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*Proving the Reality of
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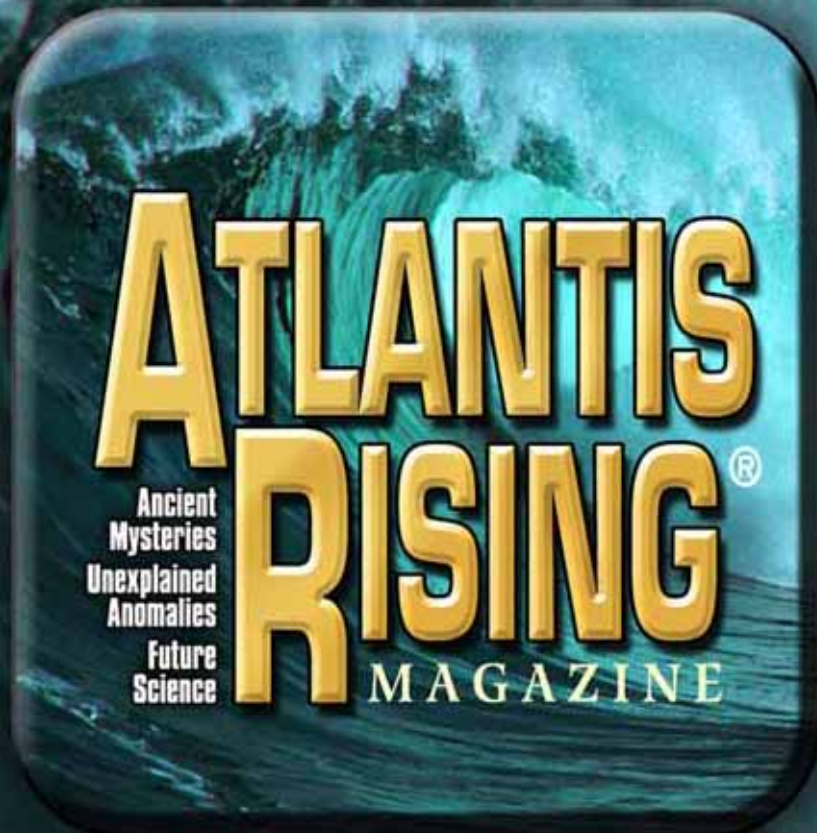
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CONTENTS

#90

November / December 2011



7 Letters

10 Early Rays

16 Jeane Manning

Ancient Shamanic
Energy Secrets

19 Michael Cremo

Dating the Earliest
Bone Cut Marks

**22 Indians
and Aliens**

Cherokee Folklore:
UFOs and Close
Encounters of
the Third Kind

**25 The Water
Dimension**

Is It a Forgotten
Portal to Another
World?

**28 Mysteries of
the Effigy
Mounds**

**32 Return
Engagements**
The Reincarnation
Enigma Explored

**35 The Perilous
Plight of
Rockall Island**

**39 The Paraffin
Mold
Experiments**
Proof for the
Spirit World?

**41 The Brownings
& the Medium**

**42 The Pyramid
Electric**

Christopher Dunn
on Astounding
New Evidence

**44 Places of the
Builder Gods**

Understanding
the Ancient
Science of
Temple Creation

**46 When Three
Is a Charm**

The Trinity and
Secrets of the
Rushton Rebus

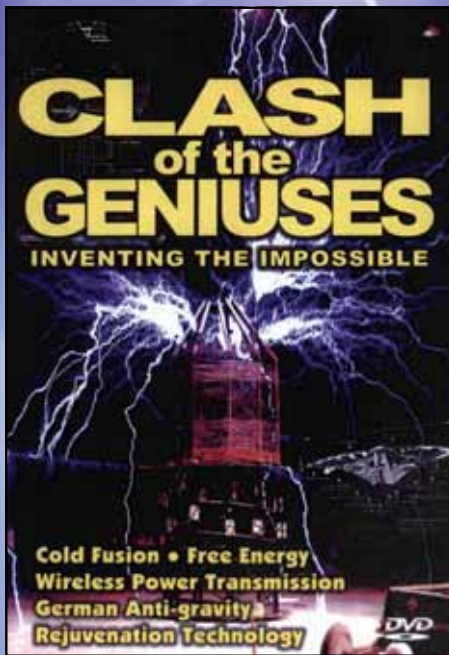
48 Astrology

51 Video & DVD

57 Puzzle

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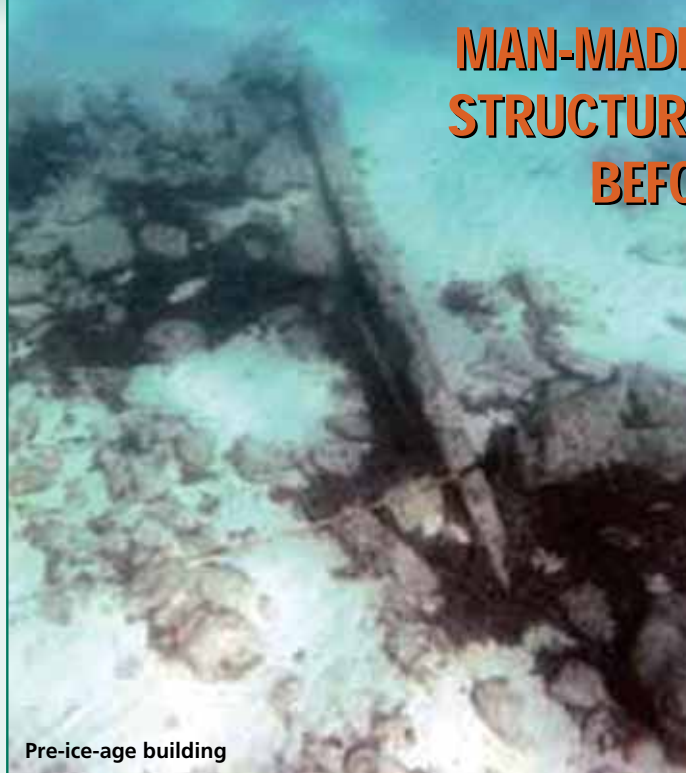
Supressed Inventions!



In the 20th century, while the Marconi's...the Henry Ford's...the Thomas Edison's have succeeded in capturing most of the attention, others with technological prowess bordering on the miraculous, strangely, have gone unnoticed. Men with names like Tesla, Moray, Rife, Russell and Schauburger, laboring in almost complete obscurity, and achieving almost incomprehensible miracles-free energy, anti-gravity, transmutation of the elements, physical rejuvenation and more-were yet largely rejected, ridiculed and despised by the scientific establishment of their day. But now, a few decades later, a new breed of inventors, scientists and researchers is making rapid, if yet unpublicized, strides toward unraveling the secrets of those unsung giants who preceded them. Many now find themselves on the threshold of breakthroughs, still believed, by many, to be the stuff of hallucination. **Atlantis Rising Video** now tells their story.

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EARLY RAYS



Pre-ice-age building

Material in a complex, man-made, underwater structure in the Bahamas has been carbon dated to over 20,000 years BCE. Researchers for the Association for Research and Enlightenment (A.R.E.) have been investigating the underwater remains of what appears to be a collapsed multi-room building. Originally reported in *Atlantis Rising* #77 (September/October 2009), the investigation by the husband-and-wife archaeological team of Drs. Greg and Lora Little has culminated in the newly-released Carbon 14 dating report.

Located in an area known as "Pino Turolla's Column," the site, Greg Little reports, has already been re-covered with sand. Locals first found the structure and notified the Littles who made several follow-up expeditions. Clearly man-made, the building's foundation has mitered limestone corners and other debris inside the outer walls. In the new dating report, according to an A.R.E. press release, a sample of beach rock from a long, straight foundation wall was carbon dated to between 21,520 BCE and 20,610 BCE. Conventional archaeological wisdom holds that the oldest dates for humans in the area go back to only about 1,000 BCE.

The dated sample, recovered by other independent investigators working with A.R.E., was forwarded to Little for dating. Even though the beach rock material is obviously older than the building in which it was found, it is still a very significant find. "Beach rock forms at the edge of the shoreline," Little explained to *Atlantis Rising*, "where the waves move back and forth across the beach." The rock formed along the ocean's edge, and, thus, before it could be used for building material, it had to be moved some distance. The sea

MAN-MADE BAHAMAS STRUCTURE DATED TO BEFORE ICE AGE

levels where the beach rock formed were about 300 feet below where they are today. The rock had to be moved before the sea levels rose, a process which began circa 15,000 BCE. "We have to assume they didn't go underwater and pull these slabs up. Around 4,000 BCE the sea level was about 15 feet lower than today, so by then this structure would have been essentially at the shoreline. The conclusion is that the structure was built on high

ground sometime between 21,000 BC and well before 4,000 BCE."

Unfortunately any further investigation will have to await permits which may not be forthcoming any time soon. The spot is in a busy area with a great deal of boat traffic.



Same building, long shot

Investigators have been exploring the region since the late 1960s and have located many unusual underwater3 apparently manmade3 formations, but this is the first site to be carbon dated and to a time long before the last ice age ended, strongly indicating that, contrary to standard academic theory, a highly developed pre-ice-age culture once lived off the coast of the Bahamas and operated throughout the region.

The non-profit Association for Research and Enlightenment was founded by Edgar Cayce in 1931. A.R.E.'s teams conduct annual expeditions off the Bahamas coast in search of the remnants of sophisticated pre-ice-age culture.

For more information just visit Edgar-Cayce.org. ■



Exploring Ancient Tunnels

ASTEROID SAIL TO SAVE THE EARTH?

Scientists at NASA say there is almost no need to worry about the Asteroid Apophis hitting Earth in 2036. The 46-million-ton space rock will swing by first in 2029, and if it doesn't pass through a 600 meter "keyhole" area then, when it comes back in 2036, it will miss us. If it does hit the keyhole, however, then seven years later it could make quite a mess of life on Earth. Now some Chinese scientists are saying why take a chance.



Projectile from space

Vast Tunnel Complex 12,000 Years Old

The familiar image of stone age man, clad in skins and dragging his woman by the hair in dire need of a reset. Far from being an ignorant savage, it is clear he was, at the least, a great engineer, responsible for many megalithic structures which would be difficult to reproduce today. Now, new evidence shows that he was an amazing tunnel builder as well.

German archaeologist Heinrich Kusch says that the remains of a vast network of tunnels beneath hundreds of neolithic settlements from Europe to Scotland to Turkey has been found and partially mapped. In a new book *Secrets of the Underground—Door to an Ancient World*, Kusch argues for the existence of an enormous network of such tunnels. Parts of the ancient catacombs still exist today, over 12,000 years later. Some sites go back over 30,000 years. Seven hundred meters of tunnel have been exposed in Germany's

state of Bavaria. Three hundred and fifty meters worth have been unearthed in Styria, Austria. But that, Kusch claims, is just the tip of the proverbial iceberg.

The networks, some believe, were intended to protect humans from predators. Others think some of the linked tunnels were used like highways are today, making it possible to travel safely even in times of war or dangerous weather. Much of what remains today is quite small, barely capable of accommodating modern human explorers. In some cases there is more room and even seating space for visitors. Many of the tunnels had been sealed off by the medieval church, apparently concerned about a heathen legacy. Not all tunnels link up but many do, and the existence of a massive pre-ice-age network seems clear. ■

Shengping Gong, Junfeng Li, and Xiangyuan Zeng of Tsinghua University in Beijing say we could launch a small satellite with a solar sail that could rendezvous with Apophis and change its orbit. It would be tricky, something like shooting a gnat at a few million miles, but it could be done. Of course there is the possibility that the hit might make the asteroid go way off course and end up somewhere totally unexpected, but that is not our problem, and it sounds like more fun than a video game.

In the meantime a comet from deep space is zooming toward our neighborhood this year. Not to worry says NASA; the comet Elenin is not coming anywhere close to Earth. It should miss us by a few million miles. And as for a possible collision between Elenin and asteroid 2005 YU55, scientists says it won't cause either one to collide Earth. So for now, Earth does not need to worry about space rocks and there is at least one less thing to worry about. We wish we could say as much for the economy. ■

Hydrogen Energy Source Discovered at the Bottom of the Ocean

Abundant power from hydrogen at the bottom of the ocean may be available soon. That is the implication of new exploration undertaken with deep sea submersibles by researchers from Germany's Max Planck Institute.

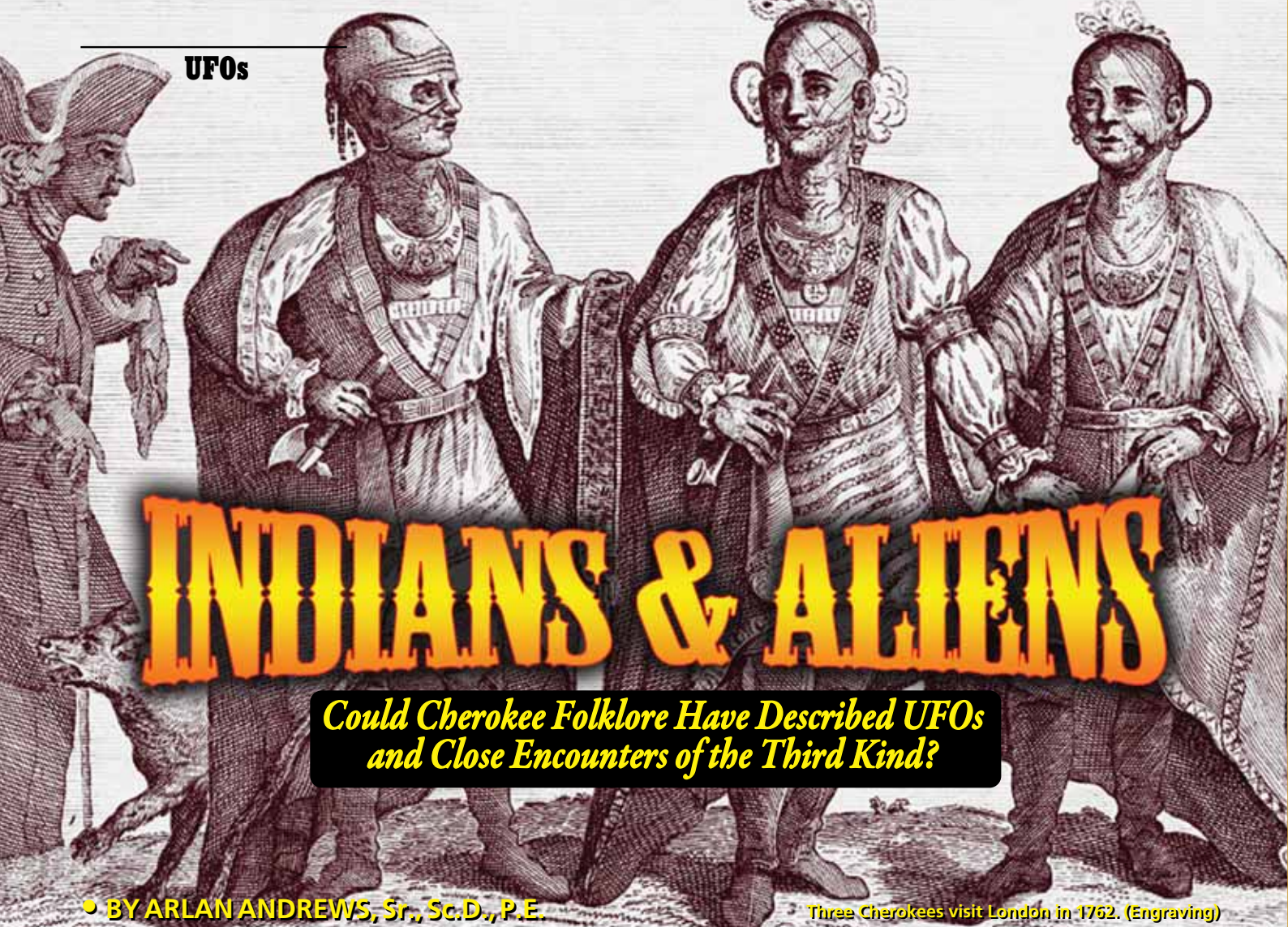
Right now thousands of scientists from around the world are looking for clean, renewable forms of energy; and though often thwarted by prejudice and outmoded thinking based on a perceived scarcity of resources, many unexpected potential solutions to the world's energy problems seem to be emerging. Intensive efforts to harness hydrogen as a readily available fuel has spurred development of hy-



Ocean Mussel Bed

drogen fuel cells, but until recently a great living source for such cells had gone unnoticed.

It turns out, according to the science journal *Nature*, that in hydrothermal vents deep below the ocean, mussels, in great beds, have their own on-board 'fuel cells.' Indeed, symbiotic bacteria in the mussels have been shown to use hydrogen as an energy source, and on a significant scale. Researchers believe that perhaps soon we will learn how to tap such hydrothermal vent symbiosis as a powerful renewable source of energy for the human world above the water, thus making it possible for civilization as we know it to stay afloat a little longer. ■



• BY ARLAN ANDREWS, Sr., Sc.D., P.E.

Three Cherokees visit London in 1762. (Engraving)

Most readers of this magazine are familiar with ancient legends that seem to describe human encounters with extraterrestrials in prehistoric times—Ezekiel and the wheels within wheels, stories of sky-gods in ancient Egypt, winged gods in Mesopotamia, the Dogon tribe in Africa. Less well known are Native American legends that may also point to an awareness of beings from the skies, of actual encounters with aliens.

Any number of New Age books and websites now purport to contain accounts of Native American interactions with ETs and other beings—be it through direct physical contact, ethereal shamanism or other means—but a serious look at the subject of ancient encounters requires sources that predate modern influences.

This author had an early interest in such Indian/Native American stories because my maternal grandmother in rural Arkansas used to talk about such things. Because she considered herself and our family to be of Cherokee descent, I was naturally drawn to the stories of that tribe of Native Americans. Her mother, my great-grandmother, used to regale us kids with stories of legendary Cherokee figures—The Ridge, Stand Watie, John Ross—and told us about

tribal legends as well. Unfortunately, I was too young to write down, or to remember, the details of those strange tales, and later I was too involved with teenage concerns to tape-record them while my grandmother was still living. But, with that interest in mind, I later visited the Eastern Cherokees in Cherokee, North Carolina, where I found an old book by nineteenth century anthropologist, James Mooney. Reading his work reinforced many of the old stories.

In *Myths of the Cherokees and Sacred Formulas of the Cherokees*, originally published in 1888, Mooney presents information about how one Native American tribe may have encountered aliens and other mysterious creatures, recording these accounts as campfire stories and legends. As an anthropologist with the Smithsonian Institution, Mooney spent the years of 1887 through 1890 living with the Cherokees of North Carolina, listening to their stories, recording their myths, legends, and sacred formulas. Because Mooney's works were published long before the age of flight and even before the Great Airship Flap of the late 1890's, we can consider these reports as untainted by more modern interest in UFOs and aliens of all stripes.

Encounters of the Third Kind?

Of particular interest are Cherokee legends of strange flying creatures. As with Ezekiel and other ancient witnesses to strange objects and beings descending from the sky, we can readily interpret the old stories in light of the thousands of UFO encounters reported in the modern age. One of Mooney's interviewees, an old chief named Swimmer, for example, told the story of "What the Stars Are Like."

"There are different opinions about the stars. Some say they are balls of light, others say they are human, but most people say they are living creatures covered with luminous fur or feathers.

"One night a hunting party camping in the mountains noticed two lights like large stars moving along the top of a distant ridge. They wondered and watched until the light disappeared on the other side. The next night, and the next, they saw the lights again moving along the ridge, and after talking over the matter decided to go on the morrow and try to learn the cause. In the morning they started out and went until they came to the

Continued on Page 59

*Exploring the Traditions and
the Evidence for Reincarnation*



Return Engagements

• BY PATRICK MARSOLEK

Do you believe in reincarnation? Have you lived before? Will you come to live again in another physical body after you die? Several of the major world religions and cultures around the world have some belief in reincarnation. By some estimates, as many as a quarter of people worldwide hold such beliefs.

How would you respond if your child began telling you a story about who he had been 'before' and included a list of very specific details, including names and places, about his previous life. For example, Kemal, a child in Turkey, told his parents details of his previous life since he was around two. He claimed he had lived in Istanbul, 500 miles away. He said his family name had been Karakas, that he'd been a wealthy Armenian Christian who lived in a large, three-story house. He also named his neighbor and stated that his house had been on the water where boats were tied up and was next to a church. Kemal gave many more details about his life.

How would you respond if you heard such a story? Parents in more materialistic societies believe their children's stories are playful day-

dreams, vivid imaginary tales, or news stories the children are repeating from television. Some parents, who come from cultures where belief in reincarnation is more common, listen to their children's tales and take them at their word. Sometimes they even have enough information to seek out the family in the location where their child says he has lived before.

Simply put, reincarnation is the belief that souls can be reborn in different bodies at different times and places. Many different faiths embrace reincarnation, including Hinduism, Buddhism, Jainism, Sikhism, as well as the beliefs of numerous indigenous groups. People who believe in reincarnation see it as normal part of the progression and development of the spirit, whereby an individual soul evolves through different lives. Many faiths say this same process occurs with animals and other forms of life.

Historically, writings about reincarnation show up around the fifth or sixth century BC in East Indian, Hindu, and Buddhist traditions as well as in Greece. Pythagoras believed that the soul of humans was spiritual and eternal, only temporarily residing in the body, and surviving physical death. Plato also supported this idea and suggested that if a person lived a good life, he

would progress to a more spiritual state. The Hindu belief in karma proposes a much more elaborate correlation between how our activities in one life affect how we are reincarnated in the next, proposing a progress from lower to higher and more realized forms of embodiment.

There is also evidence that reincarnation may have been believed in much earlier in human history. There are reports that the early Druidic practices embraced the idea. Some of the early records in Egypt show the path of the soul leaving the body and becoming embodied again. Also, since there is widespread belief in reincarnation among indigenous cultures, it is reasonable to suggest that as soon as early, primitive cultures adapted more elaborate rituals at death, the existence and movement of the soul was part of human thought.

The majority of modern Christian and Muslim practitioners reject reincarnation. Though early Christian believers did embrace reincarnation, in AD 553 it was officially stigmatized as heresy and effectively removed from church doctrine. Modern theologians though have suggested that reincarnation would not conflict with the teachings of the church, and some Islamist sects accept the idea. Now with the prev-

THE OTHER SIDE

• BY MICHAEL E. TYMN

“It is very absurd, if a truth can be absurd.” So stated renowned French scientist Charles Richet, referring to the results of some experiments that he and Dr. Gustave Geley, the director of the International Metaphysical Institute (*Institut Metapsychique International*) in Paris, had carried out with Franek Kluski, a Polish medium, during November and December 1920.

The two scientists succeeded in having “entities”—a more acceptable word to scientists than “spirits”—dip their hands and feet, and even part of the face of one, into some paraffin so that molds could be made of their body parts. The “Paraffin Hands Case” has gone down in the annals of psychical research as one of the most, if not the most, convincing case offering objective evidence of spirit life.

Richet was certainly not a pseudoscientist, as debunkers like to claim when some researcher finds evidence for the paranormal. Winner of the 1913 Nobel Prize in medicine for his research on anaphylaxis, the sensitivity of the body to alien protein, Richet was a physiologist, chemist, bacteriologist, pathologist, psychologist, aviation pioneer, poet, novelist, editor, author, and psychical researcher. He held doctorates in both medicine and science, serving as professor of physiology at the medical school of the University of Paris for 38 years.

Nor could Geley be called a pseudoscientist. A Laureate of the French Academy of Medicine, he had gained some fame for his research in anesthesia and for new methods of treating smallpox, erysipelas, and scarlatina when, in 1918, he accepted the directorship of the Institute, of which Richet was president. The primary objective of the Institute was to investigate paranormal phenomena, especially mediumship, under strict scientific controls and conditions.

Kluski was a 50-year-old writer and poet who had discovered his mediumistic ability just 18 months earlier. In Paris, there were 14 separate experiments with Kluski, all but one in Geley’s laboratory. Other scientists, including Camille Flammarion, a world-renowned astronomer, sat in on one or more of the experiments.

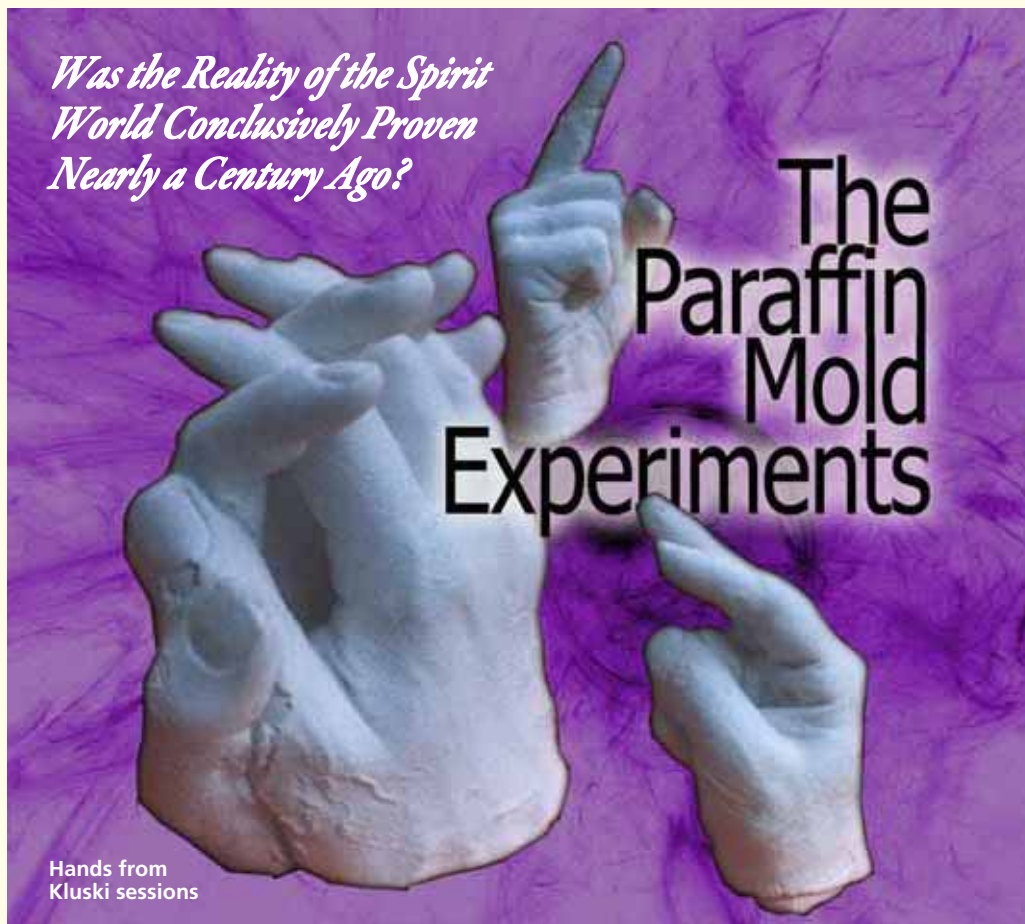
The general protocol called for the medium to be thoroughly searched before being admitted to the laboratory and for the doors of the laboratory to be locked from the inside at all times. With some mediums, Geley went so far as to require gynecological and rectal examinations to rule out hidden objects. Because the ectoplasm produced by mediums and later reabsorbed by them is sensitive to white light, red lights were used, permitting some visibility, although it was inadequate for photography; and there was concern that flash photography would negatively affect the ectoplasm and thereby injure the medium.

It was Richet, who some years earlier, gave the

name “ectoplasm” to the mysterious protoplasmic substance that streams from an orifice of the medium—from the mouth, ears, nose, pores, and even from the vagina of some mediums. It had earlier been referred to by scientists as teleplasm, psychoplasm, psychic force, and odic force. When Sir William Crookes, an esteemed British chemist, first reported on it in connection with the mediumship of Florence Cook during the early 1870s, Richet was among the many sci-

incredible; but we must give in to the facts.”

While there were a few mediums in the world strong enough or developed enough to produce ectoplasm which would result in full body materializations, Kluski apparently was not one of them. Faces, arms, and hands were usually observed with him. According to Geley, the experiments would begin with a strong odor of ozone. “Then, in weak light, slightly phosphorescent vapor floats around the medium, especially above



entists who scoffed and thought that perhaps Crookes, the discoverer of the element thallium and a pioneer in x-ray technology, had “lost it.” But after his own investigation of mediums began during the 1880s, Richet changed his position. “I avow with shame that I was among the willfully blind,” he wrote in dedicating his 1923 book, *Thirty Years of Psychical Research*, to Crookes, commending him for his courage and insight.

Richet, Geley, and other researchers came to realize that ectoplasm takes on different forms. Sometimes it is thick and milky looking and at other times vaporous and invisible. Kluski’s was of the latter type. “This ectoplasmic formation at the expense of the physiological organism of the medium is now beyond all dispute,” Richet proclaimed. “It is prodigiously strange, prodigiously unusual, and it would seem so unlikely as to be

his head, like light smoke, and in it there are gleams like foci of condensation,” he explained. “These lights were usually many, tenuous, and ephemeral, but sometimes they were larger and more lasting, and then gave the impression of being luminous parts of organs otherwise invisible, especially finger ends or parts of faces. When materialization was complete, fully formed hands and faces could be seen.”

At one sitting, Geley observed a hand at the end of an arm form under his eyes, cross the circle in front of Kluski and touch Mme. Geley, who was facing him. “It was a masculine hand, very well formed,” Geley wrote. “The wrist was slender, the forearm and upper arm were enveloped in white tissue with regular longitudinal folds. Immediately after the contact felt by Mme. Geley the hand disappeared.”

Continued on Page 65

*Not All Romantic Poets
Approved of Spiritualism*

The Brownings and the Medium

• BY JOHN CHAMBERS

May 7, 2012, will be the 200th anniversary of the birth of Robert Browning (1812-1889), the great English Victorian poet to whom we owe such works as *The Pied Piper of Hamelin* and *Pippa Passes*. If, on that birthday, the poet were to be awakened from his grave for a day to join in the celebrations, he would be appalled and disgusted by the overheated “2012” talk of rapture, catastrophe, apocalypse and shifting realities.

Browning was a tough-minded, near-Agnostic Christian deeply interested in science, who held in contempt many aspects of mysticism and all aspects of “psychic” phenomena. He was especially scornful of mediumship, or “channeling,” and for a particular reason. The poet, whose hearty optimism masked a deep despair at man’s capacity for evil, had several encounters with Daniel Dunglas Home (1833-1886), the most celebrated medium of his day and a man whose uncanny, seemingly supernatural skills always provoked a strong reaction. Browning took away from those encounters a profound skepticism of all things spiritualist and a violent hatred of Home. This latter spurred him to write a 2,000-line poem, “Mr. Sludge, ‘the Medium’” (1864), which constitutes a crushing indictment of all aspects of mediumship and is a portrait of a D.D. Home-like medium who is no better than a psychopath and fraud.

Love and sex lurked in the background to add fuel to the fire of Browning’s animosity toward Home. On July 23, 1855, the poet attended, at the house of Mr. and Mrs. J.S. Rymer, of Ealing, England, a séance presided over by the tall, pale, consumptive-looking medium. At Browning’s side was his wife, the almost equally famous English poet Elizabeth Barrett Browning (1806-1861), who is best known today for her Sonnets

from the Portuguese. Elizabeth was initially enchanted by this séance and became, for a while, a believer and near-acolyte of Home. Robert was furious, not only at what he saw as an insult to his intelligence, but because he believed Home was using these trumped-up displays of paranormal power to flirt with his wife and perhaps seduce her.

The details of the courtship and marriage of Robert Browning and Elizabeth Barrett Browning are well-known and were famously depicted in the 1934 film *The Barretts of Wimpole Street* starring Norma Shearer. It was only with the success of his long series of poems, *Bells and Pomegranates* (1841-1845), that Robert finally made his name as a poet. Elizabeth Barrett, better known at the time, read *Bells and Pomegranates* and inserted glowing praise for Browning’s poetry in an upcoming volume of poetry of her own. Robert read the praise, wrote Elizabeth to thank her for the compliment and declare that he had fallen in love with her poetry—and with the poetess! He asked

to come round and see her.

This wasn’t easy to arrange. Elizabeth had been a semi-invalid from an early age, suffering from the early stages of tuberculosis. Now she was 39. The hothouse-like confinement of her early years had perhaps helped her gifts to mature early. She was to write: “At four I first mounted Pegasus [began writing poetry].”

Between the ages of seven and eight she read the history of England, Rome, and Greece “and began poetry in earnest”—Scott, Pope’s *Iliad*, Shakespeare.

“At eleven I wished to be considered an authoress—novels were thrown aside, poetry and essays were my studies.” Her father privately printed her first major poem, *The Battle of Marathon*, in 1820, when she was 14.

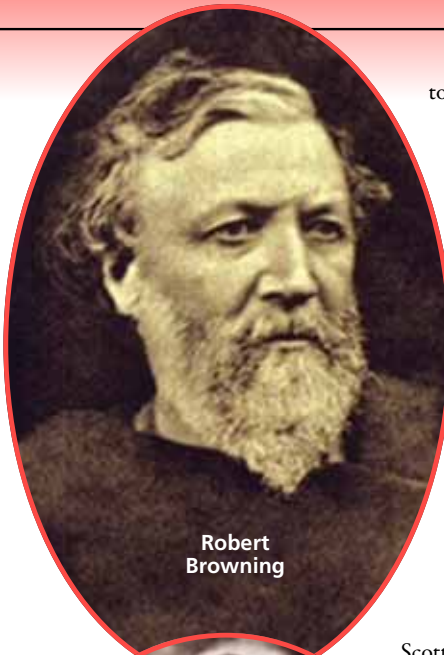
By the time Robert contacted her, she was, along with Alfred Lord Tennyson, the most famous English poet of her day.

By now, though, Elizabeth Barrett was virtually a prisoner in the Barrett household on Wimpole Street in London, not only because of her poor health but because of the tyranny of her father. Mr. Barrett, who had been a widower for 10 years,

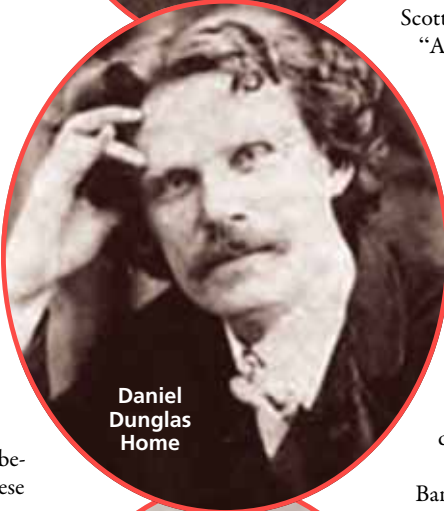
forbade all 11 of his children, including not only his beloved, frail, brilliant eldest daughter Elizabeth but also all of his sons, to ever marry. It was only with great difficulty, and surreptitiously, that Robert could get to see Elizabeth. A torrid romance, in exquisite prose, was carried on by letter. In 1846 Robert and Elizabeth eloped, first to Paris then on to Italy, without telling Mr. Barrett.

(He disinherited his daughter immediately upon hearing the news.) The happily married couple lived in Italy almost continu-

Continued on Page 67



Robert Browning



Daniel Dunglas Home



Elizabeth Barrett Browning

The Pyramid Electric

• BY CHRISTOPHER DUNN

In January 2011, an important and historic exploration took place inside the Great Pyramid. However, the remarkable evidence that was discovered seemed to pass into history without fuss or fanfare. A small article in the *New Scientist* magazine, with the promise of a future scholarly report on the findings, seemed to be an extremely muted response to an event that has traditionally been promoted to attract millions of “pyramid watchers” across the world. Has the interest in pyramid discoveries waned, or was this exploration another casualty of the Arab Spring, which saw a revolution in Egypt that ousted President Hosni Mubarak and saw the staccato-like firing/hiring/firing of one of the world’s most prominent Egyptologists, Zahi Hawass? Perhaps the exploration in the Great Pyramid earlier this year came at a time when Hawass did not want any attention brought on himself, as he was receiving enough attention by the Egyptian protesters in Tahrir Square who criticized his handling of the affairs of the Supreme Counsel of Antiquities (SCA). With the recent changes in Egypt’s

power structure, we are left to ask:

- What are the implications behind the relative silence from the SCA regarding this exploration?
- Will the Southern Shaft of the Queen’s Chamber and Gantenbrink’s “door” ever rise to prominence again?
- Did the discoveries behind Gantenbrink’s “door” support or contradict the many theories about what would be found there?

Going back as far as the seventeenth century, there are accounts of numerous explorations into the Great Pyramid that have yielded significant new details of the structure. Before 1872, the Queen’s Chamber shafts were no mystery because as far as visitors to the chamber were concerned, they did not exist. All that changed, however, when British explorer, Wayman Dixon, detected a crack in the wall and was able to push a rod deep into the crack without meeting any resistance, prompting him to have the limestone chiseled away revealing a square opening measuring 20.32 cm (8 in) wide and 22.35 cm (8.8 in) high. A similar shaft was subsequently found in the north wall.

Because of the machine-like, technical appearance of the Great Pyramid and the precision with which it was built, I began, in 1977, developing a theory that the original function of the Great Pyramid was intended not to be a tomb but a power plant. Within the context of the power plant with all its attributes and anomalous features which other theories were unable to explain without resorting

to symbolism, I found a practical answer. The Queen’s Chamber, I proposed, served as a reaction chamber; and the shafts leading to this chamber supplied two chemicals (I proposed a combination of dilute hydrochloric acid and hydrated zinc) that, when mixed together, created hydrogen.

In 1993, a German robotics engineer, Rudolph Gantenbrink, on contract to install ventilation fans in the King’s Chamber shafts, after cleaning the debris using a robot, proposed that he use his robot, named “Upuaut II” (meaning “opener of the ways”) to coax from the depths of the pyramid more of its secrets by exploring the Southern Shaft in the Queen’s Chamber. While the exits from the shafts from the King’s Chamber are found on the outside of the pyramid, no exit has ever been found for either of the Queen’s Chamber shafts. I was viewing the exploration by Gantenbrink; and when the robot came to the end of the shaft, what is now famously known as Gantenbrink’s “door” came into view with two metal pins attached. (The shaft due to its small size could only allow a small animal to pass—Gantenbrink does not call the block a “door,” as have various Egyptologists—but rather a USO, or Unidentified Stone Object, a nomenclature that I will adopt for purposes of this article.) A friend immediately claimed that they looked like electrodes, which made sense to me; for in order to maintain the head pressure, the shafts had to be kept full, and electrodes could serve as a switch to signal replenishment. In 1998, my book, *The Giza Power Plant*, incorporated this theory.

Then in 2002, to much fanfare and excitement, “Opening of the Lost Tomb”, which offered to show live a new exploration of the Queen’s Chamber Southern Shaft, was broadcast in Europe by *National Geographic* and in the U.S. by

A Professional Tool-Design Engineer with Startling New Evidence that the Great Pyramid May Have Been Wired for Electricity

Fox Television. The documentary captured 30 million viewers in the U.S. alone, glued to their television sets to watch a new robot named “pyramid rover” drill through the limestone block which held the metal fittings and then insert a camera through the hole to see what lay beyond. Prior to this broadcast, I posted two articles on my website explaining the reasoning behind my analysis of these shafts and what would be revealed if we were able to look behind it. Based on what I wrote in *The Giza Power Plant*, the last article outlined a prediction of what would be found behind the “USO.” The prediction included a drawing of the continuation of the metal fittings, or wiring attached to them, and a chemical supply shaft for the delivery of the chemical. The information gathered by the robot was not conclusive, but parts of the theory were supported—particularly the USO’s thickness.

Following the 2002 exploration, an occasional report would appear that promised a new exploration in the near future. Then on May 25, 2011, an article appeared in *New Scientist* online magazine describing the latest exploration of a new robot, named Djedi, which provided new images taken behind the USO. These images show that my design concept, while being a workable solution, was not quite correct. But far from being dismayed, I was impressed that the ancient Egyptians’ design was much better and delighted to note that greater evidence had been revealed than I had hoped!

I was astonished that information regarding this long awaited exploration had been released without fanfare. Zahi Hawass, the minister of antiquities in Egypt, and director of this recent expedition, described these internal features as the “last great mystery of the Great Pyramid.” With the last exploration broad-

Entrance to north shaft from
the Queen’s Chamber



cast on Fox television in the U.S. garnering 30 million viewers, why was *National Geographic* or Fox television not involved?

Reading the article and looking at the grainy images of the back of the stone block with the metal fittings, it became clear that the author and expedition team members were aware of the power plant theory. Rowan Hooper writes, “Metal is not part of any other known structure in the pyramid, and the discovery ignited speculation that the pins were door handles, keys or even parts of a power supply constructed by aliens.” As the first person to publish a work that described the pins as electrical devices, I must set the record straight that I have never credited the construction of the Great Pyramid to aliens, or any other people, except the indigenous people living in that area at the time. Moreover, the discovery of the pins in 1993 was not the trigger that gave birth to the idea that the Great Pyramid was a power plant; they simply enhanced the proposed use that I had formulated in 1977 for the Queen’s Chamber and the shafts. Shaun Whitehead, the camera designer from the company Scoutek in Melton Mowbray, UK, said, “Our new pictures from behind the pins show that they end in small, beautifully made loops, indicating that they were more likely or-

Gantenbrink’s “Door”



namental rather than electrical connections.”

Kate Spence, an Egyptologist at Cambridge University, UK, indicated that the USO would have served a symbolic purpose, a door with door handles. This notion has been proposed before. German Egyptologist, Rainer Stadelmann, speculated in the 2002 documentary that the pins were symbolic door handles for the King to use to symbolically raise the door so that his soul can fly off to the stars to which the pyramid shafts are allegedly aligned.

The continuation of the pins on the backside of Gantenbrink’s USO was not the only discovery captured by the new robot. The images also revealed some

Continued on Page 69

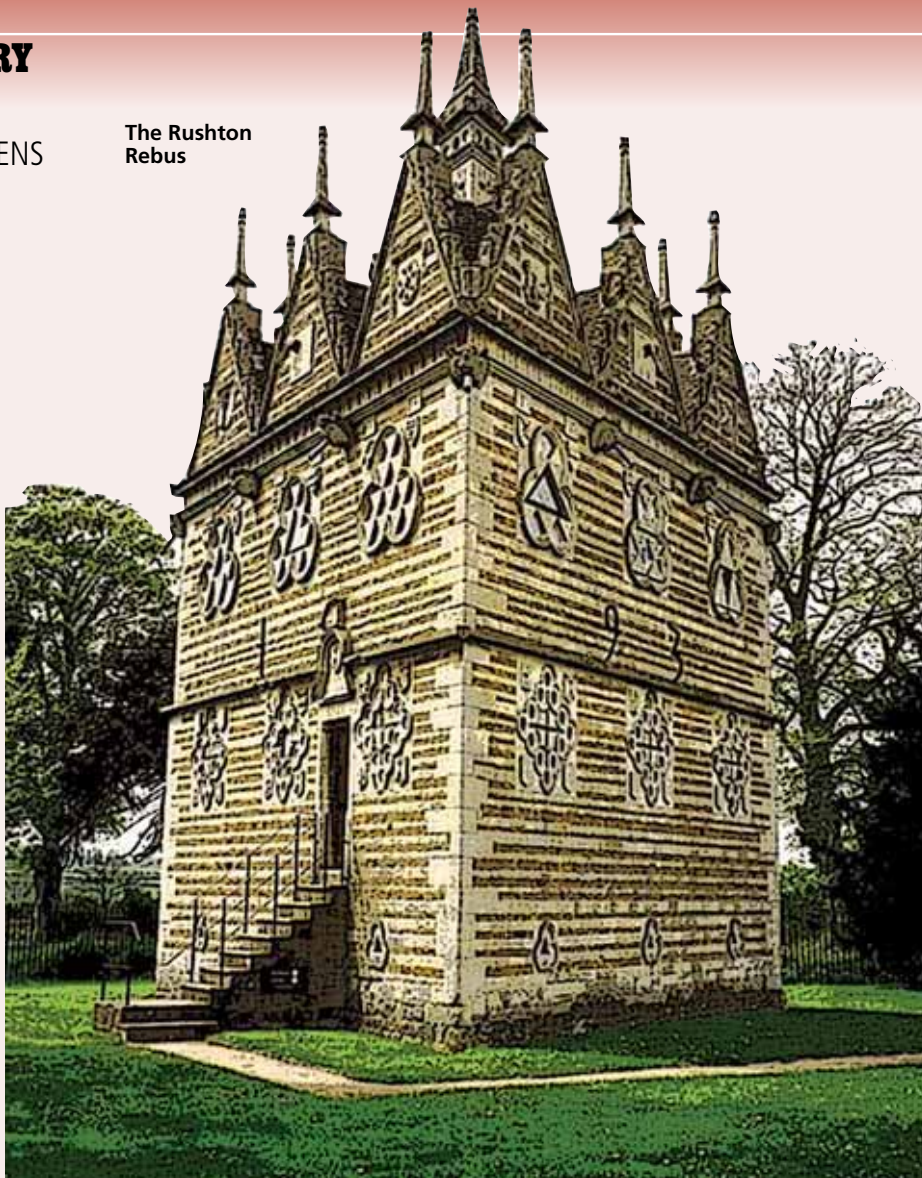
• BY PHILIP COPPENS

The Rushton Rebus

Rushton Lodge—better known as the Triangular Lodge—is considered by many to be only a *folly*—a building without a real purpose, other than decoration. But the history of the structure is more than interesting, inviting the question whether it might not actually contain a veritable secret message, so far not uncovered. Such questions arise from the strange Elizabethan saga of Sir Thomas Tresham. What happens when you release a Catholic from jail? The answer in the case of Tresham is: the Triangular Lodge. The small building near Rushton, in England’s Northamptonshire, at the edge of Tresham’s estate was, ostensibly, built to serve as a very enigmatic home for the rabbit warden. It is referred to in the Rushton estate documents as “The Warryners Lodge.”

Tresham was released from prison in 1593. He had been held because he was Catholic and was considered a threat to the ruling Protestant order. It is said that his prison cell contained drawings and material that would ultimately find their way into the design of the Triangular Lodge. As the story goes, while in prison at Ely in 1590, he was reading a treatise on proofs of the existence of God. Suddenly three loud knocks startled him and inspired upon him the overwhelming theme for his lodge-to-be: the number three.

The political history of the Tresham family is interesting. In 1559, Thomas became one of the largest estate owners in the country. The family were supporters of Mary Tudor (later Mary I); and while Henry VIII suppressed the Order of St. John of Jerusalem, when it was reinstated in 1557-1558, Thomas Tresham the elder—the grandfather of the lodge builder—became Grand Prior. Thomas “the builder” was knighted by



When Three Is a Charm

The Very Strange Legacy of Sir Thomas Tresham

Elizabeth I at Kenilworth Castle in 1575. About 1566, he had married into another Catholic family, to Meriel, the daughter of Sir Robert Throckmorton, of Coughton Court in Warwickshire. Together, they would create one of the most impressive libraries in Elizabethan England.

However, in 1570, Pope Pius V launched a bull declaring Elizabeth deposed and released her Catholic subjects from their allegiance. When Spain launched the Armada against England in 1588, English Catholics were expected to assist, but few felt “called upon.” Penal laws against Catholics were passed in 1581, 1585, and 1593. As a consequence, Thomas was continuously in prison, subject to house arrest, or under surveillance between August 1581 and April 1593. He would find himself in prison again for a few months in 1594 and again in the winter of 1597-1598.

surmounted by three gargoyles. The inside has three floors. Decoration-wise, there are three Latin texts, each 33 letters long, which run around the building. They read: *Aperiatur terra & germinet salvatorem* (Let the earth open and... bring forth salvation, Isaiah 45:8); *Quis seperabit nos a charitate Christi* (Who shall separate us from the love of Christ?, Romans 8:35); *Consideravi opera tua domine et expavi* (I have contemplated thy works, O Lord, and was afraid, a paraphrase of Habakkuk 3:2).

Though three is the common denominator, there is great variation within the details. The windows all have different designs. The largest is a trefoil, the family emblem; the basement windows are small trefoils with triangular lights. Around the windows on the first floor are plaques for the family emblems, some of them left empty, no doubt to be filled in by future genera-

Work on the lodge started on July 28, 1594 and it was completed by 1597. It is not the only enigmatic building Tresham created. He also built New Bield at Lyveden, which he started in 1594 and which was left unfinished at the time of his death in 1605. Here, he commemorated the Crucifixion rather than the Holy Trinity, with a cross-shaped plan and a frieze of carvings of the Instruments of the Passion.

But what is remarkable about the lodge is that it is all about the number three. Seeing that Tresham was a Catholic, Triangular Lodge is seen as a symbolic hymn to the Trinity. However, a few have noted that the Trinity is not exclusively Catholic, and hence, the question arises: was Tresham’s devotion to the number three “merely” Catholic, or something more?

At a basic mathematical and visual level, the entire structure represents three. Each of the three exterior walls is 33.3 feet long, each has three triangular windows and is



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