

PAGANISM,
UFOLOGY,
MYSTICISM,
etc, etc, blah...

In this issue :-

SPRINGHEEL JACK,
MEGALITHIC CARVINGS,
QUANTUM CONSCIOUSNESS,
HERBAL FOODS,
PLUS - Stone Circle Desecration,
Ghosts, UFOs, sarcasm, etc.

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This magazine is forever dedicated to Jonathon Livingston Seagulls everywhere.

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Hi there ye all faithful bunchful readers! Tis nice of ye all to read us once again! There's more mirth, myth, monsters, mystery and - of course - magnificence herein! But first, to those who care to be interested (I do, for one!), the news: guess what crap this wondrous government is now hoping to criminalise on October 15 this year? Page 3 pikkles? Naked rites? Long hair? The penis? Wel not quite - but something almost as ludicrous...wouldst thou believe hitch-hiking!!!!?

Yes, tis true! The freeway is to become out of bounds to the outstretched thumb and folks caring to exercise their freedom. Rather daft, as I'm sure you'll agree. But, as a traveller who's done many tens of thousands of miles hitching around this green and pleasant land of ours, I intend



to keep doing so, whether the House of Lords and its aged menagerie of human oddities criminalises it or not! Whatever will our witchfinder general PM be up to next?

And, whilst this 'subversive', anarchy-ridden, shock! horror! feeling is in me (the Commies are a comin'), let's get back to my last editorial. In it I briefly wobbled over the legal implications of denying Pagan folks access to celebrate their rites and rights at Stonehenge around June 21. Well, after the mag went to press, the following came into my hands which stands as a reminder to the government that people are free to exercise their freedoms wherever they want. It's the United Nation's Universal Declaration of Human Rights, Article No.18, and states: "Everybody has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or in private, to manifest his religion or belief in teaching, practise, worship and observance." (my underlines)

And with our political baffoonery affecting prohibition of Pagan and other such people to Stonehenge, they are in direct conflict on the UN's Article No.18, and as such there is simple grounds on which to take the issue to the European Court of Human Rights. Court actions please (oh rich people who may be reading!).

One Tim Sebastian of the Secular Order of Druids, is apparently making proceedings towards the European Court on these grounds.

And finally...Readers, enquirers, etc., please note that the editor has now acquired himself a phone. Hence, anyone can now gimme a buzz, either for a quick heavy breathing sesh, obscene comments or any other insults you'd care to give me! Also, if there are any beautiful, lonely Pagan young girls needing help or counselling (especially intimate!), please feel free to romp...er, ring me! Now!

Back issues of EARTH nos 5,6, & 7 still available

The Old Stone Carvings

Known & Unknown, on Baildon Moor

With the publication of the excellent "Carved Rocks on Rombald's Moor" by the Ilkley Archaeology Group, some may think that further examinations of old stone cup and ring markings from West Yorkshire a little wasteful. However, the work could in no way include all of the motifs from our local moorlands, and indeed some of those which I have on record were not included in their listing of 'known' carvings. There are a number of old stone sites below Rivoock Edge, Ilkley Moor², that the IAG didn't record in their work; and there are also a number found on Baildon Moor that didn't find their way into the study. This is no dig at the work done by the archaeologists on the carvings around West Yorkshire, but merely shows the enormity of the task which stood before them when they undertook it.

Some of the diagrams included here are from the limited edition local history work by one W. Paley Baildon in the early 1900s¹. Several of them can no longer be found. This is due to a variety of reasons; but mainly that of the moors being desecrated with the building of houses, and the uprooting of stones for use in walling. Others will simply have been lost to the eye through natural flora covering. In the 1950s, a farmer working on Baildon Hill uncovered a large boulder through digging and found it covered with tens of cups, rings and lines. Thinking little of it, after his work he merely recovered the stone. Recounting the tale a number of years following, he said he was unable to remember exactly where the site was where he found the stone. Such is life!

In the simple-looking art form in figure 1, described by W.P. Baildon, we find a carving not unlike one a hundred metres or so north of Brackenhall stone circle (SE 13053908). There is little question of Baildon confusing the two however, as he describes it as being adjacent to Dobrudden Farm, upon Baildon Hill - some 800 metres eastwards. In fig.2 however, Baildon describes this as being adjacent to Brackenhall, and as we can see from the officially-recognised carving in figure 3 (SE 13043929), there are some general

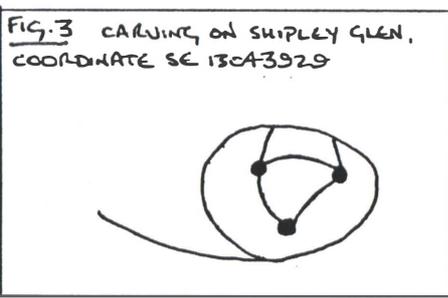
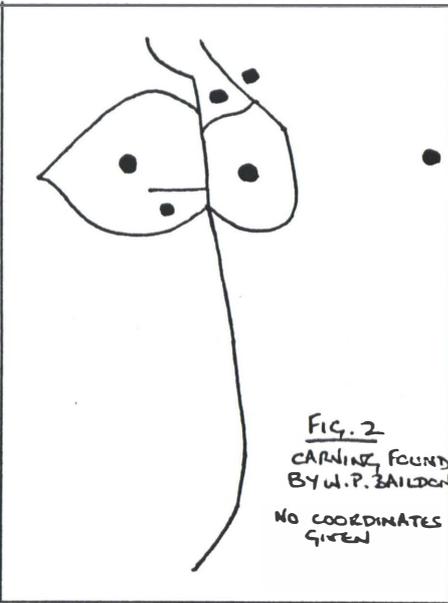
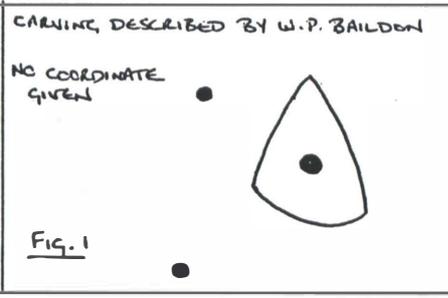


FIG. 4 CARVED 'ARC' AT 13064011

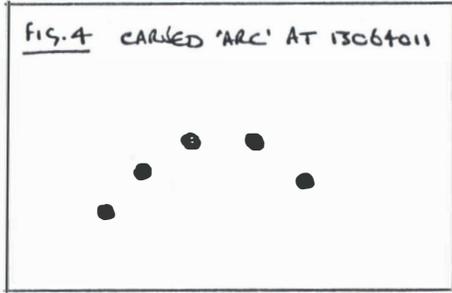


FIG. 5 CARVING ON BRACKENHALL STONE CIRCLE

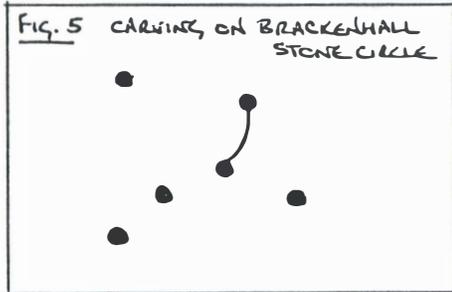


FIG. 6 CARVING AT SE 13044008

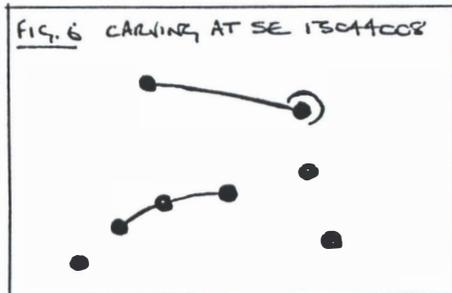
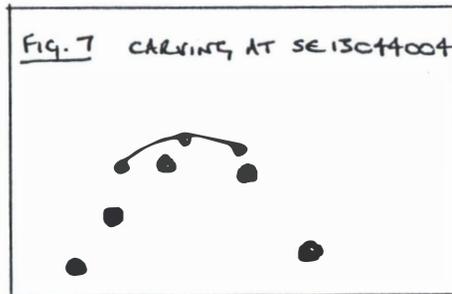


FIG. 7 CARVING AT SE 13044004



similarities in their overall guises. In each instance we find a complete surrounding of cups by ringed grooves. This initially may give an analogy to the style of carvings found at Middleton Moor⁴, but in the majority of other motifs around Baildon Moor and district, such designs are relatively alien.

But relating to the first three here, it's difficult to assess anything of an occult numerological nexus in them. Indications of numerological influences in the designs may (if they exist in the first place) relate to the frequencies of geomantic energies immediately adjacent to the particular stone carving. Although I 'feel' that such a thought is somewhere close to the reality, objective evidence (the 'in-thing' these days!) hasn't been tested on the speculations. Dowsing, of course, is a viable tool to help one look into this area of thought, but, those objective squabblers, give out the cry of "dowsing is subjective" - and so that buggers it all up (for them at least!). But sod em all, and let's keep following the brilliant works of Lethbridge, Underwood and Graves and progress as best we can.

At coordinate SE 13064011 at 1°48'6"W, 53°51'20"N, adjacent to an old overgrown cairn, we find the rock design pictured on figure 4. Only a few metres away we find an almost identical carving but with just one cup less on it (at 13174013 or 1°47'56"W, 53°51'21"). And a little further eastwards we cross yet another of similar ilk. These were the first three carvings I ever found on Baildon Moor, and the 'arc' design portrayed struck me somewhat (archetype?).

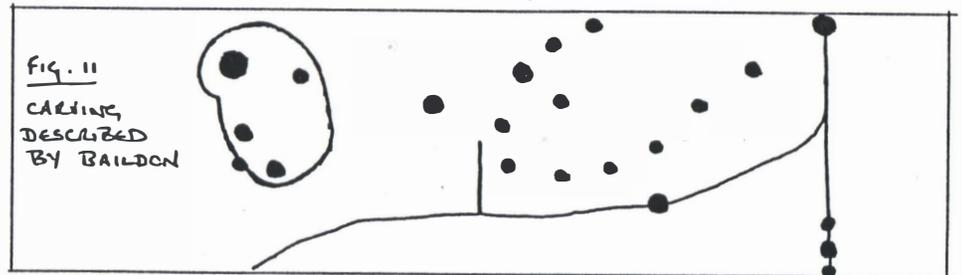
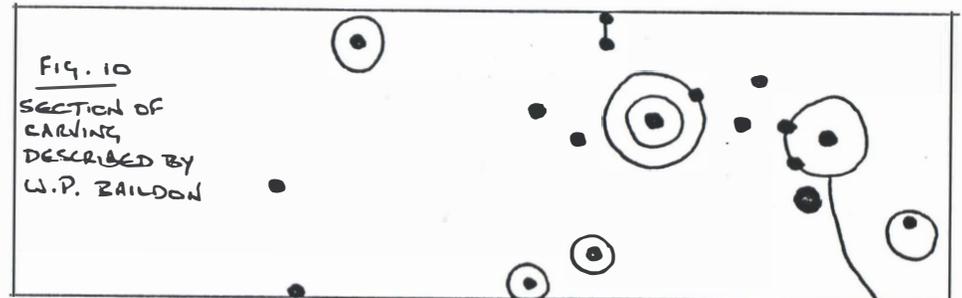
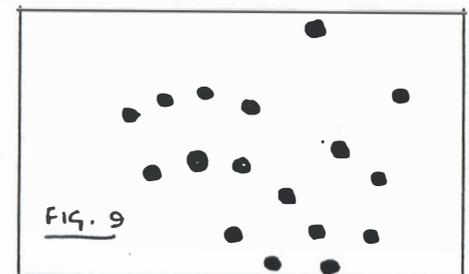
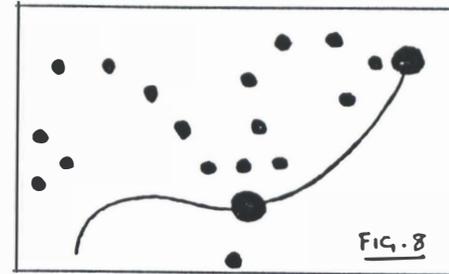
In fig.5, scratched onto one of the stones that make up the Brackenhall circle, we again find this 'arc' design. Similarly, the examples in figures 6 & 7 echo this principal guise. These were found in relative conjunction with each other on rocks at 13044008 and 13004004.

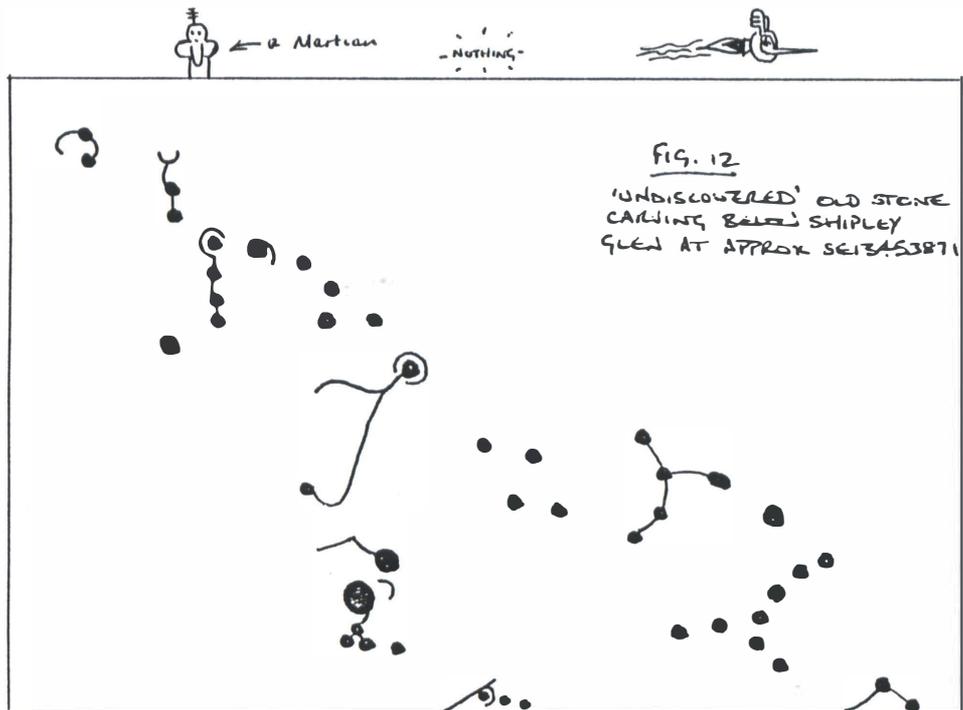
Although a number of other rock designs described by Baildon incorporate the 'arc' design within them (see figs.8 & 9), there are a variety of stones which simply do not. It's most unfortunate that most of them are no longer available to they eye as many, from Baildon's portrayals, would have been quite notable. In fig.11 we see

another example of a number of cups being ringed by the engraved border. The number of cups could be seen to be either four or five. There is a slight possibility that two 'arc' designs are also put into the overall design. In fig.10, according to Baildon found near Dobrudden, we are shown what most people would regard as an almost archetypal cup and ring stone. There is little to be ascertained from this carving, although one could numerologically equate it to the number '2' - a number quite alien to the overall astrogeomantic make-up of Baildon Moor. The number '2' appears to be the governing frequency in an area on the northern edge of Ilkley Moor (more work is

eventually forthcoming).

Perhaps the most impressive of the undiscovered old stone carvings near Baildon Moor must be the one in fig.12. Found on a large slanted boulder backing up to the homes just below Shipley Glen in the woodlands, at approx SE 13453871, this large carving has several blatant examples of the carved arc design within its structure. In this example however, as with a number of other similar arcs, they are made up of only four cups and not five. In looking at the carvings on Baildon Moor for a number of years now, after initially thinking that the number '5' was the prominent figure, it has become





more evident that both 4 and 5 are equally influential. The moors around Baildon are primarily influenced astrologically by the planets Mars and Jupiter, and this has shown itself from past UFO sightings from the region. Lesser influential movements of the Sun and Moon are also evidential here. This gives Baildon governors and principals of Chesed and Geburah, from the qabbalistic tree, and the colours blue and red (interestingly two of the prime colours). And if the numerological influences of Baildon Moor are 4 and 5, we have a balanced male-female yin-yang area, with elemental controllers being fire and water. Although all of this would indicate to magickal practitioners who may be reading that the elemental energies around here would best be done around the Spring Equinox, Beltane was apparently the time favoured around here by the Ancients. Oops! is there a boo-boo apparent here somewhere!

The connection Baildon has with Beltane is in the etymological history of the place. 'Baildon' is thought to be derived from 'Baal' and 'Dun', meaning 'Hill of Baal' or

'Hill of the Sun'. There are a few other origins of the name which have been postulated, but this appears to be the more popular and more likely. But in the history of Baildon Hill and its surrounding moors there has always been a tale of times when fires were lit upon the summit in memory of the celebration of Beltane. It was one of many others from the area where 'beacon fires' were lit around those Pagan days. Other hills with attributed claims are Idle Hill, Adel and Wyke. 'Baal' itself derives from a Babylonian deity who was effectively the bright and shining God of gods. Later, Christians took over and Baal became a devilish character (all deities being so) and he was simply renamed 'God'. Many centuries later in Scandanavian myths, Baal became their 'Bel', who too was a shining figure and represented the Sun; and from there, presumably, the name introduced itself into British history...so the story goes...

But if those cup and rings and local energies are telling the truth, the time to celebrate in those far-off days (and these days too, for that matter!) would have been

the equinox. Perhaps, from the mixtures of evidence, folklore and reasoned calculations, Baildon Moor needs a lot more work exercised upon it before we can finally get to the root of what the old stone sites are really telling us...and more is forthcoming in future articles...

- (1) Hedge John, (ed), The Carved Rocks on Rombald's Moor, ISBN 0 86181 008 2
- (2) Bennett, Paul, The Prehistoric Rock Art, Megalithic Remains of Rivoek & District, 2 parts, EARTH nos 3 & 4
- (3) Baildon, V. Paley, Baildon & the Baildons, Vol 1, privately published n.d.
- (4) Bennett, Paul, The Cup & Ring Remnants of Middleton Moor & District, EARTH 5



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A Spooky Encounter from Wyke

During October 1972, the small town just south of Bradford - Wyke - became the source of a very weird tale indeed. One night a Mrs Christine Jenkins visited the Wyke Non-Political Club, expecting only a casual night out. Christine, a practical and hard-headed ex-policewoman detailed the following to the press:

"I'm well-built...and as a judo instructor I can manage most things human. But this was terrible! It was about five minutes after midnight, and I'd stayed talking to John, Sid the relief steward and a married couple. Before leaving I decided to visit the (toilet). I opened the first door and in the lobby between me and the second door was the figure of a man. The figure never moved and then I really began to take notice of him. He was wearing a dark suit and had grey hair; his eyes were glassy and staring, and his clothing appeared to be wet. I grabbed the door-handle...but the door wouldn't budge.

"Everywhere I put my hand on the handle there was a clammy cold hand under mine. The hand, which moved to wherever I put mine, had four fingers but no thumb. I struggled with the door and got into a panic. I shouted for John and screamed at the figure, "For God's sake, move!"

"Finally, when I was in a state to attempt to throw myself through the closed toilet window, John rammed the door and it opened. He grabbed hold of me and pulled me out. As he did, my jumper stretched out at the back as though something was holding onto it - and the others saw this."

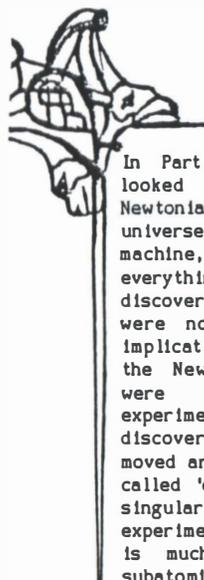
Whatever the entity was, it hasn't repeated its appearance as far as I know and there was little historical detail to try and come to terms with the case. It remains unexplained.

AD 1290: At Byland Abbey in the North Yorkshire Riding, while the abbot and monks were in the refectory, a flat, round, shining, silvery object - 'discus' in the record - flew over the abbey and caused considerable panic....from William of Newburgh's Chronicle.

THE QUANTUM CONNECTION

by Peter Southwood

Part 2 - From Chaos to Uncertainty



In Part 1 of this series we looked at how the post-Newtonian ideas saying that the universe was like a great machine, failed to explain everything scientists were discovering. Two experiments were noted which had serious implications to the future of the Newtonian outlook. These were Young's double slit experiment and Planck's discoveries that light only moved around in distinct packets called 'quanta'. (Quantum is the singular of quanta.) These experiments showed that there is much more going on in the subatomic areas than had previously met the eye.

QUANTUM MECHANICS - So what is quantum mechanics? To help here let's take a couple of examples from the ordinary world - families and snooker. A couple may have a number of children during their relationship. The one unavoidable rule is that the number of children must be a whole number. The couple cannot have 1½ children. That is a biological impossibility. There must be either a whole child or no child. The quantum world is a little like this. A quantum is a single unit of action, or of energy. This is not in the same sense that a gram is a unit of weight, or a centigrade degree a unit of temperature. The crucial difference here is that a quantum is indivisible. Like the child you can have all of it or none of it but not half of it. Quantum events can happen only in certain specific ways. Half a quantum of energy cannot be. This quantum wholeness creates a certain jerkiness in describing events in the subatomic world. As Einstein theorised, light itself, when considered from one aspect, can be considered as distinct packets of energy going here and there rather in the manner of ultra small bullets. Each bullet, or quantum, is distinct from the next. All subatomic

events occur in this way - a process known as quantum jumping.

To explore further consider averages. If we take the total number of parents and the total number of children in a population and compare the two we can come up with an average number of children per family unit. This is something like the clichéd number of 2.4 per family. Although one family cannot have decimal points of children it is allowable to use the decimal when talking about average populations of people. Similarly in the quantum world it is allowable to use averages (and hence statistics and probabilities) when talking about the behaviour of large numbers of particles or atoms. The behaviour of one particle or atom is not so easy. There is no way of precisely predicting a particular quantum event. For example a lump of radioactive material will decay (lose its radioactivity) at a predictable overall rate. What cannot be predicted precisely is when a particular atom of that lump will decay. The best that can be done is to indicate the probability of a particular atom decaying (or not). This is not the same as being able to predict atomic behaviour with absolute certainty.

To use the second 'real world' example - Success on the snooker table depends on how skillfully the player directs the cue ball at the other balls. Once the ball is struck the skilled mathematician, using Newton's laws, would be able to predict exactly what would happen to the rest of the balls. It would take a long time allowing for friction, momentum, spin and angles of impact but it could be done. If an identical layout were created again on the table and the player made an identical shot then the balls will behave exactly as in the first shot. If we imagine our snooker table greatly shrunken to a size where the balls represent subatomic particles (electrons, protons etc.) then the same degree of certainty does not apply. In a specific case one cannot predict what exactly will happen when the target ball (say a kaon) is struck. A number of things could happen. If we repeat the

A MOBE!



action under identical conditions then there is no guarantee that what happens the second time will be the same as what happens the first time. All that can be predicted is the probability of certain events². In other words, at the quantum level the laws of cause and effect seem to have broken down.

HEISENBERG - There is yet worse to come..... Apart from being unable to predict exactly what is going to happen with an atom or a particle a further complication is that of actually being able to examine events inside the atom in the first place.

As atoms and particles are very small one has to go to some effort with pieces of apparatus in order to measure anything they are doing. When a particle is examined it is very difficult to totally pin down what it is doing at any given moment. If we measure its location then we find ourselves unable to measure its speed (energy). If we try to measure its speed then we are unable to get a clear indication of its position. It seems that as soon as we decide to examine one aspect of the particle then its other aspects become fuzzy and indistinct. As soon as one aspect of the particle is examined the other aspect becomes blurred³. No amount of tweaking the equipment will resolve this difficulty. This strange state of affairs is named after the physicist Werner Heisenberg and is called the 'uncertainty principle' This principle undermines Newton in a very fundamental way. For Newtonian mechanics to work you need to know the position and momentum of a body to predict its future movement. In the subatomic world Heisenberg's uncertainty principle states that you can only measure the position or momentum of a particle. Both cannot be known.

There are two fundamental differences between Newtonian physics and quantum mechanics. The first is that although both quantum mechanics and Newtonian mechanics are based upon observations; quantum mechanics has nothing to say about what happens between observations. The second is that Newtonian physics predicts events while quantum theory predicts the probability of events. According to quantum mechanics the only connection between events is probability.

To look at this another way; the implication seems to be that what the particle actually does is determined by the way in which we choose to look at it. In other words how the particle displays itself depends on the stance of the observer. From the Newtonian viewpoint this is disastrous, since, from the Newtonian outlook, the observer is seen as some sort of detached entity that simply views proceedings. Heisenberg's uncertainty principle puts the observer firmly in with the experiment and even suggests the actions of the observer affect the outcome of the experiment. It states that we cannot observe a phenomenon without changing it.

If the uncertainty principle states that both the position and energy of a particle cannot be determined then a further question has to be raised - Is it OK to say that the atom or particle is real in the first place?

The further you go into it the more the subatomic realm appears to exist in a state of limbo when you are not looking at it. Subatomic events emerge from this unresolved fuzzy state. Particles appear not to be real as such, but to exist only as ghosts of their potential realities. Neither are they unreal. It is almost as if the subatomic world works out what is expected by the 'observer' and arranges matters accordingly.

WAVE FUNCTIONS - This spookiness or unreality is summed up under the concept of 'wave function' (or 'state vector'). The wave function contains the potential for a subatomic event to go in one of its several possible directions. Thus there are several possible realities. An unresolved wave function is really a sort of ghost of a particle. It could become one of several things. When the wave function has been resolved (or the state vector collapsed - which means the same thing) it becomes real. It becomes one of its several possibilities. So particles exist in this state of limbo, neither existing or not existing till something, as yet unspecified, causes this tendency to exist to crystallize out into one or other of a repertoire of possibilities. Which of these possibilities this will be we cannot definitely say, but can only express it in terms of probabilities.

In quantum mechanics the word 'probability' carries a special connotation above and beyond its use in ordinary mathematics. The quantum fuzziness expressed earlier is technically expressed by means of probability waves. These probability waves are the indistinct area between existence and non-existence. The crucial point here is how this quantum fuzziness is resolved. What happens to make the particle decay in one particular direction of several possible directions? More specifically what influences the transition from the spooky, foamy stage to the stage of 'reality'? This is what is meant by the resolution of the wave function or the collapse of the state vector. So the question is - what controls the resolution of the wave function?

SCHRÖDINGER'S CAT - One example illustrating the paradox of the resolution of the wave function was an experiment put forward by Erwin Schrödinger. He suggested that a cat be placed in a box with some apparatus. This consisted of a sealed phial of poisonous gas, a switch, some mechanism to break the phial, a radioactive atom and a detector of radioactivity. The box is sealed so that we cannot see what is happening inside. The switch would set the mechanism to break the phial of gas upon the detection of the radioactive decay of the atom thus killing the cat.

For the many friends of the feline species reading this let's quickly state that neither Schrödinger or anyone else has actually performed this experiment. It is what Einstein called a thought experiment. It is conducted mentally with no need of physical apparatus. Why he chose a cat is not clear

As we discussed above there is no way to precisely predict when a particular radioactive atom will decay. We can only gauge the probability of a decay in a given time. So, depending on whether the atom inside the box has decayed or not, the cat will be either dead or alive. But we cannot know this till we open the box. In the meantime it is as if the cat exists in a state of limbo between life and death. Its fate has not been resolved. Its wave function has not been resolved. Only the event of opening the box can tell us anything. So, in a sense, it is the opening of the box that seals the cat's

fate, that resolves the wave function that represents the cat's possibilities.

So could it be us that caused the resolution of the cat's wave function? Could it be us that causes the resolution of other wave functions? It is these sorts of mind twisting ideas that need to be taken on board in the quantum voyage.

The emergent picture of the subatomic world is one of a sort of psychedelic foam where nothing is concrete, nothing is definite, nothing is fixed. All is in potential rather than actuality. The human mind is down in this foam somewhere and, as suggested by Heisenberg and others, seems to play an influential part in proceedings. Here there seems to be emerging some sort of interface between mind and matter. From this position of psychedelic foam there are three ways forward if any sense (common or uncommon) is to be made of the increasingly bizarre picture emerging.

THE COPENHAGEN INTERPRETATION - The first is known to physicists as the Copenhagen Interpretation. This idea came from physicist Niels Bohr and others in the 1920's and said in effect we can never really know what is going on. The suggestion is that through our observations and experiments we are testing our models and theories of reality rather than reality itself. This outlook says the quantum equations do not describe the universe itself as such but describe the mental processes we undergo in order to describe the universe. What Bohr said was that the collapse of the wave function was in our minds. This outlook leads to the position that physics eventually becomes the study of the human mind and hence of consciousness itself. A Buddhist or Taoist would have some sympathy with this position. Interesting as this stance is it doesn't fill our need for psychic and archetypal effects so we must put it to one side for a while, for it says that no models of reality are possible and we are seeking a model of reality for our limited purposes.

THE PARALLEL UNIVERSES THEORY - The second way out is to accept that anything which could happen does happen. This involves the idea of parallel universes existing side by side in some sort of higher dimensional or super space. Here is an almost infinite forking of the ways

at every event, at the resolution of every wave function. Here all possibilities become actualities. Schrödinger's cat now exists in two parallel universes. Everytime a dice is thrown six new universes are created to allow each of the six possible scores to become a reality. Everytime a quantum event happens or not two new universes are created to allow for the success of each possibility. This means there might be billions of alternative universes in existence with the number increasing every second. Being locked into one of these particular universes we are unable to detect the other parallel universes. This sort of thing has been the basis for some excellent science fiction writing over the years. Although intriguing the idea leaves one with a distinct sense of unease. This idea is not helpful to our original inquiry and must be set to one side.

THE HIDDEN VARIABLE THEORY - The third approach is to suggest that there is some other factor that influences the collapse of the wave function. The requirement here is that there is some sort of hidden variable that influences events to go the way that they do on the quantum level and not any other way. Einstein liked this outlook and summed it up with the phrase "God does not play dice with the universe".

Of these three possibilities then, we shall favour the hidden variable approach and examine it in more detail in the next article. This seems to best fit our needs for a model relating mind to matter.

FURTHER TWISTS - A further twist to the already bizarre quantum picture is that particles such as photons (which are the smallest units or quanta of light) seem to know more than they should about what other related particles are doing and what is generally happening around them. By the Newtonian model and the Einsteinian models of the universe there is no way photons etc. can know what is going on around as much as they do. They behave almost as if they exhibit properties of rudimentary consciousness. It is the matter of how this information gets around these flying particles that forms the nub of the further investigations. The big question now to be faced is - What causes the resolution of the wave function into one thing rather than another thing?

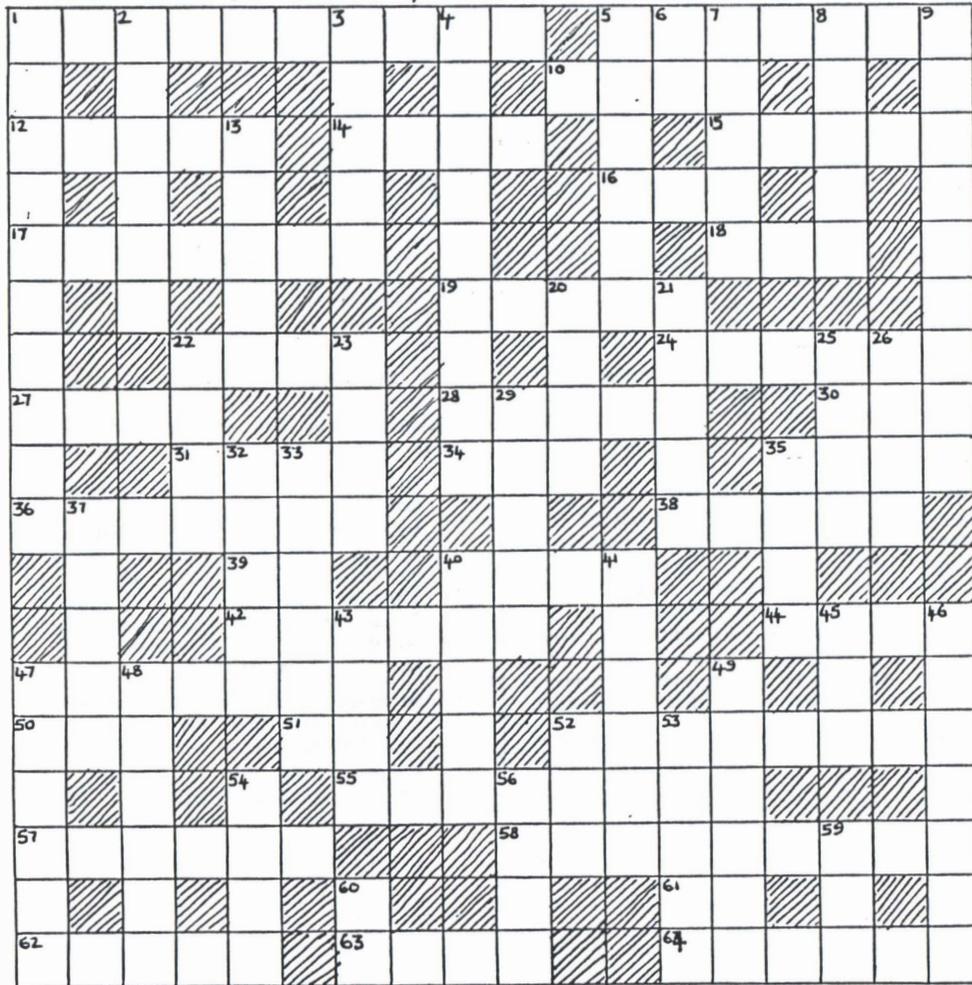
In 1952 physicist David Bohm suggested that Einstein's criticisms of quantum theory would hold up if one accepted a subquantal level to reality and suggested that this subquantal world could be the hidden variable referred to above. The problem with Bohm's idea was that his theories only worked if the hidden variables operated in a 'non local' manner. This implied a revision of the concepts of space and time as they were presently understood.

This is a pretty big revision of reality but needs to be faced. The ideas of 'non locality' are quite important to the next stage of the investigation.

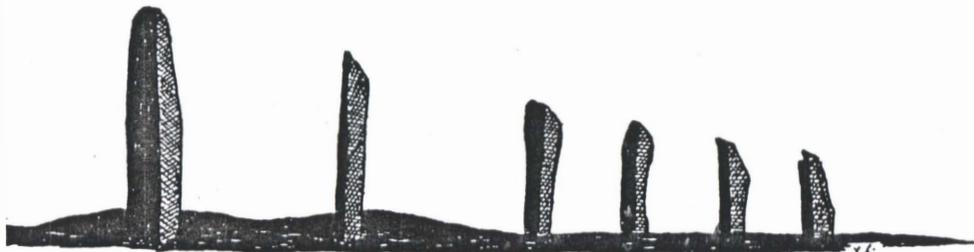
It is this subquantal realm that interests us because it is down here in the psychedelic foam that we hope to find the mind/matter interface.

- (1) From another aspect light can be considered as a wave. It all depends on what sort of observation you are trying to make. The particle/wave duality of light is summed up in Bohr's principle of complementarity. This also addresses the underlying relation of physics to consciousness. The implication is that the choice of experiment determines which way the phenomena (wave or particle) will manifest itself.
- (2) For example in the case of a large number of spontaneous kaon decays 63% will produce an antineutrino and neutrino, 21% will produce a positive pion and a neutral pion, 5.5% will produce two positive pions and a negative pion, 4.8% will produce a positron, a neutrino and a neutral pion, 3.4% will produce an antineutrino, a neutrino and a neutral pion and so on. The point here is that it is not possible to predict what exactly will happen in the case of the spontaneous decay of a single kaon. There is only a relative probability of one of the above possibilities happening.
- (3) The problem with trying to measure both the position and energy of a particle is that it is not possible to do so without disturbing the particle. The particle is so small that gamma radiation of a very short wavelength (and hence high energy) has to be used to even attempt the measurement. The use of this high energy radiation so affects the particle in question that full observation is not possible.
- (4) actually a grand total of about 10^{100} parallel universes. That is 10 multiplied by itself 100 times.
- (5) For example in Young's double slit experiment - discussed in EARTH 7

BEHOLD! BE THIS ANOTHER BARMY BENNETT CROSSWORD I SEE BEFORE ME —



....OR AM I JUST A 'BLIND' BASTARD... ANSWERS ON A POSTCARD!



Lenny 87

Across

- 1 Pagan Festival
- 5 The thirteenth sign of the zodiac?
- 10 A blessed Celtic God
- 12 Etheric force of vitality
- 14 Scandinavian god of fertility
- 15 Spook
- 16 Voodoo deity
- 17 Greek city, famed for its Mysteries
- 18 Sixteenth Century magician
- 19 Moon of Saturn
- 22 Editor of a leading occult mag
- 24 All pervading occult spiritual 'ether'
- 27 Primal deity of Dogon mythology
- 28 The monster of Loch Morar, Scotland
- 30 The Greek Goddess of dawn
- 31 The spirit or life essence of man
- 34 Unit of physical energy
- 35 Archaeologist, author of 'Exploring Prehistoric England'
- 36 Roman god of the sea
- 38 Aes
- 39 Subconscious reservoir of sexual drives
- 40 Adept found in Jellystone Park?
- 42 A sacred weed
- 44 Pioneering worker on megalithic geometry
- 47 Pagan Festival
- 50 Unidentified submarine object
- 51 Mesopotamian God of water & wisdom
- 52 Greek deity, see 36 across
- 55 Architect of the labyrinth that held the Minotaur
- 57 Spiritual force of the earth
- 58 Magical sword
- 61 Aryan root word, meaning 'bright' or 'brilliant'
- 62 Egyptian serpent of the Nile
- 63 Enochian emptiness
- 64 Greek god of the winds

Down

- 1 The little people of Ireland
- 2 British expert on dowsing & EM
- 3 Practitioners of Islamic mysticism
- 4 Alcheringa
- 5 Widely used name for the Goddess
- 6 Egyptian god of the sun
- 7 heavenly deity
- 8 One of Geller's space entities
- 9 Spirit substance exuded by mediums
- 13 A family of the Norse gods
- 20 Parapsychologist who worked with Harold Puthoff
- 21 Themytical snakes of Hinduism
- 22 Egyptian Goddess of Bubastis
- 23 Pagan festival
- 25 Prophet or visionary
- 26 Author of 'Witchcraft in England'
- 29 Heavenly giant of the northern skies
- 32 A planchette
- 33 Water elemental
- 35 Author of 'The Enigma of Survival'
- 37 Species of little people who came from Scandinavia
- 40 An Australian Bigfoot
- 41 Pagan festival
- 43 Herbal elixir
- 45 Title of a Sephiroth
- 46 Eastern magical recitations, eg OM
- 47 Gautama, they call him
- 48 Levels of reality as named by Lethbridge
- 49 Co-author with George Adamski, on UFOs
- 52 Roman God of peace
- 53 Roman Goddess of persuasion
- 54 Tantric term for vagina
- 56 Elemental forms, or 'shining ones'
- 59 Balls of light
- 60 Egyptian concept of the soul



The Coming of Autumn.

As the rhythmic seasons of Nature struggle on in these days of destruction, pollution and material bias, we are still graced with the pleasures and subtleties of the Way if we care to look, feel or devote ourselves to it.

Autumn has come very early this year, as all of us will have seen. The hazel nuts have already fallen from their sacred branches. Crab apples too are fully developed and ready for collection. Blackberries, raspberries and bilberries have their straggling limbs glistening with early darkened fruits, and the elder fruits too, are hanging low the branches of its magickal tree. Those sacred caps of liberty sprung from the grasses in the middle of July, and fungi of many species have awakened much earlier and in greater quantity than normal.

To those readers who are already well-informed on the matters of food and herbs from the wild, this short essay will probably teach you very little and I apologise; but I hope that it may encourage others to wander into the fields, woods and hedgerows to search out the delights and beauty of Nature's foods and medicines. To those of you who have ever thought the idea a little eccentric, or even dangerous (!), I hope this will illustrate otherwise.

All of us can relate to the huge myth that virtually every mushroom except the ones bought from markets or shops are very suspect and probably poisonous. The fact of the matter is quite the reverse. Of the three thousand or more species of fungi that grow in Britain, little more than thirty of them contain dangerous toxins - that's just 1% of the total number! However, that isn't a license telling you to go out and scoff every shroom that you come across. Unfortunately, a couple of the deadly ones are quite common. I recall a couple of years ago when I came across a large collection of quite delicious-looking fungi in the woods nearby, and convinced myself of their edibility. On checking when I returned home however, I found them to be the species 'Amanita Phalloides.' As Roger Phillips describes in his superb book on the subject ¹, Amanita Phalloides "is the

most deadly fungus known and despite years of detailed research into the toxins it contains, no antidote exists against their effects on the human body." So now you know what to slip into somebody's drink if you don't get on with them!

And then, with Demeter calling in the winds, come those twelve species of sacred fungi that grow in our British soils that explorers of inner space look out for every Autumn. But the shrooms aren't specifically what we're looking at in this particular article...

Hazel nuts obviously don't grow on shelves! Get out and look for them. They're wild, very good for you - being high in protein, fibre, iron and fats - and free. History has saturated the hazel with superstitions and magickal attributes. Its wood is the principal constituent of the witches wand. According to tradition, Hazel is governed by the planetary influences of Mercury and the number 13 ². T.C. Lethbridge found that its principal correspondence was yln, or female in his dowsing experiments ³. But as well as the nuts being edible, and supposedly good at regulating periods, Corylus avellana, Hazel, has medicinal qualities hidden in its bark and leaves. Although the bark is little used today, the leaves are renowned for their diuretic properties if you simply make a tea from them.

But then there's the much less-known use put to the fruit of the druidic tree and home of the faerie folk, the great oak. The magickal and spiritual qualities of this fabled King of the Trees are legion and are found in the myths and legends of all continents. Its astrological governor is said to be Jupiter; whilst Crowley attributed its numerological connections to the frequencies of 5, 21 and 32. ² Lethbridge again found oak to be yln, or female. But in the hundreds of acorns you'll find strewn around the leaves on the ground, you have the essential ingredient in making a coffee substitute. 'Tis true, I assure you! The method used in making such a beverage is virtually the same as making dandelion coffee (one of the healthiest drinks known to man!). Simply chop the acorns into pieces (it's perfect if you've a grinder), then stick em

in the oven and roast for around twenty minutes. Then totally grind the result as best you can and use as coffee. Admittedly, they are a little bitter (author Roger Phillips finds them almost unpalatable ⁴), but in adding sugar - or preferably, honey - and a teaspoon of cocoa in with it, you've got a very healthy drink. If you don't fancy going to the trouble of making coffee from them, just eat them instead. They'll do you no harm whatsoever. Acorns themselves contain valuable quantities of calcium, magnesium, phosphorus, potassium, sulphur, protein and fats. Ben Harris relates almost eight pages on the nutritive value of the acorn ⁵, and indicates its value as a flour substitute. In comparison with even wheat flour, he says, its fibre content is ten times higher! It also has a high carbohydrate value. There are also renowned herbal properties in the barks and leaves of some species of oak. In the Sessile, or Durmast oak (Quercus petraea), the leaves used fresh have antiseptic and anti-inflammatory properties; they also act in a way that reduces body heat loss. In the more common Pedunculate oak (Q. robur), the bark has properties we've just described, along with the ability to counteract gastroenteritis. And there are a number of other herbal remedies within these old wise trees.

Sambucus nigra, or the elder tree, like the great oak, also has many legends attached to it. There is of course its more famous, in that it gives good protection against witches and scares em off (utter crap of course!). But then curiously, in other parts of the country, the elder is a haven for witches, who transmogrify themselves into their crawling branches. This led to it being regarded - in some areas anyhow - as being dangerous to chop down elders in fear of what might become of the guilty person. Tradition gives this tree to Venus as its astrological governor; yet peculiarly, Lethbridge found its principal attribute to be male, or yang. Varieties of reasons could be given for this. In Norse mythology, the Goddess Freya chose the elder as her abode because of its multifarious medicinal qualities...and indeed it has many. Of the four species that grow on British soil, the commonest S.nigra is the safest to eat and make use of. For medicinal purposes the entire tree is rich in goods; but for culinary aspects,

we're best sticking to the fruits and flowers. Unfortunately the flowers will have gone by now, but the fruits are good. A cordial made from them (mush em up and add a couple of teaspoons of honey) has always been reputed for coughs and colds. And very recently, scientific inquiries have isolated a substance called viburnic acid, which actually induces perspiration and is especially useful in bronchial disorders. So don't scoff any of you disbelieving dick-heads of alternatherapies! The aforementioned drink in itself tastes not unlike blackcurrant juice. The berries are good additions to fruit pies and have a very pleasant taste. And just a final note on this tree: should any of you get a cold or flu this winter, obtain some elderflowers, yarrow and peppermint from a local herbalist and make into a tea. When cool, sip at regular intervals and note how effective it really is.

Then there's the hawthorn, or Crataegus monogyna. This is governed by Mars. Like the elder, it too has specific links with those nasty witch people (burn them all, I say!). On Walpurgisnacht you should in no way go anywhere near hawthorns cos the witches are hidden in them and may afflict thee with the pox (where the hell did people get such nutty ideas?). In ancient Greece and Rome however, the God Hymen was found in relation with the hawthorn, which was seen as a symbol of hope. In the herbal lore however, there is much more to be said. It is the flowers, leaves and fruit that command our respect. Wild food muncher and author, Richard Mabey, relates that the edible leaves of the trees are known as 'bread and cheese' in many country regions. But, as he says, "the leaves taste nothing whatever like (it)." And he's quite right. ⁶ They have more of a nutty taste than anything else, which sort of lacks any real distinction - but they are in no way unpleasant, and they are attributed with regulating blood pressure. Similarly, the fruit have beneficial properties. Lust describes them as, "Antispasmodic, cardiac, sedative, vasodilator" and reinforces the beneficial properties it has, not only on blood vessels, but on the entire cardiac system. It is also recognised as a good food/herbal substance for nervous conditions. ⁷ Containing concentrations of vitamins C, B complex, pectins and tannins,

the fruit is also considered a remedy for migraine.

Although the sweet chestnut, *Castanea sativa*, doesn't have too many legends connected with it, and although they are quite difficult to find in many areas, they are well worth looking for due to their delicious autumnal fruits. Their nutritional content is considerable. They contain vitamins A, B1 and B2, proteins, calcium, iron and other minerals, and as most of us will know, roast chestnuts around Bonfire Night are always in demand. So instead of paying for them this year, go out and pick them! Their astrological governor is Jupiter.

There are several other trees in this sacred land of ours that bear fruit which are beneficial to us...but there are also our wild flowers - many more of them - where we can find health and sustenance. I will briefly wobble over one or two of the most common and beneficial of those worth finding.

Perhaps one of those more neglected of the free vegetables that grows along the hedgerow is the *symphytum officinale*, or comfrey. Governed by Saturn, this plant, although flowering in colours of white, pink and purple, is always easy to recognise once you've found it. Its leaves and roots are edible and greatly medicinal, but the leaves will begin falling as October trogs onwards. So get plenty of this plant while you still can and dry it out for storage. *Symphytum* has been revered for some three thousand years as a great healer of bones and wounds. It regulates menstruation and alleviates period pains; cures stomach and intestinal pains and is beneficial to the entire alimentary canal, and reduces and slows down blood loss. The rootstock, taken internally is good for bloody urine, leucorrhoea, diarrhoea, intestinal ulcers, dysentery, coughs and bronchial troubles. Externally the leaves have, for centuries, been renowned for their powerful healing properties and a number of years ago it was found that comfrey contained a substance called, allantoin. This chemical is the one used today in modern medicine which greatly promotes the healing of damaged tissues. As Vicki Peterson says in her excellent work, "The ancient healers had no powers of analysis but their observations were remarkably accurate." *

As a vegetable it can be blanched and eaten; pulped and used as flour (this is perhaps one of the healthiest flours available); or fried and made into fritters. It's this last recipe which, although a little greasy, I found quite lovely. Just for the record, to indicate the goodness of these wild plants, they contain vitamins A, B1, B2, B5, B12, C & E, niacin, allantoin, protein, calcium, iron and other mineral traces.

The plant, *Arctium minus* - along with its relations *A.lappa* & *A.tomentosum* - are well known to virtually everybody, not for their catalogued title, burdock, but as sticky bud plants. And - surprise surprise! - they're edible! Only the buds themselves cannot be taken internally. The rest - the leaves, stems and roots - are all full of goodness. Phillips tells us, "Roll whole, cleaned burdock root in fresh, young burdock leaves, then wrap in silver foil. Roast in hot ashes (an oven will do though, Ed) for about 45 - 60 minutes. Serve with soy sauce or sauces to your taste. Lovely! But at this time of the year it is principally the roots that are worth digging up to use, as the poor old leaves may well look somewhat ragged, tatty and delapidated. Experiment as thou wilt with the roots. They can be roasted, fried, blanched or eaten raw...and they're not only full of nutritional value but are increasingly recognised as important herbal remedies. The root has good diuretic and antiseptic qualities; it promotes healthy digestion; acts beneficially on the liver; reduces blood sugar levels and is well recognised for its actions against colds, flu and rheumatism. So get some scoffed!

Nature's wild harvest includes many hundreds more sacred and precious plants. In virtually all of them there is considerable curative power. Put into context with the general trash of the foods on the supermarket shelves strewn around our perverted western world, we're poisoning ourselves in not using the flowers, herbs and fungi that She leaves us! Indeed, it is only over the last hundred years that the Western culture has decided to do without the natural sustenance of the Earth. *Homo-sapiens* for hundreds of thousands of years before has always relied on Nature's crops, and in terminating the relationship we've put ourselves on the knife-edge of an ecological disaster. Continuing at the

rate we're presently heading, extinction is an inevitable consequence...

Feed the Earth

References - These are given more as an introduction to the reader who would care to follow into this region of study. All are highly recommended.

* = Essential reading & very good works

** = Excellent source & study works

- (1) Phillips, Roger, *Mushrooms & Other Fungi of Great Britain*, Pan 1981 **
- (2) Culpeper, Nicholas, *The Complete Herbal & English Physician*, many editions, * All the astrological governors used here are from Culpeper's work, although are to some extent extended in Crowley's, *777 & other Qabalistic Writings*, Weiser 1977
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- (4) Phillips, Roger, *Wild Food*, Pan 1983 *
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- (6) Mabey, Richard, *Food for Free*, Fontana 1975 *
- (7) Lust, John, *The Herb Book*, Bantam, 1986 *
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AD 1165 - Many people in this year saw a black horse of large size in the province of York. It always kept hurrying towards the sea, while it was followed by thunder and lightning and fearful noises, with destructive hail. The footprints of this accursed horse were enormous in size, especially as found on the cliffs and the hill near the town of Scardeburgh (Scarborough). From these cliffs the mysterious horse gave a great leap into the North Sea. For a whole year the impression of each of this horse's hooves were plainly visible; for each hoof was deeply engraved in the soil...From the *Chronica de Mailros*.

Book Review

The Unpolluted God - by Guy Ragland Phillips. Northern Lights Publication. 226 pages, line drawings. Oversize paperback. ISBN 1 869939 01 8. £6.95 + £1 P&P. - This work, by the author of 'Brigantia: A Mysteriography', takes the reader on an historical Pagan venture to a point long ago, before the stones and the charting of straight tracks, to a time when history cannot recall.

Phillips begins his journey by taking us on a detailed guide to christian temples and illustrates the Pagan attributes hidden inside them: the Horned God, phallic figures and the Goddess. But from here we are taken further back, and look upon the burials and sacred rites of the Anglo-Saxons and cultural death rites of the more 'primitive' peoples; again, relations are made on the involvement and appearance of archetypal worship figures, the Goddess and her counterparts.

From here, Phillips progresses into wicca. Here he finds aspects of the 'craft' as some folks call it, negative in respect; but I must admit to finding his oppositions and suspicions here as self-inflicted ones; such as those on grounds of sexism and - dare we say it - commercialism. 'Being', 'oneness' and 'all is in flow' are all that matter. Deviations from these are self-afflictions, either in examination of others' flaws or not. But this aside, after exploring the anthropological worlds of the shamans and their psychedelic agents, Phillips then progresses to postulate the very hub of his work: that in the time before all of our Gods, man had no need for them, only himself in the recognition that he and the elements, the universe around was within him. Each was one. Simply a follower of the Way, in direct and constant communion with the infinite, the Unpolluted God. All religions since are merely distant dreams of that sacred time. (Phillips' work is a limited edition of only 200 copies)

July 29, 1750: At about 7.45pm a glowing ball of light was seen flying from east to west over York. About the same time, similar objects were seen over Coventry, Solway Firth, and districts of Scotland.

Spring Heeled Jack.

by David Clarke

Spring Heeled Jack will be a name recognised by many people as a term used to describe a leaping apparition which, over 150 years ago, struck terror into the hearts of residents in the London suburbs. Although it's a well-known fact that the original Spring Heeled Jack was the disguise of a deranged nobleman - the Marquis of Waterford - the real culprit or culprits were never caught or brought to justice - even though he was hunted by gangs of vigilantes led by the Duke of Wellington.

Although Spring Heeled Jack's original appearance in London was in the winter of 1837-38, news of his exploits soon spread throughout the country, and his antics soon caught the imaginations of the Victorian age - his name entering amongst the ranks of the "Penny Dreadfuls" alongside that of the more famous, Jack the Ripper.

But how many people realise that although London is credited as the scene of the appearance of the 'leaping terror', Sheffielders and other Yorkshiremen were also terrified by him - or someone else taking on his disguise - during the late 19th century?

Many old folk in Sheffield today still remember how in their childhood days they heard stories from parents and grandparents about his weird capers, and how "Spring Heeled Jack will get you if you don't behave yourself." The scene of his appearance in Sheffield was originally the Cholera Monument grounds off Norfolk Road in Sheffield Park (hence the 'park ghost'). A more fitting and suitable location could not have been better chosen for such a ghost to appear.

The Cholera Monument, set in its own gardens on a high point overlooking the Midland Station and the city centre, was erected in 1832 over a mass grave containing over 400 victims of a cholera epidemic. The monument was once one of the tallest landmarks of the Park District before flats and houses obscured the views.

In 1873 it was a dark and lonely area at

night, and in April of that year a rumour began to circulate that "a ghost" or "a something in white" was making nightly appearances in the Monumental Gardens and adjoining Clay Wood (a well known location for ghost scares).

A lady resident, returning home late one night through the Cholera grounds, told how an "apparition" clothed in flowing white robes and "smelling of brimstone" had suddenly appeared in front of her, causing her to faint of shock. Other women and children complained to the police of "a tall man covered with a sheet", who had sprung out in front of them in lonely places.

"The ghost" appeared, not only in the Monumental Gardens, but also in the area where the Park Hill flats are today on Bernard Street, Haigh Lane, Cricket Road and the old bridle path known as Park Hill Lane. The stories were at first not taken seriously, but by the beginning of May the "ghost" began scaring the 'well-to-do' people of Norfolk Road, and numerous terrified people began to complain to the police.

The rumours of these weird appearances soon spread like wild-fire through the city, and day by day accounts of the uncanny antics of the strange visitor grew more and more horrific. The 'park ghost' was described as tall, gaunt and of "unearthly aspect," as "skimming over the grounds with supernatural swiftness," and making huge bounds into the air "just like Spring Heeled Jack."

One eyewitness affirmed that he had seen the apparition clear a wall in one bound - the said wall on subsequent measurement proving to be more than fourteen feet in height! Another told how, upon leaping onto two young girls he seized them and, after whirling them round, threw them over a stone fence; a third affirmed that the night before the 'ghost' had been shot through the ankle by a volunteer but, nevertheless, had bounded away more merrily than ever!

Henry Tatton, a Sheffield historian and contemporary of the 'ghost scare', gave the following description of "the Park Ghost"

alias "Spring Heeled Jack" as it later became known: "...It was said that it could spring like a goat and jump through walls and five-barred gates like a cat. It used to appear at all times of the night, robed in white, and suddenly appeared in front of people, mostly courting couples, and then suddenly disappeared when somebody tried to get a hold of it. It used to come out of the grounds of the Cholera Monument near Norfolk Park, springing and jumping about the quarry and over the walls."

By the end of May 1873, the appearance of the "figure in white" had become more and more daring, for he had now been seen on Sky Edge, Arbourthorne and Heeley Bank Road, and people were soon afraid to go out at night and began to carry sticks to attack it. Several women had been scared senseless by the apparition, who had even entered into their dwellings.

A writer on the Sheffield Independent added that, "The Norfolk Road ghost seems to have been personally objectionable and it refused in the plainest manner to have anything to say to anybody, and spent much of its time in scudding through the Cholera burial grounds and steeple-chasing in a break-neck way across the disused quarry." Soon, hundreds of people were travelling to the area each night to see the ghost for themselves, and an extra force of policemen was soon required in Norfolk Park to restore order. Crowds of youths and ghost hunters began to gather in Norfolk Road and Clay Wood Quarry armed with sticks, knives and vicious-looking bulldogs, climbing over the railing in order to tear the ghost limb-from-limb.

On the night of Thursday, May 22, 1873, according to a report in the Sheffield Daily Telegraph, "From eight to eleven o'clock Norfolk Road and the adjoining thoroughfare were filled with people from different parts of the town, and in their anxiety to behold the mysterious stranger damaged the shrubberies of many of the residents. Others betook themselves to the quarry beneath the Cholera Monument and as a token of their presence made fires of old matting and other rubbish deposited there. It is needless to say the ghost did not appear, but it was reported that he had been visiting very near."

When attempts were made by PCs Ironside and Skellett to disperse the crowd of

"whooping and yelling" ruffians, they found themselves pelted with sticks and missiles of every description, and for several hours mob-law ruled. Several of the police were injured - including PC Ironside, who was struck with such force on the head that he had to be carried to the Town Hall for treatment to a gaping headwound.

On the following night similar scenes were again witnessed. On this occasion "not less than two thousand persons, principally youths and young men" according to the Sheffield Independent "congregated in the haunted district, much to the annoyance of the residents. A numerous staff of police-officers were there ready to receive them as soon as a large number got together. As might be expected, the Ghost did not make his appearance, much to the chagrin of the assembled roughs".

Once again the police were attacked with stones, but after a while the crowd began to disperse when they were satisfied that nothing was to be seen, and long before the traditional hour for the appearance of the ghost the district was almost entirely deserted.

A writer on the Sheffield Independent added: "If an appeal made to higher feelings through the columns of a newspaper can have any effect, we beg of this 'ghost' to go to Hades or to the Red Sea - or anywhere, in short, out of Norfolk Road. A nightly battle between the police and the public on account of 'something in white' cannot be gratifying to any well organised supernatural being, and can only afford pleasure to a morbid evil-minded spirit unfit for decent society".

The 'ghost' obviously took the above advice, and perhaps alarmed by the spread of his fame and the amount of attention he was attracting, left his old haunts and began to appear in other parts of the city. He was seen stalking through St. Paul's churchyard in Pinstone Street, he curdled the blood of the inhabitants of Uppertorpe, and frightened the residents of Daniel Hill, where he "flits to and fro with meditative air, stroking a flowing beard."

He was here, there, and everywhere and it was said that one could hardly meet a friend without being asked "Have you seen the ghost?" Rumour with her thousand tongues turned one ghost into fifty, and

before long reports of the appearance of Spring-Heeled Jack came from Pitsmoor, Heeley, Brightside and Attercliffe.

While crowds were out waiting for the ghost to appear in Norfolk Road, a "something in white" was seen on the Pitsmoor Road near the quarry at the top of Nottingham Street. A girl returning home with a jug of beer for her parent's supper was confronted with "the ghost", who snatched the jug from the girl, drank the beer, then vanished with one bound over a wall. Spring-Heeled Jack was also chased by a policeman in Burngreave Cemetery, but escaped by jumping over the cemetery gates.

In another appearance, he so terrified a girl in Portland Street, Upperhope, that "she was seized with a fit and has since been confined to her bed. Similarly the apparition has rendered the more superstitious inhabitants of this district rather nervous. Urchins go trembling to bed, and solitary pedestrians hurry through the streets, and start at every sound, expecting to see the spectre".

In the end, after a long series of adventures and several narrow escapes, it became "too hot" for the ghost, and he ceased his nightly appearances - perhaps indicating that he was human after all and not a "real ghost". The predominant belief at the time was that the ghost was a "young fellow of weak intellect who had undertaken to appear nightly from Easter until Whitsuntide for a wager of £50 if he frightens a certain number of individuals and escapes the law".

Henry Tatton wrote that "(although) it never came out who it was, it was said to be a member of a well known family in the Park district who did it for sheer devilment". Whoever the ghost really was (if it was a human 'ghost') he must have been doing some homework, for the details of his appearance are identical to other 19th century sightings of "Spring-Heeled Jack" in many parts of the country.

As late as 1904, a leaping figure caused a similar 'ghost' scare at Everton, Liverpool, and in the autumn of 1926, a "tall figure" covered in white robes and jumping "as if on springs" terrorised the West Yorkshire towns of Bradford, Bingley and Bierley. Although all of these scares may have been the work of practical jokers, it is

interesting that the real identities of the many jokers that must have been involved, including the one behind the Sheffield scare, have never come to light.

The appearance of Spring-Heeled Jack in Sheffield soon became a legend, with the stories of his antics being told and retold by parents to children and grandchildren. Rumours and stories about his reappearance before the First World War and during the 1930s, were in circulation.

In 1955 Joseph Somerfield, then of Bocking Lane, Sheffield, told a 'Star' reporter how in his childhood he had been threatened that Spring-Heeled Jack would get them if they did not behave... "His favourite haunts were Heeley Bank Road and the old bride path known as Park Hill Lane", said Mr. Somerfield, "He used to lurk in hedge bottoms and could jump over walls in one bound. Then, with a couple of springs he would be across the wall and over the road at the other side. They never caught him, but people were so scared they never forgot him".

The mystery remains to this day.

(ED - In EARTH 9, we'll take a look at the Spring-Heeled Jack entity that cavorted, bounced and vanished its way around the streets of West Yorkshire earlier this century. Look forward to that one!

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- Cathie, Bruce, Harmonic 33, £1.00...The Pulse of the Universe £1.20
 Holroyd, Stuart, Alien Intelligence - £2.00
 Holzer, Hans, The Ufonauts - £1
 Kraspedon, Dino, My Contact with UFOs - £0.75
 Randles, Jenny, The Pennine UFO Mystery - £1.50...UFO Reality £4.95
 Roberts, Anthony, & Gilbertson, Geoff, The Dark Gods - £3.00
 Smith, Warren, UFO Trek - £0.75
 Steiger, Brad, Flying Saucers are Hostile - £1.00...Gods of Aquarius - £1.50...The New UFO Breakthrough - £0.75
 Vesco, Renato, Intercept UFO - £2.00

Cryptozoology Works

- Bord, Janet & Colin, The Bigfoot Casebook - £3.25...The Evidence for Bigfoot - £2.00
 Bowen, Charles, The Humanoids - £0.75
 Clark, Jerome, & Coleman, Loren, Creatures of the Outer Edge - £1.25
 Dinsdale, Tim, Loch Ness Monster - £2.95
 Grumley, Michael, There are Giants in the Earth - £1.00
 Keel, John, Strange Creatures from Time and Space - £1.25
 Mackal, Roy P., Searching for Hidden Animals - £5.00
 Napier, John, Bigfoot: The Yeti & Sasquatch in Myth & Reality - £1.95
 Slate, B. Ann, & Berry, Alan Bigfoot - £1.00
 Vallee, Jacques, Passport to Magonia - £1.00
 Witchell, Nicholas, The Loch Ness Story - £1.00

Occult Works

- Blavatsky, H.P. Studies In Occultism - £1.00
 Cavendish, Richard, Encyclopedia of the Unexplained - £3.50
 Crowley, Aleister, Moonchild - £1.00
 Eyre, K., Witchcraft in Lancashire - £1.00
 Fortune, Dion, Psychic self Defence - £3.50
 Gardner, Gerald, Witchcraft Today - £7.95 (FE 1954)

- Hill, Douglas, & Willaims, Pat The Supernatural - £3.00
 Hole, Christina, Witchcraft in England - £3.00 (FE 1945)...English Shrines & Sanctuaries - £3.50 (FE 1954)...A Mirror of Witchcraft - £1.00
 Kramer, Heinrich, & Sprenger, James, Malleus Maleficarum - £3.50
 Roberts, Henry C., The Complete Prophecies of Nostradamus - £3.50
 Tylor, Edward B., Primitive Culture 2 volumes - £15 (1903)

Earth Mysteries works

- Michell, John, Megalithomania - £3.50
 Morrison, Tony, Pathways to the Gods - £3.50
 O'Brien, Christian, The Megalithic Odyssey - £3.00
 Piggot, Stuart, The Druids - £1.00
 Poortvliet, Rien, & Huygen, Wil, Gnomes - £3.50
 Reise, Oliver L., This Holiest Earthe: The Glastonbury Zodiac & King Arthur's Avalon - £3.25
 Schul, Bill, & Pettit, Ed, The Secret Power of Pyramids - £1.00...The Psychic Power of Pyramids - £1.00
 Spence, Lewis, The History & Origins of Druidism - £5.00...Mysteries of Britain - £5.00
 Watson, Lyall, Supernature - £1.00...Dreams of Dragons: Earthworks - £3.00

Mysticism, Eastern works

- Bouquet, A.C., Comparative Religion - £0.75...Sacred Books of the World - £0.60
 Buck, William, (ed) The Mahabharata - £1.00
 Blavatsky, Helen Petrovna, The Voice of Silence - £2.00
 Bahm, A.J., The Philosophy of the Buddha - £2.00
 Bernard, Theos, Hatha Yoga - £1.50
 Capra, Fridtjof, The Tao of Physics - £3.95
 Huxley, Aldous, The Perennial Philosophy - £2.50 (FE 1946)
 Legge, James, (trans) The I Ching - £2.50
 Mascaró, Juan, (trans) The Dhammapadam - £0.75
 Rhys-Davids, T.W., Buddhism - £2.00 (1882)
 Watts, Alan, The Way of Zen - £0.60



Book Reviews

UFOs 1947 - 1987: The Forty Year Search for an Explanation - edited by Hilary Evans & John Spencer. Oversize paperback, illustrations, diagrams, photos. Fortean Times, London. ISBN 1 870021 02 9. 384 pages. £12.50 + £1.50 P&P. - Once every now and again a UFO book enters the scene with promise, and delivers all that is initially expected of it - UFOs 47-87 is one such book! Published by Fortean Times, the off-shoot of Fortean Times magazine - the work is brilliantly put together, and includes detailed, well-researched articles from UFO students from all corners of the globe. For the established ufologist, it's an assessment of virtually all aspects of ufology between two covers that has probably always been needed. For the newcomer to the subject, it's simply a goldmine of evidence, theory, history and myth. Such names as Keel, Vallee and Evans have written material for the work, which is split into several major chapters chronicling the major avenues into the subject. The first collects and assesses the historical and major ufological events and aspects that have created the very subject, ufology. The second comprises a series of brilliant articles on the physical traces and affects inflicted by UFO manifestations on various media - human beings included! These avenues of research, as the authors point out, are very much neglected by many other students and I greatly applaud their work here. Following on, a series of essays from differing authorities, examine the multifarious theories and ideas as to the nature of the UFO. It's a good sign of the book as a whole, as is done here, that both pros and cons of the hypotheses propounded are given in generally a very balanced way. There are seeming exceptions, but this is a negligible aspect. The final major collection of chapters deal principally with the cultural and psychosociological affects, effects and aspects of the UFO upon "us", as well as us upon them! Much of this comprises of the recognised psychological element within humanity as a unit, that 'something, somewhere else' is needed to help us develop. Adults need to daydream as much as children, is the best way of putting it - and UFOs are catalysts to such ends in a number of cases, as we know. But what about scepticism in the UFO field...after

all, do they really exist!. This too is looked upon - and admirably in my opinion. In particular - and from an entirely personal view - I found the exploratory chapters by Chalcker, Verga and McCampbell on the physical and biological effects of UFOs very well postulated indeed. More on these lines are needed. The explanation of the Phenomenon I thought was best explored by Girard, Rutkowski (obviously, but then I'm a biased toerag!), Clarke, Oldroyd and Moravec. But as an overall UFO compilation, I'd say it was one of the best publications on the Phenomenon to date. Perhaps my one criticism of the work is to be found in the bibliography: how is it that Devereux's 'Earthlights' doesn't rank as an exceptionally important work on the subject of UFOs, when at the moment the research down the avenues opened up by the work are presently being repeated, predicted (successfully) and confirmed in labs and in the field around the world? A vitally important book to ufology, I'd say. But my final impression of UFOs 47-87?: tis brilliant! The editors, the Tomes and the authors of the work are to be highly praised for knocking it together. Ten out of ten! (Copies available from the Fortean Times address on back page, or from local good booksellers).

The All Saints Ley Hunt - by Ian Taylor (drawings by Edna Whelan). Northern Lights Publication, The Corner House, 2 Common Rd, Dunnington, York YO1 5NG. Oversize paperback. Photos, diagrams, maps. 224 pages. ISBN 1 869939 00 X. £4.95 + £1 P&P. This second pressing of *The All Saints Ley Hunt* is well appreciated - especially by those who read it! Since Mitchell's brilliant 'Old Stones of Land's End', we've seen little to come near it. That's not to say this is on the same level, but it certainly deserves recognition as going close. Ian Taylor bases the full ley investigation herein, on and around the parish church of All Saints, Pocklington, East Yorkshire. And to ley hunters anywhere, this book shows you how it should be done, and is highly recommended for ley students. Taylor has apparently uncovered 18 leys that centre around the All Saints church. On each track, after walking them, he uncovered numerous other old Pagan sites, long forgotten by cartographers and historians. Fallen monoliths, old mounds and sacred

collections of folk and faerie lore; holy wells and sacred springs; detailed work on astronomical and ley alignments from around the area are promoted. All in all, and admirable work (I must try and do something similar for the West Yorkshire area) that's well worth obtaining. Buy it!

The Giant of Penhill - by Ian Taylor (with drawings by Edna Whelan). 150 pages. Photos, diagrams, maps. Northern Lights. £5.95 + £1 P&P. The book describes the search for a lost terrestrial effigy - the figure of the Giant of Penhill - whose existence is recorded in legend and commemorated by the spectacular and powerful Burning of Bartle ritual, which is still enacted today in Wensleydale, North Yorkshire. The author examines the persistence of local folk traditions, which indicate the existence and purpose of the lost hill figure, and describes his discovery of a pattern of alignments which connects such well-known places as York Minster, Fountain's Abbey and the Devil's Arrows, to what may be one of England's most potent ley centres. Ltd. edition book.

Strange Sheffield: Legends, Folklore & Mysteries of Hallamshire - by David Clarke & Rob Wilson. ASSAP Project Albion Publication. 116 pages. Photos, diagrams, maps. Oversize paperback. £2.50 (I think) from the Northern Earth Mysteries address (see back page). As the authors say in the beginning, "This book is about ancient sites, odd happenings, mysteries, traditions and legends of Sheffield." Indeed! And already in this copy of EARTH, with David Clarke's article on Spring-heeled Jack, you get a taste of the tales in this brilliant local history work. Spooks, UFOs, strange entities and other paranormal events from around Hallamshire - past and present - find their way into Clarke & Wilson's work. There's also detailed work on the famous 'Dragon of Wantley'; along with historical work as well as legend on that famed Robin of Loxley (him with the hood!). Did he really exist...? And amidst further

collections of folk and faerie lore; holy wells and sacred springs; detailed work on astronomical and ley alignments from around the area are promoted. All in all, and admirable work (I must try and do something similar for the West Yorkshire area) that's well worth obtaining. Buy it!

The Hookah No.6, June 1987 - Tut-tut. What be this I'm reviewing? Issue 6 of the publication of the Legalise Cannabis Campaign, Hookah? Is it a valid inclusion in EARTH, some might wonder? Nowt to do with UFOs, but certainly it enters itself in some areas of Paganism (herbalism for one). And the poor old herb needs a bit of good press. With cannabis smokers now numbering more than 10 million in the UK (that's 20% of the population), it's an issue of interest to many. In Hookah, there's articles on cannabis dealings in Bradford; the rise and fall of Ian Botham's promiscuity; the legalisation scheme abroad; snippets of medical reports on the harmlessness of the plant; a report on the availability of cannabis in prisons around the country, and even an LCC crossword competition on the matter! The huge press myth that 'dope leads you onto heroin and other hard drugs' is shown as being pure fiction - a fact known today by all but the blind and stupid! So if you get dope, you've gotta get Hookah. Help it in anyway you can and give it support.

Magazine Review

Earth 8, Aug-Sept 1987 - Well, not since EARTH 3 has such a review been so revered!

A magazine that surpasses the collective geniuses of Jung, Keel, Michell, Bugs Bunny and other such Bodhisattvas! Buy as many copies as you can fit in your house - it's that brilliant! Frame em on your walls. Worship their every page. Indeed, why not open a temple just for the mag itself - as recommended by God myse...er, hmself!

UFO Brigantia 26, Summer 87 - This double-issue 44-paged edition of UFOB re-evaluates the famed 1967 'flying cross' case from southern England. Ian Cresswell questions the subjective-objective arguments in ufology (it amazes me that it still goes on!). David Clarke evaluates the relationship with UFOs and related parapsychical phenomena. There's a brief article on the recent 'UFO Education Program Hypothesis' which proposes that the powers that be are slowly but surely educating the public to the reality of UFOs by releasing those occasional suspect snippets of crashed UFOs and other such events, under the auspice that such powers know all about UFOs anyhow (ha ha ha!). And there's still Yorkshire UFO examinations; reviews; a scathing yet most valid letter, attacking the narrow-mindedness of UFO students; foo-fighters and more.

Magonia No.25, June 87 - In this new exchange mag David Clarke (him again!) fully promotes the comical cases of Cracoe & Co., from an outsider's viewpoint. The Yorkshire UFO Society are well illustrated as being somewhat loopy in their attitudes towards the case - specifically group coordinator Graham Birdseed. Peter Rogerson looks at that well-explored region of the UFO's nexus with other spontaneous psi and folklore-related matters, when placed in the various social and cultural contexts. But of considerable interest, I found Paul Tinman's essay on 'Magnetism & its Influence of Humans' an exceptional psycholiterary stimulant. Tinman looks at the fascinating possibility that electromagnetic fields of all types, not just geophysical emanations, can be responsible for paranormal effects and visions. Those frequencies barely measurable by science - and those above & below such levels - being equally capable of producing effects upon the brain which result in the subject entertaining peculiar occurrences. Subscribers to Keel's superspectrum will find ample correlation

here. More on these lines please Mr Tinman. A mag well worth following.

The Franz Bardon News 1:6, July 87 - This is the publication of the Franz Bardon Foundation, issued every two months and deals with occult and spiritual matters under the light of Bardon's teachings. In this edition, brief articles deal with the influence of angelic forces; higher spiritual and planetary properties of the UFO phenomenon; the magical creation of astral and other entities; the nature behind vampire and werewolf entities, and more. If you wanna know more, write to the Foundation.

Northern UFO News 125, June 87 - Amidst news on the formation of another West Yorkshire UFO group (that's three so far around here); book and mag reviews; goings-on in the UFO scene around Britain, and flying saucer sightings around our northern counties, Jenny Randles appears to have something against the spiritual-UFO bunch, the Aetherius Society...unless I'm mistaken! Read it and see!

Dark Lily Nos.1 & 2 - This 'voice of the left hand path' as it subtiles itself, is a well-presented collection of occult disquisitions of that region of hinterland understanding. Although it proclaims to be specifically involved in the exploration of Satanism and the Black Arts (and other such 'nasties' according to the church), the two-part lengthy 'Dialogue Between Adept & Novice' is riddled with Zen-like commentaries and nomadic philosophy (no bad thing at all). Other articles are similarly held together with philopsychic paradoxes not unlike those found in Taoism and Pagan spirituality. There are of course short pieces on the lack of spirituality, and the totality of bull-shit in the Christian attitude to the older and wiser ways of seeing the Universe. Essays on the Satanic way. Myths and a short history of the subject. And much more obviously. For a mag that initially seems to dictate only a narrow area of occult exploration, it's very expansive indeed. Well recommended to students of all occult avenues

UFO Newsclipping Service Nos.215 & 216 - More up-to-the-minute, hot-off-the-press UFO info and sightings from all corners of the globe are crammed into UFONS as usual. Here's just a sample from these two editions: there's ample on the two recent

American UFO publications, "Communion" and "Intruders" (keep your eyes out for em - they're either gonna be something special or something to have a laugh about); spectacular saucer sightings from all across the States, Britain, Canada, Australia, Central & South America, and other European haunts; contact tales from Peru; other tales from that fylfot-embazoned contactee, Rael; and there's my usual favourites in the Fortean News sections. River monsters from New Zealand; more free energy device constructions; the antigravitational Oregon Vortex; animal mutilations; Sasquatch; Yetis; lake monsters; creatures from Cornwall... nuff said? Get it!

Brigantia: A Mysteriography - by Guy Ragland Phillips. Hardback. 224 pages. Bibliography. Index. The classic work detailing the stone circles, legends, leys and earth mysteries of Yorkshire. Wiccan, Pagan and magical chronicles from our northern counties, previously called Brigantia. Copies of this work are available from your editor for only £3.50 + 75p postage. Call or write for them... but hurry, there's only a few copies of this principal northern earth mysteries book left, and it's an offer you can't miss.

Poems from the Equinox - by Aleister Crowley. PB. Ltd edition 100 copies work. 84pp. Only a handful of this limited edition book are left. A brief collection of some of Crowley's more renowned poetic extracts from the volumes of 'The Equinox', including 'Aha', 'The Opium Smoker' and 'The Wizard Way.' Get 'em while they're here for only £2.50 + 60p postage from your editor.

Elements of Tarot - by Peter Southwood - A clear and concise and highly recommended introduction to the practical use of Tarot cards. It reads more like a user manual for a piece of equipment than another dry academic tome. Highly worthwhile - 40 pages - £2.50 inc P&P from Bobtail Press, 22 Main Street, Haworth, W. Yorks

December 20th, 1689 - A comet appeared at 4.45pm...first in ye forme of halfe a moone, very fierie, and afterwards did change itself to a firyre sword and run westward...from Jacob Bee's 'Diary'. (object seen at Durham).

Please mention Earth Magazine in any Communications

Project Pennine's' Upon Us

Project Pennine is the collective idea of a number of individuals from a variety of UFO and earth mystery groups centred around Northern England. Its aims are to collect and investigate reports of strange phenomena from these areas and in particular from the moorland and valley regions of the Pennine hills. Presumably however, it will incorporate assessments of material from all other areas of the northern districts. The group coordinators are interested in receiving reports of virtually any type of weird and wonderful phenomena - however ridiculous - from any year, including such things as ghosts, spooklights, UFOs, faerie, poltergeist, strange creatures and anything else peculiar. They ask that if any of you have anything unusual to report, write or phone with details to any of the addresses below. Everything's obviously gonna be treated in confidence. The Project is apparently (correct me if I'm wrong you lot!) out to investigate the reality - or non-reality - of the acclaimed, 'Earthlights' hypothesis. In checking the details of the recorded para-phenomena and relating it to the background of geological faulting, patterns are hoping to be found which will either prove or disprove the proposed theory. Readers of EARTH will have already noticed an apparent confirmation of the hypothesis in the three-part work done on Idle Moor and district, Bradford. In forthcoming editions of our mag, other illustrations of UFOs disguised as earthlights are to be expounded. But, if you can help, as well as writing to me about your experiences, you can also contact David Clarke, 6 Old Retford Road, Handsworth, Sheffield S13 9QZ (tel.694537); or Martin Dagless, 19 Bellmount Gardens, Bramley, Leeds LS132ND (tel.551658); or Andy Roberts, 84 Elland Road, Brighouse, West Yorks (tel.721993).

Wanted

E.J. Eitel's, "Feng Shui, or the Rudiments of Natural Science in China".

Also back issues of The Ley Hunter magazine...and issues 3 & 4 of "Home Grown" magazine. Good prices paid. Contact editor (please...grovel, beg, grovel!) if you've got em to sell!

Other Magazines

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 + supplement, from Paul Devereux, PO Box 5, Brecon, Powys LD3 7LU, Wales.

Fortean Times - The Foremost Journal of Strange Phenomena. Indeed! Sample copies 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!

Laop of Thoth - quarterly publication of the Sorcerer's Apprentice, covering all aspects of Pagan, occult & mystical matters. Single copies at £2.25 each or £10.60 for 6 issues from Chris Bray, 4-8 Burley Lodge Rd, Leeds LS6 1QP.

Northern Earth Mysteries - publication of the group of the same name, dealing with EM & related matters from Northern England. Subscription is £2.50 for 3 issues or 90p each from Rob Wilson, 103 Derbyshire Lane, Norton Lees, Sheffield S8 9EN.

The Kabbalist - Quarterly publication of the International Order of Kabbalists. Single copies at 75p + 18p stamp or send £2.50 for 4 issues, 25 Circle Gardens, Merton Park, London SW19 3JX.

Northern UFO News - magazine of the Northern UFO Network, detailing news & views from around the north. Annual subscription is £5.40 for 6 issues from Jenny Randles, 37 Heathbank Rd, Cheadle Heath, Stockport SK3 0UP, Cheshire.

Chaos International - A lively broad-based Chaos mag. Articles, artwork, poetry & more. Includes Carroll, Snell, Sherwin, Griableby + many more contributors to the Chaos magick scene. A4 generous production, 50pp. Issues 1 & 2, £2.45 from Dave Lee, 179 Belle Vue Rd, Leeds LS3 1HG. Issue 3 should now be out.

Dark Lily - The Voice of the Left Hand Path - Quarterly magazine at £1.50 per copy, or £6.00 annually, from BCM Box 3496, London WC1 3XX. Well produced publication on Satanism, magick and other areas of left-hand occultism.

Out from the Core - A magazine about radical healing. Single copies 65p + 20p stamp or subscription £2.50 for 3 issues from Nick Totton, 23 Knowle Rd, Leeds LS4 2PJ

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, Treforgan Mansion, Llangoednor, Cardigan SA43 2LB, Dyfed, Wales.

UFO Brigantia - publication of West Yorkshire UFO Research. Annual subscription is £5.50 for 6 issues or 90p each from Martin Dagless, 19 Bellmount Gardens, Leeds LS13 2ND, West Yorkshire.

UFO Newsclipping Service - Large format monthly Fortean & UFO American magazine. Annual subscription £75.00 (£50)

for 12 issues or \$6.50 each (£4.50), Lucius Farish, Route 1 - Box 220, Plumerville, Arkansas 72127, USA, for information, etc.

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

The Franz Bardon Foundation - dedicated to disseminating info on Hermetic & Egyptian magic. PO Box 4869, Denver, Colorado 80204, USA

The Hookah - Magazine of the legalise cannabis campaign. Write for details of mag etc. to B.M. Cannabis 2455, London WC1N 3XX, tel 01 585 1031, or 55 Abbeydale Road, Sheffield S7 1FA, tel 0742 385122

Magonia - UFOs, Society and the Individual. Quarterly publication. Subscriptions £3 for 4 issues or 75p + 18p per sample copy from Magonia, John Dee Cottage, 5 James Terrace, Mortlake Churchyard, London SW14 8HB

Shops

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

ID Aromatics - suppliers of essential oils, incenses, herbs, books, magazines, etc. 9 Boar Lane, Leeds LS1, W. Yorks, tel 0274 567809

The Body & Soul Shop - suppliers of magickal regalia, herbs, occult jewelry, Pagan books etc. Cannon Mills Flea Market, Union Rd, Great Horton, Bradford BD7 3HW, W. Yorks, tel 0274 501386

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

Inspiration Boutique - suppliers of clothes, incences, Eastern & Celtic jewelry, head accessories, etc. 95 Westgate, Bradford 1

Sorcerer's Apprentice - Europe's biggest dealer in occult & magick regalia, plus books of virtually every aspect of occultism, the paranormal, etc. 4-8 Burley Lodge Rd., Leeds LS6 1PQ. Callers by appointment only.

Greenpeace - 29/35 Gladstone Road, Croydon, Surrey CR9 3RP

For Sale

Computer - Commodore C64 with cassette datacorder. Lots of software including Money Aid hi-res graphics, educational programs and teach yourself programming. £110 the lot, phone Bradford 642468