



6/3

PENDRAGON

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Our expedition to Wales proved to be good fun and very profitable. A full report will appear in our November issue when we have had time to collate and sift all our material.

Meanwhile we can report that members of the Pendragon Society and several members from R.I.L.K.O. spent a week together in Carmarthenshire investigating standing stones and circles, seeking lost graves, tracing the power points of the Pumpsaint Zodiac, visiting old friends, helping a little with the harvest and (in the case of our youngest member) catching trout in the many streams that add delight to the Welsh countryside. We enjoyed splendid weather throughout and cherish hopes of returning to Wales next summer.

(Please start planning your summer holiday for 1973 now and let us know if we can afford to rent a holiday farmhouse with a garden for all to camp in.)

On the Wednesday evening of our week's visit we all went to Lampeter where, at the Mile End Cafe, Professor E.G. Bowen (recently retired from Abersytwth University) was kind enough to meet us and give us a Talk on Arthurian connections with Carmarthenshire. Although much of his Talk covered familiar ground Professor Bowen began to enlarge on the trade and cultural links between South Wales and the Middle East in pre-Roman days and the journeys of the Celtic Saints. At this point he shed a splendid light along the track which we were tentatively following a little while ago when we were musing on a possible link between the builders of circles, the Plantagenet kings, and the rifts between the early Christians at Glastonbury and the later missionaries from Rome. This tracing of a much-used trade route brought us firmly to Glastonbury's back door and showed us that our speculations had not been in vain.

(See article which follows on "Guardians of the Grail".)

The date of our A.G.M. has not yet been fixed but we shall send out a circular letter to members when plans have formulated. Meanwhile we would like everyone to make a note that on Feb. 3rd. 1973 Sir George Trevelyan will be coming to Bristol to give us a lecture at the University on "Heraldry". This should be really good and we hope all members within reasonable reach of Bristol will come if they possibly can.

At Easter a small party went down to Cornwall to visit St. Anthony-in-Roseland. Mike Pollard appends his report herewith:

During the Easter holiday three members of the Society went to Place, in Cornwall, to investigate the claims made in the booklet concerning the Church and its environs. It may be as well, at this stage, to enumerate the points of immediate interest.

- 1) That the Church bell is of wroth bronze and allegedly of Phoenician origin.
- 2) That the south door of the Church is Saxon and has above it various pictographs of Kabbalistic significance.
- 3) That in the north transept there are traces of a hitherto unknown version of Ogham script which records Christ's landing in England, being shipwrecked at nearby St. Agnes Head, and a chapel being dedicated there -- later to be replaced by a lighthouse.

Our film unit did a considerable amount of work in the Church and we have very good stills as well. We have also an 8 mm film which we hope to show at our A.G.M.

Following leads obtained on location one of our high-powered researchers went to the British Museum to collect further data which, briefly, can be related to the above points as follows:-

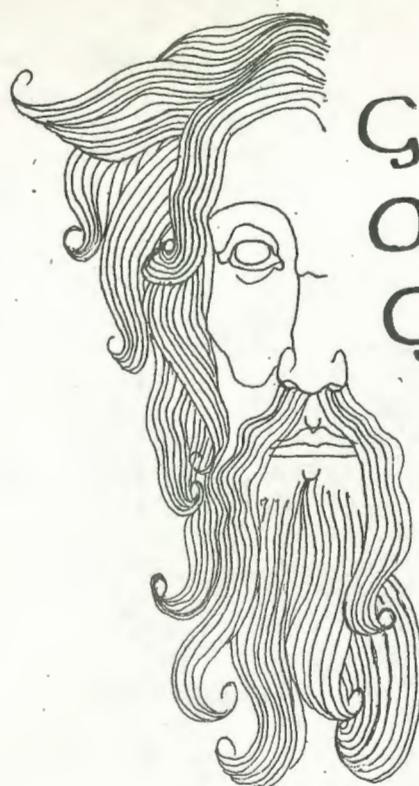
- 1) The bell. A Royal Commission on Church bells, set up during the reign of Edward VII, lists the bell at Place as being 'post-Reformation', possibly 17th century. Regarding the material of the bell, (wroth bronze), there was, during the 17th century a bell maker in Wellington, Somerset, by the name of Thomas Wrøth.
- 2) The door and arch. A photograph of the door was shown to a member of the British Museum staff who dated the arch as Norman. Further, from work done on the site, and photographs, it would appear that the arch was grafted on to the Church at a later date, probably during the reconstruction of the building in 1851.

There is a tradition that the arch came from Plympton Priory, and research is currently being done on this. The pictographs above the door are curious but the Kabbalistic significance is obscure. We are still scratching our heads over this.

- 3) The Ogham script. The markings are on either side of a window arch in the north transept. They are not in script but in pictographic form and open to individual interpretation.

In conclusion, we have to admit that we were disappointed with Place. Nevertheless, some of the other claims made may well be authentic. There certainly was a Church of some description on the site of St. Agnes' s lighthouse although no traces now remain. Also there was once a monastic cell at Place.





GUARDIANS OF THE GRAIL

In our last issue we quoted extracts from Flavia Anderson's book, "The Ancient Secret". For the purpose of what follows the important and operative passage was the one in which she said: "The fact that the Phoenicians came to Cornwall for tin is known to all. They probably first arrived in the 9th century B.C. at a time when Tyre had succeeded to Crete's place as mistress of the seas, and only two or three centuries after the Phoenicians had freed themselves from the domination of Egyptian imperialism, but not from the worship of Egypt's gods."

Egypt's religious life centred on the legend of Osiris and her religious beliefs circled round the Mediterranean in different guises and under different names but containing always the same basic teaching. The colleges jealously guarded the esoteric secrets of the Initiates and the world was really divided into two sections; those who knew and understood the secrets and those who did not. The most meaningful and most all-embracing of the legends was the story of Jason and the search for The Golden Fleece.

A love of secrecy developed from the telling of sacred legends into the cultivation of secret cyphers, anagrams, plays on words, even rhyming slang and double-meanings. Throughout the ages the hidden meanings were preserved by various Societies which carried on outward and visible activities but contained inner groups which preserved the esoteric knowledge. The Gnostics were, of course, amongst these, and some of their sacred writings were discovered in 1945, written in Coptic of the 3rd and 4th centuries.

The three most powerful Societies were the Kabbalists, the Templars and the Assassins. Like everything else connected with such Societies their names and symbols concealed rather than revealed their true natures. The word Assassins, for instance, came from Assas, a guardian: plural, Assacine. They were the ancestors of the Ismaelians, the Wahabites who still guard the holy city of Mecca. The original seal of the Templars depicted two men on one horse. Ostensibly this was intended to convey

the meaning that they were so poor they could only afford to share one horse between two men. Members themselves knew differently: it meant that they were both monks and knights. No king could claim allegiance from them because they were monks; no Pope could lay claim to their belongings because they were knights.

In fact they were exempted from all payments of tax, toll or tythe. Their members were ruled by their own inner courts of law and their castles and temples were places of sanctuary. Never were people more untouchable. It was of no consequence to such as these that a man was a Jew, a Saracen, a Catholic or anything else; he was either a layman or an Initiate. If he was an Initiate he was one of the Brotherhood. The Templars had their diplomats, their lawyers, their financiers, their courtiers in every country. Through their contacts they could arrange financial loans, diplomatic agreements, royal marriages and any other kind of transaction. Naturally Societies such as these became exceedingly rich.

On the other hand, there appear to have been occasions when interests clashed and things could go wrong, even for a Templar. The Chateau of Gisors, north of Paris, was a Templar stronghold and reputed to hold much treasure. It remained obstinately in the hands of the French King in spite of all King Henry's machinations and plottings to wrest it from him. It seems that Thomas à Becket was involved in some of the trading and it seems possible that at least part of Henry's displeasure with his archbishop may have been the latter's failure to bring the matter to a satisfactory conclusion. Ownership of the Chateau of Gisors would seem to have been the root cause of all the wars between France and England which followed.

In France the Order of the Temple was finally liquidated but in England and Spain it remained almost untouched. Norman and Plantagenet kings were apparently all members of the Order, openly or otherwise. Harassed Templars vanished into monasteries or into commercial Guilds where they retained their secrets, performed their rites and carried on traditions that had been nursed in Egypt many centuries before, including, of course, the building of temples and cathedrals.

In addition to the cult of Isis and the Legend of The Golden Fleece, what else was being preserved throughout the West that had originated in the Mediterranean basin?

A mastery of metals survived from Phrygia: alchemy from Alexandria; astronomy from Phoenicia; mathematics from the Arabs. In connection with this last we find two strange stories about heads which remind us of our own British tale of Bran, the Blessed.

One of the strangest accusations levelled against the Templars at the time of the Inquisition was that they worshipped an idol. The Inquisitor of Paris, William Humbert, gave a description of it as being "in the form of a man's head with a great beard" and reproached them for presenting it as "the image of the true God, the only one in which one could believe." A strange legend was attached to this head (known as Baphomet) which -- but only for those who understood the veiled language -- was a re-hash of the old legend of Isis. The name has been a mystery for many long years but recently scholars have suggested a plausible interpretation of this name. They think it may have been Oubat El Phoumet which would be Arabic for "Mouth of the Father".

The second head, this time of copper, was the invention of an adventurer who became known as Pope Sylvestre, or the Devil's Pope. This man learnt his mathematics from the Arabs also and when questioned about the head replied, without betraying any secrets, that it was quite a simple invention really: it responded with 'yes' or 'no' to any question put to it, and it foretold the future; it relied only on calculations of two figures. (Does anyone believe that the computer is a modern invention?)

This latter head caused considerable trouble to its various owners over the years. It is said to have passed through the hands of Roger Bacon, the English astronomer and alchemist. It was also, at one time, in the hands of an illustrious German occultist known as Albert the Great who was the professor of the saintly Thomas Aquinas when he was at the Sorbonne.

Although the Order of the Temple was decimated in France it continued to exist in Germany and in England, and in Portugal it remained almost intact. The patterned crosses of the Order flaunted gaily from the masts of ships belonging to Magellan and Vasco da Gama.

Professor Bowen, when we were at Lampeter, told us that all this knowledge from the Middle East flowed to Britain by a route which we had not previously visualised. Apparently the early navigators did not much like the dangers of sailing round our rugged peninsulas, therefore they performed portages across them. The main trading route lay across the peninsula of Cornwall to southern Ireland. From Ireland the mainstream of trade and cultural traffic crossed to South Wales and, trekking across Carmarthenshire and adjacent counties arrived at Glastonbury, as one might say, by the back door. The Druids, we have been told, were astronomers, mathematicians and -- possibly -- alchemists; the Gnostics likewise. All this knowledge must have trafficked freely between Glastonbury and the Middle East, and Professor Bowen assured us that one of the Celtic saints, Saint Samson, had something of a reputation as a sorceror and performer of great magics. One can begin to see why the early Celtic Church, firmly rooted in astronomy and mathematics, would object strongly to being ordered by later missionaries from Rome to alter the date of Easter.

Initiation into the higher states of consciousness was always difficult and dangerous, therefore initiatory rites were always carried on in caves, dungeons and places which could be well guarded from dangerous interruptions. The Templars had a rule that all such rites must be carried on in secret places and that no experiments must ever be tried except in such places of safety. Flavia Anderson has suggested that Wookey Hole was one such site: Geoffrey Russell has maintained that another such cave is to be found under Glastonbury Tor. There must have been many others. Indeed, the Chateau of Gisors, already mentioned, has one such dungeon. In it are inscribed several texts and invocations. To show how the Templars excelled in cyphers we will give one such example here of how such an inscription could be interpreted:

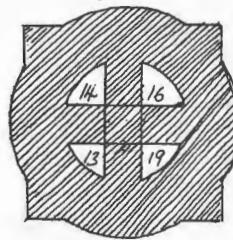
O MATER DEI MEMENTO MEI

This has 19 letters. For a hermetist 19 is the number traditionally attributed to the Sun.

Among all the multiple solutions (1052) of the square of 5 wherein the number 19 does not change place, one solution only is open to the hermetist.

1	2	3	4	5
6	7	8	9	10
11	12	13	14	15
16	17	18	19	20
21	22	23	24	25

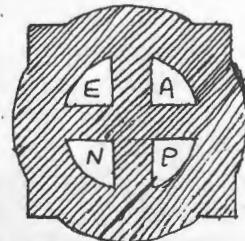
17	23	6	4	15
20	14	10	16	5
9	7	3	24	22
1	13	21	19	11
18	8	25	2	12



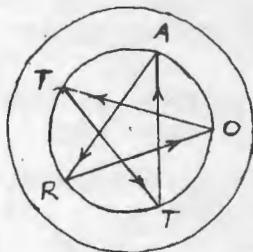
A double cross was used as a grill, and a double key was always used for all the hermetic constructions.

ROTAS
OPERA
TENET
AREPO
SATOR

RTOAT
OEASA
RPTOA
RNSPT
EEROE



The meaning of the second key is: "The sower is at his plough; the work turns the wheels."



The answer comes out thus. With the signature of the Order: O.T.

From all this reading up of the histories of the esoteric Societies and the Templars in particular certain aspects of them become very clear indeed. The men with the mostest were the men with the gnosis. They were extremely active and developed high-powered brains. Not for them the life of contemplation -- or, at least not until extreme old age overtook them: nor do they seem to have concerned themselves with any social problems.

One also begins to visualise the areas in which they operated. Around Rennes-les-Bains in the pyrenees (once Aredda, wealthy capital of the Visigoths) there are many standing stones and many legends. Moreover, at Rennes the waters are almost stiff with minerals and they hold a high content of mercury -- an essential for the alchemist. Around there, too, are disused gold mines and ancient silver mines: it is said that at one period the Phoenicians sent a fleet of ships to the area and carried away so much silver that they even made silver anchors for their vessels. All around Carmarthenshire we found many standing stones and, within the perimeter of the alleged Pumpsaint Zodiac there are deserted gold and silver mines. It might be interesting to have some of the local streams and rivers analysed.

Around the area of Rennes-les-Bains, too, the Templars, the Cathars and the Voisins were closely allied by marriage and by tempestuous events, not to mention legends concerning various White Queens. The area between Paris and Gisors, likewise, has standing stones and sites associated with astronomy, but in the early days the capital of France was Bourges, the very centre of an astronomical configuration.

Meanwhile what have we learned about St. Samson ? Professor Bowen told us that he had the reputation of being something of a sorceror like Merlin. This is interesting because it seems that St. Samson was the greatest of all the Welsh saints; that he was the son of Dyfed and Anne of Gwent, and a pupil of St. Illtyd. He was an Abbot and Bishop, ordained by St. Dyfrig, and succeeded St. Pyr as Abbot of Ynysbyr which has been identified as the island of Colvey off the coast of Pembrokeshire.

He travelled extensively and established foundations in Ireland and in Cornwall and was well known in Brittany. He is said to have visited the Scilly Isles and eventually became a hermit at a very ripe old age at a place called Dol.

There is an ancient legend that Merlin was also born in Gwent at a place called Bassaleg. Though this place is now associated with St. Básil it's ancient name was Maes-aleg, meaning the field or meadow of Aleg. Aleg is thought to be the Welsh name for Allectus, the man who was lieutenant of Carausius who, about the year AD 287, was ruling Britain.

Although the reference books do not mention this it would seem that St. Samson must also have founded a religious Order in France because, when the Templars were being harried and persecuted in France, some of them formed themselves into the Order of the Rose and Cross and took refuge under the protection of the Priory of St. Samson at Orleans. Professor Bowen told us that we would learn more about St. Samson when his forthcoming book appears from Thames and Hudson.

The parts played by Arthur and Merlin in our history seem to typify the parts played by all the esoteric Societies throughout the ages: Arthur fought the battles and trained the men, Merlin had the gnosis and the know-how. According to Gerard de Sede, in his book, "Les Templiers Sont Parmis Nous", many of our legends and well-known prose works (such as the works of Piers Plowman) are actually treatises in alchemy. How many of the Arthurian should we file in the same category ?

Flavia Anderson refers to "the veiled language of the Grail." The sites and strongholds of the Order of Templars are wrapped in legends concerning a White Queen, her various lovers and a search for a closely-guarded treasure. Isis was the White Queen of Egypt because she was said to have taught the Egyptians how to weave flax into the white linen for the sails of their ships. The language of religion was used to veil the secrets of the treasures: at least some of the treasures were actually exercises in astronomy. The word Alchemy itself came from the words Al Chemia, another name for ancient Egypt, and it was given the symbol of the Flaming Heart. (A Pendragon member just returned from the Hebrides tells us that many of the cottagers there still have on their walls pictures of the Christ with the Flaming Heart exposed though they have no idea of its esoteric significance.) "Milk of the Virgin" was another meaning for Mercury, an essential ingredient for the alchemist.

Once you start playing with words, as the Templars did -- and as Fulcanelli does when he explains that Gothic means, in fact, Argot -ic, rhyming slang -- other questions begin to tantalise. For instance, because Peter was called Peter, or Petra, the word was translated as Rock and the announcement was made that "on this Rock" would the Church be founded. The French name Pierre, however, means a stone and immediately a number of stones come to mind. The Philosopher's Stone, for instance, and the stone or crystal of the Parzival story, and that tiny bit of crystal that was the sublimation of all mathematics on the topmost point of the Great Pyramid !

Plenty of games here for the long winter evenings.

- "Les Templiers Sont Parmis Nous" by Gerard de Sede. Pub. by J'ai Lu. Paperback 40P.
- "Le Tresor Maudit de Rennes-le-Chateau" by Gerard de Sede. Pub. by J'ai Lu. Paperback 30P.
- "Fulcanelli" pub. by Neville Spearman.

the story of the sangraal (part two) R.D. WEBSTER.



3: the fisher king.

The Fisher King is guardian of the Graal. In the romances he is wounded and his cure may only be effected by the questant knight asking of the Graal whom it serves. Jessie L. Weston finds in this King the central figure of a paga fertility cult in that the fertility of the

land is directly related to the potency of the King or demigod. (1) An encouraging adjunct to this theory is found in Eschenbach's *Parzival* where the maimed King was wounded by way of a poisoned spear thrust through his testicles.

In the Sone de Nansai the Fisher King was wounded in the loins as a punishment from God for marrying a Norwegian princess, therefore all his lands fell to waste, no crops were sown and no young were born to any animal. In the Suite du Merlin (ca 1230) the hero, Balaain (Balin in Malory) came to the castle of King Pelehan and, being attacked by the King, took the Graal Lance itself and struck Pelehan through the thighs with it. As he did so the walls of the castle fell and when he managed to get out he found all the crops and inhabitants of the surrounding land dead, reduced in fact, to waste land; the same wasteland as is referred to in T.S. Eliot's poem of the same name which was originally inspired by Jessie Weston's book.

(1) J.L. Weston. From *Ritual to Romance*. (Anchor books N.Y. 1957 reprint.)

4: TWO EXTRACTS FROM THE HENGWRT MSS.

The Hengwrt manuscripts (translated from the Welsh in 1876 by the Rev. Robert Williams) comprise in the first volume (*Seint Graal*) books thirteen to seventeen of the *Morte d'Arthur*, and in the second volume (the adventures of Gwalchmei (Gawain) Peredur (Perceval) and Lancelot), the High History of the Holy Graal. The Graal of the first part of the *Seint Graal* is somewhat closer to that of Cyridwen's cauldron than is that of the High History. This is admirably shown in the first extract where the Graal appears as a giver of food to the feasting knights of King Arthur.

'And when all had sat and the noise had ceased, and the court was quiet and they had begun to serve, they heard a tumult so great that they thought the whole court to be uprooted from the ground. And then they saw a ray of sunlight shining a hundred times brighter than if it had been midday, and everyone's face was brighter by the grace of the Holy Ghost. And everyone looked at each other and there was not one that could say a single word. And after a length of time when they had so been like dumb animals there came in unto them the glorious vessel called the Graal, covered with white samite; and though it was so seen, not one of them knew what conveyed it; and as soon as it entered the door of the hall, the whole court was filled with perfumes as if there had been there the flowers and costly ointments of the whole world, and so it proceeded to every place in the hall and as it came before the tables it filled them with every kind of meat that a man would wish to have. And when all were served according to

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their will the Graal disappeared without one of them knowing where in the world.' FOLIO 5.

In the second extract the Graal appears to a sick knight while Lancelot sleeps nearby, having been cast into such a sleep by reason of his unworthiness to behold the Graal due to his love for Gwenhwyvar, the Queen. Lancelot sees the action in a dream.

'And when the knight had been long waiting there, Lancelot saw the candlestick which he had before seen in the chapel coming even before the cross, and he saw noone carrying it at which he wondered, and then he saw the blessed vessel coming which he had before seen in the court of Arthur, and which is called the Holy Graal. As soon as the sick knight saw it coming he fell down to the ground from the place where he was, and clasping his hands he said: Lord God, says he, He that made for the sake of this vessel, sundry miracles in sundry diseases, alleviate the pain I suffer that I may go as one of the quest with the other good men. And then he crawled towards the vessel and he took hold of it with both hands, and kissed it. And then the pain was assuaged so that he could sleep and walk. And he said: Blessed be thou O God, for I am now entirely whole; and thereupon he fell asleep. And then the very precious vessel, with the candlestick before it went back to the chapel and Lancelot did not see either in coming or going what carried it.'

FOLIO XX XVI.

5: The Graal as a Talisman.

As has already been stated, Glastonbury is not the only place claiming the Graal as peculiar to itself. Antioch boasts a chalice with an inner cup, Valencia a clay bowl or crucible, and Genda has an 'emerald' bowl. There is a French tradition connecting the Graal with the Cathars and Albigenses (heretical sects active in the twelfth and thirteenth centuries) wherein the Graal is said to be hidden in a cave in the Pyrenees. Nonetheless, the Glastonbury Graal story is certainly the most active and relevant to us to-day. One tradition suggests that it still exists as an actual object which has often been efficaciously used as a healing talisman. This is the healing cup of Nanteos.

The Graal is said to have been at Glastonbury until the time of Henry VIII's dissolution of the Monasteries in 1539. Upon hearing of the Royal intent to despoil the Abbey at Glastonbury the Abbot, realising that defence was useless, gave the Graal into the care of seven monks, one of which was a prior. These seven he charged with the sacred task of carrying the precious cup 'over the impassable mountains' into Wales where it was to be stored in the Cistercian Monastery at Strata Florida in Cardiganshire.

Thus the monks set off. They are said to have rested at Ozzleworth in Gloucestershire en route, where the Graal was laid in a niche of the church there. Eventually they came to the Monastery at Strata Florida and there lived in peace for about three years until news came of the King's intent to despoil even the poor Cistercian Monastery and the seven monks were again forced to fly with their sacred charge.

After walking fifteen or so miles across mountainous terrain they came upon the Manor at Nanteos where they were warmly welcomed by Mr. Powell (Lord of the Manor). Here they finally made a home. It is thought that the Prior became chaplain to the Powell family and that the other monks worked on the estate.

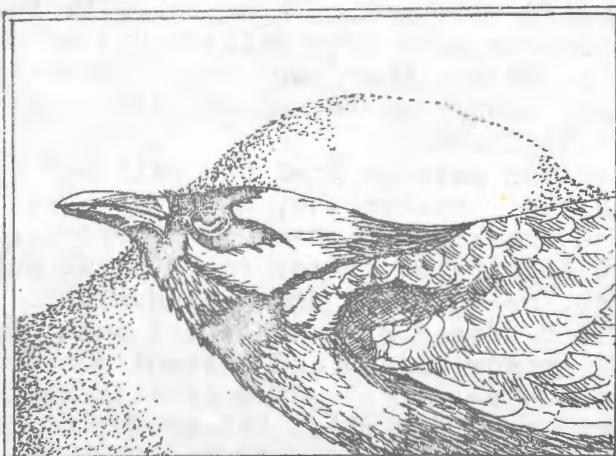
Eventually when all the monks bar the Prior had died, and he himself was nearing the end, he told the Powells of his

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sacred trust and gave the small wooden cup into their keeping until such time as 'the Church would claim her own'.

The Powells have cared for that cup faithfully from then till now and its history is surrounded by tales of many cures, often miraculous, obtained by drinking water from the cup. The cup is now encased by a larger glass bowl to discourage those who would try to take a bite of wood itself with the water in order to increase the efficacy of the cure.

(Note. Some time ago we read a newspaper report to the effect that since the death of the last owner of the Manor the famous Cup of Nanteos has been housed in the vaults of the family bank.)



white hills, greens, and red cliffs.

CHRIS
LOVEGROVE.

Geoffrey of Monmouth tells of the fourth century P.C. rulers of Britain, the brothers Brennius and Belinus who were persuaded by their mother Conwenna or Tonuuenna not to indulge in a final fratricidal battle for mastery of the country.

Robert Graves thinks this evidence for the first Belgic invasion of Britain by an alliance of Teutons and Brythons who brought with them a Druidic religion worshiping the god Beli (Bel, Belus, Belin), roughly equivalent to Thor or Jupiter. This invasion supplanted an earlier

Bronze Age religion among whose gods was Bran (Brennus, Brennius), the equivalent of Saturn or Cronus: this explains why Brennius (in Geoffrey's account) is junior to Belinus in both age and status although the earlier established, and why in Welsh myth Bran is merely the grandson of Beli.

To recapitulate an earlier argument: Brandon Hill in Bristol need not necessarily be merely St. Brendan's Hill (a dedication no doubt due to traditional trade links with Dublin and Ireland) but also Bran-don Hill, literally Bran's Hill Hill. Other hills in Britain are known to have connections with Bran --Tower Hill in London (Bryn Gwyn or White Mount) and Caer Bran in Cornwall, so this supposition is not without precedent. A chapel and hermitage used to be situated on the crown of the hill.

In 603 A.D. Augustine of Canterbury met the British bishops at a place "which to this day is called in the language of the English Augustinaes ac" or Augustine's Oak; this seems, according to Bede's account and local tradition, most likely to be on College Green by the cathedral. The oak was the royal tree associated by the Iron Age Druids with their supreme god Beli alias Zeus, Jupiter, Hercules, Thor, or, in later times, Arthur.

Arthur is a composite god/hero, and though he has some of the attributes characteristic of Bran (his Raven totem and the sleeping king legends) he has also taken on some of the attributes of Beli the oak-god. For example the arms of the Henrician see of Bristol (the Church of the Holy Trinity), sable, three ducal crowns in pale or, were the same as those of the previous monastery of St. Augustine and bear some resemblance to Arthur's which are three gold crowns on a blue field.

The earliest historical reference to Bran and Beli in a Bristol context is in a fifteenth century document which draws on both Geoffrey of Monmouth and on local traditions: "this worshipfull Toune of Bristowe" it says, "was here furst sett and billed vpon a litill hille....bi that noble prince Bryneus, brother unto Kyng Bellynus"; from which one may infer that Bran at one time was rated higher than Beli in Bristol. To this story can be allied local legends about the giants Goram and Vincent.

The reconciliation between Bran and Beli was brought about by Conwenna their mother who, like the Christian Mother of God, was the highest means of intercession, and who may have been celebrated by the building of her Church, St. Mary Redcliffe, on the line from Brandon Hill through the Cathedral. The "-wenna" element of her name might refer to Gwener, the Welsh for Venus (and element which occurs in the various forms of Guenevere) which is fitting: dydd Gwener is Welsh for Friday, the day which intercedes between Thursday, Beli's day, and Saturday, Bran's day.

The foregoing is only a brief summary of some ideas I hope to expand in a booklet to be published in time for the 1973 beano in order to make Bristolians (and others) more aware of what has been termed 'mystic' Bristol as well as the historical and the archaeological Bristol: I would much prefer it to be a joint effort with any others who would be prepared to provide contributions or suggestions on relevant themes. It is interesting to note that in 1973, while Bristol is celebrating 600 years as a County she will be contemplating a future as part of the County of Avon. It may be only poetic justice that Bristol, the English place of the bridge, is to be submerged by the Celtic River Avon.

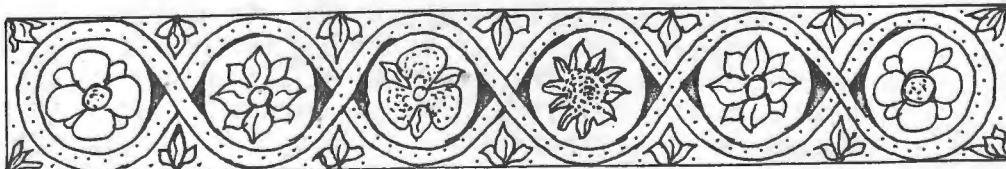
History of the Kings of Britain, Geoffrey of Monmouth.

tran: Lewis Thorpe (Penguin)

The White Goddess, Robert Graves (Faber), Chapter III.

Memoirs Historical and Topographical of Bristol....

Samuel Seyer, Vol.1.



A GUIDE TO RECENT ARTHURIAN FICTION.

Compiled by Chris Lovegrove.

A little while ago the Society published an Arthurian Book List which was a selection of Arthurian literature then generally available. The non-fiction list has been supplemented amply from time to time in the magazine, but perhaps more mention should be made of titles in the fiction field, both adult and junior, which still continue to appear. The following list is, however, both selective and subjective, and we would like to hear from members of titles they think deserve to be mentioned. Most are available in paperback and we begin with junior books:-

First, a series of novels by Alan Garner whose first book The Weirdstone of Brisingamen: A Tale of Alderley (Collins 1960, & Puffin) centres around a hollow hill in Cheshire with a sleeping king (never named) and his knights; its substance encompasses the mystery of European folk-lore and mythology. The sequel, The Moon of Gomrath, (Collins 1963, Puffin) acknowledges debts to "The White Goddess" and "The Old Straight Track", as well as traditional material such as the Wild Hunt. Elidor (Collins 1965, Puffin) is a modern-day Grail story with its Fool and its four treasures -- cup, stone, sword and spear -- but of course there is more to it than that. The Owl Service, (Collins, Peacock) also is more than just a re-telling of part of the Mabinogian story of Math, Son of Mathonwy.

Another tale concerning a sleeping king is recounted in Earthfasts by William Mayne, (Hamilton 1966, Puffin) where Arthur is mentioned by name and localised in Yorkshire dales; while Over Sea, Under Stone, by Susan Cooper (Cape, 1965, Puffin) is a detective tale of the Grail set in present-day Cornwall with a re-incarnated Merlin and a gaggle of archaeologists at the end. Penelope Lively, another childrens' writer, deals with an Arthurian theme in The Whispering Knights, (Heinemann, 1971); and in The Wild Hunt of Hagworthy, (1972) localises her story in Somerset, basing it on a W.L. member's mention of the Hunt in Stogumber.

While most of these titles deal with what might be loosely called the 'supernatural' for want of a better word, Rosemary Sutcliff's latest childrens' book, Tristan and Iseult (1972) evokes a very strong Celtic atmosphere in her stylistic rehandling of the old theme, so much so that one could almost believe it is the original prototype pre-dating the medieval versions. It impresses more than Anna Taylor's Drustan the Wanderer (Longman, 1971) which tends more to the standard fault of historical novels, that of costume drama; this is apparent, too, in The Emperor Arthur by Godfrey Turton (W.H. Allen, 1968), a pastiche of Ashe and Malory among others, written in a poor prose style.

Mention should be made perhaps of Henry Treece's The Green Man (The Bodley Head, 1966, Sphere) which presents a different view of Arthurian Britain -- and Denmark -- than that of his childrens' books; and of All or Nothing (Macdonald 1960) by John Cowper Powys, better known for his A Glastonbury Romance -- this fantasy about the forces tending towards either creation or destruction is set near to the Chesil Beach and not far from the grave of King

Arthur at Glastonbury", at Cad Castle in the county of Foghorn, and is a suitable antidote if your head is spinning over the various versions of the historical Arthur.

the GLASTONBURY CAROL.

Long years ago, when the Pendragon Society was operating in Hampshire, we discovered the Glastonbury Carol in the Oxford Book of Carols.

One of our Founder Members, who worked for Southern Television, wrote a long Arthurian programme which was produced during Christmas week. The Carol was played as a theme tune several times during the course of that programme.

For weeks afterwards people who worked for Southern Television at that time could be heard whistling and humming the tune in different parts of the building.

The tune is a wistful and catchy one. It seems to us that the Carol has never become generally popular because the wording is obscure for those who are not familiar with the Arthurian scene.

We suggest a competition for lyricists amongst our readers. Can anyone write new words for this old Carol ? We will do our best to exploit the winning entry and to popularise it if we can. We are in touch with musical composers. We might find that we had another "Amazing Grace" on our hands !

Herewith the original as it appears in the Oxford Book:

DOWN IN YON FOREST

Down in yon forest there stands a hall.
(The bells of Paradise I heard them ring.)
It's covered all over with purple and pall.
(And I love my Lord Jesus above anything.)

In that hall there stands a bed.
 (The bells of paradise I heard them ring.)
 It's covered all over with scarlet so red.
 (And I love my Lord Jesus above anything.)

At the bedside there lies a stone.
 (The bells of paradise I heard them ring.)
 Which the sweet Virgin Mary knelt upon.
 (And I love my Lord Jesus above anything.)

Under that bed there runs a flood.
 (The bells of paradise I heard them ring.)
 The one half runs water, the other runs blood.
 (And I love my Lord Jesus above anything.)

At the bed's foot there grows a thorn
 Which ever blows blossom since He was born.

Over that bed the moon shines bright.
 Denoting our Saviour was born this night.

Entries to be received before October 26th. '72.

the alchemy of DIET.

John Michael walked and hitch-hiked from Cardiff to join us at Llansadwrn where we soon learned that he had very firm ideas about diet. As these caused some controversy we thought it a good idea to let him air them in the pages of 'Pendragon'.

D I S -- E A S E

"You are what you eat !"

The human body, or pyramid, is a storage battery. Through eating and breathing the body's methods of digestion and assimilation of food sets free the 12 chemical mineral salts that are essential for healthy living. These are used by the blood, after separation from the organic parts of the food, to absorb air in sufficient quantities to keep the blood properly balanced.

Should the organism (human body) find itself outside its normal, natural environment it cannot find the foods it knows it needs to keep up the process of metabolism, and so it becomes uneasy (dis-eased.)

Each organ, and each function of the human body needs good quality blood to enable it to function properly, and if there is a deficiency of one or more of these salts in the blood it has a definite degenerate potential.

Symptoms of disease disappear or cease to manifest when the food called for is provided. Disease is not an entity but a condition caused by deficiencies, and deficiencies allow organic matter to disintegrate and produce microbes. Modern medicine thinks the microbe causes the disease and supplies the body with something to kill the microbe instead of supplying the food needed so that there is no deficiency.

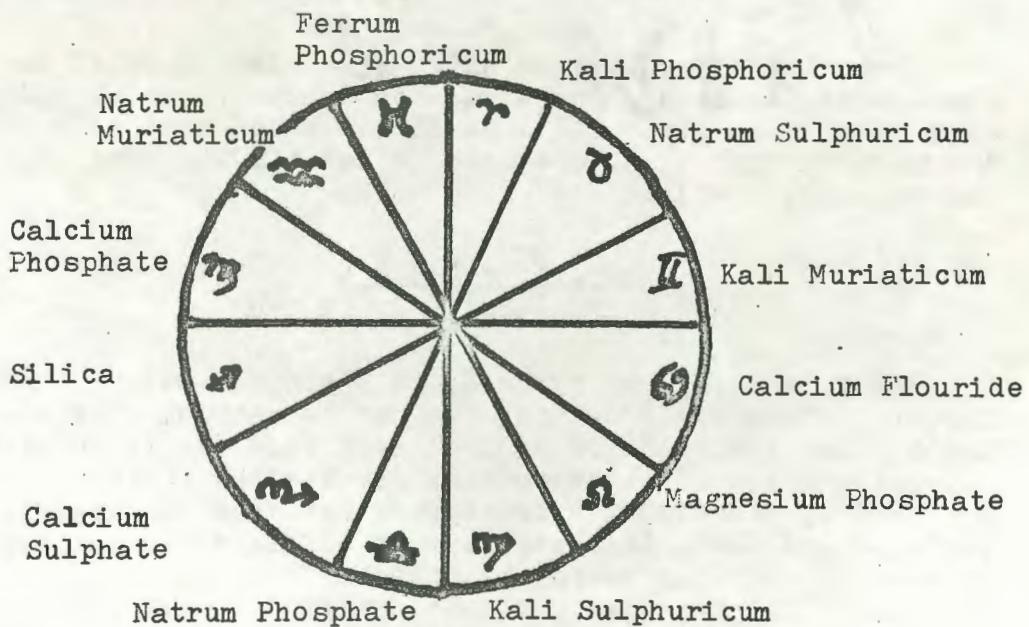
The cell salts are not taken as medicine but as food to supply the electricity for the body. They are present in the food we can eat and many herbs are rich in these salts.

Also, good, pure, unselfish thoughts breed peace of mind and the body reflects likewise. Thoughts of these types start a flow of healthy, magnetic current which helps digestion and assimilation of food and set free the inorganic salts. Regenerative processes of this sort are phases in the transmutation of matter and soon all cells become healthy and have no deficiencies to create bad symptoms.

There are 12 cell salts which should flow freely in Natural man. Why they have been given relevant Zodiacial signs may be connected with the influence of the planets (at the times of each sign) on the organs which need the corresponding mineral salts in order to function properly. Perhaps the sources of these salts are confined to the times of the year.

Each herb, root, grain, plant that contains the mineral salts is ready for harvest at different times of the year, and these correspond to the influences of the planets on those parts of the body which may need more of this type of food at the time when it is ready and available in Nature.

I am working on this. All I feel I know is that when an organ becomes dis-eased it is calling out for its particular chemical essential for it to continue to function. It should get this from the blood but to-day few people can boast such healthy blood. Nature provides us with all we need in our



immediate environment. Once we change Nature's ways we find that the eco-system our cities' provide have only that which can harm us. Prana (in air) is a most important addition to food and should not be as dirty as it is.

I am beginning to feel that each person should know the influences which the plants have on bodies and should prepare a special diet for himself. Even though each body is made up of the same basic chemicals and minerals each one comes under different influences at different times due to being born at different times. This knowledge we have forgotten but I hope we shall soon regain it. We should all work hard to put ourselves in balance with the cosmos.

ONE DAY SYMPOSIUM. ~

To be held by the Pendragon Society on Saturday the 25th of November 1972. It will include lectures and discussion groups on the following subjects:

William Blake, Carl Jung and Arthur.

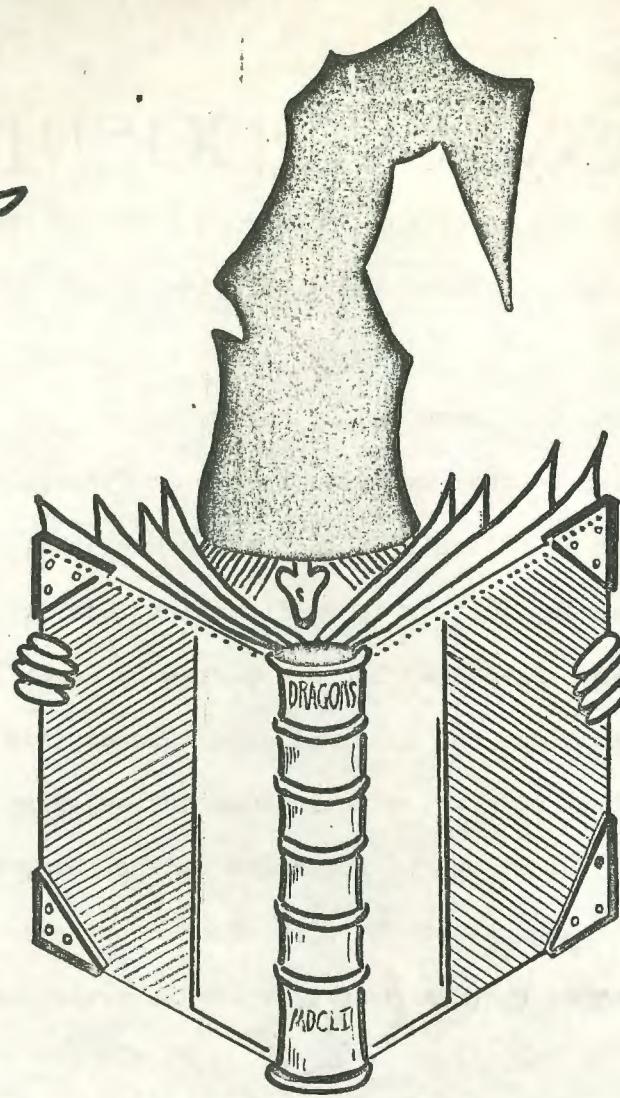
Lecture Series on the Pumpsaint Zodiac in Carmarthenshire.

Filmed report on 'Place', St Anthony in Roseland, Cornwall.

Speakers will include (subject to confirmation) Geoffrey Ashe, Miss G. Mountford, Mr. C.D.S. Shepherd. Lecture Series by Roger Davie Webster, Mark Pawson, Alex Schlesinger and Mike Pollard. 'Place' film and talk by Rita Moreno. Cost of Symposium £1.00 to include coffee, high tea, wine and cheese and the Symposium report on the Pumpsaint Zodiac. Symposium to run from about midday till about midnight on the 25th. Please write to the editor for details which will be sent as soon as possible. Please write early as numbers will probably need to be limited.



Bill.



LASTLY,

Anyone with information on dragons please write to Bill Porter c/o the
editor.

