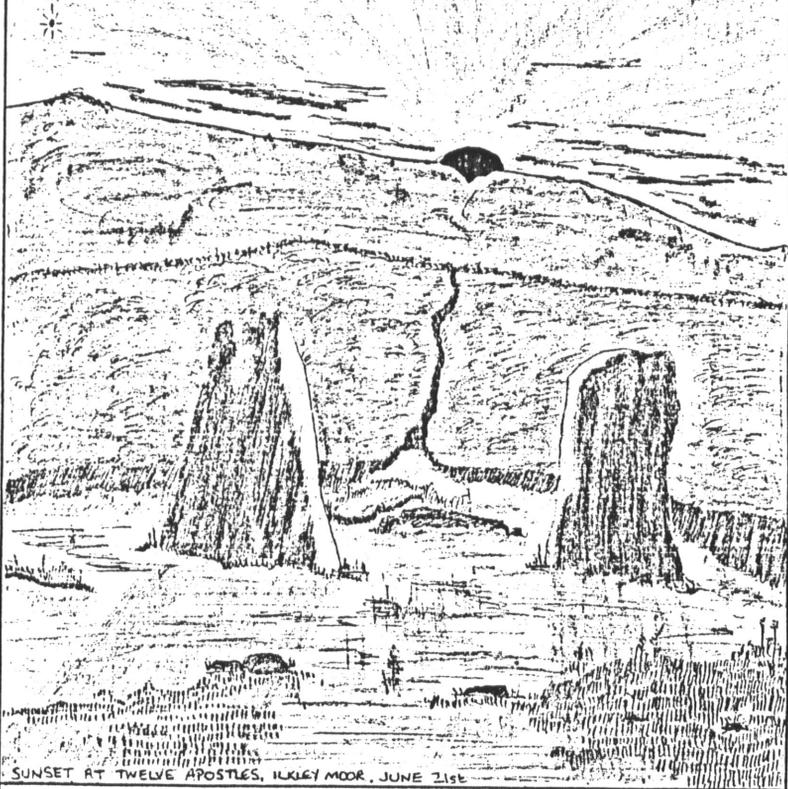


©1987 - BARMY BENNETT PUBLICATIONS

EARTH 5



SUNSET AT TWELVE APOSTLES, IUKLEY MOOR, JUNE 21st

WINTER '87

60P - SIXTY PENCE - 60P

A BI-MONTHLY MAG OF
PAGANISM,
UFOLOGY,
MYSTICISM etc.



Editor: Paul Bennett, 61 Ranelagh Avenue, Ravenscliffe, Bradford HD10 0HF, West Yorks.

Subscription to EARTH magazine is £4 per annum for 6 issues. Sample copies available for 60p + 18p stamp. Any cheques/POs to be payable to Paul Bennett. EARTH magazine is a non-profit making publication. If any reader has anything strange to report from any year, please let us know, anonymously if necessary. Everything conveyed will be treated in the utmost confidence. Articles, comments, letters or criticisms are also most welcome. The material and/or opinions expressed in EARTH are not necessarily those of the editor (unless I wrote it!), nor representatives and/or subscribers to the magazine as a whole. All material herein is copyright EARTH magazine and/or the named authors, © 1987.

This magazine is forever dedicated to Jonathon Livingston Seagulls everywhere.

Printed by Emjay Reprographics, 17 Langbank Avenue, Rise Park, Nottingham NG5 5BU.
Collated & Bound by Broadbent & Tilleard Ltd, Thornton Road, Bradford, West Yorkshire.

Welcome once again oh regular readers and subscribers of EARTH. Lots of strange, daft and interesting pieces are in this edition's pages and I hope you'll find it good reading. Lots of things have been going on recently aswell, mainly in the regions of the UFO world. Flying saucers have been chasing jets over Japan, as many of you will have heard or seen through the press. And meanwhile at home in Yorkshire, two UFO groups have been getting on all but well. It's all rather silly really. One of them, the Yorkshire UFO Society, first initiated the action by proclaiming - several years ago - that a photograph taken by an off-duty copper in March, 1981, illustrated "the best photographic evidence of a UFO ever taken in Britain"...or something along those words. Fair enough.

YUFOS then, through various public talks and meetings, showed off their evidence to UFO students and public alike. Nothing wrong with that. However, one day a friend of mine, Nigel Mortimer, thought he'd wander up to where the 'UFO' had been photographed to get an idea of the site, more out of investigative curiosity than anything else. But anyhow, to cut a long story short, Nigel found that what YUFOS had been portraying as "undeniable evidence of UFO phenomena," wasn't really anything of the sort. The trouble started when Nigel, and later members of the West Yorks UFO group, thought they would inform YUFOS head Graham Birdsall of the findings. What started was a silly bickering exercise, condemning both Nigel and WYUFOG as half-rate buffoons (which they may well be, but this shouldn't have any reflection on their ufological capacities... tee-hae!), and basically informing them that they had no right investigating something which they didn't initially 'discover', so to speak. A sort of "lay your hands off this case, cos I found it first" attitude uncovered itself. But it gets worse!

The Cracoe 'UFO' case was undeniably illustrated as a quite remarkable light reflection off the heavily-laden quartz-bearing rocks atop the peak of the Fell. Again, nothing wrong with that. Simply another UFO case becoming an IFO case. It happens all the time. But YUFOS it turns out - specifically Birdsall - just weren't putting up with it all. The most recent confrontation between the two parties didn't take place on a literary level, but with a face-to-face meeting. This was intended to be a mere discussion apparently, probably on the differences of attitudes over the Cracoes Fell report held by the respective parties. After all, you'd have thought that the two of them would have wanted to overcome their differences by now on this drawn-out, and almost boring difference of opinion problem. Not so. What followed at WYUFOG member's house, Andy Roberts, was a straightforward abusive confrontation to be faced, quite unprovoked in every respect. The particular leading member of the YUFOS party at Mr. Roberts' home had to be physically restrained by his own friends to prevent a violent attack on the WYUFOG members (and not WYUFOG members' members, as some perverts out there might be thinking!). Tut-tut. There are now calls - and I think quite valid ones - for the YUFOS member concerned to step down from his position in the group, and perhaps should be dissociated from those around him. Their poor names will obviously be read in context with his and that won't do any of them any good in the UFO, para-normal or EM world. Perhaps he'd be better off joining the Special Branch in their attempt to dissociate the Beeb in Glasgow and elsewhere. He'd do a much better job there!

Such are the trial and tribulations of being involved in ufology. I heard plenty of narrow-minded and senseless bickerings during my lengthy involvement in the subject. Seemingly it's still enjoying itself doing the same things today. A pity really.

Of More Faerie, Folktales and Things of Yorkshire & District

In the pages of EARTH 3 we were given a collection of three short folk tales relating to what were, in those days, known as faeries, hobs, boggarts and hosts of other local names. Many such supernatural figures were at one time common to most areas of the country. Not so these days it seems. Even those wonderful nature spirits at Cottingley have gone to ground these days. One of the last 'recorded' sightings of those tiny nature spirits took place back in the late '60s (just as a UFO flap was going on in the region), when forester, the late Ronald Bennett (no relation to your editor), watched a small figure, barely two feet tall, clad in green, walk through the trees in the shady woods at Cottingley. Eventually the tiny person appeared to notice the forester, who was stood dumbfounded looking at the beautiful figure, and it apparently walked behind and disappeared in one of the many great oaks in the woodland.

But in the century before this, before our minds had invented 'flying saucers', a great deal more people were seeing the little folk. One such account, from the edge of that famous moorland of Ilkley, is well known to folklore enthusiasts.

"William Butterfield...always opened the door (to the old building that housed the old spring of the White Wells) the first thing in the morning, and he did this without ever noticing anything out of the common until one beautiful, quiet, midsummer morning. As he ascended the brow of the hill, he noticed rather particularly how the birds sang so sweetly...making the valley echo with the music of their voices. And in thinking it over afterwards he remembered noticing them, and considered this sign attributable to the after incident. As he drew near the Wells he took out of his pocket the massive iron key, and placed it in the lock: but there was something 'canny' about it, and instead of the key lifting the lever it only turned round and round in the lock. He drew the key back to see that it was alright, and declared, "it was the same that he had on the previous night hung up behind his own door at home." Then he endeavoured to push the door open, and no sooner did he push it slightly ajar than it was quickly pushed back again. At last, with one supreme effort, he forced it perfectly open, and back it flew with a great bang!

"Then, 'whirr, whirr, whirr', such a noise and sight! All over the water and dipping into it was a lot of little creatures, all dressed in green from head to foot, none of them more than eighteen inches high, and making a chatter and jabber thoroughly unintelligible. They seemed to be taking a bath, only they bathed with all their clothes on. Soon however, one or two of them began to make off, bounding over the walls like squirrels. Finding they were all making ready for decamping, and wanting to have a word with them, he shouted at the top of his voice - indeed, he declared afterwards he couldn't find anything else to say or do - "Hallo there!" Then away the whole tribe went, helter skelter, toppling and tumbling, head over heels...and all the while making a noise not unlike a disturbed nest of young partridges. The sight was so unusual that he declared he either couldn't or daren't attempt to rush after them. He stood as still and confounded, he said, as old Jeremiah Lister down there at Wheatley did, half a century previous, when a witch from Ilkley put an ash riddle upon the side of the River Wharfe, and sailed across in it to where he was standing. When the well had got quite clear of these strange beings he ran to the door and looked to see where they had fled, but nothing was to be seen. He ran back into the bath to see if they had left anything behind; but there was nothing; the water lay still and clear as he had left it on the previous night. He thought perhaps they might have left some of their clothing behind in their haste, but he could find none, and so he gave up looking, and commenced his usual routine of preparing the baths; not, however, without trotting to the door once or twice to see if they might be coming back; but he saw them no more." (1)

As far as I know, this is the only account of its kind from the famous White Wells on the moorland. Ufologist Nigel Mortimer however, I think has records of UFO sightings from the immediate area, and over the Cow and Calf Rocks just a quarter mile to the east. If anyone has anything of interest which may have happened to them around the Wells, let us know.

At Willey Howe, a huge megalithic burial mound near the village of Wold Newton at the eastern side of Yorkshire, there is an equally bizarre tale of little folk. Unlike the White Wells tale, there is no name to the principal witness to this old story; which, were it not for its age, would smack as a most interesting close encounter of the third kind story these days.

The Yorkshireman had spent the evening with friends and set off home on horseback quite late under a starlit sky. As he came to pass the old Howe, he was sure that he

could hear a most beautiful ring of music from the site. He had rode past Willey Howe many times in the past at this time, but never had heard such a sound before. Climbing off his horse, he cautiously wandered towards the mound and was quite astounded to find a door which neither himself or anyone else had ever seen before. The door was open, and from behind it came a brilliant glow and many jabbering voices.

"He wondered who they could be that were...in that place...and wished to examine into the matter more closely. Seeing (the) door open in the side of the barrow, he went up to it, and looked in; and there he beheld a large and luminous house, full of people, women as well as men, who were reclining as if at a solemn banquet. One of the attendants, seeing him standing at the door, offered him a cup. He took it, but would not drink; and pouring out the content, kept the vessel. A great tumult arose at the banquet on account of his taking away the cup, and all the guests pursued him; but he escaped by the fleetness of the beast he rode, and got into the town... Finally, this vessel of unknown material, of unusual colour, and of extraordinary form, was presented to Henry the Elder, king of the English, as a valuable gift, and was then given to the queen's brother David, king of the Scots, and was kept for several years in the treasury of Scotland; and a few years ago...it was given by William, king of the Scots, to Henry II, who wished to see it." (2) Where it has gone from there, nobody seems to know!

There are many more remarkable tales similar to the one from Willey Howe. Some of them most probably took place all those years ago, but how many of them were the result of simple pranks and down right lies, we'll never know. One such tale from Elbolton Hill, near Burnsall, sounds somewhat suspect. Certainly, faeries were supposed to live around the hill according to local folklore, but how many sightings were the result of "spectral brew" (3) we can only guess at.

One evening (no year or month given, as far as I can find), a local from Burnsall was passing Elbolton Hill, when he had the good fortune to come across "scores of the little people" dancing in the moonlight 'pon the knoll. "Nimble as thought and light as feathers, these tiny folk, dressed in green and having delicate transparent wings, were enjoying the merriest picnic imaginable. For a while, the man remained silent, knowing only too well that it is never too wise to disturb fairies during their revels; but at last he so forgot himself as to call out, "Na'then, ah'll sing a song if the loikes." His offer was well-intentioned, for he meant only to entertain the faeries, but the little people at once broke up in confusion, the whole band attacking him at once - pinching him and tweaking him so furiously that he was thankful to get away. In the uproar however, he succeeded in catching one of the fairies. Thinking of his children he popped the fairy in his pocket and then hurried home. No sooner was he indoors than he called his children around him saying, "Na'then, ah've gotten summat here as'll mak thi open thi eyes... Sithes, 'ere's a real live fairy!" With that he put his hand in his pocket, his children watching with the greatest excitement. But when he pulled out his hand there was nothing in it. The fairy had flown." (4) Locals put his tale down to excessive liquid intoxication although he denied this.

Like faeries, there are also legends of such fictitious-sounding figures as giants. As well as the more well-known tales of the giants of Sessay and Penhill, there is the old legend from the little hamlet of Dalton, near Topcliffe in North Yorkshire. There lies an old burial mound (tumulus) nearby, beneath which lays the body of a one-eyed ogre who used to feast on the bones of the locals. Fortunately, a young lad by the name of Jack blinded the giant whilst asleep and then mortally wounding him. Here we probably find the tale of the giant standing in for the old idea that it was giants who were responsible for the building of such monuments as stone circles and burial mounds. These giants were invariably nasty old souls (so said the christians of the times) as they were Pagan in nature, and so had to be felled, if only in their own mythologies. More tales and lore from our northern counties in coming editions of EARTH...

- References: 1. First published in the "Folklore Record," 1878, but reproduced many times since. See Briggs' "A Dictionary of Fairies," Penguin 1977.
2. First recorded by William of Newbridge, 12th Century, in his "Chronica." Here reproduced from Keightley's, "The Fairy Mythology," London 1850.
3. David Pendleton's name to those spectral visions of drunken slob. See EARTH 3.
4. See H.L. Gee's, "Folk Tales of Yorkshire," London 1952.

THE CREATURE FEATURE...Or a Strange Tale from Idle Moor.

Idle Moor, found a couple of miles just to the north of Bradford, is a small region of scrubland and fields only a few square miles in area. To the outsider it may be little more than a nice-looking patch of small countryside. Archaeologists may find a brief interest in the scattered bits of ancient history on it; whilst ley hunters may find a couple of old tracks on the grasslands of interest. Fortean, ufologists, and other searchers of the strange and absurd however, if they could look into the recent past of its small area, would find much to excite their interest. This, the first of 3 or 4 successive articles on past parapsychical encounters from around Idle Moor, illustrates a most interesting sighting of a rather large creature which, as we all know, simply does not exist.

It was (probably) sometime in early September, 1977. Thirteen-year-old Robert Hopkins was with two other friends - Martin Peters, 16, and his older brother Phil, 18 (both pseudonyms) - walking across one of the fields in the late evening. They related that it was a dark yet wonderfully clear night on the evening in question. Heading for home, they clambered over one of the walls and into another field, when one of them noticed something most peculiar just a couple of hundred feet or so away from them in another field.

Standing aghast, wondering what the thing was, they watched what they initially could only call a "monster." Standing between seven and eight feet in height, they watched a huge entity, glowing phosphorescent white. Both Martin and Phil took off and ran almost immediately upon seeing the thing, leaving Robert behind - not that he had noticed. He stood for quite a few more seconds gazing, half with fright and half with amazement. It then came to his attention that he was stood on his own and he quickly took off trying to catch Martin and Phil.

What Robert related sounded somewhat astounding. He alleged that the humanoid figure appeared to be clad in a long shabby coat, which itself seemed to be glowing. The arms, hands and head of the creature looked as if they were made of rough fur, and these too were glowing white. But perhaps the strangest point of the account, ratified by all three of them, was that the entity was seen to be running after somebody. Each of them seemed quite adamant, not only about this last point, but of the fact that it was a small girl! All of them have recounted this tale to me several times over; but the probability of it being a small girl has been questioned, and it seems that the large figure may have been following a smaller entity of the same species - whatever species that may have been! This part of the account will probably never be effectively verified.

Of interest as regards the stance of the large creature was the manner in which each witness described the figure advancing. Keeping in with the trend of absurd characteristics of other strange creature sightings, the figure was said to have been stooping forwards with its arms outstretched as it moved, and seemingly lunging towards the smaller figure ahead of it.

Anyhow, as the three of them met up at the far edge of the moorland they looked back at where the creature should have been, but there was nothing to be seen. Each of them were - and to this day still are - quite sure of what they had seen. The following day, only a hundred yards or so away in one of the nearby fields was a collection of mutilated cattle: entrails, blood and other anatomical parts taken away. To the best of my knowledge, nothing was ever found that accounted for this dismembering.

A Miscellany of Historic UFOs from Yorkshire's Past.

As most readers well know by now, those little green men and their flying saucers are anything but a new craze. They've been with us throughout history. And although we can't recount actual sightings from the Bronze Age here (due simply to the fact that they hadn't invented newspaper reports in those days!), there are some from quite a few years back.

The first event here was initially recorded in the Illustrated London News, taking place in September, 1853 in Huddersfield: "A very strange phenomenon presented itself in the sky here last Friday evening. About 9 o'clock, going out of doors to look for the comet, in looking up I saw instead of it a broad beam of light springing from above a cloud in the northwest, close above the horizon and extending across the sky slightly to the south-west of the zenith, almost to the horizon near the south-east. My first idea, and that of some others, was that it was the tail of the comet; but a little consideration told us that it was immediately too long for that, though what it was we

could not imagine. It cut right across the galaxy, which it greatly exceeded in brightness.

"Some stars were visible through it. It was brightest about 35° above the north-west horizon. It was pretty neatly in a straight line, but not of a very even breadth, and about 50 or 60° above the horizon there was a very decided bend, which increased gradually in time till it appeared in almost two parts, joined by a waving band of fainter light than the rest. The whole seemed to sink slowly below the horizon till it did not reach further than the galaxy; though soon after this another short beam, more defined in outline, appeared to the south-east of the sky, where the hind part had been. I watched it for about a half-hour, and when I left it...it reached only the galaxy, whilst the bend had come to about 20 or 25° above the horizon. When I came out again, rather before 10 o'clock, it had quite disappeared." Aurora borealis perhaps? Probably more so than any ufological phenomenon.

However, and again on a Friday, on September 5, 1853, the same sort of thing was seen again by a Mr Robert F. Hutchinson of York. He saw a "strange band in the heavens, emitting a bright white light." The light, which was in the shape of the letter 's', moved slowly about amidst the clouds and stars could again be seen through it at all times. In both accounts, although the northern lights were said to have been ruled out, it does smack a little of them (1).

On the night of August 12, 1892, in the Dewsbury area and also across the whole of Yorkshire, strange flashes of light were reported by hundreds of people as the night progressed. The flashes appeared to be in sequence, although little explanation could be offered to their origin. The lights appeared at very rapid intervals and continued throughout the night until the early hours of the morning (2).

On the afternoon of November 15, 1953, a thing like a silver sphere went above and behind a Meteor jet flying over Yorkshire. It was then seen to descend lower in the sky and swing slowly like a pendulum, before moving off at a terrific speed (3).

"...An immense body, like a very large moon with a black bar across it, terrified the people of Hull, England, who were called by others to rise from bed to see it between 12 midnight and 1am on June 19, 1801. It gradually formed itself into five smaller bodies, shining brilliantly, and they gradually faded out, leaving behind a vividly-lit sphere. All the time it was visible, a faint bluish light surrounded the sphere." (4)

On the evening of November 3, 1761, a bright ball of glowing light was seen moving through the sky over Whitby, against the wind! And at about 6pm on September 15, 1749, a bizarre "fiery thing like a water spout" was seen over Hatfield, Yorkshire. It was said to have made a tremendous roaring sound as it moved through the air. At about 5pm on August 28, 1738, Thomas Shorr of Sheffield, saw a strange thing several miles north-west of him. He described the object as "like a spear of light. It had a great round head, and seemed to burst like a rocket and spread about in a large fire. It vanished suddenly. The again at Whitby, in April, 1950, three witnesses saw two bright white, revolving hoops, one inside the other, with two lengths emitting a dazzling light, very high in the sky above the town. (5)

On September 19, 1952, at the RAF base at Topcliffe, Yorkshire, the crews of two Shackleton jets were returning from operations when they noticed a Meteor jet at 15,000 feet. The aircraft was accompanied by a circular, silver-coloured object at some distance that clearly shouldn't have been there. (6)

For a Mr & Mrs Rowlands of Ripponden, a curious event was to repeat itself two nights in succession on the evenings of 13-14 August, 1955. As it passed 10 o'clock on both these nights, they were sat in their front room at home when they were suddenly confronted by bright floods of white light from outside their window. Looking out, they saw a huge sphere of white energy floating past.

"I thought the Moon had come down to have a look at us!" said Mrs Rowlands. Very brightly, yet quite silently it passed their field of vision in around ten seconds at about 20mph. Going outside after the orb had gone past, looking over the moorlands of Haworth to the east they could see nothing of the illuminated intruder. (7)

On the eve of February 21, 1913, many hundreds of people witnessed large luminous bodies travelling across Yorkshire. The objects appeared out of the skies above North Yorkshire and travelled half the length of the country. (8)

Sources: 1. Arthur Shuttlewood, "The Flying Saucerers" Sphere 1976. 2. English Mechanic Journal, August 1892. 3. H.T. Wilkins, "Flying Saucers on the Attack," 1954. 4. Ibid. 5. Ibid. 6. Arthur Shuttlewood's "UFO Magic in Motion," Sphere 1979. 7. BUFOCA files. 8. Charles Fort's "New Lands," Sphere 1974.



TALES THAT ARE TOLD - David Pendleton

Giants, fairies, druids and hermits, the backbone of many a tale (lies?). As I was getting a bit bogged down on an article on cloudbusting, I thought it would be much easier to entertain you with such a yarn. Hopefully the aforementioned article (pub opening hours permitting!) will appear in the next magazine.

Onward! On dark winter nights around crackling fires one such tale was told. Long ago Rombald's Moor had its own wiseman (hermit, mystic etc.). Indeed 'The Hermit' pub on the edge of the moor may be named after the old gentleman. A once common species, (every area seemed to have one), who, like the pre-industrial peoples, may have moved into our cities. Is his modern counterpart the beloved wino, that perveyor of belches and abuse? Has the old mystic become the clutcher of brown bag carry-outs? Anyway, back to the dim and distant past and our wiseman, who no doubt had a long white beard (sorry). He was always consulted when goods were stolen and lost (some things don't change, was he an insurance rep?).

One winter's day on the Keighley road out of Bradford, the 'Kendal Carrier' was relieved of its load. The gang must have found the weighty, slow horse-drawn wagon an easy picking. Take the term 'road' lightly as at this time tarmacadam was just a fancy (if that) of someone's unborn imagination. Then again I suppose they couldn't call it, the 'Keighley, well-rutted, bog-strewn, track that masquerades as a thorough-fare'.

"Get back t'tale", I hear you cry.

Oh, alright then! The wiseman was consulted, his name was Robin.*

He replied "Gobbling jelly fish, Batman. Com'n, let's go get 'em." And they shot off in a large black car, well, actually he didn't! But his name was Robin, and swinging through the forest with his merry men...sorry, I'll get on with it!

After a quick meditation in the wilderness he informed the populace that, "If the goods are not returned by 'Lady Day', the thieves will be sorry." Upon hearing this the locals were somewhat concerned, (probably because they were the thieves.) Was Robin about to raise the Devil? Old Nick would be a bit peeved if disturbed for such a trivial affair. Fearing a devilish storm, complete with horned warriors riding a black, howling sky, they heaved large boulders onto their rooves and ushered all their livestock indoors (wife and kids?).

To cut a long story short and to reach a quick anti-climax, on March 25 all hell (literally) broke loose. And if you have too many in 'The Hermit' you may hear such a tale being recalled. Well, alright then, you won't, but it does make a dramatic ending!

DID ANYBODY SEE...?..The strange object that appeared above Bradford city centre over the Christmas period? This strange red object, in the shape of a giant figure, lodged itself on the clock-tower of the Town Hall. Apparently the object managed to mysteriously obtain £9000 of rate-payer's money. Only high winds managed to remove the figure. Reports state that it was dressed in a bright red gown and held a 'sack' over its shoulder. It is believed that certain leading councillors were involved in this strange plot, to obtain large sums of rate-payers money!

It generated widespread press interest in the Bradford area which created much public debate. Large crowds of onlookers gathered and wondered over the bizarre mentality of the entities behind this strange, almost seasonal manifestation! DP.

Magickal Extracts from 'The Light Bulb of the Egyptian Moggy'.

Behold heathens of Deiri (whoohoa!), the apocalyptic plague of the 20th Century is upon thee, as prophesied by the arkaio majishun of Nostrildamus! Heed thy warning well you minions, as the great profit of Kneesbearer, Granny Shitton also forsook this cataclysmiconicalisticly omen. She forsoreth it in the unending(eth) etheric aeons of ye olde farter(eth?) of timeth. EARTH 6 is upon thee...continewed on page 28.

* Nosey! Can't keep your nose out of anything can you!?

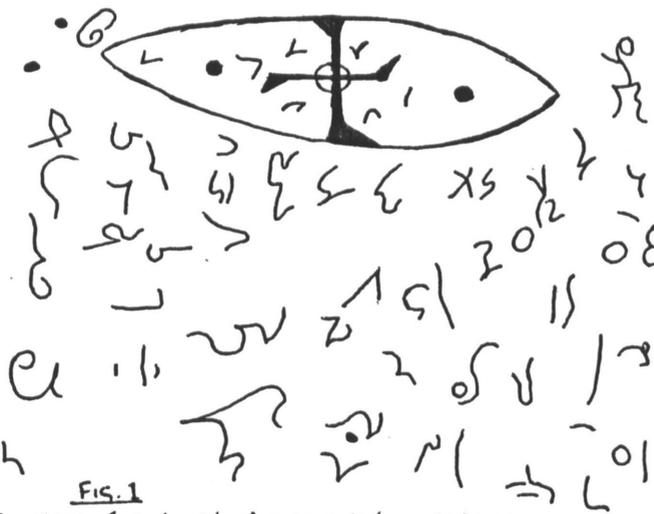


FIG. 1
EXTRACT OF VENUSIAN WRITING GIVEN TO ADAMSKI

To the uninitiated, the illustration to the left is a copy of what UFO contactee, George Adamski alleged to be Venusian writing and symbols. Utter rubbish of course! There are no people on Venus, and there certainly haven't been any for a hell of a long time - if ever! Nevertheless, Mr Adamski is most adamant of his claims, and not only had metal plates given to him by those blonde-haired extraterrestrial folks, but took numerous impressive photographs of the solid, structured UFOs that they flew around in. Adamski was also quite fortunate in being one of many contactees who allegedly

took journeys in the objects, visiting half of the planets in the solar system. But all of that is ufological history and most of us will know of his exploits already (1).

Of main interest to the studying ufologist in this, and many other contact cases, is seemingly the validity of the witness, perhaps physical evidence, photographs and a host of other initially trivial-sounding problems. The story itself of course takes a priority. In Adamski's tales, many avenues of investigation have taken place down the years. Today, the validity of his accounts is either accepted literally (by the ET-UFO freaks), or looked upon with doubtful and raised eyebrows. But that's little wonder.

In another case however, that of the remarkable Antonio Vilas-Boas, the sheer absurdity of the event seems to lend credibility to the thoughts of most UFO students. In this case, along with being given the problematic illustration seen in figure 2, we're told that the poor bewildered fellow was out on his tractor one evening, when a red UFO landed on his farmland, a few humanoid figures grabbed him, dragged him on board and then prepared him for a quite fantastic ordeal. Stripped naked and left alone in a self-luminating room, he was soon joined by an equally naked female. After a little persuasion (!!!) the two of them had sex. (Few ufologists aren't waiting for the same sort of thing to happen to them...hopefully, my turn will come soon!) The strange-looking symbols to the right here were supposedly seen above one of the doors inside the object. Few ufologists have ever seemed to be provoked into reasoning as to what these dots and lines could mean.

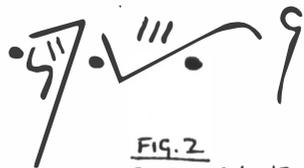


FIG. 2
SYMBOLS SEEN INSIDE A
UFO ON 15 OCTOBER, 1957

Then in 1964, American cop Lonnie Zamora came upon a strange-looking contraption that had seemingly landed just outside the New Mexico town of Socorro. A structured, metallic object (that was later found to have left intriguing physical traces (2)) was stood upright on the earth, and a couple of frantic humanoid figures rushed around the object - probably trying to fix the tyres! Eventually the object took off into the sky, and although was seen by many other ground witnesses, nobody was ever any wiser as to what the thing really was. In figure 3, we find a collection of strikingly similar symbols. One of them was described by Zamora as being on the side of the UFO he'd come across. More about them in just a while.

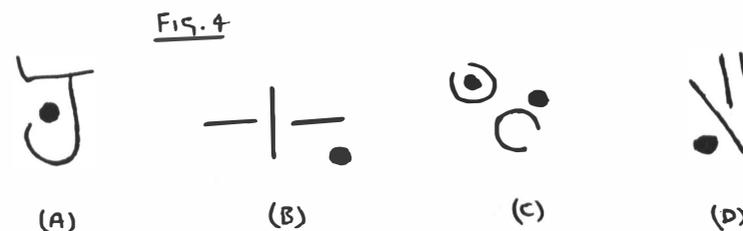
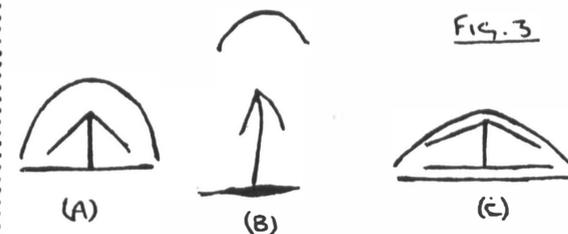
There are of course many other UFO and contactee tales where the witnesses claim to have seen obscure-looking symbols in relation to the manifestation they observed.

And curiously in all of them we seem to find an almost archetypal similarity. Keel and Tansley (3) appear to be only two researchers who have really noticed this in the past. At the bottom of the page there are a few other examples of supposed 'UFO' insignias, etc.

In figure 1, the symbols presented to Adamski on a plate have been illustrated. Perhaps the most prominent feature of the symbols to most of you will be the swastika motif inside the disc. Depending upon ones understanding of the nature of UFO phenomena, the swastika could represent many strange - or in some cases - bloody stupid things. ET-followers out there see the symbol as being indicative of how those spacemen fly their ships. The weird squiggles beneath the disc is just Venusian writing telling us the technical info about the spaceship. Demonic UFO followers may find their dangerous elemental trapped in symbols that - as any historical demonologist or priest would tell you - look remarkably similar to sigils found in the grimoires and 'black books' of modern magicians. And then of course there's always the fruitcake amongst us who'll tell us that Adolf Hitler's behind the entire thing. Hidden in his Antarctic base, sending out all of these flying saucers full of subversive Venusians, waiting for the right moment to inflict the Fourth Reich upon us all! Well, some people seriously think so! But the swastika is one of the principal archetype symbols and is the base of virtually every religion. The Buddhist mandala; the mystic spiral; the Christian cross: all are based on the swastika. Classical anthropologists, Frazer and Tylor, found it in the culture of all religions and societies. Its spiralling form is found throughout nature, from the atom to the formation of galaxies, and it is primarily interpreted as the symbolic representation of the universal life force. In Sahaja Yoga, it represents the doorway to Oneness or Godhead. In pictorial terms it is perhaps the most powerful or influential symbol to be found and the principal archetype of the collective unconscious. It is yin-yang.

If we then look briefly at the Adamski story we find quite complementary aspects between his extraterrestrial journeys and the plaque of symbols he was given. The space people he met were Venusian in origin we're told, had long blond hair and were very peace loving. In mythology, as most of us know, Venus is the Goddess of Love. In Hebrew and Phoenician mythology however, Venus was masculine in nature and was called, Lucifer. Lucifer is not an evil, nasty old demon, as all those deranged Christians may try and inform you, but simply the 'light-bringer'; and as well as introducing the day as the morning star, as consort of the Sun god, helped breath Life unto Earth. Venus is also indicative of the female aspect (yin) in the physical world. Its opposition, yang, is seen as Mars. Second to Venus, this was the planet Adamski visited. (4) A.T. Mann tells us that personifications of Venus indicate "physically attractive individuals," as described by contactee Adamski.

We must realise that Adamski had, before his contact experience, extensively studied metaphysics, theosophy and was particularly well-informed on the works of Helena Petrovna Blavatsky (author of those theosophical classics, "Isis Unveiled," and "The Secret Doctrine"). As a theosophist he may well have had a belief - as theosophists



do - in the physical reality of extraterrestrial deities. This will have obviously involved itself in the experience Adamski and his companions had back in 1952. He does describe what ufologists have recently just recognised in their subject as 'Oz factor' - a greatly enhanced mental experience, similar - if not identical - to the emotional lift felt by subjects under the influence of LSD and other hallucinogens, and I think this lends credibility to his claims.

But principally, the symbols we see in this case appear to speak of the nature of the energies involved in the manifestation that confronted the witnesses. The strange squiggles beneath the disc and swastika are remarkably alike those magical grimoire sigils, and taken in context as archetype personifications from the collective unconscious (5) represent aspects of mind, body and situation of the event that occurred. Today, this sort of idea is being accepted by more and more UFO students.

In that "most remarkable case on record" as-it's-been-called encounter of Antonio Vilas Boas, the symbols we find are obviously different to those in figure 1, but their guise should beckon comparison to most readers as being remarkably alike the cup and ring stones we have been looking at in this magazine since EARTH 2. And their two relationships are not as distant as some might think. In the work done, not only by myself but established archaeological authorities, it is recognised that each area of carvings seems to have localised designs. Hadingham, Morris, Burl and others have known this for many years. It is only in their interpretation that we diverge. (In fact archaeologists have no common idea for this difference in central designs - other than perhaps the artists being different people and each having their own distinct style!) But the old stone carvings appear to be indicative of the local or regional geomantic frequencies in the immediate area, which are in turn, obviously influenced by principal astrological, numerological and other effectuating aspects. And through the simple laws of cause and effect, UFOs and other parapsychical phenomena (earth lights included) have been found to be responsive to the frequencies that are simply 'recorded' on the carvings. (I think I must point out to anyone who may think otherwise, that these carvings neither dictate or affect UFO phenomena in any way; they merely record the local geomantic energies.)

The monkey is reaching for the Moon
in the water,
Until death overtakes him he will
never give up.
If he would only let go of the branch
and disappear into the deep pool,
The whole world would shine with
dazzling clearness.

- Zen verse, Japan, 18th century.

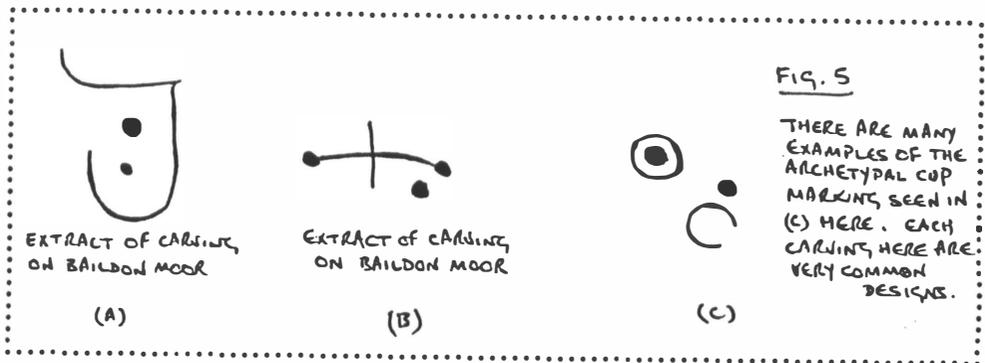
In the insignia recorded by Vilas Boas we see a style of character synonymous to those in cup markings. Their relationship comes together when seen under the light of that collective unconscious however. There are no ancient astronauts or paranoid dark gods hidden here...

In the three almost identical symbols in figure 3, only one of them was the design reported by Zamora - picture (a). Sketch 3b is a copy of a very worn carving found on good old Ilkley Moor. At approximately 1080 feet above sea level at coordinate 12574331 (or 1°48'26"W, 53°53'50 ± 1"N.), the old rock engraving, barely ten inches long, looks up at anyone who may care to search for it. In 3c, we see another rock carving: one which, according to Lewis Spence, relates to the lost continent of Atlantis (6). Again we find an insignia scribed on the side of a UFO, that also finds reference in old rock carvings.

The four diagrams in figure 4, unlike the previous symbols, this time are so remarkably alike cup and ring markings that it seems a common nature is directly evident. I certainly think so. Compare them to the cup and ring extracts I've illustrated in figure 5, and I think you'll agree. But as I have said, there are no way-out silly explanations in their likenesses. Derich von Jerrycan fanatics may well get erections over the corresponding resemblances, but they can throw away their bromide and listen to a more sensible solution!

Cup and ring stones are symbolic representations of the local nature of the Earth Spirit; which, in turn, is the unseen Life Force, the orgone, or as Jung called it, the Collective Unconscious. The Earth Spirit is intangible as a physical essence. It is the protoplasmic essence behind all the religions of the world. The originator and creator. Yet whilst being without distinct form, the Earth Spirit can and is influenced by both action and thought. It is responsive to conceptual absolutes and conditions.

WANTED - "Inner Keltia" magazine, Nos.1,2 and 3. The Pagan-Druidic publication of the College of Druidism. Your prices paid. Write to 'Snybz' via your editor...



nals, and as such is accessible to magician, shaman and meditator alike. But as Jung, and indeed some anthropologists had speculated, the all-pervading essence (which many folks, for the sake of convenience call, God) counter-responds with subconscious images which the more sensitive of minds has greater access to. And hence such universal symbols are then to be found. The swastika as we have seen, is just one. All across the world this spiralling cross seemed to spring up, and all cultures seemed to give it the same attributes. One other such primary archetype is the 'tree' - the picture of knowledge and exploration. Every one of the world's great cultures and religions has its symbolic branches in it: Yggdrasill of Norse mythology; the Sephiroth of the qabbalists (see Peter Southwood's article on this subject on page 14); the Cosmic Tree of Buddhist myths, etc. But of these two, it is the spiralling swastika that is representative of natural forms. As symbols of knowledge, the Tree is structured in its guise - strong and rooted, and as such describes fundamental reasoning and logical basis. Cup and ring markings rarely base their design on straight lines, as Earth Spirit and geomantic energies do not operate as such (7). Indeed, Chinese geomancers have always said that straight lines are unnatural and reflect negative influences wherever found in Nature. In the figures we see in fig.4, we are looking at an archetypal expression of the collective unconscious itself - which, in this case, required the medium of a UFO to create the images. Exactly what they mean cannot really be ascertained here. The localised terrestrial magnetic frequencies were never ascertained when the case was investigated (little has changed these days - there's only myself and a couple of friends I know who use such methods). Although doubtless it is that the symbols reflected the particular energy at the site where the event took place. From the collection of symbols we can see in fig.4, it would not be improper to speculate that the numerological governor was "1". In the Vilas Boas case we find that there appears to be three particular segments to the insignia, and this may indicate that "3" was the prominent numerical energy frequency in that case.

There are many other UFO and contactee cases where alleged symbols were noted. In all of the instances of symbols I have seen they reflect more of the religious and/or archaeological rock designs we have very briefly swept over here. A French contactee who calls himself 'Rael', wanders around spreading the Word of extraterrestrial intervention. Around his neck hangs a symbol given to him by the space people. A six-point star is the perimeter, inside of which we find a familiar motif: this time pointing in a clockwise direction we come across our faithful swastika...what else!?

- References & Notes: 1. see Adamski's own works on his extraterrestrial exploits "Inside the Spaceships," 1956; "Behind the Flying Saucer Mystery," 1961; and with Desmond Leslie, "Flying Saucers have Landed."
2. Read Ray Stanford's "Socorro Saucer," Fontana 1978, for detailed account of Zamora's encounter and a detailed analysis of metal traces found at the site.
 3. David Tansley in particular seems the first author to directly approach the symbolic nature of these and other symbols in his highly recommended "Omens of Awareness."
 4. see A.T. Mann's excellent "The Round Art" for detailed work on the local astrological and mythological aspects of the local planets in our solar system.
 5. Read Carl Jung's "Flying Saucers" (many editions) for lengthy interpretation of the collective unconscious and its relationship with UFO phenomena; or one could refer to the brief but detailed exposition of Jung's theory written by Peter Southwood in

6. see Lewis Spence's, "The History of Atlantis," Rider 1926.
 7. Some of you will have obviously thought instantly of leys as a contradiction of this point. However, although these are known to travel in dead straight lines for many miles, connecting sacred and powerful geomantic centres to each other, there is a school of thought that thinks that the subtle frequency of the travelling energies in ley lines, vibrates and oscillates as it travels, not unlike light or radio waves travelling in wave forms, thus perhaps counteracting any negative influences.
- Other books of related interest are: Roger Cook's, "The Tree of Life" T&H 1974; Francis Huxley's, "The Way of the Sacred" Aldus 1974; John Michell's, "The Earth Spirit" T&H 1975; Jill Purce's, "The Mystic Spiral" T&H 1974, etc.

Living in a broken dream,
The smallest tear
In the open sea.

Living in a broken world
Trying to remember
What it meant to me.

Looking through a broken mirror
Listening to reflections
Leaping from the burning spire.

Waiting in the broken time,
Always too soon
Always too late,
How long shall I wait?

Living as the broken man,
Believing is believing.
Couldn't move or shout for help
Something is appearing.

- Broken Dream, Jon Tilleard.



"Typical - Once they've got their fees you never see 'em again!"

The winner of last issue's competition crossword was A.Roberts of Halifax, West Yorkshire. He will now receive the next six editions of EARTH free over the next twelve months. And although Andy won the competition, he didn't actually finish it all off (none of you did!). Nevertheless, here's the answers to it all:

- ANSWERS ACROSS - 4. abracadabra. 10. aquarius. 12. Tansley. 13. wicca. 14. Cancer. 16. avatar. 19. Ba. 20. Sanders. 22. elemental. 23. Sagan. 25. Li. 26. Cayce. 29. OTO. 30. Pict. 32. hashish. 33. bion. 34. Culpeper. 36. Eros. 38. augural. 40. Nut. 41. Tyr. 43. Ra. 44. Zion. 46. Ma. 47. Rogo. 50. UFO. 51. Dowth. 54. ultraterrestrial. 58. Nereid. 61. Anu. 63. arcana. 64. Lo. 65. Ayers. 67. chakra. 68. Suster. 70. AA. 71. Hod. 73. Blum. 74. Tir-na-nog. 75. Re. 76. incubus. 79. Yram. 81. Glamis. 82. Sothis. 83. ecstasy. 84. Nostradamus.
- ANSWERS DOWN - 1. aquastat. 2. Nazca. 3. Libra. 4. astral. 5. rune. 6. Callanish. 7. Day. 8. Bowen. 9. alchemy. 11. Oahspe. 15. Evans-Wentz. 17. Temple. 18. Reich. 19. Bel. 20. Salisbury. 21. Al. 23. sorcerer. 24. goblin. 27. Arbor Low. 28. cromlech. 31. Tarot. 35. reincarnation. 37. Symmes. 39. Ga. 42. ram. 45. Ishtar. 48. Orlon. 49. ogre. 51. Diana. 52. Tyler. 53. ISD. 55. Evans. 56. talisman. 57. ley. 59. Rendlesham. 60. Islam. 61. archetype. 62. Urantia. 63. Aurora. 69. Eurus. 71. Halley. 72. dolmen. 73. Brut. 76. Isis. 77. Bond. 78. Eesus. 80. Mot.

There will probably be another competition crossword sometime in the future and hopefully you'll find it a little easier than the one in the last edition.

Look forward to the next edition of the magazine - EARTH 6 comes of age with a brand new and updated look to it...but there will be no increase in cost to the reader...still remaining the same price of 60p a copy! If you know of anyone who might be interested in EARTH get them to subscribe.



INTERLUDE



Many a searcher grasps for wisdom of forms. Enlightenment, knowledge and secrets of Nature become trails of hope for the seeker as he wanders through the minds of many lives. One seeker reached into many worlds and touched just one of these secrets.

A mind stained with reasonings and questions sat aloft upon mountains of rock. Winds and elements brushed swiftly across the seeker's body as he stretched deeply into the haphazard whorls of knowledge. Looking across the living mountains encircling his microcosm, a glow spoke out from the eve-lit skies with Meaning written at its heart.

A call was about the glow, and with the mind of a searcher, he began a quest. The peaks around him towered with senses of power and clambering downwards a sense of desolation awoke within. As he trekked onwards, flowers of radiant energy spoke up to him with clues of Life. Each tiny life he passed whispered many words and the distant glow grew as darkness fell slowly around his realm of giants.

A flow of crystal swept beneath his tiring feet, cradled by mosses, lichens and tiny rocks, and in tasting its animated sweetness, the person marvelled at its voice. Those mountains which previously embraced his puzzling world were fading now as he walked ever-closer to that Call. The towering rock pillars reached into subtler veins of flowing hills and dales, and another world was strewn before him.

Grass now embraced earth and hills; the cycle of fauna cried out of the now escaping darkness; a skyfall of sweet dew became and still the traveller moved onwards. All about him now, many voices of Life spoke loud the ideas of the distant light.

He eventually came upon a great lake. Around its banks stood unicorns of blue and animals of many forms. Pan stood and sang a verse at the gates of the waters and opened his arms with greetings to the searcher. Looking behind him, those distant mountains conversed through clouds with the heavens, and God was all about them. Here, were the Gates of Knowledge, and across the waters wisps of imagination and colour sprang brightly in the skies.

A naiad arose from the waters and took the traveller on her back. Across the lake rose a tiny island of many feelings: a harmony of Love, respect and Life dwelt within its rugged body. As the now aged searcher stepped onto the soil of the earth once again, he espied a tiny child conversing with a nest of swallows. All about the child came hues of many tiny rainbows and a music of unknown beauty.

Peoples of elven guise circled the man, and, touching the questions within him, spoke silent answers, immediately enlightening the searcher with truths that he had always known.

"Look at the tiny person who evokes joy from Life," said one of the little folk. "Here lies your answers."

By now the searcher had crouched onto his knees holding his arms outstretched to touch the child. Tears of a passive nature rolled down over his truthful smiles of new-found wisdom, and the little elf spoke once more.

"The wonders within the mind of every child," it said, "Holds lands of ideas and worlds of imagination, outside the minds of all but the innocent."

Realisation became, and the seeker had found this journey's end.

"A Meaning in Life," March, 1984.

BOOKS FOR SALE:

- Still your editor has hundreds of strange and weird books for sale. Here's just a few: Ashe, Geoffrey. The Ancient Wisdom - £1.. All About King Arthur - £1.50 Crowley, Aleister. The Magickal Diaries of Aleister Crowley - £6.95 Keel, John. Strange Creatures from Time & Space - £1..Visitors from Space - £1 Summer, Montague. Geography of Witchcraft - £3.95...The Vampire in Europe - £3.95 Whitlock, Ralph. In Search of Lost Gods - £3.95

Since the major platform of this magazine is to move away from the 'nuts and bolts' theories of UFology into an area that suggests UFOs have more to do with the relationship of the Earth and the human mind it seems appropriate to explore some of the deeper areas of the human mind. Last issues' article dealt with the Jungian approach to the deep collective levels of the mind and how such levels of mind might be stirred to produce 'objective results'. Now I would like to introduce the reader to one of the systems of thought that maps out some of the areas of the unconscious mind - the Qabalah.

Lest the skeptical reader be immediately put off by the impertinence of introducing such 'aracane' and 'occult' subjects into such a 'modern' subject as UFology let me point out that the Qabalistic system contains provision for the existence of 'entities' on all levels of being from angels to demons. Since there is a distinct similarity between some UFO reports and 'angelic' or 'demonic' visitations Qabalah finds no problem with classifying the UFOonaut. This article seeks to compare the experience of the UFO contactee with the experience of the ritual magician as he or she makes an evokation or an invocation. As a starting point lets take a brief look look at Qabalistic theory and background. This section is offered more in a spirit of experimental theory than of dogma, and the readers pardon is asked if sundry unsupported statements are used during the excursion.

BACKGROUND - The Qabalah discussed here is the modern, or Hermetic, version of the original Judiac Qabalah. The two streams have diverged considerably over the millenia. The Hermetic version of Qabalistic philosophy has developed continuously since Judaic times. It received a considerable boost during the Renaissance, when a distinctly European overlay was grafted onto the system. The Hermetic Qabalah of today owes as much to the efforts of European occultists as it does to its Judaic origin. For the sake of brevity the term Qabalah will be used to mean Hermetic Qabalah from now on. It may come as a relief to the budding Qabalist that it is not necessary to adopt the Jewish faith in order to develop further. Many of the Judaic terms used in Qabalah are matters of convention brought about by the historical roots of the theory. In application the theory of the Qabalah is universal in nature.

Qabalistic theory states that God and its⁽¹⁾ self expression, the universe, make up the whole of the divine being. The cosmos, both visible and invisible, is Gods self-awareness. Qabalists hold that the world was formed out of the unfolding of the already, existing but unrealised, potencies of God, emanating from the Ain Soph, or Eternal Infinite. Another way of saying this is that the universe is Gods dream. Qabalists also say that although God is incomprehensible, Gods nature can be deduced from a knowledge of its creation.

CORRESPONDENCES - Now a fundamental Hermetic axiom:- "The truth is that which is above is like what is below and what is below is like what is above, to accomplish the miracle of the one thing". In its shortened version this reduces to the more familiar 'as above, so below'. The implication of these phrases is that we, as humans, are a reflection of the universe as a whole and hence a reflection of God. The forces that move the universe are the same forces that move us. The concept of 'as above, so below' leads directly to another fundamental Qabalistic concept - correspondence. The basic idea of correspondences is that there are intrinsic links between things in the world that operate beyond our usual ideas of cause and effect and hence defy rational analysis. All things, real or imaginary, partake of one or more of the slots in the Qabalistic pigeon holing system and can be classified accordingly. Thus all things of a martial nature (i.e. Mars) can be classified under one particular sphere. Such things would include pepper, iron, blood, horses and tobacco. All things classified in the same pigeon hole have a special relationship, or correspondence. Things which correspond can be said to resonate with each other like a string of a musical instrument resonating when a note of the appropriate pitch is played on another instrument. This is significant to UFOlogy as will be shown later.

Through the system of correspondences there is a connection between the thing and its name, the name being considered to contain the essence of the thing itself. Thus in Qabalah there is a great preoccupation with the name of God, usually described by such

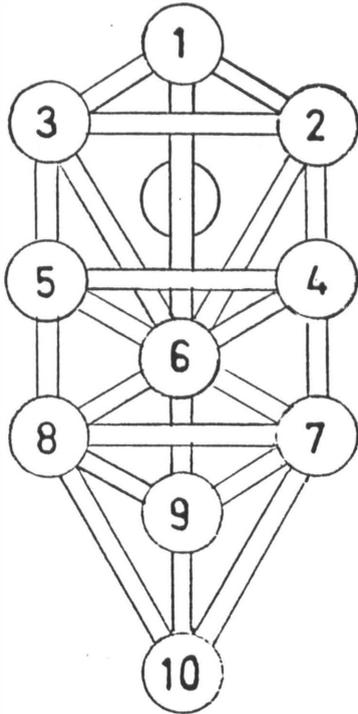
titles as Jehovah, IHVH, or Tetragrammaton. It is thought that the correct name of God describes the creation of the universe ("In the beginning was the word....."etc.) and that if the name of God could be properly pronounced the universe would split asunder in final annihilation. Fortunately for us all, no-one seems to have yet managed this feat. However the analysis of the formula of IHVH can be applied to the process of creation on many levels and is a useful conceptual tool. Qabalah can be used to describe many things including the creation of the universe, the state and maintainance of that created universe, the human psyche, the road of the mystic to union with God and the structure of various concepts and institutions⁽²⁾. It is a giant classification or pigeon holing system that aspects of the created universe can be neatly slotted into.

A QABALISTIC VERSION OF CREATION - In their theory of the universe Qabalists favour a sort of 'big-bang' creation theory. However once the creation is dispensed with the theory switches over towards a 'steady state' model. It is not clear at present to this writer whether the end of the universe is seen as a sort of reversed big bang or not. Creation is seen as a series of thoughts emanating from the divine source beyond all manifestation. Thus the Qabalistic creation of the universe stems from the unmanifest. ie. that which is beyond the Godhead. This potential is contained in three zones beyond human understanding accessible only by God. Although beyond mortal ken, enthusiastic Qabalists have named these zones as the Ain, the Ain Soph, and the Ain Soph Aur⁽³⁾. These divine emanations are described as the ten ineffable lights. Each is called a sephira (plural sephiroth), a word which means number or category. Each sephira represents a particular part, or aspect of the divine mind.

Creation is a descent from the eternal through the Godhead, down through the sephiroth and into matter. Thus Qabalah states that our universe evolved organically and sequentially from the unmanifest. The path that the creation of the spheres followed resembles a jagged lightening flash and is called the path of the 'flaming sword'. At this point there arises the problem of evil or unbalance. This is seen as inherent in the creation of the universe. The problem of evil and of the ensuing demonic forces arises at the same time as the creation. As each sephira is created the pendulum type swing of the lightening flash moves (of necessity) too far first in one direction and then another. The overswing, as it were, results in a temporary imbalance of the forces of creation. It is from this imbalance that the concept of evil arises. Another ten unbalanced spheres are created. These represent the worst aspects of each of the original spheres and are called qliphoth. They are the breeding ground of the evil and unbalanced forces in the universe.

The process of creation follows the formula IHVH and implies a separation into the four primeaval elements of Fire, Water, Air and Earth. A fifth element, spirit, is seen as the underlying and linking factor of the four elements to the rest of the universe. Each Qabalistic sphere represents a component part of the universe. Each sephira also has a fundamental numerical value which operates in much the same way as the correspondence of 'name' and 'thing' operates. Thus the numerical equivalent and the name of a thing correspond to the thing itself. Thus the nuts and bolts of the 'machinery' of the universe can be described in terms of number, name, sephira and element. Because our minds are incapable of conceiving the energies and forces of the universe as they are, we tend to conceive of each sephira in symbolic terms, giving each sphere its corresponding imagery.

THE TREE OF LIFE - Having got over the creation of the universe a diagram called the Tree of Life can be used to describe the states of the universal life force ⁽⁴⁾ in various parts of the Tree. It describes the various life forms that this force partakes of. From the Hermetic principle of 'as above, so below' the Tree of Life is also a map of the human psyche on both the personal, conscious and subconscious levels, and on the more numinous collective unconscious level. For the mystic Qabalah represents a way back to God. Each sephira is a stage on the journey. Each of the 22 paths connecting the spheres must be trodden many times before there is sufficient experience to merge once again with the absolute. The psychological and mystical aspects of Qabalah are effectively the same thing. Any person who wishes to know himself better is exploring both psychological and mystical aspects of the personality. Personal growth results in developments in both these areas.



The Tree of Life is intended to symbolise the entire universe, a less than modest proposition. It is a deceptively simple diagram composed of ten spheres and twenty two interconnecting paths. If you examine the diagram you will see that the ten sephiroth are represented as being connected by 22 paths. This diagram represents the forces of the universe and the ways in which they operate. It is the wiring diagram of the cosmos. Although it is impossible to do full justice to Qabalah in this short space a potted version of the Qabalistic outlook on the universe might run like this:-

Kether (sephira 1) is closest to the eternal God and is the Godhead, or prime mover, of the universe. It is the original source and is beyond any duality or structure. Moving outwards Chokmah (sephira 2) is of the nature of pure expansive force (as in the Chinese 'yang'). Chokmah is the dynamic principle behind all movement and growth. In Binah (sephira 3) the outpourings of Chokmah are contained, restricted and given form (as in the Chinese 'yin'). Binah is the balancing passive principle to the activity of Chokmah. The action of Chokmah stirs the calm dark waters of Binah and brings forth life. Chokmah can be considered the universal father while Binah is the counterbalancing universal mother.

It is the interaction of the male and female principles that brings about life and creation in the universe. In Biblical analogy Chokmah is the spirit of God moving across the waters of Binah. Kether, Chokmah and Binah form a triangle, or trinity, at the top of the Tree. This triangular theme is echoed all the way down as is the idea of positive and negative poles balancing each other and creating a central, balanced force.

Chokmah stands as the potent dynamic force at the head of the pillar of Mercy, or force, on the right hand side of the Tree. This pillar suggests that all on this side of the Tree is of the nature of force. Binah stands at the head of the pillar of Severity, or form, on the left hand side of the Tree, suggesting that this side of the Tree is concerned with the form that arises from the action of force. The central Pillar is the result and the equilibration of the pillars of Mercy and Severity. Between Binah and the next Sephira is an invisible sephira known as Daath, or Knowledge. It is not represented fully on the Tree, because it is a bridge, built by each individual across the abyss existing between the upper sephiroth and those below.

From Daath, we encounter Chesed (sephira 4). Here once again is the male or father principle but this time in a more accessible format. The image is still of an expansive organising force but one nearer to earth than that of Chokmah. Chesed and the rest of the Tree lie on the earthward side of an area known as the greater Abyss. The general idea is that beyond, or above, the abyss we cannot really think in terms of things being manifested or actual - the area being one in which universal potentialities operate. In Chesed things become more concrete. As with Chokmah and Binah the expansive force of Chesed is contained by the contractive and restrictive processes of Geburah (sephira 5) which has the restrictive qualities of the more severe aspects of maternal authority. A useful analogy here, borrowed (I think) from Dion Fortune, is that of the car engine. The explosive, expansive fuel mixture is the Chesed of the process. If this is ignited on its own the mixture will explode but to no useful effect. What is needed is the containing cylinder wall, the Geburah of the engine. This contains the exploding fuel

and translates it into the energy of motion. If neither Chesed or Geburah were present there would be no resulting motion.

Tiphareth (sephira 6) can be seen in this context as the result of the actions of Chesed and Geburah. It is the energy of the motion of the engine. Tiphareth is central to the Tree in both its horizontal and vertical axes and is hence very important. It has a special relationship with Kether as it is connected by the central column. Tiphareth is an image of Kether but on a lower scale. Tiphareth translates or steps down the energies of the higher sephiroth to create the rest of the Tree. Tiphareth has connotations of the energy of the Sun, the vital spark of life. If the Tree is considered as an electrical circuit then Tiphareth is a major switching and distribution centre, circulating and transforming energies from above and below.

The third triangle describes the underlying structure of matter and energy. Netzach (sephira 7) in the world of matter acts as a prism through which the as yet undifferentiated original emanation passes and eventually achieves a multitude of forms. Counterbalancing Netzach is Hod (sephira 8) which categorises and differentiates the unity of Netzach into the 'mental' ideas of the countless forms we see in the world. Hod is based on the Hebrew word for reverberation. In matter it is the continuing diversity of the world. The actions of Hod and Netzach are shown and balanced out in Yesod (sephira 9). Again this is on the central equilibrating column and so possesses some of the qualities of Kether but only in the manner of a reflection of a reflection. It is more a projection of Kether. Here are the elemental energy fields which underpin the world of matter - the electromagnetic and other subtle radiations.

The last sephira, but not the least, is Malkuth (sephira 10). Here we find accumulated all the energies, active and passive and all the processes received from the sephira above. This is earth, matter and the body. It completes the process of creation started in Kether and is what we call the visible or tangible universe.

QABALAH OF THE MIND - The Tree of Life of life is also a map of the human mind. Kether represents the (as yet) unknown full human potential. The divine spark we all have. Chokmah (Wisdom) is what can be called the inner intellect, the deepest part of the mind. It is the source of inner wisdom and the source of our profound insights and observations. The wisdom of Chokmah almost appears to speak without words. We all have the deep wisdom of Chokmah if we would but listen. Binah (Understanding) is the outer intellect. It is a receptive area of the human mind. Over time it translates the perceptions of Chokmah into understandable principles. Binah also receives from the spheres below, from the outer world and accumulates this into understanding. In the human psyche it is essential to maintain a balance between the expansive and passive principles. Too much of the active column will produce a revolutionary. Too much of the passive column will produce a reactionary.

Chesed is the inner emotion. Here we might find the quality of dedication in a lifetimes work to some cause or topic. Here also is the depth of a love affair or religious experience. Chesed represents a powerful creative urge, the essential mainspring of motivation. Geburah is the outer emotion; its function is to judge from moment to moment. Here there is a passive assessment of circumstances. Geburah receives from Binah and forms a judgement. Geburah also restricts the greater excesses of Geburah.

Tiphareth forms the essential nature of man. It represents a synthesis of man and the divine principle, or self consciousness. Here is found the Holy Guardian Angel or higher self. If Kether is the Godhead then Tiphareth is the Son of God. Netzach represents all the involuntary processes including the autonomic system. It provides the fire for the vital functions. It has connotations of all cyclical processes including the attraction and repulsion of the sexes. In the human psyche Netzach represents all the instincts and drives at a deep primordial level. Hod counterbalances Netzach in that it is the voluntary processes. Sometimes the instinctual excesses of Netzach need limiting and checking. Hod provides the function of intellectual discrimination. It includes social training, manners and ethics. In the mind it stands for the intellectual or mental function.

Yesod is that part of us that forms images - a silver mirror continually reflecting what is presented to it by the paths flowing into it. It is the realm of the imagination. It is also the outer mask or 'Persona' of the personality that forms around each of us for armouring and protection. In the human psyche Yesod contains all

those characteristics which go to make up the individual personality. Malkuth is the physical body comprised of the four elements. It is also the physical universe. It is what is observed by the five senses.

PRACTICAL QABALAH - In Qabalistic theory, one can gain knowledge and wisdom by ascending through the sephiroth and eventually become (re)united with God in Kether. To say this is not to dismiss Malkuth as being in any way inferior or less desirable than Kether. Malkuth is the bedrock on which the seeker stands as he or she explores the other spheres. The Qabalist is as concerned with the sphere of Malkuth, or matter, as with any other sphere. Extending the electrical analogy of the Tree, Malkuth is the 'earth' or 'ground' of the circuit. No circuit will work unless it is properly connected and earthed. Without Malkuth the creation of the universe is incomplete. The Tree can be thought of as a useful map for exploring the human mind, both individual and collective. In Qabalistic meditation one basically reprograms the subconscious to correspond with the Collective Unconscious. This makes access to the collective areas much easier and enables the flow of archetypal energies to the benefit of the individual concerned.

THE UFO CONNECTION - So where does this tie in to the UFO? To answer that it is necessary to investigate some magical practices. A magician will use one of the sephiroth for his or her ritual purposes. The general idea is to concentrate the mind on one particular sphere to the exclusion of others and to contact the 'Gods' and 'Angels' of that sephira. The entities may well appear to the physical senses if the ritual is done properly and with the right intensity. (No you don't need to slaughter goats or anything else to do it!). Accompanying the appearance of the entity the magician is likely to experience altered states of consciousness and extremes of moods. Since the wise magician will have done some training to get this far it is likely that they will be able to cope with these psychological upheavals and maintain mental balance. Many UFO contactees experience altered states of consciousness and extremes of moods during their experiences. Frequently this leaves a lasting impression on the contactee. Many report that they are still in contact with their 'space brothers' (or whatever). Consider the similarity between the appearance of an entity in a magical ritual and the appearance of an alien in a UFO contact. It could be that the only difference between the two is that the contactee did not ask for the experience. Because the contactee does not want or expect the experience (at least consciously) they will be unprepared for, or untrained for the event. The effect is likely to be devastating. In magical manuals there are often dire warnings about properly controlling the entity evoked and dismissing it when finished. In Qabalistic magic there is a system of guidelines and control procedures to keep the magician in charge of the operation. In the UFO contact there are no such things. If these procedures are not carried out then there follows the danger of the entity lingering and obsessing the magician with its own wants and needs.

This obsessing effect sounds rather close to the effect of aliens on UFO contactees. There certainly appears to be a lingering contact in some cases. This is very similar to those people who (apparently) receive telepathic contact from the 'space brothers' - apparent space beings or intelligences from another planet or plane broadcasting on the telepathic level. This area of UFO contact seems to represent a halfway house between the more ordinary UFO type contacts and the operations of spiritualist mediums.

Some 'space brother' type contactees refer to their contacts as angels or archangels - even to the point of naming them. Some of the space brothers adopt Hebrew type angelic names. The Archangel Michael seems to be quite popular in this context. This is not at all surprising to the Qabalistic magician. The archangel Michael is noted as the archangel of the element fire and as a protector from evil forces. Contact with assorted UFO entities and space brothers could be the same thing as the magicians contact with Angelic (sometimes demonic) forces. What appears to be happening is that some of the contactees are plugging into the Qabalistic circuit and receiving communications not from the space brothers but from the Qabalistic entities. These entities can be considered, from another angle, as portrayals of the archetypes of the Jungian Collective Unconscious, and hence ultimately as dissociated parts of the human mind. It is more a matter of convenience than truth which set of labels you use to describe the situation.

The appearance of many UFOnuts more resembles the appearance of the denizens of fair y land. Little green men and tall hairy creatures belong more at the bottom of the garden or in the land of dreams. In a sense the land of dreams is where these sorts of UFOnuts come from. Qabalistic thought accepts that the level of reality next to the physical can be moulded by human thought and imagination. This is frequently referred to as the Astral Plane although it is probably better to follow Eliphas Levis' example and refer to it as the Astral Light. This implies it is more a condition than a reality. The Astral Light is the stuff of dreams. It is a passive reflective substance which takes the impressions of anything put upon it rather in the way that water takes the shape of the vessel that it occupies. However it is thought as well as matter that moulds the Astral Light.

When we dream we unconsciously manipulate the Astral Light. When we daydream the manipulation is more controlled. The visualisation exercises of the magician are aimed at creating and controlling images in this Astral Light. The fuel for the Astral Light is the fundamental life force " " that underlies everything in the universe. The relevance of this to the UFO or the Jolly green alien is that it is in theory possible for the imagination to so stir the Astral Light that the imaginative efforts are evoked to visible appearance. This is an exceptional circumstance and the manifestation to visible appearance will probably require the assistance of some external power source (eg earth energy or favourable astrology). Nevertheless the summoning of entities to visible appearance can be done and is the object of much ritual magical procedure. It could easily be that UFOs can be generated in the same way. Given the appropriate time and place the human mind could unconsciously generate parapsychical phenomena of the UFO kind. Since this sort of activity is abnormal for the human brain it follows that during the activity there will be experienced abnormal states of mind. In Qabalah Yesod encompasses the lower end of the Astral light. It is the realm of glamour and delusion as any dreamer will know. One point that should not be forgotten is that since the Astral Light is plastic to the whims of the imagination so are appearances. It might be wiser to concentrate on what the UFOnuts (or whatever else you want to call them) are saying. It is the content of the message that ought to be important not the message itself. Also since the Collective Unconscious is a powerful communal part of the mind the forces from this area can also play part in creating images out of the Astral Light. Since the Collective Unconscious is the repository of our mythologies it is not surprising that some UFO manifestations take on a mythic or archetypal quality. The Collective Unconscious influences part of the image making process.

Much has been left out of this article for reasons of available space. Hopefully a further Qabalistic feature will follow which will explore, amongst other things the implications of the four worlds of Qabalistic theory to the UFO. Perhaps it is time that both occultists and UFOlogists came further out of the blinkers of their own particular disciplines and noticed what else is going on that could be of use to them. It is stultifying, if not dangerous, to become locked into one particular system of belief. Fixed beliefs breed inertia. Inertia breeds bigotry. Bigotry denies life.

FOOTNOTES

- (1) The use of the word 'its' is to remind the reader that the Qabalistic 'God' is neither masculine or feminine but beyond any such duality. One further problem is that the word 'its' implies that God exists. The Qabalistic God is beyond existence or non-existence.
- (2) The problem of how the unmanifest can cause the manifest is not unique to Qabalah. It is common to many religions and philosophies. The difficulty probably arises from the fact that language cannot grasp what is almost by definition ungraspable.
- (3) for an example of this try reading.....Halevi, Z'ev Ben Shimon, Tree of Life, Rider, republished 1986
- (4) For more on this life force see the Jungian article in last issue of EARTH magazine

The Cup & Ring Remnants of Middleton Moor & District

Middleton Moor lies to the north of Ilkley Moor, and although rich in scenery, is not perhaps as archaeologically interesting as its southern counterpart. It lies across the other side of the valley of the River Wharfe and, on the surface, appears to have very little to shout about. But as we can see on the opposite page, there are a considerable number of cup and ring markings to be found there. As with the article on the Rivoock carvings (1), the motifs portrayed here are only around half of the insignia in the region. Space again forbids a complete look at all of the markings, but the diagrams here suffice to illustrate the central design that seems to lie at the heart of this region of insignias.

Most of these carvings were first outlined by amateur archaeologist Stuart Feather in the sixties, in a number of articles he wrote over several years (2). Unfortunately most of the old stone carvings were only given 6-figure coordinates and so a little searching has to be done to uncover many of the sites. However, once you've found one of them, you'll come across a few more relatively close by.

To those of you now familiar with the idea of a central design within the carvings these insignias will stand out in particular. As we can see here, most of the carvings appear to be based on an 'enclosure of cups' system, figures 2,5 and 7 standing as the odd ones out here. There are quite a number of other carvings around Middleton Moor which exhibit this same 'enclosure' pattern, but in none of them does there appear to be a set pattern regarding the number of cups within each particular enclosure; other than, perhaps, the number of cups within the 'enclosures' never seeming to be anything other than 2,3,5,7 and 9. Fig.9 could be a possible contender to stand outside of that category, but when the carving is seen en site it doesn't appear so. It does seem a little odd that there are no even number of collections of cups within the enclosed rings - except 2 of course! We have little idea why this might be so. But, the central design itself, if based primarily upon the 'enclosure' picture, could indicate that the number of cups within each enclosure be based upon the numerological frequency of the Earth at that particular site. Acknowledged dowser, Guy Underwood, found that underneath virtually all cup and ring markings he worked over, he got prominent dowsing influence line reactions. In the small work I have done over cup markings - principally at Rivoock, Baildon Moor and Ilkley - I have found similar reactions to those found by Underwood (3,4), but as I've previously mentioned, have found that number systems are also found in the energies of Underwood's influence lines. These are same influence lines that react to solar and planetary movements, as discovered by many researchers through the years. And, something that should be seriously noted by ufologists, it is this same energy that's responsible for their UFO manifestations. Some researchers have already used this line of work to produce practical results along this line.

Particularly at Middleton, the main influence number within the enclosures seems to be '5'. This indicates the principal astrological governor would be the Sun, with the geomantic element influence being fire. But unfortunately, with the Middleton cup clumps being numerically different, we cannot really postulate the governing geomantic and astrological influences. As with the regions at Baildon, Rivoock and Ilkley, we still have a lot of earth mysteries work to do here. If there are any more dowsers, ufologists or EM students out there who could help in this avenue of research, get in touch with us. There is a lot of previously unexplored material/information in this research area that needs to be looked into. A group of us are soon to begin a detailed investigation into the principal Bronze Age sites and carvings in the coming months in an attempt to detail the areas' governing energies, number systems, astrological bodies and other influences. This will enable us to build up some type of parageophysical map of the areas and hence pave the way forward to practical work with the energies we are finding ourselves involved with. In doing so, we will be recreating a picture of the Earth as seen by man in those times long ago when their lives revolved around the movements and influences of the Earth Spirit...

1. "The Prehistoric Rock Art, Megalithic Remains, & Other Strange Things of Rivoock and District, 2 Parts," Earth 3 & 4, Autumn & Yuletide, 1986.
2. see "Cartwright Hall Archaeology Group Bulletin," volumes 9-11, 1964-66.
3. Underwood, Guy, "The Pattern of the Past," Abacus 1972.
4. Underwood, Guy, "Spirals," Journal of the British Society of Dowsers, Volume 8, pp. 162-177. This article was recently reproduced in a selection of essays from JESD and edited by Tom Graves, "Dowsing and Archaeology," Turnstone 1980.

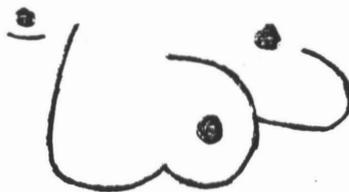


FIG. 1 AT COORDINATE SE109512

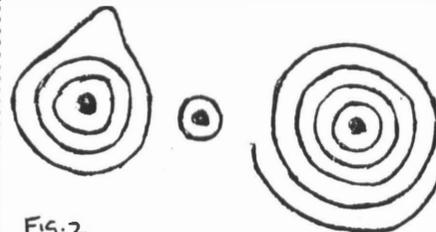


FIG. 2
COORDINATE SE116514

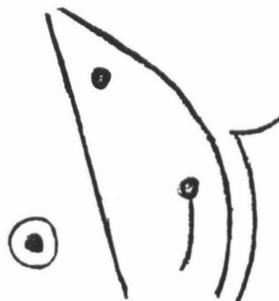


FIG. 3 - SE 124517



FIG. 4
CARVING AT COORDINATE 202462



FIG. 5
CARVING AT SE 112516



FIG. 6
CARVING AT SE 11505157



FIG. 7 - SE 108511



FIG. 8 - 115510

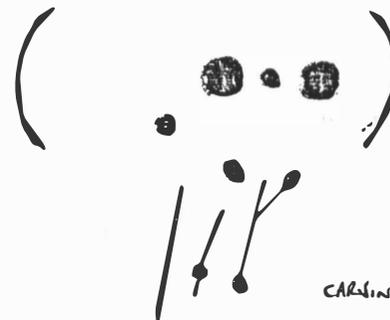


FIG. 9
CARVING AT 121521



FIG. 10 AT SE 115516



FIG. 11 - SE 11545165



FIG. 12 - 109513

Exchange & Other Magazines.

The Ley Hunter - The Magazine of Earth Mysteries, and probably the world's No.1 on EM, EL & other Pagan matters. Excellent! Subscription is £5 for 3 issues. Details of magazine are available from Paul Devereux, PO Box 5, Brecon, Powys LD3 7LU, Wales.

Fortean Times - The Foremost Journal of Strange Phenomena. Indeed! Specimen copies are available for £1.50, or £6 for 4 copies from Bob Rickard, 96 Mansfield Road, London, NW3 2HX. To anyone interested in anything bizarre, this is the magazine to get!

The Lamp of Thoth - publication of the Sorcerer's Apprentice, covering all aspects of Pagan, occult & mystical matters. Irregularly published 60-page mag at £2.25 each or £10.60 for 6 issues. Write to Chris Bray, 4-8 Burley Lodge Rd, Leeds for details.

Northern Earth Mysteries - publication of the group of the same name, dealing with EM & related matters from all across northern England. Subscription is £2.50 for 4 issues or 70p each from Philip Heselton, 170 Victoria Avenue, Hull HU5 3DY.

The Cauldron - Pagan Journal of the Old Religion. Annual subscription is £2.40 a year for 4 issues. Blank cheques or POs only to Mike Howard, Tre-forgan Mansion, Llangoedmor, Cardigan SA43 2LB, Dyfed, Wales.

The Enbalist. Occult, mystical publication issued 4 times a year. Single copies at 60p + 18p stamp of send £2 for annual subscription. Write to 25 Circle Gardens, Merton Park, London SW19 3JX.

Northern UFO News - publication of the Northern UFO Network, detailing news & views from around the north. Annual subscription is £5.40 for 6 issues. Details from Jenny Randles, 8 Whitethroat Walk, Birchwood WA3 6PQ, Cheshire.

UFO Brigantia - publication of the West Yorkshire UFO Research Group. Annual subscription is £5.50 for 6 issues or 90p each. Details of magazine & membership to WYUFOG available from Martin Dagless, 19 Bellmount Gardens, Leeds LS13 2ND, West Yorkshire.

UFO Newsclipping Service - a Fortean & UFO reports publication. Large format monthly American magazine. Annual subscription is \$75.00 (£50) for 12 issues or \$6.50 per single copy (£4.50). Write to Lucius Farish, Route 1 - Box 220, Plumerville, Arkansas 72127, USA, for information, etc.

Quest - publication of the Yorkshire UFO Society. Annual subscription is £6 for 6 issues from Graham Birdsall, 68 Buller Crescent, Leeds LS9 6LJ.

Stonehenge '87 Campaign - Write for details of what's going on about it this year if you're gonna be going there to, Polytantric, c/o 99 Torriano Avenue, London NW5. Good luck to all of you who try this year.

The British Herbal Medicine Association, 3 Amberwood House, Walkford, Christchurch, Dorset BH23 5RT (and apologies to anyone who may have written to the address given in the last edition of EARTH - it was wrong!).

UFO Contact - International Get-Acquainted Program Journal. An ET-based UFO mag dedicated to the words of George Adamski. Published irregularly. Single copies available for £1 or £4 for 4 issues from Cliffe Poole, 94 Kelbrooke Court, Offerton, Stockport SK2 5NT.

"Falcon Books of Saltaire" - has very good selection of second-hand works on mysticism, parapsychology, occultism, etc., & an extensive selection of archaeology works. Call at 13 Victoria Road, Saltaire, Shipley (afternoons only) or tel.0274 584274.

"Spooks of Hawarth" - bookshop & dealers in occult, Pagan & mystical stuff, etc. Write or call at Spooks, 22 Main Street, Haworth, Keighley, W.Yorks.

FOR SALE: There are still hundreds of occult, paranormal & UFO books for sale. Many paperbacks at 40, 50 & 60p each. Books by authors such as Fort, Castaneda, Steiger, Crowley, Vallee, Humphreys, Spence, Summers, Watson & many more. Callers welcome. If sending for lists please enclose large SAE. Call or write to 61 Ranelagh Avenue, Ravenscliffe, Bradford 10.

"Tony Wedd - New Age Pioneer" by Philip Heselton - £3 inc p&p. Write to NEM.

WANTED: "Earth Magic" by Francis Hitching, and "Needles of Stone" by Tom Graves. Your prices paid, probably! Write to David Pendleton, 12 Wrose View, Wrose, Shipley BD18 1AD, West Yorkshire.