

Megaliths, Meis & Miners

by
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1. Imperial China¹

The nineteenth century European writers on the ancient Chinese science of geomancy feng-shui all commented on the way that the Westerners rational exploitation of China was constantly hindered by feng-shui superstition.

The Reverend E.J. Eitel, for instance wrote in 1873² that ‘...when it was proposed to erect a few telegraph poles, when the construction of a railway was urged upon the Chinese government, when a tramway was suggested to utilise the coal-mines of the interior, Chinese officials would invariably make a polite bow and declare the whole thing impossible on account of feng-shui’.

At first this just sounds like conservatism, a use of feng-shui superstition to prevent or limit change. Indeed most of those writers on feng-shui regarded it as such. But there is more to it than that.

More revealing and more explicit is the article on feng-shui in the fifth volume of the *Encyclopaedia of Religion and Ethics* published in Edinburgh in 1912³ where the author remarks that ‘...the first railway in China, from Shanghai to the port of Wu-Sung nine miles away, was purchased and destroyed by the Chinese on the plea that the speed of the train destroyed the feng-shui of tens of thousands of people on both sides of the line.’

This doesn't appear to be simple conservatism, for the same Chinese authorities had allowed the line to be built in the first place. Here it was the speed of the train that was causing problems. In other cases it would be the straightness of a line of telegraph poles damaging the feng-shui of an area. So Chinese complaints were always about specific aspects of a development rather than the development as such when feng-shui was brought into their argument.

Indeed in Stephen Feuchtwang's anthropological analysis of chinese geomancy⁴ published in 1974, many cases are cited where development was permitted on the proviso that care should be taken not to damage the feng-shui of that area.

2. Victorian Science

Despite official persecution, the traditional persistence and independence of mind of British scientists has ensured that the work of Victorian gentlemen and our own Elizabethan eccentrics has survived the type of bureaucratic abuse experienced by Wilhelm Reich⁵ in America, in his own particular brand of feng-shui investigations as they spun off such ‘impossible’ inventions as cancer cures, orgone accumulators and cloud busters. As a result, we now have in this country a core competence in these matters which can probably rival even that of the Chinese communist government.

Unfortunately, the superstitions of our Christian priests and the ignorance of our power and money elites seem now to be massing their not inconsiderable forces to outlaw future work on the rediscovery of the ancient British system of geomancy with its particular combination of pagan ritual, feng-shui and chinese-style acupuncture.

Serious scientists in this field, out of a legitimate concern for their professional reputations in closely related official fields of scientific endeavour, have shown a steady reluctance to make public their scientific study of ‘the flow of natural energies in the energy-matrix’⁶ of these off-shore islands. As a result, much of this work is still unpublished, or locked away in the archives of private clubs, semi-secret societies, or personal memoirs held somewhat precariously by nervous and often suspicious surviving relatives. This is both sad and worrying.

3. A New Frontier

At a time when we should be founding a *British Royal Scientific Society*, we are instead in danger of burning our Alexandrian libraries and excommunicating our greatest minds. But perhaps this is nothing new. And in this there lies our hope. For the good sense of the British provincial mind seems always to muddle its way into the light in the end. But meanwhile we must continue to rely on research findings that are passing by word of mouth between the few serious scientists amongst the many charlatans and incompetents which bedevil the whole field of study.

Some thirty years ago Colin Wilson, one of England's more celebrated angry young men, was officially declared to have lost his marbles when instead of following his debut title *The Outsider* with a respectable play, a novel, or a book of poems, he started producing a stream of books about sexuality, criminality, mysticism and the occult. If you want to tap into this stream of literary foolishness, then you can skip the intermediates by homing in on a reading of *Mysteries*⁷ from fifteen years ago, and his recent update of his thinking in *Beyond the Occult*.⁸

¹ This essay was written on 30th October 1990 and first published on the internet on 8th January 2004.

² Eitel, E.J.; *Feng-shui*; 1873.

³ Dukes, W.S; *Feng-shui: Encyclopedia of Religion*; 1912.

⁴ Feuchtwang, S; *Chinese Geomancy*; 1974.

⁵ Reich, Wilhelm: *Selected Writings*; 1960.

⁶ This expression was used by Tom Graves in *Needles of Stone*.

⁷ Wilson, Colin: *Mysteries*; 1974.

⁸ Wilson, Colin: *Beyond the Occult*; 1989.

One important thing that happened to Colin Wilson between these two books was to discover the 1960s writings of Tom Lethbridge. You will find that you want to discover him too, for he sits at the centre of the research of almost all the scientists active on the 'lunatic fringe' of archaeology, in part because he dared to publish where his fellow archaeologists feared to tread. And he did so with a charm and sophistication that, without any of the fire and bombast, would have kept a Shaw or a Chesterton on their toes in a competition on the arts of public debate.

Colin Wilson also found, to his obvious delight, that he could 'do dowsing' and that even his long pendulum would circle happily and horizontally when introduced to the *Merry Maidens* and other stone henges and circles.

4. Heretic of the Fens ⁹

Tom Lethbridge died in 1971 and was for thirty years Director of Excavations for the *Cambridge Antiquarian Society* and for the *University Museum of Archaeology*. He was also, as Colin Wilson wrote, 'one of the most remarkable and original minds in parapsychology'.

In the last ten years of his life, Providence inspired some anonymous editor (or some outside director) at *Routledge and Kegan Paul* persuaded Tom Lethbridge to start writing short one hundred page books about what he had found out in his life of experimenting in the eccentric. These little books of his will be to our grandchildren growing up in the next century what Jules Verne and our Infant Nature Study classes were to some of us growing up in the 1950s.

Lethbridge, as Colin Wilson once again put it '...possessed an intuitive genius of a high order. His books stand out for their clarity, originality, and sheer literary quality'. Lethbridge himself in one of his asides (and he is the master of the telling side remark) commented that '...if scientists could get rid of the mental block which prevents them investigating a vast subject right under their noses, they could soon learn a great deal more than my wife and I are capable of doing'.

Translated this remark quietly informs you that we are on the threshold of another of those great ages when the little people discover that they can think for themselves, and with no more than a conker on a piece of string can discover the secret principles of the universe and their own creativity for themselves.

And if you foolishly believe that such matters and such statements are not political, then you should know that Lethbridge followed it up with the comment that 'the block no longer seems to restrain scientists in America and Russia', adding for good measure to needle the English that 'Frenchmen have been through it for years.' And from there in a couple of brief sentences to the principles of time travel machines. Tom Lethbridge's asides were taken from his book *The Legend of the Sons of God* ¹⁰.

Before leaving Tom Lethbridge's *Sons of God* to visit Tom Graves' *Needles of Stone* ¹¹, however, let us indulge ourselves and take our leave along a typical Lethbridgian mental trackway that G.K. Chesterton might have referred to as 'the reeling road that rambles round the shire'.

Tom Lethbridge begins with Genesis but by page eleven of *The Legend* he has brought us abreast of Geoffrey of Monmouth ¹², a cleric in the age of Henry the First whose history, according to Lethbridge, is '...a mixture of fairy tale and legend, with facts dotted about here and there in the wrong places'; a technique known well enough to the Welsh Bards and to the CIA and the KGB, though not it would seem to our modern histiographers.

By page fourteen one of these right facts in the wrong place has Lethbridge swinging pendulums over maps of Ireland and putting dates of 2650 BC on *Stonehenge*, 2610 BC on the *Pipers* in Cornwall and 2540 BC on their neighbours the *Merry Maidens*.

Dates interest archaeologists, but it is Lethbridge who is interesting to us. We will catch him up as he leaves page fourteen for page fifteen and stay with him until he darts off to the far end of the Mediterranean again one page later.

5. Strange Energies

Now if you want to know more about that remark about rates, then you would be well advised to read Lethbridge's *Power of the Pendulum*. ¹³ But a warning. 'Perhaps,' writes Lethbridge, 'one person in three can never work a pendulum'. The reason he suggests is that '...research with the pendulum shows that many who cannot, or will not, appreciate the odd frequently have something lacking in their nervous system. Their bodily bio-electronic potential is too low and they are actually incapable of experiencing it.'

Colin Wilson goes slightly further and seems to be providing the bridge between Lethbridge and Reich by suggesting that a person's sexuality and sexual state is relevant here. Having spent the best part of the last two thousand years keeping the pagans and the puritans from destroying each other, the Christians do of course have a few more words to say on that, although their priests seem seldom to have much understanding of it themselves.

⁹ Included (2009) in *The World of T.C. Lethbridge* by William Shepherd at <http://tclethbridge.blog.co.uk>

¹⁰ Lethbridge, T.C: *The Legend of the Sons of God*; 1972.

¹¹ Graves, Tom: *Needles of Stone*; 1978.

¹² Geoffrey of Monmouth; *History of the Kings of England*; 1146.

¹³ Lethbridge T.C.; *The Power of the Pendulum*; 1976.

But now we must wish Tom Lethbridge good day, and return to the *Merry Maidens*. Lethbridge and his wife it seems had a lucky escape.

Tom Graves is well-known as a dowser, but he is also a serious scientist. In 1978 he published a book entitled *Needles of Stone*. Gothic Images of Glastonbury republished the book in 1986 and are the people to contact for your copy. Tom Graves found that these stones that the Lethbridges were touching up at the *Merry Maidens* seem to have bands of charged and uncharged area; two below ground and if the stone is tall enough another five above ground. ‘...all seven bands,’ reports Tom Graves, ‘are tapping points into a special release of some kind of energy that moves up and down the stone following the lunar cycle’.

If you have wondered where the idea of weeks came from this might be it. At the new or the full moon you tingle and keep counting. But touch the seventh band a week before or after and you could find yourself in *Truro Hospital*. Here’s what happened when Tom took his wife and a fellow dowser to Avebury to find the former height of the *Obelisk Stone* which once stood in an inner part of the southern circle there and was pulled down and destroyed in the seventeenth century. Here is the account in *Needles of Stone*.

‘We used a ‘booster’ technique, in which a second dowser - to use a radio analogy - acts as a series amplifier on the signal that the first dowser receives; we thought that the signal would be too weak to be noticed if we didn’t do this. We were wrong of course. Using a pendulum in one hand I used my other arm as a pointer to find the former height of the tip of the stone. We did at about seventeen feet; but at the same time we found the ‘memory’ of the stone’s seventh band. It was quite a reaction.

I’m not quite sure what happened then since all I remember is jumping back with shock. But my wife who was watching at the time tells me that my arms went out wide and I only just managed to keep upright. My friend went sprawling on the ground about ten feet back from where he started for being the booster he’d caught the full brunt of what I’d managed to dodge. It was several minutes before either of us recovered enough to start work again.’

6. Needles of Stone

Both Tom Lethbridge and Colin Wilson restrict their published speculations within the bounds of respectable scientific hypothesising, presumably keeping the more detailed embellishments for their private conversations. Tom Graves tends to take more liberties generalising the detail as well as the principle from the particular evidence at hand. This will mean of course that he will be wrong about some things all of the time and all things some of the time. This makes him vulnerable to ‘scientific criticism’ and these will dutifully disregard the much more interesting fact that he is right about some things some of the time.

In fact as an analogy it is probably fair to say that our understanding of these energies whatever they are is about the same as that of electricity in Benjamin Franklin’s time, two centuries ago. Indeed the experimental shocks that Lethbridge and Graves received compare quite nicely with Franklin’s famous kite in a thunderstorm experiment and his contemporary Richmann’s Russian repeat performance in which he was fried by a thunderbolt.

But just because of our modern ignorance of these energies there is every reason to look carefully at the knowledge we do have. This is why good scientists like Tom Graves are extremely interested in both the parallels and the differences that are emerging between the findings at our own sacred sites and the Chinese experiences as it has been encoded in their feng-shui practices and their acupuncture system of healing. Tom Graves has this to say.

‘If we were to combine feng-shui with a landscape-scale acupuncture’ Tom says ‘the energy flow in the landscape could be controlled not just by shape - as in feng-shui - but also by landscape ‘needles’, landscape-scale heat, landscape-scale massage to reduce scars on the landscape.’

Tom Graves is interested in this idea because his hypothesis is that it was something close to it which was used in the megalithic period and earlier in these offshore islands. Furthermore knowledge about much of it seems to have survived into the Middle Ages and well into Shakespeare’s time, which means our historians could start making themselves more useful by working with our modern earth scientists. And lest you think this idea somewhat frivolous let me tell you an apocryphal story from Elizabethan times.

7. Hurricanes

In 1588 the Hampshire witches met together to construct a ‘cone of power’ to send against the Spanish Armada. Once the cone was formed the witches converted it into a violent but controlled gale that split up the Spanish fleet. The wind then chased the fleet up to the tip of Scotland and then back down the Atlantic coast to Spain by which time there was very little of the fleet left intact.

As far as Queen Elizabeth was concerned this storm did more damage to the Spanish fleet than did the harassment by her privateers for a comment about ‘this miraculous wind’ has pride of place on a medallion she had struck to commemorate the occasion.

There’s little doubt that Elizabeth’s highly efficient secret police would have informed her of the activities of the witches when of such a military and political nature. In fact the task of confronting Elizabeth may not have been so dissimilar to that confronting Churchill three hundred and fifty years later for the report of the *Anglican Church’s*

*Commission on Exorcism*¹⁴ published in 1972 and convened by the Bishop of Exeter had this to say: ‘...places - churches, houses, towns, countryside - may be strained or influenced by variety of causes and frequently by more than one of them at a time.’

It then went on to list these causes under the six headings of souls departed, magicians, human sin, place memories, poltergeist and demonic interference. The report wrote of the human sin causes like this: ‘Human sin: a house or site used for sexual misbehaviour (in the countryside often the ancient fertility-cult site) but equally the office of an organisation devoted to greed or domination can often incur trouble or act as a dispersal centre. Human sin also opens the door for other forces to enter in.’

And lest you think that something which started off by merely being frivolous has now deteriorated into being ridiculously far-fetched then I would ask you to suspend judgement at least until you have understood Wilhelm Reich’s scientific experiments on cloud control and read Tom Graves’ discussion of the possibility of thunderstorm control by using a stone-and-barrow system similar to that laid out throughout these offshore islands by our distant ancestors.

But by this time you will probably find yourself contemplating such outrageous ideas as there being a ‘meaningful coincidence’ and perhaps even a ‘cause-and-effect relationship’ between the collapse of the *London Stock Exchange* on Black Monday 1987 and the hurricane which decimated the Kent and Sussex oak groves at very much the same time.

8. Blockages

This will help you to understand some of the worries of our Green movements and in particular the concern of the more responsible elements in the ‘scientific fringe’ that we may be harnessing many of these new energy forces quite unwittingly. They fear that in our ignorance we may be causing the type of damage which it was the principal purpose of feng-shui to protect people from.



The Chinese acupuncturists find that most of the problems they have to deal with stem from blockages and other disturbances in the energy-matrix. The general feeling among the dowsing community according to Tom Graves seems to be that this is a fair statement for the problems they are now coming up against. And most of these disturbances are arising from man-made causes and not natural ones.

Let us look now at three of them: motorways, pylons and mining because in each case the arguments that the new earth sciences are likely to come with are distinctly different to those we are currently hearing from ‘objectors’ to such schemes.

The earth science arguments have the ring of feng-shui while our planning enquiries seem to concern themselves with beating off the anti-progress protestors on the one hand and paying off the planning-blight objectors on the other. The side effects may be the main effects and be neither of the above.

9. Overgrounds

The effect of motorways is odd. The structure of the motorway itself probably doesn’t do much damage being the earth acupuncture equivalent of a relatively minor scar. Even the loss of land involved is insignificant when compared to the amount that could be freed up by disenclosures and resettlements. Indeed often much of the land

¹⁴ Bishop of Exeter; *Report on Exorcism*; 1972.

was effectively lost to public use by the cult of private property long before any motorway project hit the drawing board at County Hall. The worst problem seems to be the vehicles travelling along the motorways.

It seems that the energy in what Tom Graves calls 'the overgrounds' crossing the motorway close to its surface get caught by the vehicles as they go past scattering it all over the place so that only a small part of it gets across the motorway to continue its mysterious journey on the other side. But this is only half the problem.

If there is any time-based coding in the energy-flow then this will get broken down by one vehicle after another eventually becoming quite unreadable at its destination. Now in fact there seems to be quite simple solutions to these problems by diverting the overgrounds either under or over the motorways by some other form of realignment.

So it seems that from an earth acupuncture point of view motorways are not too bad. They cause a lot of hidden problems but many of these can be resolved without too much difficulty so that apart from the permanent scarring of the landscape the place at least if not the people living there will survive the rise and fall of this particular historic mode of rushing around for little purpose.

Unfortunately the same cannot be said about pylons. The problems with these are their straightness and their height. As with motorways the lower overgrounds catch on them because of their height. But unlike motorways the interruption they cause is not intermittent but continuous lasting as long as there is an energy-flow in the overground.

Basically pylon lines split the energy-flow allowing part of it to continue on its way but sending the remainder down the pylon line itself. The proportion spinning off down the pylon line varies enormously subsequently shooting off at bends in the pylon line to effectively form a new low-powered overground.

In an area like Yardley just to the north of the very sensitive Glastonbury overgrounds complex the web of pylon lines, large and small, produces so many rogue overgrounds that energy of the wrong kind cannot but be arriving at the wrong place and the wrong time from all the wrong directions. If motorways make a mess of the overgrounds then overhead electricity pylons create chaos.

It may be of course that the earth will with time find her own way to bring some order out of this chaos but she might not feel too disposed to worry about the human impact of her mysterious ways. Motorway solutions such as realignment or traditional demands from protesters such as underground cables might make matters still worse and so it would be folly to reach for such cures before we understand the nature of the illness. After all the evidence leans towards linking these overgrounds with both the fertility of our soil and the health of ourselves and our children. Instead we should perhaps be looking to eliminate grid distribution systems, wherever we can, laying our bets on self-sufficient village and parish electrical energy systems.

10. Meis Sh'i and Cha

Before discussing the third category of man's intervention into the landscape in the past hundred years it is worthwhile to understand a little more about feng-shui. To the Westerner it is one of those typically Chinese puzzles. The Chinese explain it to us by saying that it is a thing like the wind which you cannot comprehend and like water which you cannot grasp. It has its place alongside rural idiocy as an inchoate mass of superstitions to do with luck and ancestor worship but this need not concern us here.

More important for our immediate needs is feng-shui technology which provides the Chinese with a highly complex system of town and country planning whose results are in close accord with Western principles of aesthetics and environmental hygiene. The manipulation of feng-shui and the selection of sites with the most favourable feng-shui for a client and his purposes formed a major current in Chinese thought and practice for many centuries. As a system of geomantic planning it worked. For the Chinese landscape is considered to be the most consistently beautiful and harmonious landscape in the world.

Chinese geomancers rely on a tool called a geomantic compass and allegory, analogy, astrology, numerology and geometry are the deeper currents from which this derives. A student of feng-shui will also encounter early on a need to come to terms with the philosophy behind the ideas of *yin* and *yang*, *sh'i* and *cha*, as well as the *mei* or veins familiar to acupuncturists.

Students of medieval alchemy and astrology and pagan rituals will also become fascinated to find that the five elements of earth, air, fire, water and spirit are to be found in feng-shui theory with significant alterations appearing finally as fire, wood, water, metal and earth. 'It is the boast of the feng-shui system,' wrote the Reverend Eitel, 'that it teaches man how to rule nature and his own destiny by showing him how heaven and earth rule him.'

11. Earth Scars

Here in these offshore islands we seem to be coming to the close of an era of frantic mining and quarrying the likes of which these islands have never before seen. As we learn to do more with less it should be quite possible to shut down all the metal mining all over the world living off our two hundred year supply of recycling metals stored in all our overground mine warehouses.

Our renewable needs may not be quite so easy to meet and there may come a time when the temptation is very great and our coal and oil holes are under threat of being unplugged in the cause of some bogus notion of economic defence. The key arguments for resisting such demands relying instead on the renewable energies being showered upon our island home in such prolific exuberance may well come from the child of our new twentieth century earth sciences. Mines and quarries it seems are very bad news.

An open cast quarry in acupuncture terms is the equivalent of a massive scar or open wound. Such a quarry prevents any energy in its immediate vicinity from passing through either below or above ground. The same goes for spoil tips and slag heaps. They are literally scars on the landscape. Some of these blockages particularly of overgrounds can be reduced by 'massage' in the form of filling-in and grassing when the quarry or tip is no longer used but the underground damage is permanent. Mining of any kind breaks up the sub-surface flow of water and thus of energies. The deeper the mine the deeper down goes the damage.

Here is an account that Tom Graves gives us of one recent case that the *British Society of Dowsers* had to deal with where blasting believed to have been done by the Coal Board had shaken up and re-fissured the sub-strata in a small area:

'The result (was) that all the wells in three villages went dry overnight. But it's not the damage to the water supply that concerns us. One stone circle I went to at Dinnever Hall in North Cornwall is now completely dead both below ground and above because all the water in the immediate area had been drained away into the vast china-clay works that start a mere fifty yards away.'

Damage of that kind to a previous power point means that no energies can come into the point or be distributed from it. Energy that is already there cannot escape and the whole area stagnates.

12. Breath of Nature

This idea of stagnation is an important aspect of the feng-shui 'breath of nature' concept. The two *ch'i*, as long as they are in balance, tend to produce health and fertility. The geomancer has to beware of certain types of countryside such as marshland, stagnant water, scree and other 'rotten' rocks for they can change the whole character of the *ch'i* as it passes through them poisoning it so that it becomes *sha* or literally noxious exhalations.

But *sha* goes further than just a bad smell for it operates destructively at every level that *ch'i* operates killing people and livestock, ruining their health and their fortunes, causing premature decay.

Perhaps one of H.G.Wells' more interesting books from a biographer's point of view is one of his very last written at much the same time as *Mind at the End of its Tether*¹⁵. It was very short and entitled *The Croquet Player*¹⁶. It provides one of the more unnerving descriptions of the coming of *sha* in part because it came from the pen of a modern man of reason such as H.G.Wells was thought to be.

And nobody should underestimate the toxic nature of *sha*. Recently some young dowsers in their youthful ignorance hit upon the neat idea of using one of Reich's orgone accumulators to drain off the *sha* from what dowsers call a black stream.

Luckily they were warned off in time because once the accumulators are fully charged with Reich's *DOR* of feng-shui's *sha* the 'blackness' problem of the stream will restart while there is now the additional problem of the disposal of the fully charged orgone accumulator...a problem every bit as serious as the disposal of radioactive wastes.

Indeed so close is the connection between feng-shui, dowsing and Reichian thinking on this matter that it is worth noting that Reich claimed that his *Oranur* experiment demonstrated that radio-activity was a side-effect of the over-activation of orgone by radioactive substances producing *DOR*. Wisely the young dowsers drew up their stakes, disconnected their Orgone accumulators and gave the problem some more thought.

13. Feng-shui Impact Statements

Now from just this brief glance at the likely impact of earth mysteries research on three modern installations: motorways, pylons and mines, it should be clear that most of our twentieth century projects from dams and reservoirs to military bases and on to cities themselves would never have been built in their present form had our town and country planners had at their disposal a *Fengshui Impact Statement* and the power to ensure that nothing built by man damaged the feng-shui of their area.

This would not mean that we would have no railways or airports, no telecommunication towers and no cities. But it could mean that the dowser's staking technique became standard building regulations for any establishment such as a military base which might be construed at least when on the attack as 'an organisation devoted to greed or domination' thereby effectively insulating the surrounding people and countryside from the consequent pollution of the earth energy systems.

¹⁵ Wells, H.G; *Mind at the End of its Tether*; 1946.

¹⁶ Wells, H.G; *The Croquet Player*; 1946.

It could also have meant that our cities retained much of their original character, the most distinctive of which was the city wall. And where the city became too populous then it might have meant that further growth took place not by spreading but by division and dispersal, each new city growing up within its own protective wall.

And it might also have meant that those lords of mills and sheep who enclosed our northern hillsides with their stone walls were brought to their reckoning just a little bit earlier. Indeed it might be just a matter of time before all these suggestions take on the character of 'urgent remedial works' now that the military have begun to realise the vulnerability of their secret installations to the thoughts of Greenham witches.

In China a large part of the landscape was made more harmonious in the distant past - certainly before 1000 BC - by subtle modification with earthworks and other structures. In some cases a pointed hill has had its top sliced off to form a small dome or plateau; on others originally flat-topped pointed mounds (later replaced by pagodas) were added to change the outline.

Water courses were eased into gentle curves, trees and forests planted, earthworks and embankments raised. And all this not just for the sake of some abstract idea of beauty but in the belief that to do so would definitely improve the health and fortunes of the people living there. The forms of nature they believed had been improved so as to improve the 'breath of nature'.

14. Megaliths & Toxins

In these offshore islands it may well be that much of what we take for granted as the natural countryside was created in much the same manner. To feng-shui however straight lines of any kind in the landscape, natural or man-made, are an anathema for they drain the *ch'i* away fastest of all. Perhaps it was just that which our henge builders understood only too well.

China has nothing remotely resembling the great stone circles we find in these offshore islands but yet they seem to be working with a knowledge of similar earth energies when their priests were developing feng-shui and seemed to have discovered some similar principles in their development of acupuncture.

Were these megaliths of ours erected then to drain away some evil from the land in much the same manner as the fens where H.G. Wells' croquet player needed draining of its accumulation of sha?

Perhaps only a catastrophe of Atlantean proportions could justify public works of the scale of a Stonehenge. Or were these megaliths of ours erected to disperse and distribute throughout the islands the holy energies generated in the fertility festivals performed at these sacred sites?

15. Remedial Works

Perhaps in the not too distant future the studies of our earth mysteries might place in the hands of our priests and magicians the choice of renovating them and using them for either purpose.

But perhaps instead it will be the evil forces of greed or domination which secure for themselves the first use of our new technologies. Perhaps we will then see history repeating itself and these islands will acquire yet more unexplained fused rock that archaeologists of the future will dismiss as burned out houses while the scientists of that age know that the heat that caused them could never come from a normal fire.

Our offshore islanders have no need to go scampering off to the Orient for their theologies though. Indeed it might be dangerous for us to do so. Nor do our Christian priests have much business preaching their Augustinian creeds to a world blessed with more Christianity in their pagan religions than Christianity has seen since the defeat of the Celtic Church at the Synod of Whitby in 664 AD.

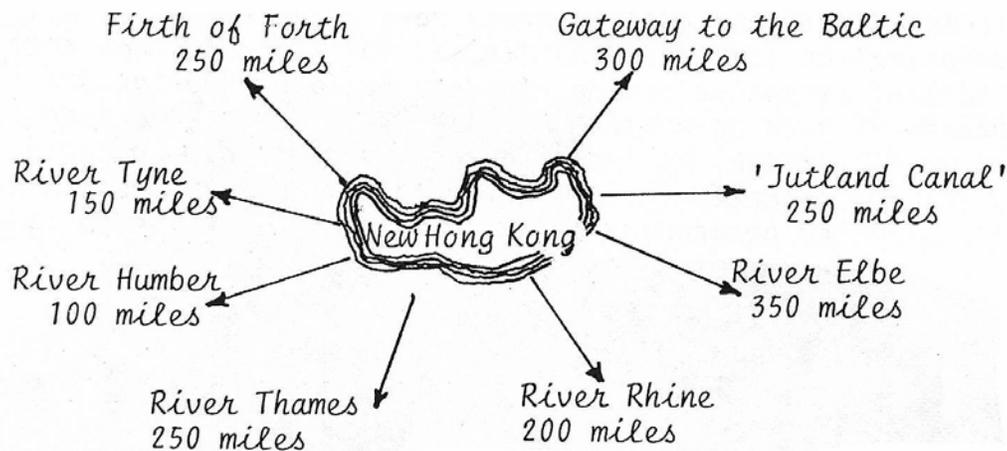
Our native Christianity is not to be discarded instead it should be taken much more seriously. Only then can it be cleansed of its heresies and become the new religion of a revived paganism. For just as the Ionian monks could blend all that was good in the gospel message with all that was right and joyful, fertile and alive in the old religion so can the new paganism whatever its name blend together all that is true in Christianity, our age's old religion with all that we wish to become in our reunification with the natural world.

But this will take centuries. Meanwhile we must do what we can. And we must start to do it right now. There are many more ways to go than we know. Consider for example our mines. How good that they are being closed down.

What scars they have imposed upon the land. Our first task must be to heal them. And what better men for this job than our miners leaders, the mine workers' union officials and the miners themselves.

How can we talk seriously of there being no work to do in these mining villages of ours? Where has all the imagination gone? Instead of representing his mine workers, Arthur Scargill should represent his miners' villages.

Not by standing for a seat in some parliament hundreds of miles away but by letting everybody know that he now represents all the people and that he intends to see to it that they clear up the mess of industrialisation and create for themselves a new home. And what should be one of the first things he does?



There are several million British passport holders in Hong Kong and there is a great deal of Northern money tied up in the colony. What better was to start a *Renaissance of the Borders* than to bring all this to these offshore islands? With their feng-shui manual under their arms and their geomancer's compass in their hands they could within less than a generation create a heaven here of your scarred and battle sore earth.

16. What To Do?

In 1824 in a letter to S.W Reynolds, the English painter John Constable wrote 'My lock is now on my easel. It looks most beautifully silvery, windy and delicious...it is all health...and the absence of everything stagnant.'

There is more to this remark than might appear. Although Constable's pictures appear to be spontaneous views of nature each scene has in fact been drastically altered, shifted and purified so that the world in Constable's paintings is denser, more intense and more teeming than in reality.

The buildings are larger, the river wider, the whole scene given a dignity and scale it does not possess when we stand in front of the spot itself. In the case of *The Lock*, for instance, painted in 1824 and exhibited at the *Royal Academy* alongside *The Haywain*, *White Horse* and *Leaping Horse* Constable suppressed the existence of a crossbeam over the lock. He painted the beam out for purely aesthetic reasons since to have included it would have meant blotting out large areas of the tree and sky.



But there is another future. Akira Kurisama has given us a glimpse of it in his film *Dreams*¹⁷. The Japanese understand feng-shui. Indeed his film can be seen as the portrayal of a world which slides out of balance but then miraculously finds its pagan heart and rediscovers harmony. What begins with the destruction of the cherry orchard ends with the celebration of dying in the village of the waterwheels; a study of *meis* and men, of white tigers and blue dragons, of sacred places where two or three *meis* (not men) are gathered together in the name of all creation.

Your hills could come alive once more with the sound of village laughter, your streams could sparkle, your water wheels could turn and your troubadours could celebrate with the sound of music. Your sacred groves would once again be sanctified, your white tigers would roar and your blue dragons breathe their fire. When the new paganism comes you will be ready and waiting, your scars all healed and your young ones riding some of that good ole Northern *ch'i* into the sunset.

¹⁷ Kurisawa, Akira; *Dreams* (film) ; 1989

About the Author

William Shepherd was born a British citizen in 1946, and brought up an *Anglican Christian* in the south of England. In 1989 at the age of 43, William Shepherd's worldly experiences and his academic learning led him to conclude that the scientific evidence for a supernatural order 'apart from' the natural order was overwhelming. Whether we label this divine reality *God* or *Nature* or *The Life Force* or *The Holy Spirit* is of much smaller significance than our recognition of a spiritual realm and of its mysterious nature.

In short, William Shepherd recognises the inalienable sovereignty of *The Human Spirit*...and the need to approach Our World with a profound sense of mystery and wonder. This insight has inspired his work over the past 12 years. Here is what he had to say about himself in the spring of 1991.

William Shepherd acquired his academic knowledge of *Life, the Universe and Everything* from studies in the *Mechanical Sciences*, the *Liberal Arts* and the *Work & Wealth Accounting* of the modern world at *Christ's Hospital School*, Sussex; *Churchill College, Cambridge*; the *University of East Africa* in Nairobi; *Stockholm* and *Uppsala Universities* in Sweden; *Massachusetts Institute of Technology* in Cambridge, USA; and *Whelock College for Teachers* in Boston.

William Shepherd's worldly experiences have been gained working and living in the city regions of Stockholm, London, Nairobi, Blantyre, Muscat, Luxembourg, Boston and Los Angeles; and the rural small town environments of Kenya's Rift Valley, New England's Martha's Vineyard, the Mississippi River town of Muscatine in Iowa, and Canterbury in *The Garden of England*.



William Shepherd took a Swedish wife in 1969 and was married to her for fifteen years, their marriage being blessed with a daughter in 1973 and a son in 1975. Since setting out into the world once again as a single man, William Shepherd has been graced with two long and loving relationships, with a Jewess of Polish extraction from St. Louis in Missouri; and with a devout Catholic from Bogotá in Colombia; but otherwise has preferred to devote his time and energy to scholarship and to the callings peculiar to *The Poet*.

Since his return to the UK from America in November 1987, William Shepherd has lived in a small studio apartment on *Kungsholmen* in the centre of Stockholm, and within walking distance of evensong at *Canterbury Cathedral*. In August 1990 William Shepherd opened an office in Rye, Sussex and formerly declared himself the first scholar of the *Cinque Ports Academic Inn*.

As he gazes across the rooftops of the *Old Benedictine Monastery* towards the rolling Sussex downs beyond, he dreams of the day when he and other *Academic Inn Scholars* will tend their gardens, sing their songs, and cross the sea in boats to meet with their friends a day's sailing away (with a good south-westerly) at the other end of the *Ancient Water Trails* across the *English Channel*.