

1. What attracted you to study your PhD at the University of Glasgow, and how did you find the experience of studying there?

I was attracted to Scotland because of its colorful history: an ancestor of Queen Elizabeth II was burned alive as a witch in 1537.

I chose the University of Glasgow because the late Professor A.A.M. Duncan and his late charming wife actually travelled to Charlottesville, Virginia—where I was attending the University of Virginia-- to recruit me. I was scrutinizing offers from other Ph.D. programs, including Oxford, London, Edinburgh, St. Andrews, Aberdeen, Trinity College Dublin, and McGill in Canada at the time, but Professor Duncan won me over to Glasgow, a magnificent institution with medieval roots.

My experience in Glasgow was academic bliss. The late Professor Ian Cowan was my learned mentor, and the scholarship and stipend from Glasgow allowed me to earn a debt-free Ph.D. from a world-class university. Indeed, I graduated with approximately 20,000 dollars in surplus cash. (An investment in a Glasgow flat contributed to that.)

By the way, I was able to purchase the flat on 163 Garrioch Road—top flat left-- for 7,000 pounds in 1979! Try that today!

2. Were there any members of staff at the University who you remember particularly fondly, or who particularly affected your way of thinking?

Professor A.A.M. Duncan and Professor Ian Cowan (my dissertation supervisor) made me what I am.

3. Outside of academia, what are your favourite locations in Glasgow, and memories of the city?

What I miss the most are Glasgow's bookshops and Glasgow's fish and chips!

There is an old joke that in hell the cooks are English, but I know that in heaven the cooks are Glaswegians making fish and chips. Glaswegians only. No one from Edinburgh!

4. Your PhD thesis was on the Church of Scotland in the **seventeenth** century. What drew you to this topic, and what was your experience of studying it?

I have always been interested in religion. My most recent book, *A Traveler's Guide to the Afterlife: Traditions and Beliefs on Death, Dying, and What Lies Beyond* (published by Inner Traditions and Bear & Company), explores all religions from all epochs.

Regarding afterlife, as Sir James Frazer, a Glasgow scholar pointed out, some cultures do not believe in god (a fact Charles Darwin liked to emphasize), but all cultures ever found believe in ghosts.

My dissertation, "Dissent and the Church of Scotland, 1660-1690," is a thoroughly researched and bland academic work, and is completely different from my later books and my lectures. Today I follow the rule: "the historian must make the dead come alive, and not put the living to sleep."

5. In your book *The Odin Brotherhood*, you describe meeting members of mystical and esoteric societies in Glasgow, Leith, and Edinburgh. While I understand that you may be unable to share some of the details about these meetings, would you be able to describe how they came about and what occurred during them?

When I was younger, I thought I was “chosen” by the Odin Brotherhood to reveal their lore, but now, using the words of Philip Dick, the great writer of science fiction, I think I was “picked at random.”

It all started in a bookshop in Leith, when a gentleman dressed in tweed initiated a conversation. I was examining a book by A.E. Waite which featured a crucified rose on the cover. His first words were: “We are under the rose, so our conversation must be secret.”

Roses, signifying secrecy, were traditionally found in Roman Catholic confession boxes and bordellos!

Initially, I was “tested”—put through an ordeal-- by the Odin Brotherhood, a pagan secret society. By letter, I was instructed to go to a certain location in London at a specific time. I made the six-hour train journey, but the address was fake (no such street or number), and no one was there. Later, I received a second letter. This time, the address in London was real, but no one was present. Of course, I saw the pattern, and I assumed the third letter would direct me to a real address with real people, and I was correct.

6. In addition to your historical work, you have ventured into the world of fiction with your novel *The Cannibal Within*. Were you always interested in writing fiction, or did this development come later in your life? Have your historical and fictional work influenced each other?

The Cannibal Within, graciously published by Mogg Morgan of Mandrake of Oxford and translated into Italian by Stefania Marchini for Editioni Clandestine, has gained some notoriety in the underground. A violent horror novella, those who know me—a non-drinking Puritan-- cannot believe that I wrote it.

I am reminded of the Strathmore family and Glamis Castle in Scotland. There is a legend that periodically a monster is born into the family, and he is kept prisoner in a secret room. Queen Elizabeth II’s mother, of course, was a Strathmore.

The Cannibal Within, which is “wet with blood,” is my monster!

Although fiction, it is based on the account of a real person, and I used my knowledge of history to flesh out the story.

7. In *The Cannibal Within*, you write, “it has always been my opinion that any belief system—no matter how unorthodox—is worthy of study.” Where did your interest in such unorthodox beliefs emerge? How has this interest been received in the world of academia?

Robert Anton Wilson said maverick ideas are similar to mutations in biology. Most are dead ends, but a few, very few, prevail and become the future.

Since I am a professor with tenure at a small university—Shawnee State University-- I have been able to function completely outside the “Black Iron Prison” of academic orthodoxy. I can ignore the peer -review gauntlet which, in the words of Professor Antony C. Sutton (1925-2002), guarantees that we “think alike and find the same answers,” and I can specialize in “outlaw history.”

Although two of my works have been used in university courses, most professors—embracing what Ivan Kireyevsky called “timid prudence” and “trite conventional wisdom” –probably ignore my books. I have achieved some attention in other quarters, however.

8. Have you ever returned to Glasgow since completing your PhD, and what have your experiences been if you have?

Sadly, I am the world’s worst tourist. I have lived in various places, but I never make trips unless someone pays me to go, such as Russia.

But, if Scotland votes for independence, I will return on my coin to celebrate.

9. In *Handbook for Rebels and Outlaws*, you write, “the human sacrifices of the Aztecs, the bonfires of the Inquisition, and the death camps of the Nazis were all the creations of highly civilized societies.” Do you believe that there is any viable alternative to these civilised systems which could prevent such atrocities from taking place?

Sadly, I believe the horrors will continue.

Karl Wilhelm Friedrich Schlegel said that the French Revolution ushered in a new era of “unselfish crimes” --when men commit horrible atrocities not out of love of evil, but love of virtue.

Claiming we were helping little girls attend school, the USA and NATO killed hundreds of thousands of people in Afghanistan.

More recently, in the name of democracy, the West destroyed a country that had no national debt, no foreign debt, 54 billion dollars in foreign reserves, free education, free electricity, free health care, mortgage-free housing, and interest-free loans. Automobiles were sold at factory cost. Newlyweds received 50,000 dollars from the government. Bread was 15 cents a loaf and gasoline was 12 cents a liter. A portion of all oil profits was paid to citizens.

The place was Libya. The dictator was anally sodomized with a bayonet and murdered by “freedom fighters.”

10. You worked as a visiting professor at Nizhny Novgorod University. How did this come about, and how did you find the experience of working in Russian academia?

The late Professor Hagop Pambookian, a professor of psychology at Shawnee State University, had negotiated a one-time exchange with Nishi Novgorod State University: each institution would send one professor and three students. I applied and won the honor.

I was in Russia in 1994. I loved the people, but, in those days, organized crime was everywhere, and gangsters “shook me down” for 2,000 dollars. I paid because, as a Russian friend told me: “Professor, you are an American, so they will only break your legs, but they will kill us.”

I was invited to have a “audience” with Boris Nemtsov, who was then a governor, but I declined because he clearly was corrupt. He was later murdered—in 2015—and now the West strangely views him as an anti-Putin hero.

11. You were one of the first generation of academics to be hired at Shawnee State University. How did you find the experience of working at a new university?

Being part of an ancient university such as Glasgow would be wonderful—rich traditions are everywhere—but establishing a new university is a unique experience. I was able to initiate an Honors Program, fashion the history degree, build a library collection, and create the Otherworld Society (<https://www.otherworldsociety.org/>).

I was also able to create “legends.” Among other activities, I planted a special capsule under the SSU library containing a document—written in code—that leads to mysterious riches.

Ever since my beloved father buried a treasure for me to find as a young boy, I have been fascinated by such things. Besides, in *Ynglinga Saga*, Odin declares that men will enjoy in Valhalla what they had themselves buried in the ground.

By the way, the capsule, which is very literally encased in the concrete of the foundation, contains an interest-bearing bond—protected by nitrogen gas-- for the University of Glasgow. I am hoping it will be found centuries from now.

Even a one-dollar investment--at 6% compound interest—will be worth 1,078,631,139,556 dollars in 500 years.

Of course, Glasgow will receive the money if America and its dollar do not collapse.

12. What projects are you currently working on?

My current book will be entitled “Secret Societies: A Skeleton Key.” I am writing the final draft now.

I am also involved with various media events. I have appeared on the History Channel, discussing “deadly cults” in the series called *Ancient Aliens*, I have appeared with Professor Noam Chomsky in M.A. Littler's film *The Kingdom of Survival*, and I have appeared in Luke Abaffy’s documentary *The Christmas Question* with Professor Ronald Hutton.

I was a featured guest for an hour-long interview on afterlife concepts on *Open Minds* --a show hosted by Regina Meredith—for the Gaia Television Network.

I have also been a featured guest on more than 30 radio programs and podcasts, including *Coast to Coast AM* with George Noory, *Coast to Coast AM* with Richard Syrett, *The Conspiracy Show* with Richard Syrett, *The Other Side of Midnight* with Richard C. Hoagland, *The Other Side of the News* with Annetta Driskell, Kynthea, and Timothy Saunders, *Spaced Out Radio* with Michael W. Hall, *Beyond Reality Radio* with Jason Hawes, *Darkness Radio* with Dave Schrader, *Tha Talks* with Paul Obertelli and David Parry, *Survive the Jive* with Tom Rowsell, *The Farkas Files* with David Farkas, *Paranormal Yakker* with Stan Mallow, and many others.

Perhaps my oddest achievement is here (please scroll down on the web page):

“How Intellectual Are You” in List Challenges in 2021 <https://www.listchallenges.com/how-intellectual-are-you/list/4>

I may be found at <https://www.markmirabello.com>

Thank you, Mr. Patrick Gaffe, for reaching out to me.