

The Road to 2012 (Reading the Runes of History)

by Gerry Fenge

There is Outer History, and there is Inner History. The former can be found, incomplete but substantial, in the pages of history books. The latter is more of a mystery. What metaphysical forces might influence the outer skin of physical events? Who could suggest any clues?

Wellesley Tudor Pole (1884-1968) was a Man of Two Worlds, and hence able to offer information on both. For instance, in 1917, during the First World War, he was wounded in the fighting near Jerusalem. As a military official, he was associated with the formation of Israel. Between the wars he was involved with Egyptian nationalism, land reclamation in Italy, esparto grass production in Algeria, archaeological research in Istanbul, and aid for the persecuted Russian clergy. All of these come under the heading of Outer History. As for Inner History, Tudor Pole gives us a precision unavailable in other sources, specifying dates, places, people. Not for him the high sounding waffle of wannabees.

This is often seen most clearly in his letters. For instance, during World War One he was concerned not so much with events (even if they included a sniper's bullet passing through his torso) as with the process underlying events, which to his mind was nothing less than the Second Coming. In 1914, right at the beginning of the war, he wrote to a friend in Scotland (M.M.) about "the great onrushing of the Breath of God descending nearer and nearer toward the ocean of the human mind".

"This great Wave appeared to me to have reached the border of our human consciousness and had begun to penetrate it. Then the tragedy began. Up rose from the human mind-ocean the powers of selfishness, carnal-mindedness, fear and the rest - a great black host. All the powers standing for cruelty, injustice, and militarism were marshalled in battle array, and the vision was an awful one. This conflict has lasted ever since. (Letter to 'M.M.', 17.9.14)

Awful vision or no, "the great onrushing of the breath of God" could not be stopped, only delayed. Soon Tudor Pole would be pondering its delay, but first he noted a particular stage in its approach, the 'Node Year' of 1916. He had a particular view of the preparations for it. According to his perception, specific people, movements, ideas and nations were to act as vessels or "moulds" which could receive and use the onrushing inspiration.

During the War, when ideals of self sacrifice raised the mental tone of many people in every nation, the guides of our Earth Race built up 'moulds' in the Racial Consciousness, attaching channels to them through which a flood of new spiritual illumination might be poured down. These Rivers of Light were released and their 'waters' began pouring down into the moulds so carefully prepared. The process commenced and continued intermittently during 1916, 1917, 1918 and until spring 1919; after which something went wrong.

The moulds in various centres of human Consciousness were not strong enough to carry out their task; they cracked and then broke up. Meanwhile the precious 'fluid'

was escaping uncontrolled and seeing the danger the Guardians of the Reservoirs shut off the flow about the Spring of 1920. (Letter from TP to David Russell, 13.12.20)

This is crucial information, giving us precise dates to work with. But first of all we need to clear up what exactly Tudor Pole meant by “moulds”. Woodrow Wilson was one. He was ‘prepared’ for the highest destiny of any living man in our generation (that is of course among the external leaders of men) and what is he now? The strain was too great, the vessel broke, and the precious fluid was dissipated. His instrument the ‘League of Nations’; like a body without a soul is the League today. Yet it was moulded for the highest, divinest uses. They are trying to remould it from the Wider World even now. Peace Treaties, Bodies without souls; the shadow and the letter without the substance and the spirit. Vessels from which the right spirit has gone forth, leaked away.

The Russian revolution! Another wonderful mould, starting forth with pure and noble aims, but the spirit force has been prostituted to base ends, God is denied, and selfishness and irreligion are watchwords even among the leaders. (Letter to Mary Bruce Wallace, Christmas 1920).

So that is what Tudor Pole is talking about: specific people such as President Wilson, specific movements such as the Russian Revolution, specific institutions such as the League of Nations, and specific agreements such as the Treaty of Versailles to end World War One.

Now we can go back to the years he indicated. Firstly, we have the start date for activating the prepared links between Earth and the Beyond, 1916. We might call this a ‘Node’ year because it was when Earthly and Spiritual time were able to coincide (a rare occurrence from all accounts). Certainly it was a time of desperate need, with the battles at Verdun and the Somme reducing an already costly war to the level of gargantuan slaughter. It may be significant that then, at the moment of greatest dark, the light first began to intrude.

Secondly, we see that progress, despite the preparations, continued “intermittently during 1916, 1917, 1918 and until spring 1919”: that is, over the next three years. In terms of Outer History, the deadlock began to ease at once. In 1917 Russia left the war and America entered. By the end of 1917, Jerusalem was taken from the Turks (with Tudor Pole wounded in the fighting nearby), and thereafter the Turkish Empire began to unravel, culminating in the Battle of Megiddo (also known as Armageddon) in September 1918. By that stage Austria and Bulgaria were leaving the war, whilst an unrelenting series of advances on the Western Front brought about an armistice in November 1918, leading in turn to the peace treaties of 1919.

Thirdly, we find that after about three years “something went wrong”, and this was reflected in the Paris Peace Conference of 1919 which was designed to officially end the war (because there was only an armistice in place). However, instead of making a settlement that all could live with, victors and vanquished, the Peace Conference became an exercise in retribution, so all the high ideals and expectations came to nothing.

Fourthly, we see that after that three year period there is a definite change, as “the Guardians of the Reservoirs shut off the flow about the Spring of 1920”. This is perhaps best exemplified by the fate of President Woodrow Wilson who worked tirelessly to establish the League of Nations, then found his own Congress would not ratify American entry. The stroke he suffered in 1919 was a clear example of a “mould” cracking, and he died a broken man a few years later.

Tudor Pole is not, of course, prophesying in these letters (i.e. predicting events): he is interpreting (looking back on events). However, he does have a singular advantage, because he was involved in forming some of the moulds. This involvement would have come during sleep, a highly active time for him - unlike (so far as we can tell) the rest of us.

“Since 1910 I have been a member of a Group working in Borderland in preparation for the descent and control of the new spiritual currents that were to leaven human thought and ideas. We each had a humble part in the creation of channels, moulds and vessels, prepared to receive illumination. Quite recently our Leader called us together and explained that we were to be disbanded and much of our handiwork was changed back into its elemental substance”. (Letter to David Russell, 19.12.20)

It is a remarkable testimony, which some may accept and others hesitate over. Nonetheless, we can see from this and the other letters how Outer History and Inner History marched together: the war may have ended, but, in the characteristic mixed-up way of humans, any positive effects were heavily counterbalanced by negative ones. We will encounter this pattern time and again, but first of all it is necessary to look at some numbers, because in a way they are the keys to what has been going on.

The Number Twelve

The ‘Node’ year of 1916 is our starting point, because according to Chinese astrology it was a Year of the Dragon. This may seem an outlandish link to make, but it will not prove so. The first thing to say about Years of the Dragon is that they are linked thematically to a mythical beast. All other Chinese years are linked to earthbound animals (snake, horse, ram, monkey, rooster, dog, pig, rat, ox, tiger and rabbit). Only the Year of the Dragon is linked to a non-physical, non-earthbound animal. Consequently, a Year of the Dragon is the correct symbolic time to link the physical and the non-physical, the earthly and the cosmic.

The second thing to say about Years of the Dragon is that they repeat every twelve years. This is highly significant as twelve is the number, par excellence, for measuring cycles of time. There are:

- 12 months in a year
- 12 signs in the zodiac
- 24 (= 2 x 12) hours in a day
- 60 (= 5 x 12) minutes in an hour
- 60 (= 5 x 12) seconds in a minute
- 360 (= 30 x 12) degrees in a circle (also days in a year – nearly - except nature is unwilling to play along exactly with our numbers)

If, impressed by its symbolism, we accept the guidance of the number twelve, then it will take us to the next Year of the Dragon, 1928. Interestingly, Tudor Pole has little to say about this year that can be construed as indicating another ‘Node’. Nonetheless, if we examine the historical events that follow we can begin to see some rather odd coincidences. They have a particular quality, though, because they seem to embody mirror opposites. For instance, there is a strange opposing coincidence between 1917 and 1929 (twelve years apart).

In the case of 1917 (one year after the 1916 node, of course) some definite impetuses were evident, leading towards the end of World War One (Russia’s exit, America’s entry, victory at Jerusalem). If we specify an aspect of this impetus the contrast becomes even clearer: American troops arrived in Europe and thereby helped lead towards that end. Going forward twelve years, we find the most dramatic event is the Wall Street Crash of October 1929. What was the result? American financial chaos arrived in Europe and thereby helped lead towards the beginning of World War Two.

An example of how this happened is that Japan, suffering from trade problems as a consequence, decided to invade Manchuria as a way of compelling preferential trade. But the date of this is highly significant. It was 1931, exactly twelve years after 1919. What is the symmetry? It is this: the Peace Treaties were signed in 1919, officially ending World War One. In 1931 the Japanese invasion of Manchuria, being a military action, constitutes the unofficial beginning of World War Two.

What we seem to have here, then, are two sorts of nodes. We might call 1916 a ‘Primary Node’ (that is, a definite stage in the ‘Second Coming’) and 1928 a ‘Mirror Node’. Let us now see if this pattern can be found in later years.

The ‘Primary Node’ of 1940

Twelve years after 1928 we come to 1940 which should, on the present theory, be another ‘Primary Node’. Certainly matters were desperate, even more so than in 1916. German forces, slightly abetted by Italy, swept through France, taking in Belgium, the Netherlands and Luxembourg en route. The British army needed a miracle to evacuate at Dunkirk, the air force needed a bigger miracle to win the Battle of Britain, and perhaps the biggest miracle of all would be to escape invasion - because surely Hitler would not be mad enough to turn east and leave his back door open. (As it happened, that was exactly what he did, and few people seem sufficiently curious as to why.)

So 1940 was certainly a year in which “the great onrushing of the Breath of God” was needed. However, to Tudor Pole’s perceptions, that Breath had been badly delayed in the period between the wars. Certainly, he issued no bulletins on the Second Coming during that time. But then, at the beginning of 1940, a few months before Earthly matters turned desperate, Cosmic matters turned hopeful. At New Year 1940, he wrote:

“The Light that for so many years past has been gradually approaching human horizons has actually penetrated into our very midst. This is a momentous happening. Having watched the slow approach of this new illumination ever since I can remember, it seemed as if it might be held up indefinitely by the dark and obstructive conditions in Borderland, and by human opposition”. (‘The Light Is Come’, 1940)

Older now and less fitted to physical combat, Tudor Pole prepared for spiritual combat instead, and what he came up with was ‘The Silent Minute’. There was a stroke of genius in this, for silence could unite people of all faiths - and none - in positive aspiration. With the chimes of Big Ben at nine each evening, people throughout the country (and eventually the world) paused in prayerful (or at least, benevolent) awareness. By the end of the war an estimated eight million were keeping the ‘Silent Minute’, thereby allowing “The Light” to enter British and Allied consciousness.

Tudor Pole was convinced it kept Britain safe in its time of greatest peril, a time when it seemed the whole of Europe, and perhaps the world, might sink into a morass of fascist de-evolution for a thousand years:

“Our good friends working from regions beyond our ken, were able to use the MINUTE to build a barrier of protecting light around our Island against which the Forces of Darkness could not prevail”. (*‘Let There Be Light’*, 1964)

This needs careful noting. Tudor Pole deliberately set Britain up as a “mould” to receive and utilise the “Rivers of Light” pouring down from the Beyond. Indeed, he later came to see Britain as the new Holy Land.

As regards subsequent years, there was the same gradual process as we noticed after the 1916 node. Russian and American entry into the war in 1941 partially mirrored the events of 1917 (when one entered and the other left). With this widening of the war, the balance of power began to shift. In 1942 the Battle of El Alamein occurred, before which Britain won no land battles in this war and after which she lost none. In the same year the American naval victory at Midway halted the Japanese advance, whilst the awesome Russian defence of Stalingrad paved the way for victory in that city the following year. Total victory in North Africa also came in 1943, whilst in the same year Italy left the war.

Once again, then, we have the pattern of three successful years following a ‘Primary Node’. Fascinatingly, we also have the tendency for things to go morally wrong thereafter. We might summarise these wrongs under two headings: allied misdemeanours, and conflict with Russia.

The allied misdemeanours were seen most clearly in civilian bombings. Tudor Pole became increasingly anxious about the way the allied bombing campaigns, by turning Nazi tactics back on them, threw away the moral advantage and thereby contradicted the tendency of “The Light”. This is still a source of moral unease today as we contemplate such horrors as the fire-bombings of Hamburg and Dresden, or the atomic bombings of Hiroshima and Nagasaki.

As for conflict with Russia, perhaps we might quote Stalin at the Tehran conference of 1943. Churchill had just used the “God willing” form of words to speculate about possible action in the west, to which Stalin replied, “The Devil’s on my side, he’s a good Communist.” They may have been temporary allies, but the alliance could not last long.

The ‘Mirror Node’ of 1952

Moving forward to 1952, we can find evidence of another ‘Mirror Node’, echoing the events of twelve years earlier in reverse, and thus displaying a fascinating ‘Twelve-Year Symmetry’. Firstly, it must be stressed that there have been huge changes since 1940, some of them very positive. For instance, we are so used to the idea of increasing European unity (and its various disputes) that we fail to see what an unprecedented act of international goodwill it represents. There is nothing remotely like it in history. If anything should tell us we are living in a New Age, where people think new thoughts that ought to be it.

And it is within this process that we find one of the most remarkable of the ‘Twelve-Year-Symmetries’. In 1940, as mentioned before, the German forces, slightly abetted by Italy, swept through France, taking in Belgium, the Netherlands and Luxembourg en route. Astonishingly, just twelve years later those same six nations – and only those six – combined to form the European Coal and Steel Community, thereby ensuring continued peace in Western Europe and making the first decisive steps towards the present European Community.

In other ways, though, the post-war world was highly alarming, and the Cold War provided the setting for another remarkable reverse coincidence. In 1943, the Western allies and the U.S.S.R. (which was, at the time, a friend) defeated the armies of Germany (which was, at the time, an enemy) in North Africa and at Stalingrad. Twelve years later in 1955 the Western allies of NATO were joined by, of all countries, West Germany (their former enemy), which in turn brought about a reaction from the U.S.S.R. (their former friend) setting up the Warsaw Pact in retaliation.

The pattern is becoming established. ‘Primary Nodes’ arrive every twenty four years, and at that time, according to Tudor Pole, fresh inspiration (“breath... rivers... light”) is poured into “vessels” on Earth (people, places, or even movements, notably ‘The Silent Minute’). This in-spiritation produces notable effects in subsequent years, especially the first three, after which things tend to go morally wrong. Then, twelve years later, there arrive ‘Mirror Nodes’ and their aftermaths, where events echo those from twelve years earlier.

It is all very odd. Why should the random disorder of human events obey the disciplined order of numbers? Could it all be imagination? However, the oddity becomes even more pronounced if we move to the next ‘Primary Node’.

The ‘Primary Node’ of 1964

Once again the Node came at a time of trouble. The 1916 Node came in the middle of World War One; 1940 near the beginning of World War Two; and the 1964 node came as World War Three was just about to escalate. That escalation was President Johnson’s decision on military action in Vietnam, and the war, of course, was the Cold War, fought as a series of proxy wars across the globe. It is hard, therefore, to imagine the world situation had improved since the disrupted efforts to pour down the “waters of the spirit” back in 1916-1919. Nonetheless, the preparations for the Second Coming proceeded apace, as Tudor Pole noted in November 1964.

“The aura of the coming Messenger has begun to penetrate our human atmosphere”.
(Letter to Rosamond Lehmann, 30.11.64)

This was an astonishing bulletin. It signified that the Second Coming would not be restricted to an abstract benevolence somehow permeating the atmosphere. A definite Being would turn up, a person, someone to whom we could relate. Indeed, Tudor Pole felt we could relate to him already, as he wrote in 1966.

“It is my belief that the “Revealer of the Word”, (the “Christos”) for the historic times in which we now live, has already descended into the invisible spheres that surround our planet and that those with eyes to see and ears to hear, can begin to discern the Message he is bringing, even if the Messenger may not be clothed in form at present or outwardly discernible”. (‘The Advent of the “Word”, 1966)

Some flavour of the message was obvious at the time, as people, especially the young, reacted with unprecedented enthusiasm for idealistic (albeit impractical) change. One clear sign of the fulfilment of a great Promise is the ferment that has arisen in the minds and hearts of Youth, the world over. This is a phenomenon on a global scale unique in human history. For those with eyes to see, this widespread leavening process is in itself evidence that the ‘Coming’ is already here.

“We are witnessing what might be termed a mighty spiritual and moral fermentation, a cleansing process now taking place throughout the spheres as well as on earth among us all and affecting life in every form”. (‘The Second Coming Is Here’, 1968)

Many may remember aspects of this fermentation, such as Mao’s Cultural Revolution in China, dating from 1966 and chiefly involving young Red Guards in states of revolutionary enthusiasm. The three-year-fulfilment of the ferment in the West came in 1967 with the ‘Summer of Love’, a time of wonderfully dippy expectations.

True to schedule, the ‘adverse reaction’ stage arrived the following year, 1968, with crucial assassinations (Martin Luther King and Robert Kennedy), the escalation of World War Three (the ‘Tet Offensive’ in Vietnam, and ‘Prague Spring’ in Czechoslovakia), violence in the West (at the Chicago democratic Convention, and the student riots in Paris) and racial exasperation (Black Power at the Mexico Olympics).

1968 was also the year that Tudor Pole moved on, but by now he had offered sufficient insights to help us glimpse our way forward. So, for instance, we can look out for ‘Twelve-Year-Symmetries’ in and after the ‘Mirror Node’ of 1976.

The ‘Mirror Node’ of 1976

After the exuberant party of the mid-Sixties, the mid-to-late-Seventies were a very different place. The hippy revolution had become too self-indulgent and comfortable for many tastes, and something like Punk was bound to turn up sooner or later, which it did, promptly, in 1976. The most telling ‘Twelve-Year-Symmetry’, though, perhaps came three years later with the election of Margaret Thatcher in 1979. As the television historian, Niall Ferguson, noted, her monetarist reforms constituted a

revolution of sorts which, partly via their compatibility with America's 'Reaganomics', had considerable influence in the western world. The stunning thing, though, is to contrast this revolution with the one that occurred twelve years earlier, the 'Summer of Love' revolution. One was deeply impractical but highly idealistic; the other led to yuppie excesses and "Loadsa-Money" boorishness.

Someone who did not need influencing by Margaret Thatcher was Deng Xiao Ping. This much-purged and much-reinstated Chinese leader pulled off perhaps the most remarkable revolution of the entire Twentieth Century. He turned China into a capitalist country whilst pretending it was still a communist one. Inevitably, perhaps, this revolution has its equivalent in terms of 'Twelve-Year-Symmetry'.

Back in 1966, Mao instituted an idealistic but barmy Cultural Revolution, distinctly anti-capitalist in its stance and doomed to failure because of its wildly impractical ethos. Twelve years later in 1978, Deng began his Economic Revolution, practical, anti-Maoist, capitalist and – as history has already shown - highly successful.

The 'Primary Node' of 1988

Perhaps, eventually, the human race began to make some progress after all, because, seek as one might, it is hard to find any world-war type disaster to accompany the 1988 'Node'. On the other hand, no one seemed to make much fuss of the year, though they were highly interested in the previous one. On August 16th-17th 1987, spiritually minded people gathered on hills and mountains, from Mount Shasta to Ayers Rock to Table Mountain to Mount Fuji to Glastonbury Tor, in celebration of 'The Harmonic Convergence', an occasion when ancient prophecies coincided with an evocative line-up of planets. Tudor Pole's friend, Sir George Trevelyan was most impressed:

"The converging of the different prophecies on that day was something I found immensely significant... Energies are now being flooded into the planet and the frequency rate is being raised - and at certain points on the planet this has been intensified... There was the recognition of our Glastonbury as being a highly important point and part of the entire network around the planet". ('Gatekeeper News', Spring 1988)

Nonetheless, 1987 makes an unsatisfactory 'Primary Node' (arriving, for instance, in a Year of the Rabbit) and it challenges us to see deeper into matters. So let us see if Tudor Pole can offer any clues. Back in 1964 he wrote that "the aura of the coming Messenger has begun to penetrate our human atmosphere." Then he went on to say that:

Before the first great Buddha made his earthly appearance his aura had preceded him by nearly twenty-five years of our time. And Jesus' by nearly half a century! However, 'time' is elastic and on the other hand can become condensed. (Letter to Rosamond Lehmann, 30.11.64)

"Nearly twenty-five years" (in Buddha's case) would be something like 24 years. "Nearly half a century" (in Jesus' case) would be something like 48 years. Consequently, we might wonder if the Coming Messenger could be born in either

1988 or 2012. Bearing in mind that “time... can become condensed”, and bearing in mind also the rapid pace of contemporary change, we might anticipate the earlier figure of 1988.

What then would be the relevance of the ‘Harmonic Convergence’ in 1987? The answer is that it would be an ideal time for the spirit to lock onto the foetus. Indeed, if the foetus in question happened to be three months old in August 1987 that would allow the subsequent birth to take place the following year, 1988, during the highly appropriate sign of Aquarius.

As for external events following the ‘Node’, they really did seem to indicate that the human race, at long last, was beginning to sort itself out. Democracy sprang up all over Eastern Europe in 1989 under the influence of Gorbachev’s ‘glasnost’, culminating in the dismantling of the Berlin Wall, and the official ending of the Cold War. In 1990 the release of Nelson Mandela brought healing to one of the most troubled places on the planet. The clearest sign, though, of a New Age really beginning to dawn arguably came in 1991 with the First Gulf War (resulting from Saddam Hussein’s invasion of Kuwait). A New World Order seemed to manifest itself as a grand coalition of friendly nations fought to restore international justice.

These were heady days indeed, and it was no wonder Francis Fukuyama famously wrote of “The End of History” around this time: it seemed there were no more substantial problems to settle. Ah, happy naïve days!

Normal service, however, was resumed the next year (1992, the ‘adverse reaction’ year) with Milosevic-inspired Serbs attacking Sarajevo, the Taliban taking power in Afghanistan, America becoming enmeshed in the Somali debacle and Hindu extremists demolishing the Ayodhya mosque and thereby igniting widespread violence. Maybe there was a bit more history to come after all.

The ‘Mirror Node’ of 2000

After the end of the Cold War we all looked forward to a sustained period of peace and plenty. Where could the next enemy possibly come from? All hostile ‘isms’ had been defeated. But if only we had known the rule of ‘Twelve-Year-Symmetries’ we might have anticipated the next move.

The key event following the ‘Primary Node’ of 1988 was the Berlin Wall coming down (1989), which more or less signalled the end of the Cold War. The key event twelve years later (2001) was the Twin Towers coming down (‘Nine-Eleven’), which signalled the beginning of the so called War on Terror. Two years later in each case came an even more stunning symmetry. In 1991 the First Gulf War united the world, particularly Western and Arab nations, in seeking justice. In 2003 the Second Gulf War (Invasion of Iraq) divided the world, particularly Western and Arab nations. Suddenly, we were looking at the possibility of World War Four.

The Number Three

The next node to consider is the most important of all, 2012, but before we do that we might gain further enlightenment from looking at the number three. Time after time

this has constituted the number of years between a ‘Primary Node’ and the inevitable ‘adverse reaction’. So this might encourage us to make a leap of theory and suggest that gaps between Nodes come in three-year chunks.

This would fit symbolically, because three is the number of process in Sacred Numerology (mummy plus daddy = baby). Something similar is found in Hegelian dialectic (thesis plus antithesis = synthesis). In each case, three is the number of process. Multiple this by the number of stability (four: as in four legs, four wheels, four points of the compass) and the result is twelve, the number of stable process, the number we have been dealing with all along.

Three into twenty-four gives eight. So let us now make a bold conceptual leap and guess that the 24-year cycle between primary nodes might imitate another well-known cycle, the Cycle of the Seasons (including Celtic ‘cross-quarter’ days). Then, if we imagine the Primary Node as the time of highest reach (and hence the time for contact from ‘on high’) we could call it the Summer Solstice. Beginning at the 1988 node, we might define the cycle of years like this:

- • 1988: Summer Solstice: influx of breath/waters/light/aura
- • 1991: Lughnasa: harvest of resulting benefits
- • 1994: Autumn Equinox: change of the ‘seasons’
- • 1997: Samhain: preparation for other tendencies to emerge
- • 2000: Winter Equinox: opposite tendencies to those of 1988
- • 2003: Imbolc: harvest of opposite tendencies
- • 2006: Spring Equinox: change of the ‘seasons’
- • 2009: Beltane: preparations for the new Primary Node
- • 2012: Summer Solstice: outward arrival of the Messenger

This might at first sight seem too abstract and theoretical to be of use, but if we look at a well-known cultural phenomenon, an interesting pattern begins to emerge.

Exemplifying the Cycle: The Beatles

It is arguable that part of the unique appeal of the Beatles was that they were perfectly integrated with the currents of their age. First of all, it is notable that all were born on, or within three years of, the 1940 node (Lennon and Starr 1940, McCartney 1942, Harrison 1943). Then, although Lennon and McCartney combined in 1957, it was only in the following year, 1958 (a ‘Spring Equinox’ year) that the duo became a group, with the arrival of George Harrison. They started playing the Cavern Club in 1961 (a ‘Beltane’ year), and although their U.K. success peaked in 1963 with Beatlemania, their world success peaked in the ‘Primary Node’ year of 1964 (the ‘Summer Solstice’), with tours to America, Australia and New Zealand.

In Tudor Pole’s terms they were now ready as ‘moulds’ or vessels into which inspiration could be poured, and their discography shows tremendous progress in the next few years. The 1964 ‘Beatles for Sale’ album exemplified their energy and charm but was light years away from what would follow. ‘Rubber Soul’ in 1965 was a small move in that direction, ‘Revolver’ in 1966 a far bigger move, but it was ‘Sergeant Pepper’ in 1967 (the ‘Lughnasa’ year) which broke all barriers and constituted an archetypal harvest of benefits. At this stage they embodied channels for

inspiration for the whole world, not just in what they did but how they did it: with unprecedented freedom of imagination.

The next year, 1968, was an archetypal ‘adverse reaction’ year as the ‘White Album’ emerged in an atmosphere of divisiveness and mutual recrimination (not helped by a disastrous touring experience in the Philippines or Bible-Belt anger in the U.S.). The quality of the album’s inspiration was not in doubt, though, nor was that of ‘Abbey Road’ in 1969, but in 1970 (the ‘Autumn Equinox’ year) they split up, releasing the chaotically assembled ‘Let It Be’.

In a way, this was the right thing to happen, as their influence was now dispersing throughout the world in many ways. So it was only appropriate that they too should disperse. Individually, they continued to produce good music, but the only time all four appeared again on the same record (albeit on separate tracks) was in 1973 (the ‘Samhain’ year) with the ‘Ringo’ album.

Meanwhile, the ‘Mirror’ node was gradually beginning to emerge. The British Punk explosion of 1976 (the ‘Winter Solstice’ year) forms an apt contrast to the worldwide Beatlemania of twelve years earlier. Whereas the Beatles conquered the world through energy and charm, punks, though full of energy, were deliberately charmless. The arrival of the Sex Pistols in late 1976 can be seen as a repudiation of the mind-expanding music that the Beatles pioneered.

Such was the mutually aggressive nature of the Sex Pistols, their line-up could not last long, but it is irresistible to mention that after the departure of Johnny Rotten in 1978, a certain Edward Tudor Pole (Wellesley’s grandson) provided three of the vocals on the soundtrack of the ‘Great Rock n Roll Swindle’ in 1979 (the ‘Imbolc’ year).

Such cultural history can, of course, seem lacking in gravitas, but cultural history is precisely where the Coming Messenger will have his (or her) initial impact. Can we guess how that might go? First of all, to avoid any ‘his-or-her’ dithering we must select a gender. So, rightly or wrongly, let us go with the flavour of the age and choose ‘her’.

The ‘Primary Node’ of 2012

As with the Beatles, “those with eyes to see” might see her well before 2012. In the ‘Equinox’ year of 2006 (with the Messenger perhaps aged 18) only those very close to her would notice much difference, but by the ‘Beltane’ year of 2009 (with the Messenger perhaps aged 21) a small degree of public notice might be possible. Her prominence would probably remain low, however, until the winter solstice of 2012 when, according to astronomers, the solar ecliptic (i.e. the plane on which our solar system’s planets revolve) will cross the galactic equator (i.e. the plane on which our galaxy’s stars revolve). This interstellar node could be the right occasion for the Messenger to make full contact with her cosmic potential, perhaps in an experience equivalent to a River Jordan baptism.

Then the Mission would really get under way, with increasing ripples of inspiration reaching out across the world, culminating perhaps in a harvest of worldwide impact in 2015 (‘Lughnasa’). Thereafter, contrary trends would set in, with 2016 as a likely

‘adverse reaction’ year (hopefully not involving any sort of ‘crucifixion’, as happened to the last New Age Messenger following a three year mission, but you cannot trust humans, especially those wedded to religious opinions). Inspiration would continue to be powerful over the next couple of years, though heavily undermined by internal division amongst followers and hostility from reactionary quarters.

By 2018, the ‘Autumn Equinox’ year, the initial thrust of the mission might be over, dispersed amongst many reactions and continuations. The original Message might re-surface occasionally, though (such as in the ‘Samhain’ year of 2021). However, by the ‘Winter Solstice’ of 2024, when we arrive at the ‘Mirror Node’, we might expect a direct contrast to the Messenger’s mission to emerge, perhaps in the form of a bogus religion, or a very backward looking one (heaven help us) or perhaps in the form of political or even military repression.

Reading the Runes of History

All this constitutes ‘Reading the Runes of History’, and such activities are unlikely to be totally accurate, but at least we have some runes to play with, and an attitude of hopeful expectation is, if nothing else, good for the health.

But can we go any further? Tudor Pole wrote in 1966 that “those with eyes to see and ears to hear, can begin to discern the Message he is bringing.” So can we find anything in the air? Some themes are obvious: care for the planet, care for our fellow creatures, care for our fellow humans (especially those of different gender or race), the freedom of ‘spirituality’ (as opposed to the constraint of ‘religion’), care for our ancestral past.

In a way, these all boil down to a wider fulfilment of the key recommendation made at the climax of the last New Age religion: “Love One Another.” Now, perhaps, we will have opportunity to learn that “One Another” includes a lot more than humans, whether similar to us or not. “One Another” could include every form of life, seen and unseen, animal vegetable or mineral, angel elemental or ancestor. As Tudor Pole put it:

“No rigid barriers need separate us humans from other varieties of life and intelligence that have their being in the six Kingdoms of Nature; we ourselves belong to the seventh”.

The progressive evolution of life throughout these seven Kingdoms moves forward as a whole and not separately. Life is a unity and all its manifestations in form, both visible and invisible, are interdependent on each other. It is for this reason that we should begin to understand and practise this truth and conscientiously accept the responsibilities that flow from it. (‘Man and his relations with the Kingdoms of Nature’, 1962)

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