IT WAS INEVITABLE that the avant-bard would cross swords with the ‘earth mysteries’ establishment. Themselves the dissolution of both ancient ideas and modern superstitions, these officiants misread our investigations as sacrilegious rites.

Devereux’s Places Of Power (op. cit. p. 86) supposedly concentrates on the more ‘scientific’ aspects of the Dragon Project’s research: ‘biologist Harry Oldfield brought some brine shrimp to Rollright in the August of 1981. These creatures are very sensitive to changes in the geomagnetic field, and Oldfield decided to use them as barometers into the circle to see if they would pick up any field variations around the stones. In the series of tests the shrimp did clearly change towards the stones and led Oldfield to comment: “Conclusions should not be drawn as yet, but the shrimps do seem to be heading themselves over lines of force.”’ Elsewhere in the same book, Devereux provides further insights into the mentality of those conducting the Rollright investigations. For example (p. 72-3): ‘On one occasion a Dragon Project monitor, working in the misty predawn hours at the King Stone, got the fright of his life when he saw shadowy figures passing near the monument. Summoning up his courage, he approached the beings to find they were in fact soldiers on a training exercise for the Royal Observer Corps bunker in the King Stone field!’

In many ways it is amazing that the Dragon Project chose Rollright as a field base, since Devereux was seriously spooked the first time he visited the place. He recounts the experience in Places Of Power (op. cit. p. 75-6): ‘As my colleagues and I drove up to the circle… we saw a man and woman dancing within it. One of the people in our car was a practising cabbalist, and he led the way from the vehicle to the circle. As he entered the ring of stones he turned on his heel with such suddenness I stopped dead in my tracks… The cabbalist fixed his eyes on a third person sitting cross-legged against the tallest stone in the ring. The two men locked into what I can only describe as a battle of wills – the sense of energy within the circle was almost palpable. Eventually, the seated man rose and backed out of the circle… When we returned to our rental car after exploring the site, the key would not turn in the ignition, though the vehicle had been working perfectly all day. The cabbalist advised us to leave it for 20 minutes or so. We did, and the key then turned with ease.’

When the Neoist Alliance arrived at Rollright, a group of hippies were scattering votive offerings of flowers, barley and chocolate on various stones. However, it wasn’t long before the twenty-somethings retired from the scene, leaving the Neoist Alliance free to enjoy the stones alone. A couple of Japanese girls entered the ring after we’d been there for ten minutes, their cheerful curiosity demonstrating that tourism can on occasion transcend its economic foundations. Next came a coach full of self-styled ‘psychics’. Mimicking the antics of swipes like John Garden, the ‘sensitives’ fanned out around the circle – taking it in turns to place both hands on each and every stone – so that they could ‘feel the energies’. Not only was this intrusive, it showed a fundamental insensitivity to the principles of occultism. The Neoist Alliance’s reluctance to engage in sex at ancient sites when other people are around stems not from moral qualms about exhibitionism – it merely reflects the fact that occult means hidden. We confronted the self-styled ‘psychics’ from the centre of the circle and it wasn’t long before they felt the power of our magic.

After taunting the New Agers with aggressive eye contact, we announced that they were spiritually bankrupt and knew nothing of the primal relationship between communism and shamanism. We then left to inspect the outlying King Stone. The cabbalist sighted on this symbolic representation of aspiring royalty, we returned to the circle shouting “Nothing is sacred before the flashing blades of the Knights of the Negative!” This was a reference to the British pro-situp group of the seventies who produced The Oxford Companion To Absolute Freedom. Screeton had, of course, published his attack on our comrades at the LPA in Paul Devereux’s The Standing Stones Of Europe: A Guide to the Geomancies of the British Isles (rev. & expanded 2nd ed. Weidenfeld & Nicolson, London 1996, p. 44-5). ‘We see the form of the chambered mounds a potent symbol of opposition to monarchical consolidation. The Working Class Has No Country. We Are Ungovernable. Forward To A World Without Frontiers!’
It should go without saying that Historic Scotland are doing their best to discourage sex at the monuments they run. But every time the le-lee-line is used a human sacrifice must take place, explaining Marlowe’s death in a brawl and the ‘accidents’ that befell workers during the building of Canary Wharf.

Several years on, the earth mysteries establishment is still attempting to strike back at the LPA for making these acerbic comments, Devereux’s chum Paul Screeton used an article entitled The Mystery of Aligned Ancient Sites in Fortean Times (Crackpots Get The Mysteries, 1992, p.6-7): ‘Our techniques are a bit different from those generally used by Ley Hunters. Using computers, we analyse the stones, looking for any patterns that may be related to such things as the moon, the sun, the stars and so on. The result is a kind of cartomancy – not that we reject this entirely. We still see as useful some of the psychogeographical practices of the LPA and Archaeogeodetic Association to jibe in their jointly authored pamphlet The Great Conjunction: The Symbols of a College, the Death of a King and the Maze on the Hill from Helmsdale village by the single track A897. The road runs alongside all of the River Helmsdale, which according to Scotland: The Rough Guide by Dave Abram et al (Rough Guides Ltd, London 1995) was gradually bulldozed and the area is now a ruin. (Quantum, Slough 1991, p.224-5) Devereux froths: ‘We need to be able to do four to five units a year. The nearby car park is used in a revival of geomantic sensibility for the twenty-first century. ’

In the varied forms of that story, the female earth mound is always pierced by something representing the male sky, perhaps a shaft of light, a spear or a thunderbolt. Briefly, unifying myth and earth, the deep chamber of the mound interior gives birth to living beings… life, fertility and hope came from the dark in the rising sun pierced it with the sky’s light. In imagination, we can still share the power of such moments with the people then, with people who built these moundified mounds all over western Europe, such was their need to mark the key days of the year with ceremonial gatherings at a sacred place. There they could balance darkness with the sun’s splendour, the caw or woe of ravens with the past with the light of hope for the future; the inner life with that of the world we must deal with. Dolmens are one of these living.

We have explained elsewhere that the mythicisation is a product of civilization that ‘the higher level’ we seek must necessarily be anti-traditional in order to transcend the material limitations of archaic tradition. There is a folk legend that having sex in the Callanish stone circle on 24 June unchains all sorts of fertility magic and ensures an enduring omens-good relationship between heterosexual couples. Therefore the Silent Bards refrained from copulating at this site during a recent research trip to Lewis. Likewise, since we reject all forms of modernist pseudo-universalism, we dispense with the need to seek the so-called navel of the world. In fact, our research shows that everyone has their own ophiomorph which often turns out to be the necrotic or iron age site at which they experience the best orgasm.

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IT WAS INEVITABLE that the avant-bard would cross swords with the ‘earth mysteries’ establishment. The mere fact that we advocate the dissolution of both ancient ideas and sinister feelings... Nevertheless, some people saw the potential for making real change and sessions were conducted. Healer John Gordon, for instance, went into trance at Rollright and saw entities within the ring of stones. He was able to describe these beings in detail. They told him that they possessed great knowledge, but would cease to exist if they left the circle of stones...

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‘Terror alone cannot destroy a revolutionary current.’

Ian H. Birchall Workers Against The Monolith.

The Neoist Alliance battles followers of Paul Devereux, Ian Thomson, Nigel Pennick, Danny Sullivan & Paul Screeton in rural Oxfordshire.

SECRET ENERGIES AT ANCIENT SITES: A GUIDE TO OBSERVED OR MEASURED PHENOMENA

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