accidental. It comes from the "supercession" of marxism which is based on the view that capital has become independent of the law of value. Thus capital used to produce and reproduce value, but now it produces representation. We shall now go into this illusory reasoning.

Fictive Capital

The essential mechanism for this artificial construction is fictive capital. This covers interest, credit and money-capital. "Here we have money which creates money, value which engenders value (...). The social relation finds itself realised in the relations of a thing, money, with itself. Instead of the real transformation of money into capital, here we find a form without content" (Capital Vol.III, Chapter 15). Invariance continues by pretending that this form is the final outcome of a metamorphosis that capital has undergone in the course of its development. Let's follow this bowdlerisation of Marx: "With interest bearing capital, the realised IDEA of the capitalist fetish is found" (Capital Vol.III, Chapter 15). This is cunningly transformed by Invariance: "Not just the idea of the capitalist fetish, but its reality is found" (Invariance No.1, Series 3)

So the reality of valorisation is no longer production. Valorisation takes place through the indirect means of fictive capital which is presented as the centre of the reproduction of social capital. Here we can recognise the old bourgeois humbug about the primacy of the circulation of money over the production of money, even if it appears to be expressed in a more rigorous way.

With this major mystification Invariance hopes to provide a marxist analysis applied to the modern conditions of production. Camatte certainly has a sense of humour!

Humanity

Thanks to this sleight of hand, Invariance can quietly state that the proletariat is no longer necessary to capital for its self-valorisation. It can do this by itself: the spontaneous generation of value. Capital is no longer a social relation, it's a concept. But that's not all. This representation, which has lost all reference to its material basis, is "anthropomorphised": human beings are its biological support.

This is what the material community of capital is to be, a community which no longer has contradictions, which ignores history. The contradiction which the proletariat consists of has been swallowed up;

"If it - capital - seems to have been eliminated the class which contests it from inside, it hasn't abolished the movement, which although negated within it, in turn negates it from outside (...)"

But who is outside? The hippies, the marginals etc° Talk about Marcuse, Adorno and all that crowd. But now it's a matter of biological, macro-biotic, pre-frontal revolution..... extra-terrestrials, UFO's, palm reading, telepathy all escape from capital - see "This World We Must Leave".

- Long Live the communist struggle of ghosts and martians!

We no longer have to criticise (just as our good friends Lyotard and Baudrillard discovered). No, we have to stroll down a positive pathway, the affirmation of life. Enough of violence - the cops and priests are human after all. Religion is an attitude which escapes capital, which expresses human wealth still intact.

FICTIVE VALORISATION AND REAL DEVALORISATION

Real Devalorisation

We must briefly go into how fictive valorisation works to know the extent of Invariance's mystification.

When Marx said that "the real barrier to capitalist production is capital itself" he summarised the actual contradiction which runs through this world. The goal of capitalist production is the introduction of the maximum amount of value into capital, i.e. the realisation of the highest rate of profit. To attain this goal capital uses methods which tend to promote an unlimited development of production, an unconditional development of social productivity. But the use of these methods involves ever increasing investments of fixed capital (machines, modern production processes) and implies a fall in the level of living labour embodied in each commodity. On top of this, we move to a period of the real domination of capital over labour where the extraction of relative surplus value predominates over that of absolute surplus value. This further accelerates the fall of living labour embodied in each commodity to an important extent.

Devalorisation is ruin. For the individual capitalist who fails to remain in the flow of capital circulation it is ruin. Old-fashioned methods of production cannot compete. Equipment of an earlier generation falls from use not through being worn out, but through no longer being productive. Ruin. The cities of Africa and the middle east which thrived hundreds of years ago fell to ruin whenever trade routes, those rivulets bearing value, were diverted. Nothing seems to change, where change seems to be everything.

This process manifests itself as the famous tendential fall in the rate of profit, which today is empirically obvious with the crisis. The basic movement of the value process is best summarised as devalorisation. But this is not the ABSENCE of the introduction of value, as Invariance maintain, but the FALL of this valorisation.

This fall of value is at the same time manifested by the non-utilisation and destruction of a part of capital during the crisis over-accumulation. Resulting from a contradictory process, it itself has contradictory consequences.

But Camatte has nothing to say about these contradictions. He reckons that devalorisation is absolute, and so he can speak of fictive valorisation as being autonomous and of interest-bearing capital as the expression of the independence of capital.

Fictive Valorisation

How does fictive valorisation work? The action of credit and interest bearing capital consists of the appropriation by past labour (capital) of future surplus work - "(...) the produce of accumulated work in the form of money discounts all the wealth in the world" (Capital Vol.III, Chapter 15).

Interest appears as a relation between two capitalists and not between a capitalist and a worker. The increase of financial capital gives the faulty impression that interest has acquired an absolute autonomy.

In fact interest "is a part of profit, i.e. of surplus value that the active capitalist, whether industrial or commercial, must return to the owner and loaner of any capital they have had to borrow" (Capital Vol.III, Chapter 15). It is linked to the production of surplus value and its independence is only a dream of bankers who have read Invariance.

However we wouldn't deny the importance of the banker. As the scottish banker M.Bell wrote: "His friendly advice has no more importance than that of the loan." (The Banker's Philosophy, 1840).

Glamour emerges from the valorisation of images. Like puss it is secreted from the relations of production. As it glistens in the morning sun, its semblance of beauty may lead us to forget that it is a product of the running-sores of capitalism. Images of power are inverted to produce powerful images. Their origins are disguised, just as they in their turn disguise the power of images. In feudal times, glamour was expressed through personal domination. Now it is expressed in relation to fashion. Fashion is no more than the circulation of images - a necessity of modern conditions in that speeding up the circulation of capital is a necessity for the accumulation of relative surplus value and hence the real domination of capital.

Credit equally appears as the relation between two capitalists. It allows for the regulation of the speed of rotation of capital. It has the advantage of dispensing with hard cash, which becomes overwhelmed and overburdened with a multiplicity of rapid exchanges. The extension of credit, as with interest, can lead us to believe that its enormous inflation is its independence. But we just have to look at the present situation where credit is granted according to the profitability of each capital to see that this independence is a myth. Credit creates nothing of itself, it can only aid the movement of surplus value, acquired in the course of production, towards accumulation.

The role of the state principally consists of playing with the levers of credit and the interest rate in a way very much dependent on the state of accumulation. So the inflation of the money supply cannot simply be indefinitely increased to the detriment of global surplus value. The inflation arising from private capital, and the "collective capitalist ideal" which constitutes the state has as its goal the maintenance of the rate of profit, and hence it has precise limits.

In fact all the constituent elements of fictive capital (interest, credit, budgetary deficit, inflation) are responses to the difficulties of valorisation. More precisely their effects are felt everywhere in the domain of circulation where value is realised. The contradictions between production and realisation of value are inherent to the very functioning of capital. Real domination requires enormous quantities of capital, and so it exacerbates these contradictions to an unsupportable degree. To ease the tensions, the massive recourse to fictive capital at first appear to be a solution. But gradually this "solution" starts to aggravate the disequilibriums it was supposed to solve. Like any apologist for capital, Camatte jumps on the contradictory development that this "solution" implies but only to take a look at its primary effects. Because he sees capital as an abstract mechanism rather than as a social relation he takes an abstract ideal as reality. A regrettable confusion!

From the crisis of exploitation to the critique of alienation

We have seen how capital devalorises itself through its own movement and that it secretes counter-tendencies which initially can limit, but finally aggravate, the consequences of devalorisation. This movement appears to be purely economic but properly understood this is not the case. The fundamental expression is not "economic" but social: the fall of living work in the

In 1966 Modernism met its historic defeat at Brighton. In Churchillian style, the leather clad rockers fought the scooter riding modernists on the beaches. Bank holiday monday at the seaside was the time and place to seize control of the meaning of leisure. The modernists failed. The result was cultural fragmentation and pluralism. Likewise the cultural revolution failed in China. The root of this failure lies in the fact that culture is an expression of the socialisation of sensuous activity. Therefore it can only express social contradictions which it cannot resolve.

production of value. "At all times we know that the preservation - and so equally the reproduction - of the value of the products of past labour is in fact the SOLE contact with living labour." Capital is increasingly invested particularly in the sectors where the organic composition is high, i.e. where living labour is increasingly excluded from the production process. The global re-organisation of this process always functions more concentrically as regards the mass of objectified labour, of accumulated capital. Thus capital tends to reduce the "use-value" of the proletariat i.e. its capacity to produce exchange value. But it can only reproduce itself if it always reproduces more accumuable value. When it is always ejecting more living labour from the production process, in accordance with its own laws, it dissolves the basis of all re-accumulation. This is no escape via fictive capital which can allow it to leave this material contradiction which permanently poses the problem of proletarianisation.

As a product of the alienation of human work, capital shows in an ever clearer way that it can no longer develop in a way sufficient to its needs. So the need for proletarianisation collapses and the capitalist relation shows its inability to perpetuate the socialisation of human activity according to its conditions.

The development of fictive capital linked to the development of devalorisation can for a while be a counter-tendency, but then it profoundly accentuates the contradictions. But Invariance has with a stroke of the pen struck out these contradictions which create the difficulties of proletarianisation in order to affirm the disappearance of all social dialectic. Along with their colleagues in the theoretical decomposition, all idealogues of circulation, they can only always increasingly reveal that which they try to hide with the greatest care: their miserable acceptance of the modern conditions of slavery. The appearance of their radicality shrivels away to nothingness when faced with the reality of their submission.

GUERRE SOCIALE NO.1 1977

SEASONAL DESIRES

THE PROFESSOR SAT COUNTING THE LINES ON HIS FOREHEAD, CONSTANTLY AWARE OF THE IMPORTANCE OF HIS WORK. HE CAST ASIDE THE BIG MAC, LONG GROWN COLD, AND FOCUSED. THE DETECTIVE CAN ILL-AFFORD SLEEP IN THESE TIMES OF TROUBLE. THE HAND OF FATE SWEEPING RELIGIOUSLY BACK AND FORTH. REPUDIATE YOUR SINS, HAVE FAITH. THE SMALL BOY TUGGING THE LOOSE SKIN OF HIS FATHER'S NECK REPEATS, 'HOW FAST CAN WE GO?'

Simon Dickason

Strips from the Bunker of the Sham Men:
(1986)

The Sham men: Capgras's Syndrome: a belief afflicting people who think that they are represented elsewhere by a double they never see; and/or that important people in their lives have been replaced by exact doubles. The return of the dead to the upper air to mill among the living; they professionalise power. The artist as shaman, the shaman deceiving the tribe before absconding. The shepherd allowing the sheep to wander over the cliff. He leaves them there or has them slaughtered. They rot in a channel port. The shepherd dissolute and oafish.

The Bunker of the Shaman: Drawing: *The House of the Undead*, 1984. A temple, tent, public house. Two spaces or bars. Inner and outer. Conjured up by a phoney nostalgia for what never was. Many things inside, lining (the unfelt insulation of the nation). Exchange: the obscenity of economics. The Shaman presides. Caught in his web, under the spell of his charisma. Incantation: nonsense syllables, given meaning through convention - however obscure. Day in, day out. Spinning madly in the dark. Spiralling outwards, self-like form. Orifice opening and closing. Not an ear to hear, but a sphincter to shit.

The Strips: The magic number is that of the bank account. Who do we help reproduce? Sent into the darkness, a scream or a bullet. Where is this nature? Hidden beneath lead lining, a church, a sanctuary or a shelter from the storm of history? A museum? A tomb. This Prohibition: Please Do Not Touch, Money in the Box. All Donations Gratefully Received.

Feeling, unfelt: numb, insulated, dead, muffled, unaware. Culture. Nation. Media. Castration. Wounding. Identity.