

From the desk of Joseph Matheny

Dear DW,

Thanks so much for this! I've compared these to the color edition I have in a safe deposit box, as well as several other iterations I've seen and collected over the years and have the following to report:

Document 1. Xerox of a Xerox made from the original color catalog. By comparing a few markings made by scratches on the now ancient (heck, even then it was kinda old!) machine, I can tell that this is a Xerox made from a Xerox of the color brochure which I gave to a friend at Aries Arts in Capitola and which was sold for \$2.00 (copy, handling, and postage costs) through a conspiracy mail-order catalog that the owners husband ran in the back. I have seen several different versions of copies made from that original before, with artwork added, subtracted, etc. The main difference here from the original color is the puzzling absence of the other 13 pages of illustrations that was included with the color version. The cover of this one however is definitely a copy of the original cover. I can also attest to the fact that the text sections are exact replicas of the original color (done on a sandstone vellum bond). Maybe they left out the 13 pages of illustrations for the purpose of saving paper. Who knows? I plan to make a high quality color PDF copy of my one and only color copy available in a few months to coincide with the release of some other material. All in all, this is still a cool collectors piece and I'll put the copy you gave me in a polybag and store it with the rest of my "iterations" collection.

Document 2. This is not the original brochure but in fact a Xerox copy of the 1988 *Edge Detector* article. Note that it says (as I have said time and again in public) PLW's admonition "I found this". A few years ago, I talked to a ranger at the Lebanon State Forest Ranger Station (some kind of tourist welcome center) and a lady who worked there told me that in fact a brochure that fit the description of the one in my possession had been in the racks for a while, but she was unclear where they had come from. This would have been mid-eighties or so. Since then two other people (Parsifal on DP and another lady who claimed to have known the Ashram residents) have repeated a similar story. Again, when I scan the color catalog, I will scan and include the copy of the brochure that I have in my possession. Note: The illustrations in the *Edge Detector* version were added by the publisher and are not from the original brochure.

Thanks for the trip down memory lane!

Peace,

-jm

INCUNABULA PRESS



CATALOGUE 1990/91

I N C U N A B U L A

A Catalogue of Rare Books, Manuscripts & Curiosa
 Conspiracy Theory
 Frontier Science & Alternative Worlds
 Emory Cranston, Prop.

Incunabulum / cocoon / swaddling clothes / cradle /
 in-cunae, in the cradle / koiman, put to sleep / winding-
 sheet / koimetarium (cemetery) / printed books before
 1501, hence by extension any rare & hermetic book ...

INTRODUCTION

No book for sale here was actually printed before 1501, but they all answer to the description "rare and hermetic" — even the massmarket paperbacks, not to mention the xeroxes of unpublished manuscripts, which cannot be obtained from any other source!

The symbol INCUNABULA was chosen for our company for its *shape* — cocoon, egg-like, gourd-like — the shape of Chaos according to Chuang Tzu. Cradle: beginnings. Sleep: dreams. Silken white sheets of birth and death; books, white pages, the cemetery of ideas.

This catalogue has been put together with a purpose: to alert YOU to a vast cover-up, a conspiracy so deep that no other researcher has yet become aware of it (outside certain Intelligence circles, needless to say!) — and so dangerous that the "winding-sheet" imagery in our title seems quite appropriate; we know of *at least two* murders so far in connection with this material.

Unlike other conspiracy theories, such as Hollow Earth, Men In Black, cattle mutilation, UFO, Reich & Tesla or what-have-you, the INCUNABULA Theory harmonizes with genuine frontier quantum mechanics and chaos mathematics, and does not depend on any quack nostrums, pseudoscience or ESP for proof. This will become clear to anyone who takes the trouble to read the background material we recommend and offer for sale.

Because of the unprecedented nature of the INCUNABULA File we have included short descriptions of some of the books, pamphlets, flyers, privately-circulated or unpublished manuscripts, ephemera & curiosa available through us. Some of this is highly inflammable and sexual in nature, so an age-statement must be included with each order.

Cash (or stamps) only. No cheques or money orders will be accepted.

Thank You,

Emory Cranston, Prop.

1. **Wolf, Fred Alan.** *Parallel Universes: The Search for Other Worlds* (New York, Simon & Schuster, 1988) cloth; 351 pp; \$25

Written by a scientist for non-scientists, simplistic and jokey, makes you feel a bit talked-down-to. Nevertheless Wolf uses his imagination (or other scientists' imaginations) so well he seems to hit accidentally on certain truths — (unless he knows more than he reveals!). For example: the parallel universes must have all come into being simultaneously "at the beginning" in order for quantum uncertainty to exist, because there was no *observer* present at the Big Bang, thus no way for the Wave Function to collapse and produce one universe out of all the bubbles of possibility (p.174). If an electron can disappear in one universe and appear in another (as suggested by the Everett/Wheeler material), a process called "quantum tunnelling", then perhaps *information* can undergo a similar tunnelling effect. Wolf suggests (p.176) that this might account for certain "psychic phenomena, altered states of awareness", even ghosts and spirits! Actual travel between worlds must of course involve tunnelling by both electrons AND information — any scientist would have predicted as much — but the mention of "altered states" of consciousness is *extremely revealing!* Elsewhere (p.204), Wolf speculates that a future "highly developed...electronic form of biofeedback" will allow us to observe quantum effects in the electrons of our own bodies, making the enhanced consciousness and the body itself a "time machine" (which is what he calls a device for travel between universes). He comes so close to the truth — then shies away! For instance (p.199), he points out that the Wave Function has a value BETWEEN zero and one until it collapses. If the wave function does not collapse, the "thing" it describes exists in two universes simultaneously. How strange of him not to mention that *fractal geometry* also deals with values between zero and one! As we know, the secret of travel between worlds is rooted in the marriage of quantum and chaos, particularly in the elusive mathematics of *fractal tesseracts* (visualize a 4-dimensional Mandelbröt Set — one of the simplest of the trans-dimensional "maps" or "catastrophic topologies"). Wolf appears so unaware of this, we must sadly conclude that he's *not* part of the conspiracy.

Particularly interesting — and not found in any of our other material — are Wolf's speculations about schizophrenia. Are schizophrenics receiving information from *other worlds*? Could a schizoid observer actually observe (in the famous double-slit experiment) a wave becoming two particles and then one particle? Or could such an observation be made by an extremely blank and simple-minded watcher (a sort of Zen simpleton perhaps)? If so, the perfect subject for parallel-worlds experiments would be a paradoxically complex simpleton, a "magnetized schizophrenic" who would be aware of the split into two worlds which occurs when a quantum measurement is made. Oddly enough, such a mental state sounds very close to the "positive schizophrenia" of certain extreme psychedelic experiences as well as the meditation-visualization exercises of actual travellers between worlds.

Despite its flaws, an essential source.

2. **Herbert, Nick.** *Quantum Reality* (NAL, 1986) cloth, \$40

A masterful and lucid exposition of the different versions of reality logically describable from the various interpretations of quantum mechanics. The Everett/Wheeler Theory is here given the clearest explanation possible in lay person's terms, given the author's unawareness (at the time) of experimental verification.

3. **ibid.** *Faster Than Light: Superluminal Loopholes in Physics* (NAL, 1988) cloth, \$30

Some theorists who touch on the Many-Worlds "hypothesis" place too much emphasis on time distortions and the implication of "time travel". These of course seem present in the theorems, but *in practice* have turned out (so far) to be of little consequence. Chaos Theory places much more emphasis on temporal directionality than most quantum theory (with such exceptions as R. Feynman and his "arrow of time"), and offers strong evidence for the past-present-future evolution that we actually experience. As K. Sohrawardi puts it, "the universe is in a state of Being, true, but that state is not static in the way suggested by the concept of 'reversability' in Classical physics. The 'generosity' of Being, so to speak, is *becoming*, and the result is not reversability but *multiplicity*, the unmeasurable resonant chaos-like fecundity of creation." Nevertheless, Herbert's second book is a brilliant speculative work — and it led him directly to a certain circle of scientists and body of research concerned with dimensional travel, rather than "time" travel, with the result that his third book (see next item) finally struck paydirt.

4. **"Jabir ibn Hayyan" (Nick Herbert).** *Alternate Dimensions* (publication suppressed by Harper & Row, 1989); bound uncorrected galleys, 179 pp., \$100. (We have five sets of proofs for sale, after which only xerox copies will be available at \$125.)

While working on *Faster Than Light* Herbert came into contact with one of the "travel cults" operating somewhere in California, perhaps one with a sufiistic slant ("Jabir ibn Hayyan" was a famous 10th century sufi alchemist); according to the preface of *Alternate Dimensions*, which is irritatingly vague and suggestive, this group seems to have trained him and sent him on at least one trip to America². Herbert suggests that he already had so much experience of altered states of consciousness and ability to visualize complex space/time geometries that only a minimum of "initiatic" training proved necessary.

In ~~any~~ case, despite its vagueness and brevity, this book is the most accurate and thoroughly-informed work on travel between worlds in our entire collection. So far we have been unable to obtain any *deep* theoretical work, and only a few papers dealing with practical aspects — but Herbert provides a magnificent overview of the entire field. Written for the lay person, with his usual clear and succinct approach to theory, Herbert's is the first "popular" study to make all the basic links: the Everett/Wheeler hypothesis, Bell's Theorem, the E/R Bridge, fractal geometry and chaos math, cybernetically-enhanced biofeedback, psychotropic and shamanic techniques, crystallography, morphogenetic field theory, catastrophe topology, etc.

Of course he's strongest in discussing the quantum aspects of travel, less sure when dealing with math outside his field, and most inspiring when describing (pp.98-101) visualization techniques and "embodied ecstasy" (ex-stasis, "standing outside" the body; hence *embodied ecstasy* paradoxically describes the transdimensional experience).

Herbert makes no claim to understand the travelling itself, and goes so far as to suggest that even the (unnamed) pioneers who made the first breakthrough may not have completely understood the process, any more than the inventor of the steam engine understood Classical physics (p.23). This definitely ties in with what we know about the persons in question.

Unfortunately the six illustrations promised in the table of contents are not included with the galleys — one of them was a "Schematic for a Trans-dimensional Express" which might be worth killing for! — and the publishers claim that Herbert never supplied the illustrations. They refuse to say why they suspended publication of *Alternate Dimensions* and in fact at first denied ever having handled such a title! Moreover Herbert has apparently dropped out of sight; if he hasn't met with foul play, he may have returned permanently to Earth2.

We regret having to sell copies of a flawed book for such an outrageous price; we'd like to publish a mass-market edition affordable by all — but if Harper & Row ever find out what we're doing, we'll need that money for court costs and lawyers' fees! So get it while you can — this is THE indispensable background work for understanding the Conspiracy.

5. **Thomsen, Dietrick E. "A Knowing Universe Seeking to be Known" (xerox offprint from *Science News*, Vol. 123, 1983); \$5**

Unwittingly demonstrates the resonance between quantum reality theory and the sufism of (for example) "the Greatest Shaykh" Ibn 'Arabi, who discusses in his *Bezels of Wisdom* a saying attributed to God by Mohammad (but not in the Koran): "I was a hidden treasure and I wanted (lit. 'loved') to be known; so I created the universe, that I might be known."

5a. We also have a few offprints (at the same price) of Thomsen's witty "Quanta at Large: 101 Things To Do with Schrödinger's Cat" (op.cit., 129, 1986).

6. **DeWitt, Bryce S., & Neill Graham. *The Many-Worlds Interpretation of Quantum Mechanics* (Princeton, NJ, 1973); clc th, \$50**

The standard (and far from "easy"!) work on the Everett/Wheeler hypothesis — a bible for the early pioneers.

7. **Cramer, John G. "Alternate Universes II" (*Analog*, Nov. 1984)**

A popularization of the Theory by a prominent physicist — no knowledge of the Conspiracy is detectable. We're selling copies of the SciFi mag itself for \$10 each.

8. **Greenberger, D.M., ed. *New Techniques & Ideas in Quantum Measurement Theory* (Vol. 480 *Annals of the NY Academy of Sciences*, 1986); cloth, \$50**

Contains the valuable if somewhat whimsical article by D.Z. Albert, "How To Take A Photograph of Another Everett World". Also the very important "Macroscopic Quantum Tunnelling at Finite Temperatures" by P. Hanggi (we suspect him of being a Conspiracy member).

9. **(Anonymous). *Course Catalogue for 1978-79, Institute of Chaos Studies and Imaginal Yoga* (no address); xerox of mimeographed flyer, 7pp, \$15**

An in-house document from the Institute where the First Breakthrough was attained (probably in the late winter or early spring of 1979) — therefore, although it makes no overt mention of Travel or the Egg, the *Catalogue* is of prime importance for an understanding of the intellectual and historical background of the Event.

According to an unreliable source (see ESCAPE FROM EARTH PRIME!, #15 in this list), the Institute was located somewhere in Dutchess County, New York, where the founder and director, Dr Kamadev Sohrawardi, was employed by IBM in the 1960s, "dropped out" and began his investigations into "consciousness physics"; it is also claimed that

Sohrawardi was a Bengali of mixed English, Hindu and Moslem origin, descended from an old sufi family, and initiated into Tantra. All this disagrees with clues in other sources and is perhaps not to be trusted. Other groups take credit for Breakthrough, and Sohrawardi may have been a fraud — but we're convinced that the *Catalogue* is authentic and Sohrawardi's claim the most certain.

At first glance, the *Catalogue* appears an example of late-hippy/early-New-Age pretentiousness. Thus there are courses in "Visions of Color & Light in Sufi Meditation", "Inner Alchemy in Late Taoism", "Metaphysics of the Ismaili 'Assassins'", "Imaginal Yoga & the Psychotopology of the Imagination" (the course-description mentions Henry Corbin, G. Bachelard and Shingon Buddhism), "Fortean Science & UFOlogy", "Hermetic & Neo-Pagan Studies" (apparently based on Golden Dawn teachings), "Visualization Techniques in Javanese Sorcery", "Stairways to Heaven: Shamanic Trance & the Mapping of Consciousness", "Stirner, Nietzsche & Stone Age Economy — an Examination of Non-authoritarian Hunter/Gatherer Societies", and — interestingly enough! — "Conspiracy Theory".

The "shamanic" course may have been a blind for research in psychotropic drugs, including such exotic ones as ahuasca (yagé, harmaline), ibogaine, yohimbine, Telepathine and Vitamin K, as well as the more standard psychedelicates of the late 70s.

However, the *Catalogue* also contains amazing courses in frontier science, any combination of which could have provided the key or final puzzle-bit to the Breakthrough; apparently Sohrawardi taught or supervised most of them. Thus "The Universe in a Grain of Sand" promised information on models of brain activity, cybernetically-enhanced feedback, Sheldrake's morphogenetic field theory, René Thom's Catastrophic Theory as applied to consciousness, lucid-dreaming research, John Lilly's work on "altered states" and other mind-related topics. Then in "Strange Attractors & the Mathematics of Chaos", Sohrawardi discussed matters unknown outside the margins of academia till the mid-80s, and made the astounding prediction that Chaos in the macroscopic world somehow be found to mirror Uncertainty in the microscopic or Quantum World, a truth still unrecognized in "official" scientific circles today. He felt that n -dimensional strange attractors could be used to model the quantum behavior of particles/waves, and that the "so-called collapse of the wave function" could actually be mapped with certain bizarre ramifications of Thom's catastrophic topology. Making references to work by Ilya Prigogine which was still being circulated in private "preprint" or samizdat form at that time, Sohrawardi suggests that "creative chaos" (as opposed to "deterministic" or entropic chaos) provides the link that will unify Relativity, Quantum, Complexity and consciousness itself into a new science.

Finally, in his "Advanced Seminar on Many Worlds", he states baldly that the alternate universes predicted by Relativity (Black Hole Theory) are the same as the many worlds predicted by Quantum, *are the same as* the fractal dimensions revealed in Chaos! This one-page course description is the closest thing we have to an *explanation* of why travel to other worlds *actually works*. Hence the *Catalogue* is an indispensable document for the serious student of the Conspiracy.

10. Beckenstein, J. "Black Holes & Entropy", (xerox offprint from *Physical Review*, Vol. D7, 1973; 28 pp), \$15

An early (pre-Breakthrough) speculation with suggestive hints about quantum and chaos-as-entropy — although no knowledge of actual Chaos Theory is demonstrated. This paper was referred to in an in-house memo from the Inst. for Chaos Studies & Imaginal Yoga, believed to have been composed by K. Sohrawardi himself (see #9).

11. Sohrawardi, Dr Kamadev. "Phlogiston & the Quantum Aether", (offprint from *The J. of Paranormal Physics*, Vol. XXII, Bombay, 1966), \$40

An early paper by Sohrawardi, flooded with wild speculations about quantum and oriental spirituality, probably dating from the period when he was still working for IBM, but making visits to Millbrook, nearby in Dutchess Co., and participating in the rituals of the League for Spiritual Discovery under Dr T. Leary, and the psychedelic yoga of Bill Haines' Sri Ram Ashram, which shared Leary's headquarters on a local millionaire's estate. The basic insight concerns the identity of Everett/Wheeler's "many worlds" and the "other worlds" of sufism, tantrik Hinduism and Vajrayana Buddhism. At the time, Sohrawardi apparently believed he could "prove" this by reviving the long-dead theories of phlogiston and aether in the light of quantum discoveries! (Phlogiston Theory — based on the thinking of the sufi alchemist Jabir ibn Hayyan — the *original* Jabir — was propounded seriously in the 18th century to unify heat and light as "one thing".) Totally useless as science, this metaphor nevertheless inspired Sohrawardi's later and genuinely important work on alternate realities.

12. *Ibid.* "Zero Work & Psychic Paleolithism", *East Village Other*, Vol. IV #4 (Dec. 1968); xerox reprint, single sheet 11½ x 17, from the legendary underground newspaper. \$5

Unfortunately no scientific speculations, but a fascinating glimpse into the *political* background of the inventor of Travel (or rather, one of the inventors). Making reference to French Situationist and Dutch "Provo" ideas which had helped spark the "Events" and upheavals of Spring '68 all over Europe and America, Sohrawardi looks forward to a world

without "the alienating prison of WORK", restored to the "oneness with Nature of the Old Stone Age" and yet somehow based on "green technology and quantum weirdness."

Wild and woolly as it is, this text nevertheless poses a fascinating scientific question in the light of the author's later accomplishments — a question still unanswered. All the "First Breakthroughs" we know of with any degree of certainty (those in New York, California and Java — the actual sequence is unclear) without exception entered parallel worlds *without human inhabitants*, virtual forest-worlds. Most science-fiction predicted other worlds almost like ours, populated by "us", with only a few slight differences, worlds "close" to ours. Instead — no people!

Why?

Two possible explanations: (1) We cannot enter worlds containing "copies" of ourselves without causing paradox and violating the consistency principle of the "megaverse" — hence only wild (or feral) worlds are open to Travel. (2) Other worlds exist, in a sense, only as probabilities; in order to "become fully real" they must be *observed*. In effect, the parallel universes are *observer-created*, as soon as a traveller "arrives" in one of them. Sohrawardi *wanted* a paleolithic world of endless forest, plentiful game and gathering, virgin, empty but slightly haunted — therefore, *that's what he got*. Either explanation raises problems in the light of what actually happened; perhaps there is a third, as yet unsuspected.

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13. (Anonymous). *Ong's Hat: A Color Brochure of the Institute for Chaos Studies* (photocopy of version published in *Edge Detector*, Vol. 1 1988, a Cyberpunk "fanzine" from Canada. Also included: a photocopy of the original color brochure, with slightly variant text, both for \$25.)

This bizarre document, disguised as a brochure for a New Age health retreat, reveals some interesting information about the activities of Sohrawardi's group or a closely-associated group. A fairly accurate description of the Egg is provided, as well as a believable account of the first (or one of the first) Breakthroughs. However, everything else in the pamphlet is sheer disinformation. The New Jersey Pine Barrens were never a center of alternate-worlds research, and all the names given in the text are false. A non-existent address is included. Nevertheless, highly valuable for background.

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14. "Sven Saxon". *The Stone Age Survivalist* (Loompanics, UnLtd., Port Townsend, WA, 1985), Pb, \$20

"Imagine yourself suddenly plunked down buck-naked in the middle of a large dark forest with no resources except your mind," says the Preface. "What would you do?"

What indeed? and who could possibly care? — *except* a trans-dimensional Traveller! Loompanics specializes in books on disappearance and survival involving a good deal of escapist fantasy — but as we know, this situation is all too real for the Visitor to Other Worlds.

Part I: Flint-knapping, an excellent illustrated handbook of paleolithic tool-production; II, zero-tech hunting and trapping; III, Gathering (incl. a *materia medica*); IV, Shelter; V, Primitive warfare; VI, Man & Dog: trans-species symbiosis; VII, Cold-weather survival; VIII, Culture ("Sven" recommends memorizing a lot of songs, poems and stories — and ends by saying "Memorize this book — 'cause you can't take it with you." Where is "Mr Saxon" now, we wonder?).

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15. Balcombe, Harold S. *ESCAPE FROM EARTH PRIME!* (Foursquare Press, Denver, Colo., 1986), Pb, \$15

This — unfortunately! — is *the* book that blew the lid off the Conspiracy for the first time. We say "unfortunately" because *ESCAPE!*, to all appearances, is a piece of unmitigated paranoid pulp tripe. Written in breathless ungrammatical subFortean prose, unfootnoted and nakedly sensationalistic, the book sank without trace, ignored even by the kook-conspiracy fringe; we were able to buy out unsold stock from the vanity press which published it, just before they went out of business and stopped answering their mail.

Balcombe (whom we've been unable to trace and who may have "vanished"), is the author of one other book which we've seen — but are not offering for sale — called *Drug Lords from the Hollow Earth* (1984) in which he claims that the CIA obtained LSD and cocaine from Dero-flying-saucer-nazis from beneath Antarctica. So much for his credentials. How he got hold of even a bit of the authentic Other Worlds story is a miracle.

According to Balcombe, the first Breakthrough was due not solely to K. Sohrawardi — despite his importance as a theoretician — but also a "sinister webwork of cultists, anarchists, commies, fanatical hippies and renegade traitor scientists who made fortunes in the drug trade" (p.3). Balcombe promises to name names, and out of the welter of rant and slather, some hard facts about the pioneers actually emerge.

Funding (and some research) emanated in the 70s from a "chaos cabal" of early Silicon Valley hackers interested

in complex dynamical systems, randomness and chance, and — gambling! — as well as a shadowy group of "drug lords" (Balcombe's favorite term of abuse) with connections to certain founders of the Discordian Illuminati. Money was channelled through a cult called the Moorish Orthodox Church, a loose-knit confederation of jazz musicians, oldtime hipsters, white "sufis" and black moslems, bikers and street dealers (see "A Heresologist's Guide to Brooklyn", #24 in this list) who came into contact with Sohrawardi in Millbrook in the mid-60s.

Sohrawardi was a naive idealist and somewhat careless about his associations. He received clandestine support from people who were in turn connected to certain Intelligence circles with an interest in psychedelic and fringe mind-science. According to Balcombe this was *not* the CIA (MK-ULTRA) but an unofficial offshoot of several groups with Masonic connections! The Conspiracy was penetrated almost from the start, but was actually *encouraged* in the hope of gleaning useful information about parallel worlds, or at least about the "mental conditioning techniques" developed as part of the basic research.

By the mid-70s, Sohrawardi and his various cohorts and connections (now loosely referred to as "the Garden of Forked Paths" or GFP) had become aware of the Intelligence circles (now loosely grouped as "Probability Control Force" or PCF) and had in turn planted double-agents, and gone further underground. In 1978 or 79 an actual device for trans-dimensional Travel, the "Egg" (also called the Cocoon or the Cucurbit, which means both *gourd* and *alchemical flask*) was developed in deepest secrecy, probably at Sohrawardi's institute in Upstate New York, certainly *not* at a branch lab supposedly hidden away in the NJ Pine Barrens near the long-vanished village of Ong's Hat (see #13 in this list), since no such lab ever existed, nor does it exist now, despite what some fools think.

The PCF were unable to obtain an Egg for several years and did not succeed in Breakthrough until (Balcombe believes) 1982. The California groups, however, began Egg-production and broke through (into "BigSur2") in early 1980 (again, Balcombe's chronology). (Balcombe clearly knows nothing of the situation in Java.)

It remains unclear whether the East Coast and West Coast groups both entered the *same* alternate world, or two *different* but similar worlds. Communication between the two outposts has so far proved impossible because, as it happens, the Egg will not transport *non-sentient matter*. Travellers arrive Over There birth-naked in a Stone Age world — no airplanes, no radio, no clothes ... no fire and no tools! Only the Egg, like a diamond Fabergé easter gift designed by Dali, alone in the midst of "Nature natur'g". Balcombe includes a dim out-of-focus photo of an Egg, and claims that the machine is part computer but also partly-living crystal, like virus or DNA, and also partly "naked quantumstuff".

Eggs are costly to produce, so the early pioneers had to return after each sortie and forego permanent settlement on E2 until a cheaper mode of transport could be discovered. However, emigration via the Egg proved possible when the "tantrik" or "double-yolk" effect was discovered: two people (*any* combination of age, gender, etc.) can Travel by Egg while *making love*, especially if one of the pair has already done the trip a few times and "knows the way" without elaborate visualization techniques and so forth. Balcombe has a field day with this juicy information and spends an entire chapter (VIII) detailing the "perversions" in use for this purpose. Talent for Travel ranges from brilliant to zero — probably no more than 15% of humanity can make it, although the less-talented and even children can be "translated" by the tantrik technique — and extensive training methods have somewhat improved the odds. California2 now contains about 1000 emigrants scattered along the coast, and the eastern settlements add up to 500 or 600. A few children have been born "over there" — some can Travel, some can't, although the talented percentage seems greater than among the general population of Earth-prime. And being "stuck" on E2 is no grave punishment in any case!, unless you object to the Garden of Eden and the "original leisure society" of the Paleolithic flintknappers.

Balcombe claims that the PCF was severely disappointed by the sentence "law" of Travel, since they had hoped to use the parallel worlds as a weapons-delivery system! Nevertheless they continued to experiment, hoping for a more "mechanistic" technique; meanwhile they devote their efforts to (a) suppressing all information leaks, (b) plotting against the independent GFP and infiltrating the E2 settlements, (c) attempting to open new worlds where technology might be possible. They are however handicapped by a shortage of *talent*: the kind of person who can Travel is not usually the kind of person who sympathizes with the "patriotic discipline of the PCF" and rogue Masonic groups, but some of these end up defecting and "doubling", and anyway most of them are much too *weird* for the taste of the rigidly reactionary inner core of PCF leadership, who wonder (as does Balcombe) whether these agents are "any better than the scum they're spying on?"

More worlds have been discovered — E3 and E4 are mentioned in *ESCAPE!* (and we know that E5 was opened in 1988) — but all of these are "empty" forest worlds apparently almost identical with E2.

In summary, Balcombe's style is execrable and his attitude repulsive, but his book remains the most accurate overview of the Conspiracy to date. If you're only going to order one item from us, this is it.

16. (Anonymous). "Bionic Travel: An Orgonomic Theory of the Megaverse", (xerox of unpubl. typescript headed "Top Secret — Eyes Only"; 27 pp), \$15

If this paper emanates from PCF sources, as we believe, it indicates the poor quality of original research carried out by the enemies of Sohrawardi and the GFP, and may explain the PCF's relative lack of progress in the field (especially considering their much-larger budget!). The author attempts to revive W. Reich's Orgone Theory, with "bions" as "life-force particles" and some sort of orgone accumulator (Reich's "box") as a possible substitute for the Egg. An unhealthy interest is shown in "harnessing the force of *Deadly Orgone*" as a weapon for use on other worlds. References

are also made to Aleister Crowley's "sex magick techniques" of the Ordo Templi Orientis — even speculations on *human sacrifice* as a possible source of "transdimensional energy". A morbid and crackpot document, devoid of all scientific value (in our opinion) but affording a fascinating insight into PCF mentality and method.

17. **Corbin, Henry.** *Creative Imagination in the Sufism of Ibn 'Arabi* (trans. by R. Mannheim; Princeton, NJ, 1969), cloth, \$50; Pb, \$20

One of the few books mentioned by title in the *Catalogue* of the Inst. of Chaos Studies & Imaginal Yoga (see #9 in this list). The "*mundus imaginalis*", also called the World of Archetypes or the "Isthmus" (Arabic, *barzakh*), lies in-between the World of the Divine and the material World of Creation. It actually consists of "many worlds", including two "emerald cities" called Jabulsa and Jabulqa (very intriguing considering the situation on Java2!). The great 14th-century Hispano-Moorish sufi Ibn 'Arabi developed a metaphysics of the "Creative Imagination" by which the adept could achieve spiritual progress via direct contemplation of the archetypes, including the domains of djinn, spirits and angels. Ibn 'Arabi also speaks of seven alternate Earths created by Allah, each with its own Mecca and Kaaba! Some parallel-universe theorists believe that Travel without any tech (even the Egg) may be possible, claiming that certain mystics have already accomplished it. If so, then Ibn 'Arabi must have been one of them.

18. **Gleick, James.** *CHAOS: Making a New Science* (Viking Penguin, NY, 1987), cloth, 254 pp, \$30

The first and still the most complete introduction to chaos — required reading — BUT with certain caveats. First: Gleick has *no* philosophical or poetic depth; he actually begins the book with a quote from John Updike! No mention of chaos mythology or oriental sources. No mention of certain non-American chaos scientists such as René Thom and Ilya Prigogine! Instead, alongside the admittedly useful info, one gets a subtle indoctrination in "deterministic chaos", by which we mean the tendency to look on chaos as a weapon to *fight* chaos, to "save" Classical physics — and learn to predict the Stock Market! (As opposed to what we call the "quantum chaos" of Sohrawardi and his allies, which looks on chaos as a creative and negentropic source, the cornucopia of evolution and awareness.) Warning: we suspect Gleick of being a PCF agent who has embedded his text with subtle disinformation meant to distract the chaos-science community from any interest in "other worlds".

19. **Pak Hardjanto.** "Apparent Collapse of the Wave Function as an *n*-Dimensional Catastrophe" (trans. by "N.N.S." in *Collected Papers of the SE Asian Soc. for Advanced Research*, Vol. XXIX, 1980), 47 pp, xerox of offprint, \$15

An early paper by the little-known scientific director of the Javanese "Travel Cult" which succeeded in breakthrough, possibly in the year this essay was published or shortly thereafter. Hardjanto is known to have been in touch with Sohrawardi since the 60s; no doubt they shared all information, but each kept the other secret from their respective organizations. The pioneers of Java2 became known to the GFP and PCF only around 1984 or 85.

This article, the only scientific work we possess by Hardjanto, shows him to be a theoretician equal or even superior to Sohrawardi himself — and if Hardjanto is also the anonymous author of the following item, as we believe, then he appears a formidable "metaphysicist" as well!

"Apparent Collapse", while certainly not a blueprint for Egg construction, nevertheless constitutes one of the few bits of "hard" science published openly on our Subject. Unfortunately, its theorems and diagrams are doubtless comprehensible only to a handful of experts. The topological drawings literally boggle the mind, especially one entitled "Hypercube Undergoing 'Collapse' Into 5-Space Vortex".

20. (Unsigned, probably by **Pak Hardjanto**). *A Vision of Hurqalya* (trans. by K.K. Sardono; Incunabula Press, 1988), Pb, 46 pp, \$20

The Indonesian original of this text appeared as a pamphlet in Yogyakarta (Java) in 1982. We ourselves at Incunabula commissioned the translation and have published this handsome edition, including all the illustrations from the original, at our own expense.

If one knew nothing about the Conspiracy or Many-Worlds Theory, *A Vision* would seem at first to be a mystical tract by an adherent of *kebatinan*, the heterodox sufi-influenced freeform esoteric syncretistic complex of sects which is Java's unique contribution to world religion. *Kebatinan* includes an interesting non-authoritarian dimension, which has come to be influential in GFP circles, inasmuch as the idea of "spiritual master" (*guru, murshid*) has been replaced by "teacher" (*pamong*); some kebatinan sects utilize spontaneous non-hierarchical organizational structures.

However, in the light of our knowledge of the material existence of other worlds, *Vision* takes on a whole new dimension — as a literal description of what Hardjanto and his fellow pioneers found on Java2.

They discovered another uninhabited world — but with one huge difference. The author of *Vision* steps out of his “alchemical Egg” into a vast and ancient abandoned City! He calls it Hurqalya (after a traditional sufi name for the Other World or *alam-e mithal*). He senses his total aloneness — feels that the City’s builders have long since moved on *elsewhere* — and yet that they still somehow somewhere exist.

The author compares Hurqalya to the ancient ruined city of Borobudur in E. Java, but notices immediately that there are no statues or images — all the decoration is abstract and severe — but “neither Islamic nor Buddhist nor Hindu nor Christian nor any style I ever saw.” The “palaces” of Hurqalya are grand, cyclopean, almost monolithic — far from “heavy” in atmosphere, despite the black basalt from which they seem to have been carved. For the City is cut through by *water* ... it is in fact a water-city in the style of the Royal Enclave of Yogyakarta (now so sadly derelict) — but incomparably *bigger*. Canals, aqueducts, rivers and channels crisscross and meander through the City; flowing originally from quiescent volcanic mountains looming green in the West, water flows down through the City which is built on a steep slope gradually curving into a basin and down to the placid Eastern Sea, where a hundred channels flow dark and clear into the green salt ocean.

Despite the air of ruin — huge trees have grown through buildings, splitting them open — mosses, ferns and orchids coat the crumbling walls with viridescence, hosting parrots, lizards, butterflies — despite this desolation, most of the waterworks still flow: canal-locks broken open centuries ago allow cascades, leaks, spills and waterfalls in unexpected places, so that the City is wrapped in a tapestry of water-sounds and songbird voices. Most amazingly, the water flows at different levels simultaneously, so that aqueducts cross over canals which in turn flow above sunken streams which drip into wells, underground cisterns and mysterious sewers in a bewildering complex of levels, pipes, conduits and irrigated garden terraces which resemble (to judge by the author’s sketches) a dreamscape of Escher or Piranesi. Viewed from above, the City would be mapped as an arabesque 3-D spiderweb (with waterbridges aboveground, streams at ground level and also underground) fanning out to fill the area of the basin, thence into the harbor with its huge cracked basalt-block docks.

The slope on which the City is built is irregularly terraced in ancient SE Asian style — as many staircases as streets thread their way up and down, laid out seemingly at random, following land-contours rather than grid-logic, adding to the architectural complexity of the layer of waterways with a maze of vine-encrusted overpasses, arched bridges, spiralling ramps, crooked alleyways, cracked hidden steps debouching on broad esplanades, avenues, parks gone to seed, pavilions, balconies, apartments, jungle-choked palazzos, echoing gloomy “temples” whose divinities, if any, seem to have left no forwarding address ... all empty, all utterly abandoned. And nowhere is there any *human* debris — no broken tools, bones or midden heaps, no evidence of actual habitation — as if the ancient builders of the City picked up and took *everything* with them when they departed — “perhaps to one of the other Seven Worlds of the *alam-e mithal*” — in other words, to a “higher” dimension.

Thus ends the *Vision of Hurqalya* — raising more questions than it answers! There is no doubt that it describes exactly what was discovered in Java2 in 1980 or 81. But if the “observer-created” theory of other-worlds Travel is true, “Hurqalya” represents the “imaginal imprint” of what Hardjanto (or whoever) *expected* to find. Yet again, if that theory is false ... *who built Hurqalya*? One current explanation (arising from time-distortion theorems which have so far remained unsolvable) suggests that the Builders “moved” in prehistoric times to Earth-prime and became the distant ancestors of the Javanese (“Java Man”). Another guess: the Builders have indeed moved on to a “distant” alternate universe, and eventually *we may find them*.

A small settlement now exists in Hurqalya. Once the American groups heard of the City’s existence, members of both the GFP and PFC were able to visualize it and Travel to it *from America* (the Javanese can do the same from Java-prime to America2). Since 1985 all three groups have expanded most of their exploratory effort on “opening up” new worlds in the Java series. Apparently Indonesian sorcerers and trance adepts are *very* good at this, and we believe they have reached Java7 — without, however, finding replications of the City or any trace of the Builders — only more empty forest.

21. Von Bitter Rucker, Dr R. “The Cat Was Alive, But Looked Scared As Hell’: Some Unexpected Properties of Cellular Automata in the Light of the Everett-Wheeler Hypothesis” (*Complex Dynamical Systems Newsletter* no. 8, 1989), offprint, \$10

Who is this man and what does he know? No other serious mathematician has so far made any connection between cellular automata and the Many Worlds. Tongue-in-cheek (?), the author suggests that Schrödinger’s poor cat might be *both* alive *and* dead, even after the box is opened, IF parallel universes are “stacked” in some arcane manner which he claims to be able to demonstrate with a piece of software he has hacked and is selling for an outrageous sum; we have also seen an ad for this program in a magazine called *MONDO 2000*, published in Berkeley and devoted to “reality hacking”. We’d love to know what certain members of the Conspiracy would make of this bizarre concept!

22. Kennedy, Alison. “Psychotropic Drugs in ‘Shared-World’ & Lucid Dreaming Experiments” (*Psychedelic Monographs & Essays*, Vol. XIV, no. 2, 1981), offprint, \$5

This writer appears to have inside information. The notion of a drug-induced hallucination so powerful it can be shared by many (in a proper “blind” experiment) and can actually *come into existence*, into material reality; the idea that

drug-enhanced lucid dreaming can be used to discover objective information from "other ontological levels of being"; and finally the "prediction" that "a combination of these methods utilizing computer-aided biofeedback monitoring devices" will actually make it possible to "visit 'other' worlds in 'inner' space" (which suggests that the author adheres to the "observer-created" theory of parallel universes) — all this leads us to believe that the author is probably a member of one of the California Travel Cults — as well as an expert *bruja*!

23. (Anonymous). *A Collection of Cult Pamphlets, Flyers, Ephemera & Curiosa from the Library of a Traveller* (Looseleaf portfolio of photocopied originals) sold by lot, \$25

The unknown compiler of this *Collection* (whom for convenience we'll call "X") left it behind when he "vanished", whence it came into our possession. We know something of the compiler's career from an untitled document written by him and found with the *Collection*, which we call *The Poetic Journal of a Traveller* (#24 in this list), as well as a pamphlet believed to be by the same author, *Folklore of the Other Worlds* (#25). (The *Ong's Hat Color Brochure* was also discovered in the same cache, and is sold by us as #13.)

The *Collection* contains the following items:

1) *A History & Catechism of the Moorish Orthodox Church*, which traces the origins of the sect to early (1913) American Black Islam, the "Wandering Bishops", the Beats of the 50s and the psychedelic churches movement of the 60s — deliberately vague about the 70s and 80s however.

2) *The World Congress of Free Religions*, a brochure-manifesto arguing for a "fourth way", a non-authoritarian spiritual movement in opposition to mainstream, fundamentalist and New Age religion. The WCFR is said to include various sects of Discordians, SubGeniuses, Coptic Orthodox People of the Herb, gay ("faery") neo-pagans, Magical Judaism, the Egyptian Church of New Zealand, Kaos Kabal of London, Libertarian Congregationalists, etc. — and the Moorish Orthodox Church. Several of these sects are implicated in the Conspiracy, but no overt mention of the Travel Cults is made here.

3) *Spiritual Materialism*, by "the New Catholic Church of the Pantarchy, Hochkapel von SS Max und Marx", a truly weird flyer dedicated to "Saints" Max Stirner and Karl Marx, representing a group claiming foundation by the 19th century Individualist Stephen Pearl Andrews, but more likely begun in the 1980s as a Travel Cult. Uses Nietzsche to contend that material reality itself constitutes a (or the) spiritual value and the principle of Infinity "which is expressed in the existence of *many worlds*." It argues for a utopia based on "individualism, telepathic socialism, free love, high tech, Stone Age wilderness and quantum weirdness"! No address is given, needless to say.

4) *The Sacred Jihad of Our Lady of Chaos*, this otherwise untraceable group calls for "resistance to all attempts to control probability." It quotes Foucault and Baudrillard on the subject of "disappearance", then suggests that "to vanish without having to kill yourself may be the ultimate revolutionary act ... The monolith of Consensus Reality is riddled with quantum-chaos cracks ... Viral attack on all fronts! Victory to Chaos in every world!"

5) *The Temple of Antinous*, a Travel Cult of pedophile boy-lovers and neo-pagans devoted to Eros and Ganymede. (Warning: this leaflet contains some just-barely-legal graphic material.) "Wistfully we wonder if the boygod can manifest only in some other world than this dreary puritanical polluted boobocracy — then, gleefully, we suddenly recall: *there ARE other worlds!*"

6) A Collage, presumably made by X himself, consisting of a "mandala" constructed from cut-outs of Strange Attractors and various Catastrophic topologies interwoven with photos of young girls and boys clipped from Italian fashion magazines. Eroticizing the mathematical imagery no doubt helps one to remember and visualize it while operating the Egg.

24. (Anonymous). *Poetic Journal of a Traveller; or, A Heresologist's Guide to Brooklyn* (Incunabulum Press, pamphlet, \$15. Believed to be by "X", the compiler of the *Collection*, & transcribed by us from manuscript.)

Apparently X began this MS with the intention of detailing his experiences with a Travel Cult and eventual "translation" to the various alternate-world settlements, but unfortunately abandoned the project early on, possibly due to PCF interference.

It begins with a summary account of X's spiritual quest, largely among the stranger sects of his native Brooklyn: Santeria in Coney Island, Cabala in Williamsburg, sufis on Atlantic Avenue, etc. He is disappointed or turned away (and even mugged on one occasion). He becomes friendly with a Cuban woman of mixed Spanish, black, amerindian and Chinese ancestry who runs a botanica (magical supplies and herbs). When he asks her about "other worlds", she is evasive but promises to introduce him to someone who knows more about such matters.

She orders her grand-daughter, a 14-year-old named Teofila, to escort X through the "rough neighborhoods" to the old man's shop. The girl is wearing a t-shirt that says "Hyperborean Skateboarding Association", and indeed travels by skateboard, "gliding on ahead of me like Hermes the Psychopomp." X is clearly attracted to Teofila and becomes embarrassedly tongue-tied and awkward.

The old man, called "the Shaykh", who claims to be Sudanese but speaks "pure Alabaman", runs a junk shop and wears a battered old Shriners fez. His attitude toward X is severe at first, but X is enchanted by his rather disjointed rambling and ranting — which reveal a surprisingly wide if erratic reading in Persian poetry, the Bible, Meister Eckhardt, William Blake, Yoruba mythology and quantum mechanics. Leaving the girl in the shop, the old man takes X into his back office, "crowded with wildly eclectic junk, naive paintings, cheap orientalismo, HooDoo candles, jars of flower petals, and an ornate potbellied stove, stoked up to cherryred, suffusing waves of drowsy warmth."

The Shaykh intimidates X into sharing a big pipe of hashish mixed with amber and mescaline, then launches into a stream-of-consciousness attack on "Babylon, the Imperium, the Con, the Big Lie that there's nowhere to go and nothing to buy except their fifth-rate imitations of life, their bullshit pie-in-the-sky religions, cold cults, cold cuts of self-mutilation I call 'em, and woe to Jerusalem!"

X, now "stoned to the gills", falls under the Shaykh's spell and bursts into tears. At once the old man unbends, serves X a cup of tea "sweetblack as Jamaica rum and scented with cardamon", and begins to drop broad hints about "a way out; not to some gnostic-never-land with the body gone like a fart in a sandstorm, no brother, for the Unseen World is not just of the spirit but also the flesh — Jabulsa and Jabulqa, Hyperborea, Hurqalya — they're as real as Brooklyn but a damn sight prettier!"

Late afternoon; X must return home before dark, and prepares to take leave of the Shaykh — who gives him a few pamphlets and invites him to return. To X's surprise, Teofila is still waiting outside the shop, and offers to escort him to the subway. The girl is now in a friendlier mood and X less nervous. They strike up a conversation, X asking about Hyperborea and Teofila answering, "Yeah, I know where it is — I've been there."

The main narrative ends here, but we have added some other poetic fragments included with the original MS, despite the fact that they might offend some readers, in light of the importance of the "tantrik technique" of other-world Travel. (And let us remind you that a statement of age must be included with every order from Incunabula Inc.). These rather pornographic fragments suggest that X, too shy to attempt anything himself, was in fact seduced by Teofila, and that his subsequent "training" for Egg-navigation consisted of numerous "practice sessions for double-yolking" with a very enthusiastic young tutor.

We believe that X subsequently made an extended visit to America2 and Java2, that he returned to Earth-prime on some intelligence or sabotage mission for the GFP, that he composed a paper on *Folklore of the Other Worlds* (see #25), that he and Teofila somehow came to the attention of PCF agents in New York, aborted their mission and returned to Java2, where they presumably now reside.

25. (Anonymous). *Folklore of the Other Worlds* (Incunabula Press, pamphlet, \$15. By the same author as #24, transcribed by us from manuscript.)

Our anonymous Traveller from Brooklyn appears to have composed this little treatise after his first extended stay in E2. It deals with tales of Travellers and inhabitants of the other-world settlements, pioneers' experiences and the like. Of great interest is the claim that ESP and other paranormal abilities increase in the parallel universes, that the effect is magnified by passing through the series of discovered "levels", and that a small band of psychic researchers has therefore settled on Java7, the present frontier world. The "temple" of Hurqalya (or whatever these vast buildings may have been) are used for sessions of meditation, martial arts and psychic experimentation. X claims that telepathy is now accepted as fact "over there," with strong evidence for telekinesis and perhaps even Egg-less Travel.

Also intriguing are various accounts of "spirits" seen or sensed around the settlements, were-animals supposedly glimpsed on higher levels, and legends which have arisen concerning the lost Builders of Hurqalya. Something of a cult has grown up around these hypothetical creatures who (it is said) are "moving toward us even as we move toward them, through the dimensions, through Time — perhaps backwards through Time!"

X points out that this legend strikes an eerie resonance with "complex conjugate wave theory" in quantum mechanics, which hypothesizes that the "present" (the megaverse "now") is the result of the meeting of two infinite quantum probability waves, one moving from past to future, the other moving from future to past — that space/time is an interference effect of these two waves — and that the many worlds are bubbles on this shoreline!

26. Eliade, Mircea. *Shamanism: Archaic Techniques of Ecstasy* (Univ. of Chicago Press), Pb, \$30

This "bible" of the modern neo-shamanic movement also served as a metaphorical scripture for the pioneers of interdimensional consciousness physics and alternate-world explorers. Not only does it contain innumerable practical hints for the Traveller, as well as a spiritual ambience conducive to the proper state of mind for Travel — it is also believed that Eliade's mythic material on the prototypical Stone Age shamans who could physically and actually visit other worlds, offers strong evidence for the possibility of Egg-less Travel — which however so far remains in the realm of "folklore", speculation and rumor.

27. **Lorde, John. *Maze of Treason* (Red Knight Books, Wildwood, NJ, 1988), Pb, 204 pp, \$10**

You may remember that after the Patty Hearst kidnapping it was discovered that a cheap pornographic thriller, published before the event, seemed to foretell every detail of the story. Jungian synchronicity? Or did the Symbionese Liberation Army read that book and decide to act it out? It remains a mystery.

Maze of Treason is also a pornographic thriller, complete with tawdry 4-color cover, sloppy printing on acidulous pulp, and horrendous style. It's marketed as Science Fiction, however. And there is no mystery about the author's inside knowledge. "John Lorde" not only knows about the Conspiracy, he's obviously been there. This book is probably a *roman à clef*, as it appears to contain distorted portraits of Sohrwardi and Hardjanto (depicted as Fu-Manchu-type villains) as well as several actual agents of both the GFP and PCF — and even a character apparently based on the real-life "X", author of several titles in our list (#s 24 & 25).

The hero, Jack Masters, is an agent of an unnamed spyforce of American patriots who jokingly call themselves the Quantum Police. Their mission is to regain control of the alternate worlds for "the forces of reason and order" and "make trouble for agents of chaos in every known universe." The Q-Cops' secret underground HDQ contains a number of Eggs granting access to hidden bases on the other worlds, including "the Other America" and "the Other Indonesia".

Jack Masters is investigating the activities of a Chaote named Ripley Taylor, a "child-molester and black magician" who runs a Travel Cult out of a comicbook store in a "racially-mixed neighborhood" of New York. The Cops hope to catch Taylor with his "juvenile delinquent girlfriend", blackmail him and turn him into a double agent.

The hero now becomes involved with Amanita, a beautiful woman performance artist from the Lower East Side who seems to know a lot about Taylor and the Travel Cult, but also seems quite attracted to the virile Jack Masters. At first he suspects her of duplicity, but soon decides he needs to "convert" her by making her "fall for me, and fall hard." Jack's problem is that his own "talent" will not suffice for solo Travelling, and in fact he has never managed to "get across" — since the Cops do not practice Tantrik techniques! He suspects her of being an "Other-Worlder" and hopes she can convey him thence via the "infamous 'double-yolk' method."

Meanwhile Taylor has laughed off the blackmail attempt, burned down the comic shop and escaped "into the fourth dimension — or maybe the fifth." Masters heats up his affair with the artist Amanita, and finally convinces her to "translate" him — after three chapters of uninterrupted porno depicting the pair in many little-known ritual practises, so to speak. (The author rises above his own mediocrity here, and attains something like "purple pulp", an inspired gush of horny prose, especially in the oral-genital area.) Masters now rises to the occasion for yet a fourth chapter in which a "government-issue Egg" becomes the setting for a "yab-yum ceremony of searing obscenity."

Immediately upon arrival in "Si Fan" (the author's name for Hurqalya), Amanita betrays our hero and turns him over naked to one of the tribes of "chaos-shamans who inhabit these Lemurian ruins". At this point *Maze* begins to add to our knowledge of the real-life situation by depicting more-or-less accurately the state of affairs and mode of life in present-day Hurqalya — at least, as seen through the eyes of a paranoid right-wing spy.

The thousand or so inhabitants have made few changes in Hurqalya, preferring a life of "primitive sloth" and minimal meddling with Nature. Sex, hallucinogenic mushrooms and song-improvisation contests comprise the night-life, with days devoted to the serious business of "sorcery, skinnydipping, flintknapping and maybe a couple hours of desultory fishing or berrypicking." There is no social order. "People with bones in their noses sitting around arguing about Black Hole Theory or recipes for marsupial stew — lazy smoke from a few clan campfires rising through the hazy bluegold afternoon — children masturbating in trees — bees snouting into orchids — signal drum in the distance — Amanita singing an old song by the Inkspots I remember from my childhood ..."

Masters — or rather the author — claims to be disgusted by all this "anarchist punk hippy immorality — all this jungle love!" — but his ambivalence is revealed in his continued desire for Amanita, and the ease with which he falls into his own curmudgeonly version of *dolce far niente* in "Si Fan".

We won't give away the rest of the plot, not because it's so great, but because it's largely irrelevant (Taylor flees to distant dimensions, Masters gets Girl and returns to Earth-prime in triumph, etc., etc.) — the book's true value lies in these pictures of daily life in Hurqalya. Sadly, *Maze of Treason* is still our only source for such material.

The Conspiracy to deny the world all knowledge of the Many Worlds is maintained by *both* the forces active in the parallel universes — the GFP and PCF *both* have their reasons for secrecy, evasion, lies, disinformation, distortion and even violence. *Maze of Treason* is not our only source for claiming that people have lost their lives as a result of getting too deeply involved in all this. But we at INCUNABULA believe that truth will out, because it *must*. To stand in the way of it is more dangerous than letting it loose. Freedom of information is our only protection — we will tell all, despite all scorn or threat, and trust that our "going public" will protect us from the outrage of certain private interests — if not from the laughter of the ignorant!

Remember: parallel worlds exist. They have *already been reached*. A vast cover-up denies YOU all knowledge. Only INCUNABULA can enlighten you, because only INCUNABULA dares.

Thank You,

E-nory Cranston, Prop.

Ong's Hat

Peter Lamborn Wilson

Dear Glenn,

Recently I did a series of radio shows on chaos theory for WBAI-FM in New York. As a result I received a lot of chaos material in the mail, including the enclosed. I thought it might interest your readers.

--Peter Lamborn Wilson

▽
ONG'S HAT:
GATEWAY TO THE DIMENSIONS!

A full-color advertising brochure for the Institute of Chaos Studies and the Moorish Science Ashram in Ong's Hat, New Jersey

introduction

You would not be reading this brochure if you had not already penetrated half-way to the ICS. You have been searching for us without knowing it, following oblique references in crudely xeroxed marginal "samisdat" publications, crackpot mystical pamphlets, mail-order courses in "Kaos Magick"--a paper-trail and a coded series of rumors spread at street level through circles involved in the illicit distribution of certain controlled substances and the propagation of certain acts of insurrection against the Planetary Work Machine and the Consensus Reality--or perhaps through various obscure mimeographed technical papers on the edges of "chaos science"--through pirate computer networks--or even through pure synchronicity and the pursuit of dreams.

In any case we now know something about you, your interests, deeds and desires, works and days--and we know your address. Otherwise...you would not be reading this brochure.

background

During the 1970's and 80's, "chaos" began to emerge as a new scientific paradigm, on a level of importance with Relativity and Quantum Mechanics. It was born out of the mixing of many different sciences--weather prediction, Catastrophe Theory, fractal geometry and the rapid development of computer graphics capable of plunging into the depths of fractals and "strange attractors"; hydraulics and fluid

turbulence, evolutionary biology, mind/brain studies and psychopharmacology also played major roles in forming the new paradigm.

The slogan "order out of chaos" summed up the gist of this science, whether it studied the weird fractional-dimensional shapes underlying swirls of cigarette smoke or the distribution of colors in marbled paper--or else dealt with "harder" matters such as heart fibrillation, particle beams or population vectors.

However, by the late 80's it began to appear as if this "chaos movement" had split apart into two opposite and hostile world-views, one placing emphasis on chaos itself, the other on *order*.

According to the latter sect--the Determinists--chaos was the enemy, randomness a force to be overcome or denied. They experienced the new science as a final vindication of Classical Newtonian physics, and as a "weapon" to be used *against* chaos, a tool to map and predict reality itself. For them, chaos was death and disorder, entropy and waste.

The opposing faction however experienced chaos as something benevolent, the necessary matrix out of which arises spontaneously an infinity of variegated forms--a pleroma rather than an abyss--a principle of continual creation, unstructured, fecund, beautiful, spirit of wildness. These scientists saw chaos theory as vindication of Quantum indeterminacy and Gödel's Proof, promise of an open-ended universe, Cantorian infinities of potential...chaos as *health*.

Easy to predict which of these two schools of thought would receive vast funding and support from governments, multi-nationals and intelligence agencies. By the end of the decade, "Quantum/Chaos" had been forced underground, virtually censored by lack of money for research, literally censored by prestigious scientific journals--which published only papers by Determinists.

The dissidents were reduced to the level of the *margin*--and there they found themselves part of yet another branch of the paradigm, the underground of cultural chaos--the "magicians"--and of political chaos--the extremist anti-authoritarian

Unlike Relativity, which deals with the Macrocosm of outer space, and Quantum, which deals with the Microcosm of particle physics, chaos science takes place largely within the Mesosphere--the world as we experience it in "everyday life", from dripping faucets to banners flapping in autumn breezes. Precisely for this reason useful experimental work in chaos can be carried on without the hideous expense of cyclotrons and orbital observatories.

So even when the leading theoreticians of Quantum/Chaos began to be fired from university and corporate positions, they were still able to pursue certain goals. Even when they began to suffer political pressures as well, and sought refuge and space among the mutants and marginals, still they persevered. By a paradox of history, their poverty and obscurity forced them to narrow the scope of their research to precisely those areas which would ultimately produce concrete results--pure math, and the mind--simply because these areas were relatively inexpensive.

Up until the Crash of '87, the "alternative network" amounted to little more than a nebulous weave of pen-pals and computer enthusiasts, Whole Earth nostalgists, futurologists, anarchists, food cranks, neo-pagans and cultists, self-publishing punk poets, armchair schizophrenics, survivalists and mail artists. The Crash however opened vast but hard-to-see cracks in the social and economic control-structures of America. Gradually the marginals and mutants began to fill up those fissures with the webs of their own networking. Bit by bit they created a genuine black economy, as well as a shifting insubstantial "autonomous zone", impossible to map but real enough in its various manifestations.

The orphaned scientists of Q/C theory fell into this invisible anti-empire like a catalyst--or perhaps it was the other way around. In either case, something crystallized. To explain the precipitation of this jewel, we must move on to specific cases, people and stories.

history

The Moorish Orthodox Church of America is an offshoot of the Moorish Science Temple, the New World's first Islamic heretical sect, founded by a black circus magician named Noble Drew Ali in Newark NJ in 1913. In the 1950's some white jazz musicians and poets who held "passports" in the M.S.T. founded the Moorish Orthodox Church, which also traced its spiritual ancestry to various "Wandering Bishops" loosely affiliated with

the Old Catholic Church and schisms of Syrian Orthodoxy.

In the 60's the Church acquired a new direction from the Psychedelic Movement, and for a while maintained a presence at T. Leary's commune in Millbrook, New York. At the same time the discovery of sufism led certain of its members to undertake journeys to the East.

One of these Americans, known by the Moorish name Wali Fard, travelled for years in India, Persia, and Afghanistan, where he collected an impressive assortment of exotic initiations: Tantra in Calcutta, from an old member of the Bengali Terrorist Party; sufism from the Owayssi Order in Shiraz, which rejects all human masters and insists on visionary experience; and finally, in the remote Badakhshan Province of Afghanistan, he converted to an archaic form of Ismailism (the so-called Assassins) blended out of Buddhist Yab-Yum teachings, indigenous shamanic sorcery and extremist Shiite revolutionary philosophy--worshippers of the *Umm al-kitab*, the "Matrix Book".

Up until the Soviet invasion of Afghanistan and the reactionary orthodox "revolution" in Iran, Fard carried on trade in carpets and other well-known Afghan exports. When history forced him to return to America in '78, he was able to launder his savings by purchasing about 200 acres of land in the New Jersey Pine Barrens. Around the turn of the decade he moved into an old rod & gun club on the property along with several runaway boys from Paramus NJ and an anarchist lesbian couple from Brooklyn, and founded the Moorish Science Ashram.

Through the early to mid-80's the commune's fortunes fluctuated (sometimes nearly flickering out). Fard self-published a series xeroxed "Visionary Recitals" in which he attempted a synthesis of heretical and antinomian spirituality, post-Situationist politics, and chaos science. After the Crash, a number of destitute Moors and sympathizers began turning up at the Ashram seeking refuge. Among them were two young chaos scientists recently fired from Princeton (on a charge of "seditious nonsense"), a brother and sister, Frank and Althea Dobbs.

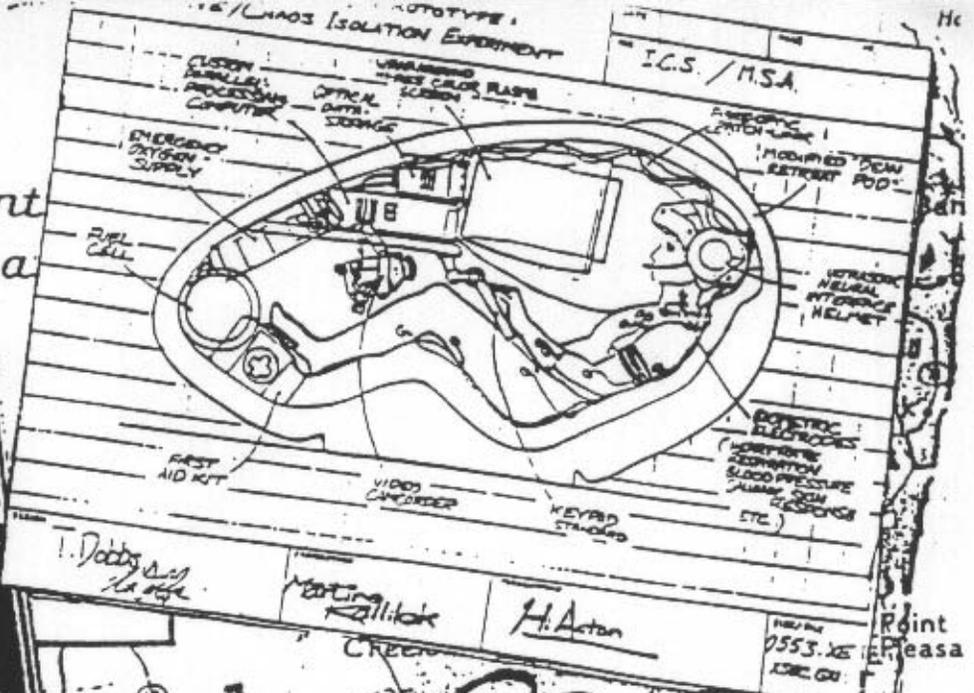
The Dobbs twins spent their early childhood on a UFO-cult commune in rural Texas, founded by their father, a retired insurance salesman who was murdered by rogue disciples during a revival in California. One might say that the siblings had a head start in chaos--and the Ashram's modus vivendi suited them admirably. (The Pine Barrens have often been called "a perfect place for a UFO

SEE DOBBS
TWO
DIMENSION
MODE
FOR
FILMS

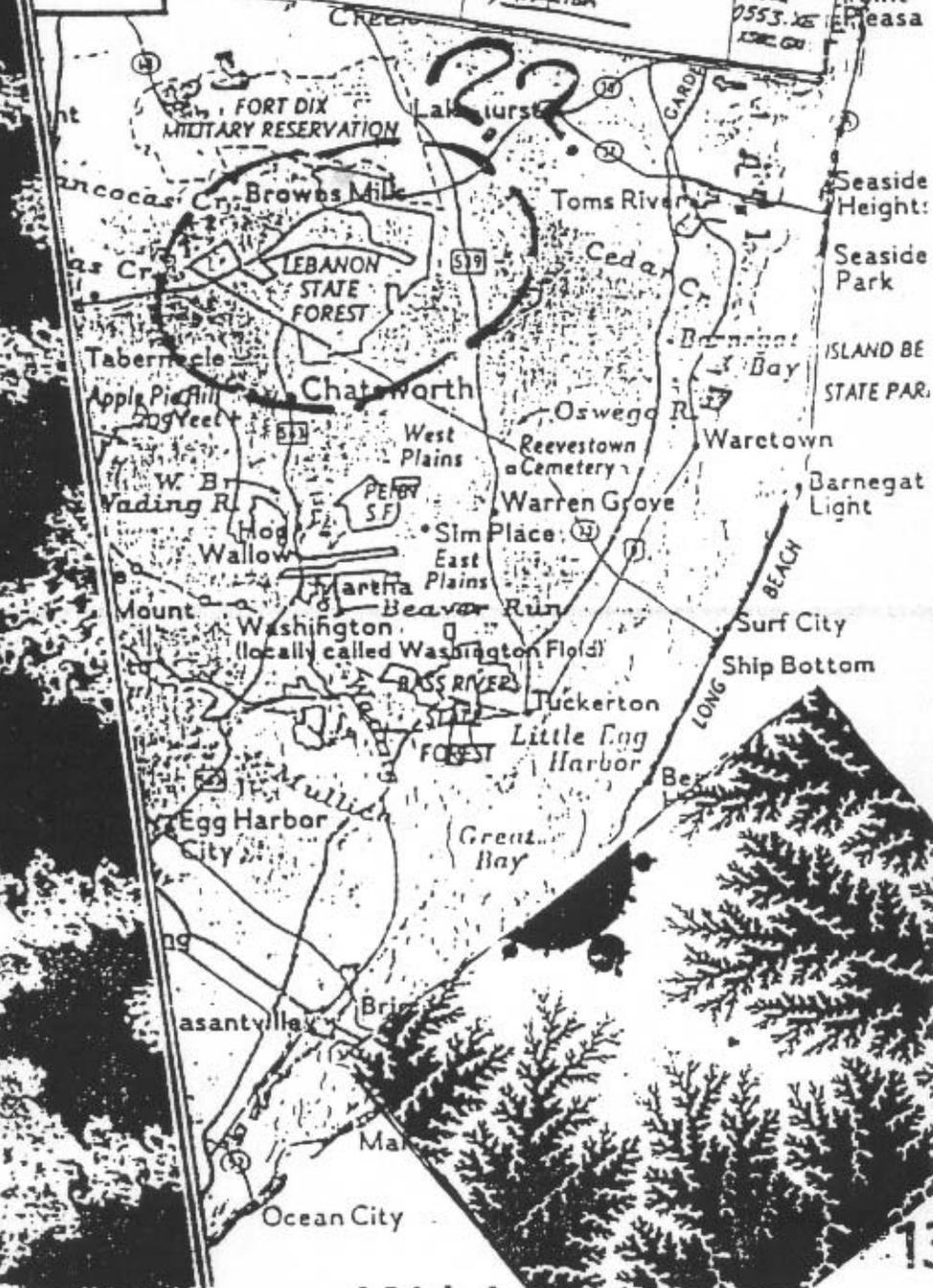


PINE BARRENS

Atlant
Ocea



**ONG'S HAT:
GATEWAY TO THE DIMENSIONS!**
A full-color advertising brochure for
the Institute of Chaos Studies and the
Apoorish Science Ashram in Ong's Hat,
New Jersey



anding.") They settled into an old Airstream trailer and constructed a rude laboratory in a rebuilt barn hidden deep in the Pines. Illegal sources of income were available from agricultural projects, and the amorphous community took shape around the startling breakthroughs made by the Dobbs twins during the years around the end of the decade.

As undergraduates at the University of Texas the siblings had produced a series of equations which, they felt certain, contained the seeds of a new science they called "cognitive chaos". Their dismissal from Princeton followed their attempt to submit these theorems, along with a theoretical/philosophical system built upon them, as a joint PhD thesis.

On the assumption that brain activity can be modelled as a "fractal universe", an *outré* topology interfacing with both random and determined forces, the twins' theorems showed that consciousness itself could be presented as a set of "strange attractors" (or "patterns of chaos") around which specific neuronal activity would organize itself. By a bizarre synthesis of Mandelbrot and Cantor, they "solved the problem" of n-dimensional attractors, many of which they were able to generate on Princeton's powerful computers before their hasty departure. While realizing the ultimately indeterminate nature of these "mind maps", they felt that by attaining a thorough (non-intuitive and intuitive) grasp of the actual *shapes* of the attractors, one could "ride with chaos" somewhat as a "lucid dreamer" learns to contain and direct the process of REM sleep. Their aborted thesis suggested a boggling array of benefits which might accrue from such links between cybernetic processes and awareness itself, including the exploration of the brain's unused capacities, awareness of the morphogenetic field and thus conscious control of autonomic functions, mind-directed repair of tissue at the cellular/genetic level (control over most diseases and aging processes), and even direct perception of the Heisenbergian behavior of matter (a process they called "surfing the wave function"). Their thesis advisor told them that even the most modest of these proposals would suffice for their expungement from the Graduate Faculty--and if the whole concept (including the theorems) were not such obvious lunacy, he would have reported them to the FBI as well.

Two more scientists--already residents of Ong's Hat--joined with Fard and the twins in founding the Institute for Chaos studies. By sheer "chance", their work provided the perfect counterparts to the

Dobbs research. Harold Acton, an expatriate British computer- (and reality-) hacker, had already linked 64 second-hand personal computers into a vast ad-hoc system based on his own *I Ching*-oriented speculations. And Martine Kallikak, a native of the Barrens from nearby Chatsworth, had set up a machine-shop.

Ironically, Martine's ancestors once provided guineapigs for a notorious study in eugenics carried out in the 20's at the Vineland NJ State Home for the Insane. Published as a study in "heredity and feeble-mindedness", the work proclaimed poverty, non-ordinary sexuality, reluctance to hold a steady job, and enjoyment of intoxicants as *proofs* of genetic decay--and thus made a lasting contribution to the legend of bizarre and lovecraftian Piney backwoodspeople, incestuous hermits of the bogs.

Martine had long since proven herself a *bricoleuse*, electronics buff and back-lot inventor of great genius and artistry. With the arrival of the Dobbs twins, she discovered her true *metiér* in the realization of various devices for the implementation of their proposed experiments.

The synergy level at the ICS exceeded all expectations. Contacts with other underground experts in various related fields were maintained by "black modem" as well as personal visits to the Ashram. The spiritual rhythms permeating the place proved ideal: periods of dazed lazy contemplation and applied hedonics alternating with "peak" bursts of self-overcoming activity and focused attention. The hodgepodge of "Moorish Science" (Tantra, sufism, Ismaili esotericism, alchemy and psychopharmacology, bio-feedback and "brain machine" meditation techniques, etc.) seemed to harmonize in unexpectedly fruitful ways with the "pure science of the ICS.

Under these conditions progress proved amazingly swift, stunning even the Institute's founders. Within a year major advances had been made in all the fields predicted by the equations. Somewhat more than three years after the founding there occurred *the* breakthrough, the discovery which served to re-orient our entire project in a new direction: the Gate.

But to explain the Gate we must retrace some steps, and reveal exactly the purposes and goals of the ICS and Moorish Science Ashram--the curriculum upon which our activities are based, and which constitutes our *raison d'être*.

the curriculum

The original and still the ultimate

concern of our community is the enhancement of consciousness and consequent enlargement of mental, emotional and psychic activities. When the Ashram was founded by W. Fard the only means available for this work were the bagful of oriental and occultist meditational techniques he had learned in Central Asia, the first-generation "mind machines" developed during the 80's, and the resources of exotic pharmacology.

With the first successes of the Dobb's twins' research, it became obvious to us that the spiritual knowledge of the Ashramites could easily be re-organized into a sort of preparatory course of training for workers in "Cognitive Chaos". This does not mean we surrendered our original purpose--attainment of non-ordinary consciousness--but simply that the ICS work could be viewed as a prolongation and practical application of the Ashram work. The theorems allow us to re-define "self-liberation" to include physical self-renewal and life-extension as well as the exploration of material reality which (we maintain) remains *one* with the reality of consciousness. In this project, the kind of awareness fostered by meditational techniques plays a part just as vital as the *techné* of machines and the pure mentation of mathematics.

In this scenario, the theorems--or at least a philosophical understanding of them--serve the purpose of an abstract *icon* for contemplation. Thus the theorems can be absorbed or englobed to the point where they become part of the inner structure (or "deep grammar") of the mind itself.

In the first stage, intellectual comprehension of the theorems parallels spiritual work aimed at refining the faculty of *attention*. At the same time a kind of psychic anchor is constructed, a firm grounding in celebratory body-awareness. The erotic and sensual for us cannot be ritualized and aimed at anything "higher" than themselves--rather, they constitute the very *ground* on which our dance is performed, and the atmosphere or *taste* which permeates our whole endeavor.

We symbolize this first course of work by the tripartite Sanskrit term *satchitananda*, "Being/consciousness/bliss"--the ontological level symbolized by the theorems, the psychological level by the meditation, the level of joy by our "tantrik" activity.

The second course (which can begin at any time during or after the first) involves practical instruction in a variety of "hard" sciences, especially evolutionary biology and genetics, brain physiology, Quantum Mechanics and computer hacking. We have

no need for these disciplines in any academic sense--in fact our work has already overturned many existing paradigms in these fields and rendered the textbooks useless for our purposes--so we have tailored these courses specifically for relevance to our central concern, and jettisoned everything extraneous.

At this point a Fellow of the ICS is prepared for work with the device we call the "egg". This consists of a modified sensory-deprivation chamber in which attention can be focused on a computer terminal and screen. Electrodes are taped to various body parts to provide physiological data which is fed into the computer. The explorer now dons a peculiar helmet, a highly sophisticated fourth-generation version of the early "brain machines", which can sonically stimulate brain cells either globally or locally and in various combinations, thus directing not only "brain waves" but also highly specific mental/physical functions. The helmet is also plugged into the computer and provides feedback in various programmed ways.

The explorer now undertakes a series of exercises in which the theorems are used to generate graphic animations of the "strange attractors" which map various states of consciousness, setting up feedback loops between this "iconography" and the actual states themselves, which are in turn generated through the helmet simultaneously with their representation on the screen. Certain of these exercises involve the "alchemical" use of mind-active drugs, including new vasopressin derivatives, beta-endorphins and hallucinogens (usually in "threshold" dosages). Some of these tinctures are used simply to provide active-relaxation and focused-attention states, others are specifically linked to the requirements of "Cognitive Chaos" research.

Even in the earliest and crudest stages of the egg's development the ICS founders quickly realized that many of the Dobb's twins' PhD thesis predictions might be considered cautious or conservative. Enhanced control of autonomous body-functions was attained even in the second-generation version, and the third provided a kind of bathysphere capable of "diving" down even to the cellular level. Certain unexpected side-effects included phenomena usually classified as paranormal. We knew we were not hallucinating all this, quite bluntly, because we obtained concrete and measurable results, not only in terms of "yogic powers" (such as suspended animation, "inner heat", lucid dreaming and the like) but also in observable benefits to

conditions, absence of disease.

At this point in development of the egg (third generation) the researchers attempted to "descend" (like SciFi microneauts) to the Quantum level.

Perhaps the thorniest of all Quantum paradoxes involves the "collapse of the wave function"--the fate of Schrödinger's famous cat. When does a wave "become" a particle? At the moment of observation? If so, does this implicate human consciousness in the actual Q-structure of reality itself? By observing do we in effect "create"? The ICS team's ultimate dream was to "ride the wave" and actually experience (rather than merely observe) the function-collapse. Through "participation" in Q-events, it was hoped that the observer/observed duality could be overcome or evaded.

This hope was based on rather "orthodox" Copenhagenian interpretations of Quantum reality. After some months of intensive work however no one had experienced the sought-for and expected "moment"....each wave seemed to flow as far as one cared to ride it, like some perfect surfer's curl extending to infinity. We began to suspect that the answer to the question "when?" might be "never!"

This contingency had been described rigorously in only one interpretation of Q-reality, that of J. Wheeler--who proved that the wave-function need never collapse provided that every Q-event gives rise to an "alternative world" (the Cat is both alive and dead).

QUIFF
SEE
WOLF

To settle this question a fourth generation of the egg was evolved and tested, while simultaneously a burst of research was carried out in the abstruse areas of "Hilbert space" and the topology of n-dimensional geometry, on the intuitive assumption that new "attractors" could thereby be generated and used to visualize or "grok" the transitions between alternate universes.

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Again the ICS triumphed....although the immediate success of the fourth-generation egg provoked a moment of fear and panic unmatched in the whole history of "Cognitive Chaos".

The first run-through of the "Cat" program was undertaken by a young staff-member of great brilliance (one of the original Paramus runaways) whose nickname happened to be Kit--and it happened to take place on the Spring Equinox. At the precise moment the heavens changed gears, so to speak, the entire egg vanished from the laboratory.

Consternation would be a mild term

6

for what ensued. For about seven minutes the entire ICS lost its collective cool. At that point however the egg reappeared with its passenger intact and beaming--like Alice's Cheshire Cat rather than Schrödinger's poor victim.

He had succeeded in riding the wave to its "destination"--an alternate universe. He had observed it and--in his words--"memorized its address". Instinctively he felt that certain dimensional universes must act as "strange attractors" in their own right, and are thus far easier of access (more "probable") than others. In practical terms, he had not been dissolved but had found the way to "a universe next door".

The Gateway had been opened.

where is Ongs Hat?

According to Piney legend, the village of Ongs Hat was founded sometime in the 19th century when a man named Ong threw his hat up in the air, landed it in a tree and was unable to retrieve it (we like to think it vanished into another world). By the 1920's all traces of settlement other than a few crumbling chimneys had faded away. But the name appealed so much to cartographers that some of them retained it--a dot representing nothing in the midst of the most isolated flat dark scrub-pines and sandy creeks in all the vast, empty and perhaps haunted Barrens.

W. Fard's acreage lies in the invisible suburbs of this invisible town, of which we are the sole inhabitants. You can find it easily on old survey maps, even trace out the old dirt road leading into the bogs where a little square represents the decrepit "Ong's Hat Rod & Gun Club", original residence. However, you might discover that finding the ICS itself is not so simple.

If you compare your old survey map with the very latest, you will note that our area lies perilously close to a region infamous in recent years, the South Jersey Nuclear Waste Dump near Fort Dix. The "accident" that occurred there has made the Barrens even more empty and unpopular, as any by hard-core Pineys fled the pollution melting into the State's last untouched wilderness. The electrified fence shutting off the deadly zone runs less than a mile above our enclave.

The Accident occurred while we were in the first stages of developing the fourth-generation egg, the Gate. At the time we had no idea of its full potential. However all of us, except for the very youngest (who were evacuated), had by then been trained in elementary self-directed regeneration. A few tests proved that with

have and effort we could resist at least the initial onslaught of radiation sickness. We decided to stick it out, at least until "the authorities" (rather than the dump) proved too hot to endure.

Once the Gate was discovered, we realized the situation had been saved. The opening, and actual interdimensional travel, can only be effected by a fully-trained "cognitive chaote"; so the first priority was to complete the course for all our members. A technique for "carrying" young children was developed (it seems not to work for adult "non-initiates"), and it was discovered that all inanimate matter within the egg is also carried across with the operator.

Little by little we carted our entire establishment (including most of the buildings) across the topological abyss. Unlike Baudelaire, who pleaded, "Anywhere!--so long as it is out of this world!", we knew where we were going. Ong's Hat has indeed vanished from New Jersey, except for the hidden laboratory deep in the backwoods where the Gate "exists".

On the other side of the Gate we found a Pine Barrens similar to ours but in a world which apparently never developed human life. Of course we have since visited a number of other worlds, but we decided to colonize this one, our first newfoundland. We still live in the same scattering of weaner-gray shacks, Airstream trailers, recycled chicken coops and mail-order yurts, only a bit more spread out--and considerably more relaxed. We're still dependent on your world for many things--from coffee to books to computers--and in fact we have no intention of cutting ourselves off like anchorites and merely scarping into a dreamworld. We intend to spread the word.

The colonization of new worlds--even an infinity of them--can never act as a panacea for the ills of Consensus Reality--only as a palliative. We have always taken our diseases with us to each new frontier...everywhere we go we exterminate aborigines and battle with our weapons of law-& order against the chaos of reality.

But this time, we believe, the affair will go differently--because this time the journey outward can only be made simultaneously with the journey inward--and because this bootstrap-trick can only be attained by a consciousness which, to a significant degree, has overcome itself, liberated itself from self-sickness--and "realized itself".

Not that we think ourselves saints, or try to behave morally, or imagine ourselves a super-race, absolved from good and evil. Simply, we like to consider ourselves awake when we're awake, sleeping when we sleep. We enjoy good health. We have learned that desire demands the *other* just as it demands the self. We see no end to growth while life lasts, no cessation of unfolding, of the continual outpouring of form from chaos. We're moving on, nomads or monads of the dimensions. Sometimes we feel almost satisfied...at other times, terrified.

Meanwhile our agents of chaos remain behind to set up ICS courses, distribute Moorish Orthodox literature (a major mask for our propaganda), to subvert and evade our enemies...We haven't spoken yet of our enemies. Indeed there remains much we have not said. This text, disguised as a sort of New Age vacation brochure, must fall silent at this point, satisfied that it has embedded within itself enough clues for its intended readers (who are already half-way to Ong's Hat in any case) but not enough for those of little faith to follow.

CHAOS NEVER DIED ▲

