

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.

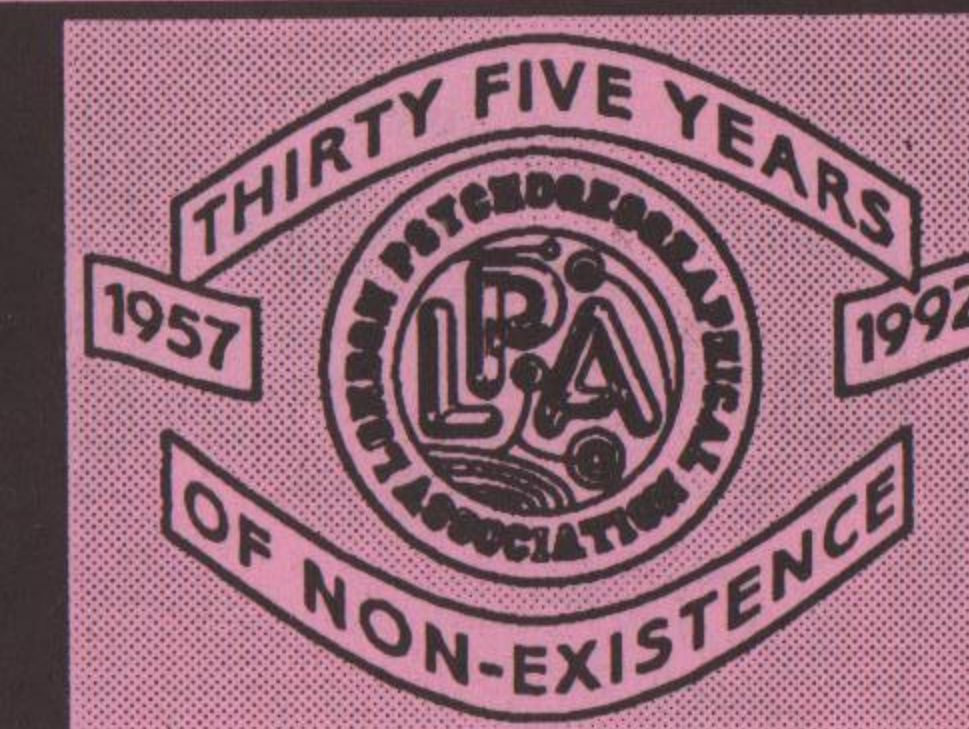


London Psychogeographical Association

Newsletter

Imbolc 1993

No.1



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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,

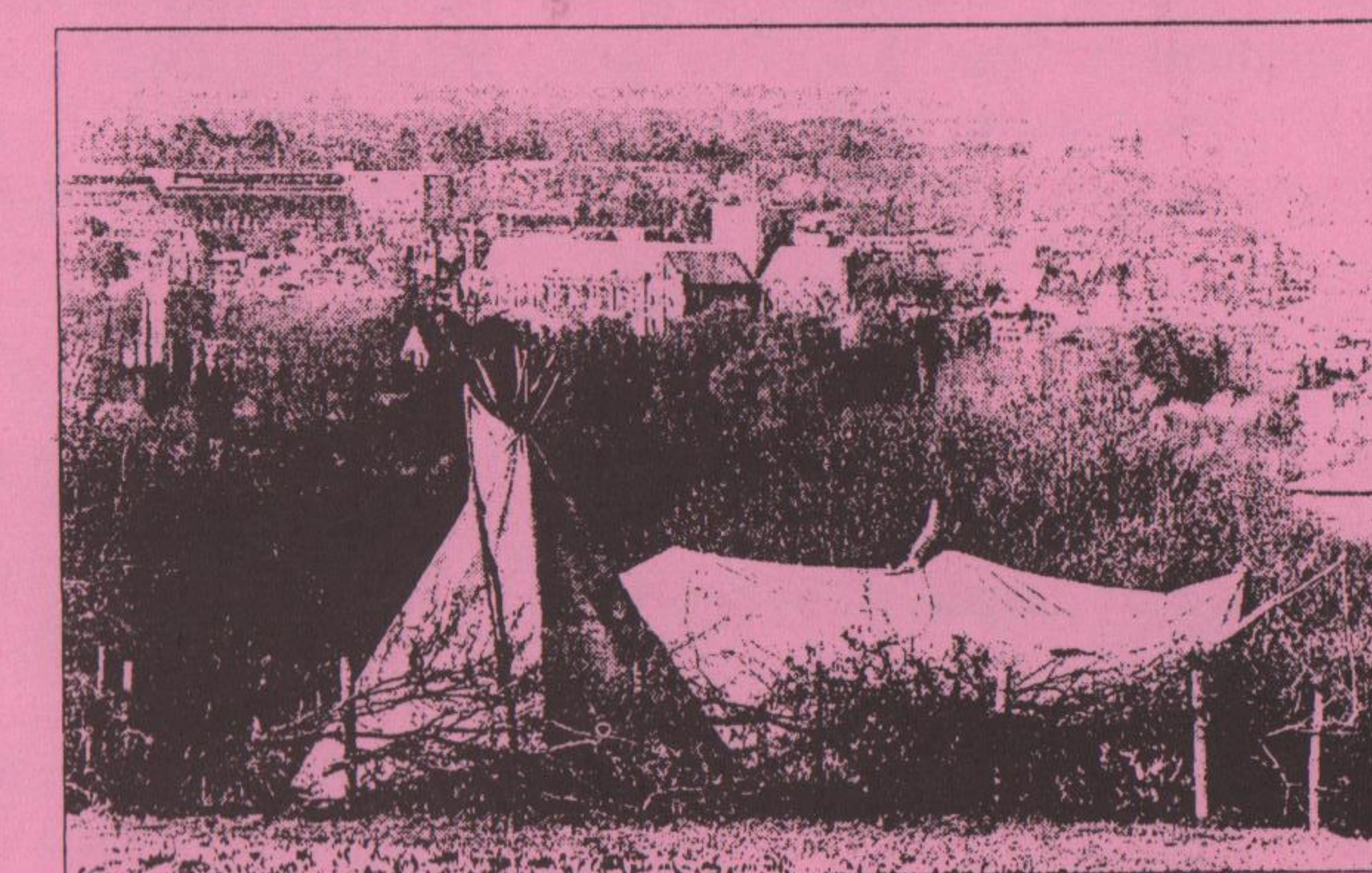


Photo by Alex McNaughton which appeared in the Guardian

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

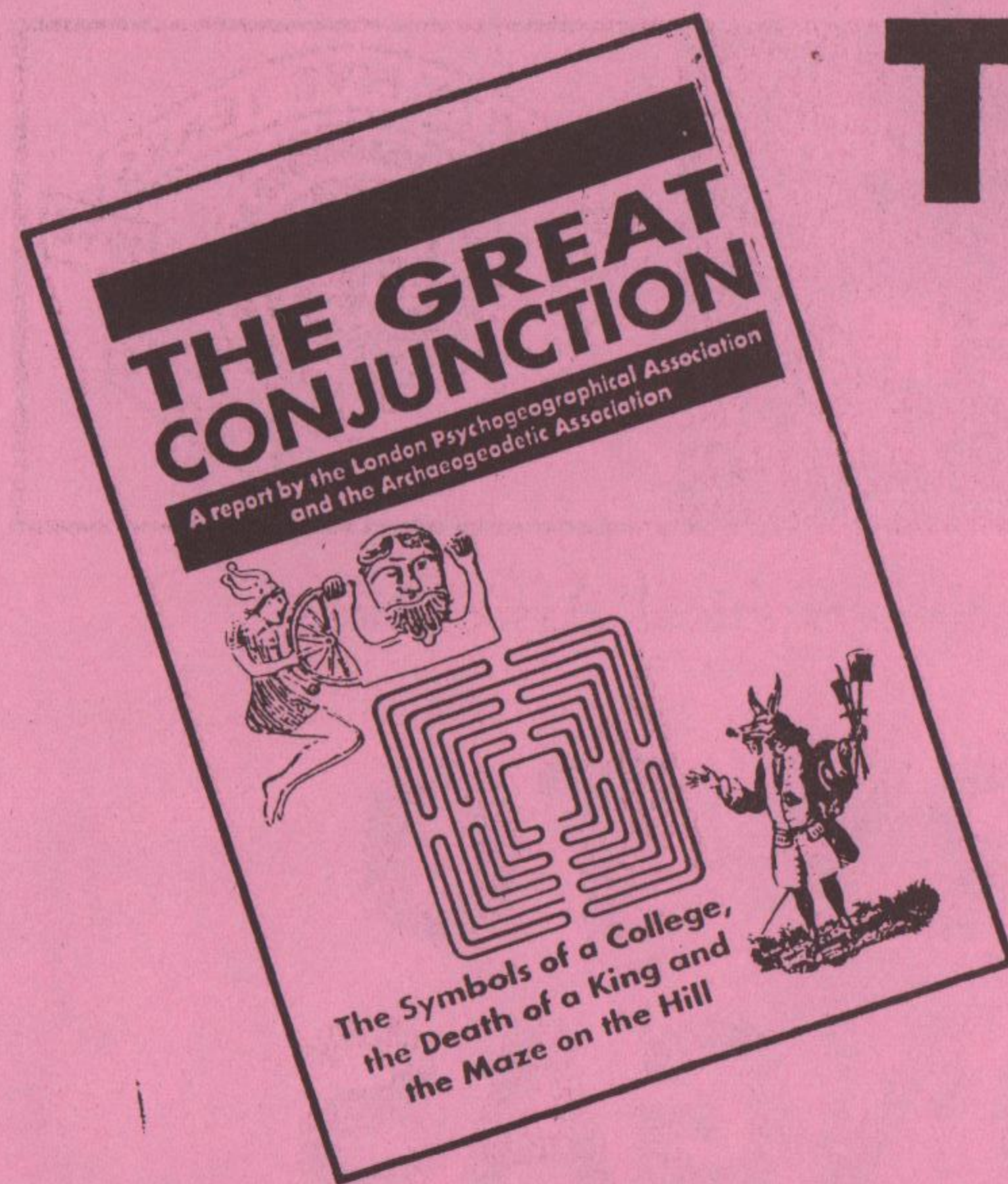
December. It is clear that such reformist organisations will always back off even before push comes to shove.

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 P s y c h o h i s t o r y . Psychohistory, at appears, has established itself as an academic discourse, with a radical camp (International P s y c h o h i s t o r i c a l 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.

