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## A WORD FROM THE PUBLISHER

ome have noted the difference between people who think based on principle (ideas are evaluated on their merits) and those who think tribally (ideas are judged based on who they come from-friend or foe, us or them).

While one might assume that the

academic establishment would be among the former, a closer examination reveals more of the latter mentality in control. Consider the consequence to careers for those who dare to challenge a ruling consensus. A case in point would be Dr. Virginia Steen McIntyre who dared, a few years ago, to present evidence (using state-of-the-art techniques) that human habitation in Mexico was thousands of years older than the establishment has ordained. Dr. McIntyre was immediately perceived as a threat (too many Ph.D. theses would have to be rewritten) and her subsequent ostracism from the academic world of conferences, peer-review papers and promotions was comparable to that of any bushman who might have brought bad medicine into the tribal council. There are countless other examples.

In this issue, *Atlantis Rising* makes its usual contribution to the eternal battle against tribal tyranny of the academic variety with a couple clarion challenges to the dominant clan of Darwinians. Be sure to read Peter Bros' "Case for the Flood," and Will Hart's revisiting of the "Search for the Missing Links."

The academic world, of course, is not the only realm of modern power and influence ordered in such a primitive fashion. It seems that wherever power has been amalgamated and preserved by an elite like-thinking class government, religion, big business, media, etc.—one can hear the mumbo jumbo of self-preservation. In each ritual of initiation can be discerned an unspoken feudal contract like that between knight and vassal in which loyalty and subservience is exchanged for the protection and support—to say nothing of career advancement—from the powers that be. Initiates soon learn that a threat to the authority of their group is a threat to their own personal privilege which is owed entirely to the pleasure of the lords of the domain.

Woe be unto those whose authority is based strictly on the soundness of their arguments. Without the support structure and sponsorship of the tribe, life can be very hard, if not impossible.

Ironically, though, the tribe itself depends for its continued existence on the stolen strength of those, like Joan of Arc or Giordano Bruno, who have challenged its taboos and braved the initiations of the solitary journey. It is the way of the tribe to avail itself of the energy of such heroes by devouring them.

Thus the tribe survives for another round, and the hero ultimately moves on to a higher realm joining his true peers—the immortals.

Publisher