

EARTRM



S.J. Lacey
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EARTH WORKS • RUNE MAGIC

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A PUBLICATION OF PAGANISM, FORTEAN & EARTH MYSTERIES, etc.

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This magazine is forever dedicated to Jonathon Livingston Seagulls everywhere,
And to Jon Tilleard.

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Tis 1990 at last and only nine years left for us all to live - according to that old prophessor Nostradamus. Woe is us! As the '90s draw to a close we'll see hundreds, may be thousands of religious nuts flocking to hills, bunkers and elsewhere, thinking the spacemen, gods or Jesus will pick them up and give them deliverance. And they'll wake up in the morning realising what utter dickheads they are! I hope!

Meanwhile on the box over New Year, we were treated to that lovely film Legend. But the Americanised version we had to put up with was nothing short of crap! Where stood all the magic and dreams that are found in the apparent "British" edition? God knows! It seems that the Yanks are about as good at making fairy tales as they are at dictating Central America! Tangerine Dream's soundtrack was a helluva put-off; and with half the lines altered and omitted; light and dark made more identifiable, the mystery and magic, so important an element in such tales, was lost. For all our sakes, let's hope we never receive such a legend again!

Yet again we've a late arrival of the magazine. What can only be said at the moment is that you'll all still get your Earth, but may have to wait a bit longer between issues than you used to. Just because there's a longer than usual time lapse between mags does not mean that anyone's gonna be missed out. We might simply have to become a quarterly publication. Whatever, please be patient with each successive edition - it'll arrive! And - talking of late arrivals - that British Magickal Herbal of mine is still being compiled. British psychoactive plants are still being found, hence delaying further its appearance. The moment it's out you'll hear of it in Earth.

Onto other things though, and the work that our Earth Mysteries Society has been uncovering. Much of this issue's taken up with articles on West Yorkshire megaliths. This is due to a recent uncovering of a lost stone circle (last recorded in the mid-1800s); the rediscovery of a six-foot tall monolith last recorded in the late-1600s; and other stuff. Read all about it! In successive editions, the uncovering of a number of other long-lost Yorkshire monoliths and circles are forthcoming.

Anyone who'd like to get involved in the works we're doing, helping further studies, both of their own or those which others are pursuing in the group, and help towards publishing the materials uncovered, get in touch with us at the editorial address, or give me a ring. There's no formality. We'll be getting out and about to sites and doing practical work and have regular meetings to which all are welcome. So, let's get our work together and get down to some serious Earth Mysteries business!

Erratum - In the editorial of E14, p.4, relating to a species of rush, I mistakenly wrote of it being *Deschampsia caespitosa*. Twas, in fact, *Juncus conglomeratus*.

The next 5 pages detail two people's accounts of differing psychedelic voyages. As we know, these substances encourage altered states synonymous with NDEs, schizophrenia, psi-states, visions, oz-factor, OOBs, mystical and varying psychotic states: hence such relationships validate their publication. Opinions please.

The Androgyny of Love: Brief Account of a Personal Hallucinogenic Account
- by Sue deNyne

This is a personal account of a powerful experience which occurred in late August, 1987, in Hyde Park, Leeds. Although the experience happened under the influence of a psilocybin-based mushroom, the writer doesn't consider that it should be written off; maintaining that the experience was due to the "doors of perception" being cleansed, resulting in a direct perception of a reality ordinarily shut off by our sensory organs. This writer also considers that those who pontificate on the spiritual invalidity of the hallucinogenic experience, should really check a couple of facts. Where would Hinduism be without Soma? Where would any esoteric tradition be (such as Sufism) were it not for its remote ancestry of Shamanism? Of course the control of the expansion of consciousness is all important for growth and awareness, but shocks are necessary for the ego! If we are not shocked (and the shock can be the tortious slap of rejection from a Rinzi Zen master designed to get them neurons awake, or mushroom intoxication) then how can we awaken to the essentiality of what is?

The spirit of the mushroom is powerful. It is a potent initiator into the Mysteries and like all Earth's gifts and emanations must be respected and revered as a teacher - a giver of visions. However, it must be stressed that dependance on any psychoactive substance is an obstacle and meditation and all other forms of spiritual development should be used as the centre of one's shamanic life.

"You Sacred Drop (soma drink)
are the Master of ecstasies
favourite drink of the
immortal gods.
Show us the path,
O guide supreme!"

Rig Veda, IX 104 (Pannikar trans.)

The Experience

If we have any spark of awareness within us at all, we begin at the serious self-exploratory stage. We are individual expressions of a reality that seeks to know itself, and the relentless yearning for self knowledge and spiritual truth is not easily subdued. And so when I was 19, after living a life unaware and insensitive, the self-exploration took form. The spirit of self-inquiry led me to the experience of the magic mushroom. I had previously "tripped" but only in relatively small doses and my attitude had been one completely inappropriate for revelatory experience. And so one evening in August 1987, a handful of people prepared a brew of "mushroom tea". The dose was quite large and it did not take long for the immediate effects to be noticed. Indeed, it was very disturbing...

I felt as if a personalised entity was invading my body: taking it over, poisoning it. I felt nauseous but couldn't be sick. There then followed an extremely unpleasant state of paranoia and heaviness with lethargy in my limbs. It was a sheer effort to move. As we were all feeling in a similar state, we decided to leave the house and try make an effort to walk to the woods where our individual experiences would right themselves in more natural surroundings. At first we passed through a local park and due to the effort in moving, we collapsed on the grass, gazing at the ebony sky and pinpricks of star-light that occasionally greeted us behind the sweeping clouds. The whole world seemed to have slowed down and we felt very insecure out there in the open wide space of the park. Trees took on a threatening aspect as their branches grasped outwards towards us as gesticulations of malignance. The "trip" was emerging in a way we neither wanted or expected. We, the collective mind that was now merging between us, all felt as though we were having difficulty remaining in control of ourselves. However, we sat on our emotions and steered as best a course as possible.

At first we couldn't move from our slumped positions on the ground, but one member specifically requested that we leave the park and head towards the woods. I became intensely aware of the sufferings of this person as they were on a bad trip and although we could hardly walk we admonished ourselves and began the cathartic walk towards the woods. As we walked we noticed the intensification of our senses: smell, sight and touch. Flowers smelled incredible, colours shot out in indescribable ways, the ground under our feet wavered and vibrated. We were involved in radiations not normally perceived. Sounds however, were unpleasant phenomena - nearby cars, people's voices all echoing and fearful...

After some fifteen minutes (an eternity in our stupified, yet aware state) we entered the woods. It was extremely dark and however such I thought with positive connotations about the trees and wildlife dwelling therein, the woods were not a very good place to be. Trees and shadows were negative "entities" and I was acutely aware and afraid. "They" (the plants, trees) seemed to be aware of our presence and it seemed as though some outside agency was trying to take over my mind. I fought this feeling however and followed my friends along a path over which the trees towered, just like a scene from *Brothers Grimm* or *Tolkien*. At this point I suffered a dissociation of consciousness from my body, but pulling myself together back into integration with my body, I emerged from the woods with my friends into a clearing.

Then came the thunderstorm. This was no hallucination, simply the terrifying reality and raw power of a mighty storm which rumbled, threatening to break rain. We became soaked, as pregnant clouds released the fury of rain with lightning strikes - and the growl of thunder accompanied this mad orchestra. Our senses were estranged and suddenly I felt an overwhelming sense of relief! The bad part of the trip was over and something good was beginning. The whole world had suddenly opened up as rain poured down, soaking the vegetation and the soil. Incredible, beautiful and heightened feelings rose triumphantly above the mental decadence of before as energy permeated me and I was attuned to the feelings and emotions of the flora around me. The flowers and trees were feeling as I was - in a radiant state of ecstasy. Their consciousness was involved in gratefully receiving these waters which were their life and mine! All around me was the rush of sound and energy: the supreme dance of Pan Himself!

Suddenly I had a realisation that this state was God. Previously to me, "God" had been the Old Testament bastard of perversion. But here was God. This God was LOVE - the only word which could approximate what I was feeling. But this Love was transcendental love, not the selfish love of the self with its attachment and its ignorance and its delusion. It was the supreme love of the selfless. I felt bliss. Pure joy and disbelief as I became submerged in its oceanic tide which poured all around me. This was the sustenance of the universe: this invincible, powerful force and its waters were one of its guises, its forms, its manifestations. This Love was androgynous beyond He and She and yet both simultaneously. Every attempt to define the experience failed so, I closed my eyes and drowned in this Love. If I had completely submitted to its irresistible current I would have been swept away and lost forever but that sacred, ineffable union was not to be. Instead, I flung back my arms and landed in a mass of happy hedges. Again I closed my eyes and opened my mouth, drinking and gargling the rain in a deep state of joy. The hedges were my brothers and sisters; all of us drinking from the same sacred fountain sharing the same communion; embraced in the Cosmic Church which was the temple of life itself. We were immersed in a state of holy gratitude. This was the esoteric, hidden aspect of this rainfall. It was the hidden, secret life of all rainfalls.

Later that night when I left the companionship of my intoxicated friends and fellow recipients of cosmic consciousness, the rain was following and the thunder was still occasionally grumbling. I went on to have penetrating realisations and insights concerning metaphysical essences (and therefore in retrospect, neuro-subatomic essences) though they were less visual. Then I gradually came down from my happy state.

And so there I was: a crazy, God-intoxicated fool, wandering through Hyde Park experiencing God. I felt deep fatigue coming on and so I made my way home. The psychoactive plant-spirit having changed me forever!

Further Comments

On a physiological perspective, I remained curious about this aspect of the "trip". Why did the storm liberate me from my negative experience. Was this purely a symbolic reason or one relating to brain chemistry interacting with a powerful "rush" of air ions in the atmosphere, thus affecting my piece of grey matter and the energy sustaining it? I believe Robert Ornstein has commented on this sort of thing when discussing scientific terms for Eastern concepts of vital energy (prana).

The dualism of the misunderstood Zoroaster and therefore Islam, Christianity and Judaism should be laughed at in the light of this experience and other mystical experiences recorded, both in states of intoxication and states of meditation/trance/sacred dance/dervishing, etc. As all is fundamentally whole and therefore empty of self, where is room for the petty, relative overgrown mountain god of Christianity, etc? I even came to read of an account in the 60s when a Methodist minister took LSD and afterwards said to a friend something along the lines of, "In those hours of ecstasy I was a transcendentalist where as before I had accepted the theological dualism of the Church." GOD knows why the poor bugger ended up back in the folds of the dogmatic Church. No doubt they persuaded him that in those hours of sacred communion he had actually been in the hands of the Devil!

It would be good for readers to send in their experiences of religious or other such activity whilst under the influence of psychoactive plants and for someone competent to comment on the psychological/physiological/spiritual aspects of sacred intoxication. All anonymous of course!

The Vedic seers had the right idea...

Further Reading

Turning East by Harvey Cox; *Centre of the Cyclone* by John Lilly; *Simulations of God* by John Lilly; *The Scientist* by John Lilly; *Beyond Telepathy* by Andrija Puharich; *Shamanism* by Mircea Eliade; *Walking Between the Worlds* by Phil Hine; *British Magical Herbal* by Paul Bennett; *Altered States of Consciousness* (edited by Charles Tart) and *Transpersonal Psychologies* (edited by Charles Tart). And last, but certainly far from least, *The Vedas*.

The Things We did On Drugs - A Cautionary Tale of Hallucinogenic Hubris by Warewood

Funny old cove, Johnny Reality. We tend to take it for granted, pushing and shoving our way through its forests and ignoring the signposts we claim to be looking for which will lead us out the other end. But sometimes, just sometimes, you get a taste of something else - a something that convinces you all is not as it seems. This is the story of one such event. Me? Hell, I'm just a stone-cold rationalist. Everything runs like clockwork for me, honest. But that's just jive talking; bullshit to cover up stuff I wouldn't ordinarily talk about. Let me take you back. Back to a time when I first had an intimation that, "Things are not as they appear."

It wasn't a dark and stormy night. Wasn't even raining. It was a hot, balmy Summer evening in the middle of the '70s and the black wing of destiny was circling around the small West Yorkshire village of Roberttown, waiting to meet desire. Destiny, we will come to later, but desire was sat waiting to be plucked in the form of three young creatures. These young and innocent beings caught up in the latter period of the drug revolution, they had spent a few years fucking with the fabric for fun. You know man, dropping acid and any other hallucinogens they could get their paws on. Yeah, they were sussed OK. Reality? Who needs it. They were surfing on one hell of a wave of ego and just ahead was a white-walled tube of ego-ridden crap of enormous proportions just waiting for them. But we digress. Urban shamans they thought themselves. If it came they could handle it, and this was just another Saturday night trip, wasn't it? Wasn't it?

Somewhere out there in the great void lies the HQ of the Intergalactic Drug Squad. If

you've been there you'll at least have met them or heard about them. They keep tabs (sorry!) on the minds of everyone who trips and act as a regulatory control system. Not having seen them around doesn't mean they've forgotten you - as we found to our cost. We'd got complacent. Forgotten to be humble in the face of a mysterious and awesome world about which we knew nothing. And they knew it.

Anyway, this particular evening we decided to try something a bit different. We'd been messing with ideas and systems of divination for a bit and tonight got out the trusty old tarot. Those amongst us reckoned she was a bit of a dab hand at it, so we turned on, tuned in and dealt out a few cards face down. At that moment a galactic glitchmobile was dispatched to our sector of consciousness. One card each to symbolise each person's personality, one card for the nature of the trip itself and another one to denote the lesson the trip was teaching us. We looked at the cards for a while, whilst the walls got bendy and the synapses worked overtime and discussed whether they fitted us or not. They did! After a couple of hours we thought we'd go out for the traditional early trip walk (calms the rushes you know), but before we did, decided to turn the card denoting the trip to see what was in store. Flip - the Death Card! The room temperature dropped 30 degrees; the colour scheme changed instantly to early Goth, and sinister organ music piped in through the fireplace ("Hey, I asked for the Byrds"). What the hell the Tarot really meant I didn't know - I still don't! It's my guess it means what you want it to mean. But at that instant, I knew that it meant Death with a capital D and we woz scared shitless. So off we went on the walk. We weren't staying at the bungalow with that atmosphere, no sirree. Maybe it'd be gone in a few hours and we'd look up the Death card and no it wouldn't mean what we thought. A fight with coats and so out into the streets with winding, whistling clouds chasing us along and hard tarmac hitting soft legs. Small pathetic figures in a landscape (mental and physical) that they just didn't understand. The last coherent thing I remember any of us saying was that a good tripper should be ready for anything.

Two hundred yards down the road we observe a strange scenario. A cop car stops at a phone box, a male and female come out of the box in tears. The female was screaming, "He can't be dead, he can't be!" The male: "It's no good, he is". They meant it. The police comfort them. We glide on as surreptitiously as possible (not easy when you've got a green flashing light on your head saying, "I am tripping!"). We hear talk of hospitals and death as we walk on. We don't know what the hell to think, just speed up and carry on, maybe outrun it. We head it off at the pass. Further on at the crest of the hill a strange light in the distance. Yeah - colours! Let's get there and groove! Anything to change the atmosphere of this one. ("But you asked for it," whisper the hedgerows...and the moon nods sagely in agreement). The mood lifts slightly as we truck towards the light source. As we crested the hill, before the light, realisation as to what we were seeing finally hit us. A large crowd of people were gathered around a hole in the wall of a crossroads. The light we had seen was an extendable warning light on a police range rover. A guy on a motorbike had come off at a crossroads and had gone through the wall. Dead! As we arrived at the scene a car screeched to a halt and out stepped the victim's mother. Seeing the body, she let out a sound we'll never forget. Forcing ourselves past, we overheard a myriad of splintered conversations which spelt out what had happened. Four people on two motorbikes: one had come off at the crossroads and died; the passenger was in hospital; friends had reported it to the police at the next phone box; the incident had happened 20 minutes or so ago - approximately when we turned over the Death card!

The fact of what we had seen and the possible implications of all this hit us hard, again and again in the face, as we struggled through the waves of death surrounding that event. For miles we walked and talked, discussing possibilities, maybe's, perhaps' and if-only's. We sat in a nearby all night transport caff and shook visibly for hours. Dawn came and with it we returned to the bungalow from whence we came. There amidst the chaos of the floor lay the one tarot card as yet unturned - the one which was the card to denote the lesson of the trip. We turned it. It was the Fool. We talked of chance and probability and synchronicity and you name it we talked it! The secret of the universe was putty in our hands and a complete system of magick was realised, and we knew! We knew the future, the past, the why's and the wherefore's. Nothing was hidden. We even walked about six miles to wake another guy up to tell him

all about it all, but by the time we got there, of course, the secret had dribbled away with the acid - as it should be.

So what was it all about? One part of me *knows* that it was just a tragic accident that we chanced upon and were voyeurs to, all by complete accident, spinning the event around ourselves in the way young druggies do as a type of glamour - "Hey and guess what happened to us last night man?" sort of thing. Just hippy shit. The worthless wankings of self-induced temporary psychosis. But another part of me *knows* it was something completely different. We were an inextricable part of the event. It would have happened/was going to happen anyway, whatever we did. Maybe subconsciously (whatever/wherever that is) we wanted a sign, and boy did we get one. Maybe we read meaning into an event that just wasn't there, but that night shook all three of us for a very long time and we kept a low profile after that in case the IDS were still listening. The web of circumstances/coincidences/magick/life, call it what you will, had us firmly by the short and curlies after that night and several years later via the mysterious ways of music and substances I met and became good friends with the guy who we had seen at the phone box that fateful night - he being able to confirm the details I've given here. Whether or not the Tarot cards we dealt meant what we took them to mean doesn't matter. They just reflected our involvement in the event. That night, whatever an objective observer may think, confirmed to me in no uncertain terms that, as Sherlock Holmes once said, "The game was afoot," and to mix it up with half of another saying, "Magick is alive." I recommend wholeheartedly the use of hallucinogens as a way of seeing directly certain underlying tendencies in the universe...but take care...

The British Psychedelic Review Magazine

The subject of "psychoactive drugs" has been shunned as an immoral folk-devil for too long. Now, as increasing numbers of people excite themselves into more enlightened states, a voice has become necessary to extol the virtues of a subject cast aside and down-trodden. "Ethics" exalted by our "leaders", telling of this subject being a social evil, is today considered by millions as out-dated, inept and also as a direct denial of personal freedom. The British Psychedelic Review intends to open its pages sometime later this year and exhort the virtues of open-consciousness in articles and art-form. Altered states from many coloured regions of the mind will be passed through the publication; meditative explorations; studies in sensory deprivation; social and psychological studies of drug use and abuse; hallucinogenic drugs; fables and legends of magickal herbs; the chemistry of consciousness; shamanism; the history of psychoactives; tobacco and alcohol; religious visions; medicinal applications of psychoactives; wheeling and dealing; drug use abroad; criminal studies; sex, drugs and rock n'roll; the story of pioneers like Huxley, Furst, Metzner, Wasson, AOS3, Leary, de Quincey, Hofmann, Schultes, Crowley, Cohen, Kerouac, Weil, Castaneda, Alpert, etc.; psychedelic parapsychology; cannabis; cacti; mushrooms; peyote; Illumination; electromagnetic ASCs; sacraments and magick; prohibition; readers' stories of trips, trials and busts; herbal highs; the psychology of ecstasy; St. Anthony's fire; flying ointments; up-to-date scientific findings and the regional hosts of all matters involved with this remarkable and grossly ignored subject.

The BPR doesn't expect to reach the acclaimed heights of the original Psychedelic Review, but time has come for people to speak out on a subject which, for millions of people in Britain, hasn't had a voice where material, attitudes and grievances can be aired. Let's get the ball rolling and encourage the manifestation of free consciousness. Tales to tell; psychedelic visions; articles; smoking and growing the weed; getting bust; altered states - send in your words and when the time is right we will call into being this new publication of psychology, sociology, art, botany, folklore and chemistry. The British Psychedelic Review needs material and help for a firm base to stand upon. Let's not sit on our stoned arses moaning, send in your tales, journeys, studies and competent works (anonymously if necessary) and we'll start this literary maelstrom. If you think you can help in anyway, write or ring your hairy (sacra)mental editor anytime...and let's get this show on the road...! This subject needs completely re-addressing. Diplomacy and educational informative material is a necessity. So please - let's open a voice to free-consciousness again.

As a result of placing an appeal for information on Yorkshire Black Dog sightings in a recent issue of a well known North England topographical magazine I received the following response. My correspondant was a Mrs X of Hull, who wrote:

"I had a funny happening four years ago. I will try to explain it the way it occurred. I have lived at the same address for 22 years, with my husband and both my parents. We have always lived together. We have a dog of our own who is very fierce and territorial and who won't let any other animal on his patch - not even a fly or a bee!

"One day I had our dog out for a walk in the field at the side of our house. We were half way up the field coming home when I saw what I thought was a dog. It was utterly black, with pointed ears and a funny-shaped tail and head like a lioness's. What impressed me most was that this animal was so flat, like two-dimensional. Anyhow it stopped, looked at me, held one paw up and sniffed at me. Then it turned away and walked out of the field. We had to leave the field by the same way and I thought my dog would go for it, but when we got out of the field it had vanished.

"Around tea-time the same day, my mother went to the front window to draw the blinds. She said, "There's a queer dog stood at the foot of our path," and she described a dog just like the one I had seen. I told her I would ring up in the morning and report it as I thought it might have escaped from somewhere. At 10.30pm the same day, my father let our dog out into the back garden before we went to bed. When he opened the door to let our dog in again he said, "That queer dog's just walked up the garden path alongside our dog." When our dog came in the black dog just faded out. I was puzzled why our dog had not gone for the black dog, but then it dawned on me that he simply couldn't see or smell it. He hadn't seen it in the field in the morning either.

"Three weeks later my dad collapsed and died. I knew then with certainty that the black dog was some sort of weird being."

As a result of further enquires, the following additional information was obtained from Mrs X:

1. Mrs X's father had been a sufferer from bronchitis for many years but, as Mrs X said, he "lived OK with it." Her father collapsed and died unexpectedly. In this connection the Black Dog would seem to have been an undeniable death omen.
2. No further Black Dog sightings were made, either by Mrs X or members of her family; therefore it would seem that the manifestation was for the singular purpose of giving a warning to specific individuals.
3. It is not known if there were any other local Black Dog sightings around this time. Mrs X doesn't know of any - her family's sightings may have been the only ones.
4. When asked if there were any ancient sacred sites in the vicinity of her house (and therefore in the area of the sightings) Mrs X informed me, "To our left is Meaux Abbey (i.e. the site of) and a couple of fields to the front is Swine Church. There was an abbey at Swine for nuns and one at Meaux for monks. Near our house is a school, which stands where there used to be a lake and the monks held the fishing rights to it."
5. Mrs X does not know of any local hauntings, but there is a tale of a nun walled up in Swine Church. This may be a folklore reference to the esory of a foundation sacrifice, or even to the existence of the genius loci, or both.
6. Mrs X's family have lived in the Hull area for around 100 years, therefore they and their descendants may be naturally attuned to the psychic forces of the area.

There are a number of other additional points here worthy of comment: Mrs X and her family, "have always lived together," suggesting that they may have close psychic ties with each other. This, plus the possibility of their close attunement to the area makes them a little old-fashioned, if not exactly archaic, in today's world of rapid social change and concomitant individual alienation and instability. It will be recalled that the Black Dog was seen on three separate occasions on the same day by three different members of the family, suggesting that the witnesses were all equally attuned to the place and also, perhaps secondarily, to each other.

In the context of alien animals in general, the Black Dog's typically untypical dog-shape, described by Mrs X as having, "A funny tail...like a lioness's," as well as its non-physicality indicates that we have stepped into the borderland of the Otherworld, whose animal intermediaries represent the arcane powers of transformation. In this case the "black" colour symbolises death and a return to that point in the hidden cycles appropriate to the quality of the individual consciousness of the deceased.

A glance at the OS-map of this part of Hull (*Not reproducible here, Ed*) reveals a surprising concentration of christian and pre-christian sites. In addition to Meaux Abbey and Swine Church, there are a number of tumuli in the area (one of them named Giant Hill), a castle (site of) and the suggestive place-names Kelwell and Bransholme. Two leys cross Swine Church, with the castlesite and the Giant Hill tumulus featuring as points on the southerly and westerly alignments respectively. I haven't undertaken detailed fieldwork in the area, but from the foregoing the prospects appear encouraging for the local EM-researcher. The point is that the area north of Hull seems to be rich in ancient sacred associations and, consequently close to the forces of the Otherworld, of which the Black Dog is only one among many potential manifestations.

Also, we must not forget the former lake which Mrs X mentioned was near her house. Water sites, from the evidence collected on the Black Dog sightings by the Bords and others, may be the gateways from which this particular type of manifestation emerges from the Otherworld. The spring which, at one time fed this lake, may still be present, though buried, and the Otherworld gateway still accessible. Only detailed fieldwork can provide any hope of furthering our understanding on these questions.

Mrs X lives on top of a hill. This is an important point to remember in what follows. She almost certainly lives in a psychically potent area, as the above account indicates. I quote below from a second letter from Mrs X who has, in addition to the Black Dog sightings, also had:

"...An unexplained incident with water in our living room. One teatime I put my hand on the wall (while leaning down to pick up a magazine) and the wallpaper just slid off. It was soaking wet. We called the next door neighbour in and he saw it for himself. We looked all over our house and his but could find no leaking.

"We called the emergency water board man in and he was totally baffled. We are on top of a hill - even the front path slopes up - so how does water run up hill? The carpet in a small area of floor below the wet wall was also soaking. In the morning when we got up the wall was dry. Even the carpet was dry as if nothing had happened. The wallpaper was still in place, unmarked and unwrinkled."

This sounds like the beginning of a poltergeist-type haunting that, for reasons unknown, never developed. What curious Otherworld manifestation may have lain behind this incident, on wonders?

The message in all this would seem to be: Stay put awhile. Attune. Dig deep. Otherworlds are all around us.

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Spot the Sun Grow Darker: Every 11.1 years the sun releases a higher-than-average amount of solar radiation. This cyclical event coincides with the appearance of sunspot activity. When this occurs, natural terrestrial patterns are disturbed in numerous ways. Sunspots have been linked with power blackouts; UFO phenomena; radio malfunctions; poltergeist; haywire computers; TV screens going blank; dowsing energy field disruptions; compass distortions; mental breakdowns; plagues; thunderstorm incidences; extreme weather conditions; and even blood-clotting in humans! And there are more. Some may well have a link; others appear tentative. But certainly sunspot activity does generate untoward bioterrestrial effects. This year, according to the Edinburgh-based Geomagnetism Research Group, we're in for one of the biggest sunspot incidences on record - and that'll cause a lot of silly goings-on. And, if we're lucky, abnormal geomagnetic fluctuations might give us "earthlighters" a good number of ELs to look out for. Watch those fault lines!

**Birmingham** - Meetings every Monday, 5pm onwards. Contact, Norman Clinton, 54b Bletchley Rd, Erdington : : : : **Crewe** - Dionysis Group meets monthly. Ring Frank on 0477 34177 for details : : : : **Darwen** - Moot on the Millstone on the first Tuesday of the month, 8pm onwards : : : : **Harrrogate** - Ring Chris Smith for details on Harrrogate 560683 : : : : **Leeds** - Pagans meet on the first Thursday of each month, 8pm onwards in the Civic Theatre Bar : : : : **London** - Meetings on alternate Thursday at the White Lion of Mortimer, Stroud Green Rd, London N4. Ring 01-801-6502 for details : : : : **Manchester** - Moots on the first Thursday of each month. Contact Gordon the Toad 061-905-1100 for details : : : : **Manchester University Occult Society** has meetings every Wednesday during term-time in the Student's Union Building, 8pm onwards : : : : **Oxford** - For details contact Anne on Oxford 714796 : : : : **Preston** - Monthly meetings. Ring Val or Brian on 0772-34696 for details : : : : **Sheffield** - Last Thursday of each month, 7.30pm onwards at the Pomona, Eccleshall Rd : : : : **Sheffield** - Meetings at the Foresters Hall, Trippett Lane from 7.30pm onwards. Ring Paul (0742-463225) or Francis (0742-363934) for details : : : : **Wakefield** - Meets on the first Wednesday in the month at The Beer Engine, Westgate from 7.30pm.

**Earth Mysteries Meetings:** The Yorkshire Earth Mysteries Society meets locally, most Wednesdays at members' houses. Seriously-inclined people, willing to put time into research projects only please! Present ventures include: Rombald's megalithic inquiries; West Yorkshire well's investigations; EL-research; local history phantom dogs work; family psychophenomena; and other intrusions besides. Anyone interested in putting some time into field and research work, and would like to come to meetings should ring me on (0274) 613763. Let's get it together!

**The Ley Hunter's Annual Moot, 1990** - This year in Cornwall, over the weekend 15-16 September. TLH and Mwyn Mamvro people are getting it together. No entrance on the door. Tickets must be paid in advance: 8.50 each, 5.00 concessionary. For full details send SAE to (note new address) TLH, PO Box 92, Penzance, Cornwall TR18 2XL, or Cheryl Straffon of MM.

**Northern Earth Mysteries Meeting** - Sat, 31 March, at the home of Phil Reeder, 124 Whalley Rd, Read, nr Burnley, starting at 11.30am. Weekend meeting that includes caving excursion and journeys to Ebbing & Flowing Well, Long Preston maypole, Giants Grave near Pen-y-Ghent, etc. It's imperative you ring Phil to let him know how many are going, Tel 0282 75232.

**"Listen To The Earth" Project.** Pagan News will be coordinating a mass raising of energy with the intention of increasing ecological awareness, and to promote change in accordance with our ideals. Power may be raised by dance, chants, music, prayer, ritual, meditation, etc - so choose your way of raising power and join in! **The Ace of Cups** is the symbol chosen to allow everyone participating to focus their energies into the flow. The time/date this will commence is April 9 (Full Moon), 9-11pm. Participate in this magical endeavour as the aim is to promote changes necessary to ensure the survival and recovery of the Earth. "Listen to the Earth - and Feed the Earth!" Let's get it together!

**The Pagan Education Group** meets in Manchester/Salford area for talks on Paganism and alternate forms of spirituality. Contact Helen, 25 Rowan Close, Salford.

**The Green Party** are getting a plug whatever you think about politics! All enquiries to: David Ford, Green Party, 25 Marlborough Rd, Shipley BD18 3NX, enclosing SAE.

**Tarot Consultants:** Steve Jones - Wakefield B24700. Phil Hine, c/o Pagan News. Susan Leybourne, Leeds 423531. And Kay Milns is running a Tarot Group at Shipley Library. Write to Kay, c/o Shipley Library.

*If there's anything going on which needs a mention, send it in. EM-mootings; UFO talks; magickal meetings; open wiccan events; esoteric alternotherapy conferences, etc. Let us know and we'll mention it on this page.*

...Letters...Letters...Letters...Letters...Letters...Letters...Letters...Le  
From Paul Devereux, Brecon:

Thanks so much for your last couple of letters and latest Earth. It really is a good sane mag and I always enjoy it. Regarding the Black Annis piece: Andy Yorl and I did some research into the old crone when we did our Leicestershire research back in the early Seventies (fragments of which were published in Fortean Times and TLH under Paul Screeton). I think I met Black Annis, or a simulacrum thereof. I had been checking a templar chapel out in Leicester one Sunday morning, at a time Andy and I were heavily into Black Annis. On my way home alone, I was driving down to Syston and almost at the River Soar, thinking about Black Annis. I kid you not, I rounded a bend just before the river, and there, earlyish Sunday morning, walking facing me along the other side of the road, was a figure I estimate at being seven feet tall, with long dark hair, dark eyes and dressed all in black. I assumed it to be a woman, but in truth it was somewhat indeterminate. In shock I slowed my car to walking pace, staring at the approaching figure. It suddenly lurched across the road towards me with its arms grasping out ahead. The figure had almost filled the windscreen before I galvanised myself and pressed the accelerator almost through the floor! As I sped over the bridge on the river I saw the tall black figure in my rear-view mirror. It was a synchronistic phenomenon at least; whether or not it was Black Annis herself...

From Erich von Daniken, Germany (?):

Dear Mr Bennett - Upon browsing through the last edition of Earth I saw to my utter horror and outrage an article entitled, Our Fathers in Heaven, by David Medina. This purportedly original kind of writing is more in my department, don't you think? So let's have less of this ancient astronaut rubbish - unless, of course, it's by me!

PS - I'm not really called Erich von Daniken. Although I should say though that Mr Medina is just as loopy as my pseudonym's real personage! Stop all this "God was an astronaut" lark and look inside your head for answers, Mr Medina!

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Mercian Mysteries Group - News Release

A new earth mysteries group has been formed which will concentrate its attention on the Midland counties. The name, Mercian Mysteries Group, was inspired by the Saxon kingdom of Mercia which expanded from its original lands around the Trent to dominate much of Central England during the Dark Ages.

Whilst the Midlands are a rather neglected area for EM research, this isn't because of a lack of interesting sites, and the group's emphasis will be on field trips, developing the provisional work of the 6 founder members. This has shown that systematic fieldwork will continue to reveal many undocumented stones, little known holy wells, etc. Such fieldwork will also evaluate the many leys that can be plotted on maps and follow-up reports of curses, linear earthworks and pit alignments.

Other areas of interest include the folklore and place-name evidence which provides many reminders of a not-entirely-lost Pagan past. This can be confirmed by the abundance of Medieval carvings in churches which display distinctly unchristian motifs. Unorthodox christian activities may also be represented by the almost lost sites associated with the Knight's Templars. Being in the heart of England there are many sites claiming to be the country's *mesomphalos*, or sacred navel. Several members are dowsers, and one has extensive knowledge of local and national UFO activity.

By sharing these various interests and undertaking regular fieldwork it's hoped that this area can cease to be the "forgotten heart of Albion" (as Devereux described it nearly 15 years ago). Anyone who lives in, or can visit the Midlands will be most welcome to come to future field trips. For details contact, Bob Trubshaw on 0509 880725, or send an SAE to, 2 Cross Hill Close, Wymeswold, Loughborough LE12 6UJ.

"The man who sat on the ground in his tipi meditating on life and its meaning, accepting the kinship of all creatures and acknowledging unity with the universe of things was infusing into his being the true essence of civilisation. And when native man left off this form of development, his humanisation was retarded in growth."

- Chief Luther Standing Bear.

In order to read the hand you must first understand the territory. The back of the hand (the terrain proper) is from wrist to fingers. Beneath the skin lies five bones, the metacarpials; each comprising of three joints known as the phalanges. Between the phalanges are joints called knots (knuckles) and are either smooth or knotted. The thumb also comprises of three phalanges, although the third, Mount of Venus, is one of the five metacarpial bones forming the palm proper.

The palm is called the *Map side*. Imagine a straight line running from the middle finger (Saturn) down through the palm and ending at the wrist, thus dividing the palm into two halves. The thumb side is called the *Radial side*, the other respectively is called the *Ulna side*. These names are derived from a set of nerves that flow down through the arm, culminating in the hand.

Looking at your palm now, it happens to be an occupational hazard. You will notice the flesh rises and falls, creating valleys and mountains, level areas and plains. Each hand varies, but there are general similarities. Elevations called *Mounts*, rise at the base of each finger. The rest of the palm is subdivided into the *quadrangle* and *triangle* along certain lines, both of which form the *Hollow of the hand*...

The messages that our hands provide in a physical form, first originate from the brain. It sends messages along three nerve transit systems, each of which travel down through the arm into the hands. The Ulna nerves travel along the elbow to the little finger (Mercury), ring finger (Apollo) and half of the middle finger (half Saturn). The Radial nerves fill in the other half - including thumb, forefinger (Jupiter) and again half of Saturn. Both the Radial and Ulna nerves are found on the backside of the hands, while the third major system, the *Median* nerves, covers the palms and underside of the fingers.

The Median system covers the motions of the thumb, middle and third finger and is the source of the sense, touch. It contains more peccunian bodies (cells that transmit touch) than any other nerves. The thumb is the most sensitive to touch; then index, middle and ring fingers; with the little finger the least sensitive. But apart from these, what else are the messages from the brain to the hand?

As we know the brain has two hemispheres, each one about the size of a man's clenched fist. Separate and different messages are sent from either sides. Brain surgery has proved that if a patient has one of the hemispheres severed, the halves continue to function separately. The patient could, or might be able to read "apple" using the right eye (left hemisphere) but would not register the word. Likewise, if with the left eye (right hemisphere) he/she could draw an apple, he/she would be unable to say the word. The right hemisphere relates to imagination, creativity and intuition; whilst the left is logic, intellect and structured thought.

Both messages need recognition. One cannot function without the other. To explain this more clearly, concentrate on how people speak: your left hemisphere listens, hears the words and understands the meaning of what has been said. It can remember and comprehend the meanings. The right hemisphere registers the tone, timbre, quality and silences, thus acknowledging inner feelings from the other person. This puts into action the working of both hemispheres to decipher the whole message. We consciously classify people by appearance and our objective experience, whilst beneath all conscious thought we respond to their inner feelings - their interior. Think of how it would appear to us all if we simply listened to words alone, without listening to the emotions behind them. The right hemisphere then (left hand), relates the essence within things.

Another example: can you remember another person's voice? Try to remember. You will be able to recall the sound of a recent interaction. That memory is an example of the right hemisphere at work. The life that we experience through the capacities of the two brain hemispheres is shown in our opposite hands, as understanding the relationship and differences between the hands is vitally important in understanding

the hands themselves and their representations. Through the awareness of them we can learn more of ourselves, of which we are not consciously aware: what side is under- or overdeveloped; emotions which are ignored, repressed, etc. It is truly a learning process of development for all of us.

Revealing the Hands - As our fingerprints differ, so do the lines on our hands. I am aware that some of Earth's readers will be familiar with palmistry, but to those who are not I merely wish to form a balance between logic, intellect and the psychic - if that's possible - to allow a deeper perception and understanding of the palms. Each hand reveals a multitude of information which is as unique as fingerprints, size, shape and structure. Their skeleton grows to many lengths, widths and sizes; stunted, warped, long or short. Each of these have significance. Above these are the derms, nerves, muscles, skin tissue and colour. The unseen nerves create our environment and to a degree discern how we react to it.

The visible patterns on the palm tell us of the flow of mental, emotional and physical energies. We are born with unchangeable *dermaglyphs*. Some researchers believe these provide clues to particular individual's traits: genetic tendencies and other inherited characteristics. Unlike the permanent visible evidence, our hands also reveal passing emotional and mental states. These states are signified by the motions of the muscles. Relaxed muscles denote a relaxed state of well-being; tense, hard muscles signify the inner tensions and stresses, etc.

By observing the fingers we may learn whether we're sensitive or not: long being sensitive (in comparison to the middle finger); short being selfish and insensitive. By feeling your hands for smooth skin you may discover if you are aesthetically inclined or unaware. Your fingernails being broad or small denote how broad-minded you are. These are just a few examples. Much more will be written of specific hand-patterns and their meanings to both ourselves and others. Can we, some may wonder, tell a goody from a baddy by observing the mere lines on their hands? We shall see...

It is a bad habit of palmists to resist looking at other's hands without people ever knowing. Most people who know me have a tendency to put their hands in their pockets, but eventually cannot resist the temptation of putting them under my eyes...

SOME BACK ISSUES OF EARTH ARE STILL AVAILABLE: Nos.1-5, 8, 13 and 14 are sold out.
No.6 - Ufological Morphogenetic Fields; Stonehenge; Olde Yorkshire Close Encounters; Creatures from an Idle Hill; The Pendle Witches; In Search of Faerie-Land; Old Stone Pennine Carvings, etc.
No.7 - ELs and Monsters from Idle Hill; High Energy Paraphysics; Remarkable Visions; Qabbalism; Flying Pigs & Faces; Tungus Phenomena in Yorkshire; Cup & Rings, etc.
No.9 - Tales of Yorkshire Faeries; Herbal Properties of Dandelion; Hermetic Initiation and the Wiccan Path; Bradford UFOs; Cup and Rings; The Face on Mars; Poltergeist Tales; Occult Crossword, etc.
No.10 - Castaneda's UFO Visions; Earthlight Phenomena; Undiscovered CRs of Cottingley Woods; The Grafton Street Freak; Ilkley Moor's Terrestrial Maze; War-time Ghosts; Weird Crossword; Tales of Yorkshire Faerie; Leaf from a Wiccan's Garden; Fortean etc
No.11 - Welsh Valley in the Shadow of Death; Earthlights from Baildon Moor; Ghostly Waters; Occult Crossword; Bradford UFO Reports; A Greater Natural History of Grass; Fortean Tales; More Tales of Yorkshire Faerie, etc.
No.12 - Yorkshire's Spectral Hounds; Free Energy Vibrations; The Properties & Lore of the Ash; Gaia; Qi and the Earth; Grafton Street Freak, Part 2; Letters Attacking the Editor, and much more.

So You Don't Wanna be Abducted? - Americans are well doolall! these days! Some clever chap, knowing how gullible his country's people are, has set up the "UFO Abductor Insurance Company"! 'Tis true. The last we heard, more than 60,000 had entered payments! And what happens if you do get abducted? Well, assuming you can guarantee, 100%, that you've been space-napped, they'll pay out your premiums! God knows who'll be the people who examine the claimants - Streiber perhaps? Ronald Reagan? Bugs Bunny? One thing we do know for sure, UFOAIC are gonna have fun getting rich!

The Shamanka is one of the most ancient and one of the most enduring figures in human evolution. Shamanism is the source of both magick and religion, and as Mircea Eliade put it, is "an archaic technique of ecstasy". Its structural elements are essentially similar throughout many different cultures, in different frames of time. Even though the surface details of the shamanic world-view tends to differ even within different cultures, the underlying principles remain similar, supplying some elemental requirement of the human psyche which has remained constant over a period of hundreds of thousands of years.

Shamanism shows a remarkable survival, and there are many examples of shamans co-existing with other religious or magickal systems in a given culture. Most of the world's healers are shamans, for example. As societies evolve into more complex forms than that of the hunter-gatherer, the roles that the shaman fulfills is taken up by others. From shamanism arises theatre, religion, magick, art, dance, music and perhaps even writing and language. Traces of shamanism remain in folklore, customs and myth - deference to those who can manipulate the hidden forces of the world as tricksters and healers. Westerners are increasingly turning to shamanism in a search to revitalise and reintegrate themselves into a world-view which is beyond that offered by our culture.

Until fairly recently, interest in shamanism was limited to those researching into ethnology and anthropology; and psychoanalysts such as Carl Gustav Jung. Now it seems that shamanism is suddenly very popular. Business managers are sent on weekend courses that include firewalking, whilst the accumulated wisdom of many tribal peoples is being hungrily devoured by people who are eager to contact ancient wisdom and a sense of belonging. Writers such as Carlos Castaneda and Lynn Andrews have made shamanism accesible and popular.

The word *shaman* is derived from the Siberian Tungusic root, *saan*. The word *shaman* usually refers to a male practitioner, whilst the word *shamanka* refers to a female. As a loose generalisation it is possible to draw a composite picture of the world-view of the shaman. The universe is multi-layered, with both a celestial overworld and a chthonic underworld, with appropriate spirit rulers and other denizens. There are also rulers of the principal directions, or quarters. The levels of the universe are connected by a central axis, the *axis mundi* which appears as a sky-ladder or world-tree. It is via this central axis that the shaman gains entry to all the levels of the universe.

Another central feature of the shaman's world is that humanity, animals and all other life are equal - the shaman is at one with nature. Such equality may be expressed, for example, in terms of rituals to appease the souls of dead animals. The precise arrangement of the skulls of animals so that they face east (the place of rebirth) is found in many cultures. Both Finnish and American Plain Indians perform such rites. A related concept is that of *metemorphosis*, being the belief that humans and animals are capable of assuming each other's shape. In many genesis-stories, this ability was had by all, but it was lost, usually through taboo violation, and became the sole province of the shamanka. In South America the most common *doppelganger* to the shaman is the jaguar; so much so that the words jaguar and shaman are interchangeable.

The idea of a gateway between the worlds is also central to the shamanic vision. This is the entrance to otherworlds, where dwell ancestral spirits and demons. The gateway is often represented as clashing rocks, the jaws of a monster, or icebergs.

The roots of shamanism are lost in antiquity. Hoever we do know that given the similarities between shamanistic practices in the New World and Europe, that the fundamental elements of shamanism had been established as the first Palaeo-Americans began to ove across the Bering land bridge which connected Siberia to Alaska. This bridge disappeared about 12,000 years ago as the Arctic glaciers melted.

Another source of the origins of shamanic practice lies in the study of psychotropic

plants. The ethnobiologist, R.Gordon Wasson proposed that all major world religions grew from psychotropic experiences, and most shamanic cultures have some form of psychotropic plant associated with them. Siberian shamans make use of *Amanita muscaria*, which has been tentatively identified as the divine Soma of the Rig-Vedas. There are at least eighty different types of psychotropic plants that were, and continue to be used in North and South America; and American Indian shamans have made extensive use of both the red Mescal Bean and Peyote. An American researcher, R.K. Siegel, has also demonstrated a link between the psychotropic-induced visions of shamans and tribal pottery and weaving designs. Of course drugs are not the only means of inducing ecstasy and many shamanic techniques revolve around drumming, dancing, chanting, singing, fasting, sleeplessness and physical feats of endurance.

The shaman, as the sole mediator between humanity and the universe of spirits and omens, originated in the very early stages of human cultural development. The hunter-gatherer stage of society endured for hundreds of thousands of years. As societies began to move towards settled agriculture (this being only about 10,000 years ago) then the shamans began to differentiate into a developing priesthood. The hunter-gatherer society is a closely-knit culture, geared towards the least possible change both within and across generations. This is a stark contrast to modern society, where the pace of social change is seemingly outstripping our capacity to assimilate it. As Alvin Toffler put it, many of us are suffering from *future shock*. This naturally poses a problem for anyone seeking to emulate the shaman in our society. All lines of tradition have been broken and in the West we now have the ability to enter a world-view at will and imprint its symbolism on our minds. If you work at it long enough, then the deeper regions of the mind will "speak" to you in terms of a particular set of symbols. There is a wide range of belief systems that we can adopt with varying degrees of success, and the criteria seems to be that you adopt something that *fires* your imagination to greater heights. Our idea of spiritual progress has become synonymous with the idea that as we change ourselves, we change our society... This idea is a direct antithesis to that of the hunter-gatherer, where any changes which threaten the continuity of tradition are veiwed with great suspicion

Having said that we cannot dismis shamanism as having no rlevance to modern society. Obviously it does, but this very much depends how you approach it. In an age where most information is transmitted via print or electronics, the value of adopting shamanic techniques lies in recovering knowledge from within, and also in relating with other people. Ecstasy can be freed from the purely private domain and returned to the communal. Also, in trying to regain the spirit of our collective past, we can regain a sense of community with our ancestors, using techniques which carry us back to our forebearers on the savannah plains of Africa. This can endow us with a sense of community that surpasses all cultural differences. In learning to see the world as a shaman might, we reconnect with ourselves and can adapt much easier to the world around us.

Reprinted with permission from Phil's book, *Walking Between the Worlds*.

\\\\\\\\\\\\ BOOKS FOR SALE \\\\\\\\\\\生

Copies of the following paperbacks (some secondhand) are available from the editor. Cheques/POs made payable to Paul Bennett. All prices include postage and packing.

- Cavendish, Richard. *The Black Arts*. 2.95.
- Cooper, Richard. *A Guide to British Psilocybin Mushrooms*. 1.75
- Crowley, Aleister. *The Complete Astrological Writings*. 2.30
- Fort, Charles. *The Book of the Damned*. 2.50
- Hansen, Chadwick. *Witchcraft at Salem*. 1.95
- Holiday, F.W. *The Dragon and the Disc*. 2.50
- Irving, Don. *A Guide to Growing Marijuana in the British Isles*. 1.95
- King Francis. *Satan and Swastika*. 2.50
- Michell, John. *City of Revelation*. 2.50
- Superweed, Mary Jane. *The Complete Cannabis Cultivator*. 1.20
- Superweed, Mary Jane. *Herbal Highs*. 1.20
- Watson, Lyall. *Supernature*. 1.75

Some back-issues of *Earth* are still available at 95p: issues 6, 7, 9, 10, 11 and 12.

Having discussed the mantra, serene reflection, "Who am I?" meditation, and the bubble meditation techniques, we shall move onto some other meditative forms. However, before we discuss these, let us look at a few points first.

1. The position of the hands in meditation is very important. Like the rest of the body, the hands represent the mind/body state. The hands too must be concentrated and the best posture is for the left hand to be embraced in the right with the fingers forming a circle and the thumbs touching. This is the hand posture depicted in most representations of the Buddha - the posture of awakening (the main body meditation postures were written in Part 1). Another good position is to have the hands resting on the knees with the thumb and first or second fingers touching, forming a small circle. Both of these postures create a closed circuit of vital energy. The temporary internalisation of the whole life force, libido, is expressed in the mind/body posture of accomplishment of the yogin/Zen, monk/meditator.

2. As we progress in our ability to concentrate and enter deeper states of awareness/consciousness we will encounter what Zen calls "Makyo". Makyo means "illusion" and refers to a whole host of interesting siddhis or paranormal occurrences from telepathy to visions. Zen teaches the extreme of ignoring such phenomena and resuming concentration. Undoubtedly, Zen acts with the best of intentions, but I take a less extreme view. As is well known to practitioners of magick, Makyo can be utilised with the aim of self-realisation; and other schools of Buddhism (e.g. Tibetan Buddhist Tantra) teach the discipline of visualising deity forms so as to merge with them and dissolve with them, entering the void of transcendence. So I advocate that one should embrace any such imagery that pops up into consciousness and to enter it. It may well lead to a path of realisation. (The god lion, Aion, and the goddess, Sarn Elen have appeared in recent meditations of mine). I think it all depends on your viewpoint: whether you want to retain concentration/equilibrium and hit for a satori, or explore transpersonal realms that feed your inner psychic life.

3. In my last article I wrote that meditation itself is doctrinally neutral, in that ultimately clinging onto any belief system (and therefore rational, intellectual linear thought processes) will prevent one from finally being "merged" with the ocean of pure, undefiled consciousness which is a state beyond duality (and thought). However there are many paths which show the way to the Moon, and Pagan-folk of course will be aware of native British spirituality. I advocate also that we find out what other esoteric systems have to offer such as Zen, Taoism, Vedanta, Yoga, etc. There are many teachers of meditation belonging to such belief systems and it won't harm the reader to check out their local guides. Probably the best teachers around for beginners of meditation are those which belong to Buddhist schools and the new "shamans". But beware - any belief that is fixed is dangerous and will stunt your growth. Where there is ego there is separateness and there is enough of that in life without there having to be any of it in a meditation hall! Isolation ultimately does not exist. It is only our minds that create the cells.

The Meditation of Finding the Wise Old Hermit

This exercise is to be found in transpersonal psychology and is a derivation also of contemporary Tarot pathworkings. You might like to do this one outside in suitable surroundings with a healthy flow of Chi permeating your body.

Establish posture and breathing and then imagine yourself relaxed and lying down in a field with blue sky and white clouds above you. You feel peaceful and relaxed. You gradually become aware of a sense of purpose and sit up looking around you. In the distance you spy a moor and other such typical scenery, and standing up you begin to walk towards the moor. Around you are more fields, trees, sheep, etc. (or whatever animal imagery is pertinent to your place of origin). This is a place where no other humans are to be seen. You are completely on your own.

Eventually you arrive at your destination (the moor) and begin climbing the slightly precarious path upwards. High on a ledge you spy an old hermit figure sitting in the same meditation posture you are adopting. You approach the hermit and wait respectfully for the figure to end his/her meditation. Eventually the hermit opens his/her eyes. They are brilliant with no pupils - white light bears into your soul. With an

attitude of respect (not reverence) you present your problem - in words or symbols. You may ask him for example for knowledge or what secret he guards. If you push the right buttons you may get an answer straight away. If not let him guide you into a nearby cave where he gives you a lantern and tells you that you must go alone.

From Here Onwards the Path is Yours...

Do not force imagery. Rather let whatever comes be spontaneous and intuitive, and if attention strays gently bring it back to visualising, say, the cave. What sounds do you hear? What smells are there? What feelings do you have about this place? Are you cold or just plain freezing?

The Mindfulness of Breathing

This is a Buddhist exercise and is designed to improve concentration and mental balance; and as a structured meditation-type it will do so, but it's a bit boring! Simply with each in-out breath count 1,2, right up to 8 and then return to 1 again. This can be used prior to other meditation forms but more interesting breathing meditations are to be found in the martial arts tradition of China and Japan, such as Chi Kung and Tai Chi exercises, where the breath is followed. What better way to dissolve the ego than to melt into the flow of breath itself!

The Elements Balancing Meditation

Establish posture, breathing, etc. and then in turn visualise the elements: be it literally seeing earth, blue sky (air), fire or the sea (water), say for 5 minutes each. Feel yourself become the elements: rage like a fire; encompass like the ocean; be free like the wind; be as heavy as the earth. Experiment with placing element feelings in corresponding chakra points and observe the resulting sensations - or better still, see what sensations manifest in the body before attempting to isolate the chakra zones. Feel free to use sigils to represent the elements and to correspond the elements with their highest deific representations, according to what system you are following (eg. Raphael-air-Golden Dawn, Kabbalah).

If you are a particularly fiery person (like I can get! Growl!), then meditate on the element water - either using the image of water, a sigil, a deity or the appropriate Tattwa or Tarot Lesser Arcana imagery. Practice with this meditation of balancing the elements and your health will undoubtedly improve.

The Sufi Dance

The Islamic Sufis of the Mevlevi Turkey Order, use dancing as a way of meditation and "union with the beloved, Allah". Sufis practice *tikir*, incantations of their holy name as they dance, arms outstretched, in the ecstasy of union with their breath and being. Dancing of all forms can be used as a meditation in that one can lose oneself in ecstatic rapture, but head banging is pushing it unfortunately.

Another Sufi exercise is as follows: with friends, hold hands in a circle and sensitise yourself to your colleagues. Feel free to smile and watch each other. Then in tune with the breathing cry "Ya Hai!" altogether and simultaneously all raise hands. The hands are then lowered and everyone intones a dull, "Ya Huk", which should be low in tone. You will have to experiment with breathing, rhythm, etc. but after a few weeks you may notice the following: deep sensitivity, expanded feelings of love, dissolving of ego armour, joy and harmony, self-realisation and warmth to even ones enemies (Tis a pity that some exoteric Muslims do not do this form of meditation, as even Mr Rushdie may be exempt from their wrath!). You may, when you have practiced, do some of this dancing to music, such as Eno, T.Dream, Schulze, etc (What a hippy!).

So that's about it! Meditation series over! However if you send the sum of two quid plus P&P, I'll send you a tape with most of the meditations we've covered + the basic relaxation exercise in my first article. Write, c/o Earth.

Recommended Reading:

Deshimaru, Tasiem. Questions to a Zen Master./ Goleman, Daniel. Varieties of Meditative Experience./ Johnson, Willard. Riding the Ox Home: From Shamanism to Science./ LeShan, Lawrence. How to Meditate./ Ornstein, Robert. The Psychology of Meditation./

The following few pages detail information uncovered collectively by members of the newly-formed Yorkshire Earth Mysteries Group. The opening article introduces us to the theme which the successive articles expand upon. Overall, the work highlighted here was (still is being) carried out by some dozen or so members of YEMG. Although not everyone's names are mentioned here, it must be made clear that without the help of all those involved, half of the information we presently have in the following few pages would not have been made available to us. Work is continuing to be done and the findings are to be published. To all those who have so far helped, are helping, and who will do so in the near future, due credit and thanks must be given - Editor.

To Find a Hidden Site: Dowsing the Lost Stone Circle of Ilkley Moor
by Nigel Mortimer

"There was still a rude circle of rocks on the reach behind the old White Wells fifty years ago (c.1833), tumbled into such confusion that you had to look once, and again before you saw what lay under your eyes; the stones were very large, and there was no trace of lime about them, and this may have been a rude outpost of the tribe for the defence of the great living spring, perhaps, and also of Llecán (Ilkley), lying far below."

- Rev. Robert Collyer, Ilkley: Ancient & Modern, 1885.

And so, thought I, a quest shouldst become. The monoliths and megaliths of our local moorlands were each well charted; but the quote above spoke of another unknown, perhaps forever lost site. A quick search around the described area by both Graeme Chappell and myself came to little more than supposing we might have found it. We were wrong. Subsequently asking Nigel to look at this problem, we told him of the possible remnants, but didn't tell him of its proximity to White Wells. We gave him more than half of Ilkley Moor to check on...the following is what he found - Ed.

It has been two years since I last undertook dowsing experiments on Ilkley Moor, and so it was a pleasant surprise when I was asked by Paul Bennett to search out the site of an old "rough stone circle" which he believed was situated, but unmapped, somewhere in the region. So, it was with some degree of uncertainty that I set out to try my hand at map-dowsing to see if I could find such an ancient site...

With the use of OS map, SE 04 14, which covers most of the moors from Ilkley to Bingley and Keighley, along with my short pendulum, I began to look for indications of where there might be the remains of what would have once been magnificent centres of worship, but which are left today, unnoticed and neglected by our modern peoples. To begin with I was at some advantage, knowing the Ilkley Moor area well (having done a considerable amount of work there in the Earth Mysteries/UFO fields*) and so was able to concentrate my mind on the physical/environmental aspects of the land.

Through a short course of trial and error I eventually began to get strong intuitive indications that the site was possibly in a region that I thought I knew quite well, and began to question this as I was unaware of stone circles there, marked or otherwise. On the map, the OS bearing reads SE 12654603, which is where Backstone Beck runs through a deep ravine at the sides of ancient enclosure and where cup-and-rings abound. The map does not indicate any stone circles in this region; the nearest, as far as I knew then, being the Twelve Apostles over a kilometre away to the south.

At this point I would like to say that there have been times when I have dowsed for certain places, objects, etc, with the use of map-dowsing prior to the actual field-dowsing, and have felt that the answers I received may have been correct, although with elements of uncertainty in some. With the pendulum indication at the Backstone Beck site, I was sure that this was the site.

On Saturday, June 3, 1989, I visited the said location as marked out on the map. The day was fine and I passed all the landmarks that I had become familiar with over the years of walking on the moors. Climbing up from the Cow and Calf Rocks, towards the

* Much of Nigel's work is covered in his work, Spheres of Influence.

BACKSTONE CIRCLE



Pancake Stone (a heavily-marked CR stone of impressive size), and on towards the Bronze Age enclosure that at present is being reconstructed - its outerlying walls becoming more and more clear - I started to use my dowsing rods (called Angle-Rods) to plan out my course from this area where I thought the stone circle (if it did indeed exist) might be. A steady pull towards the west, over the ravine and up the other side of Backstone Beck, impulsively led me to a large clearing with bracken and rocks that saturate the area. This was strange to me as I had been in this part before, yet had failed to notice the square formation of an old sheep-fold: a built rock structure that had been used since its construction over a hundred years ago.

Looking over this and past the remains of what looked to be the foundations of an old hut-building, I found something that shook me a little, although inwardly I felt was there all along.

At the back of the sheep-fold were the remains of what looked to be small, 2ft tall, standing stones, with a larger pointed stone in the middle. This larger stone was approximately four-and-a-half foot, and seemed to have been carved with odd-looking notches. Another stone (3ft long) lay on its side nearby, and viewing the site from a knoll not too far away, it became apparent that the location did indeed represent a "rough stone circle"...

It is my view (and that of others) that coincidence plays a considerable part in the pattern of "finds" within dowsing. In fact this may be an (as yet) undiscovered extreme extension of divinational practice. A run of synchronistic happenings took place whilst I researched a possible acknowledgement of the site I'd found through dowsing. At Ilkley Library I checked through numerous books with regards to this but with little success. All the well-known stone circles were outlined, but there was no mention of anything at the Backstone Beck site. In one book there was mention that a "rough stone circle" lay behind the area known as White Wells, and it became apparent that Paul Bennett knew about this and had applied its description to the circle that I was looking for. In one of the books there was even a mention of the hundred-year-old sheep-fold, but no mention of the circle that would certify what I had been seeking.

On Monday, June 5, 1989, I had to visit Ilkley Tourist Centre to pick up some leaflets about a possible holiday I was planning in the Dales. As I browsed through the leaflets on the shelf I found one entitled, Find the Past on Ilkley Moor. This was a guide for walkers and ramblers, and its cover contained the picture of the enclosure I had found near to the stone circle site. I flicked through the pages, until, on page 5, it reads, "On your right you will see a small area of grass and rushes enclosed by drystone walling with a pointed standing stone in the middle. The walling is about 100 years old and has been used for sheepfolding in living memory. At the back however, are the remains of a rectangular building which was probably the dynamite store for the small quarry behind the fold. The tall, pointed stone and

outerlying smaller "standing stones" are thought to be of prehistoric origin, but a full excavation would be necessary to substantiate this."

At present one question still remains: is this the site of an ancient stone circle? I believe this is so, although it would be foolish at this stage to state its certainty without further tests at the site (through dowsing and other methods) to affirm the age of the stones located there. Follow-up work is underway with the help of local archaeologists and historians, and I hope to be able to confirm the circles positive existence very soon.

In conclusion, it seems inevitable that there will be other ancient remains upon the moors of Ilkley that have yet to be discovered and recognised for their original purposes. Paul Bennett has done much to help in this process: his booklets and work in *Earth*, catalogue finds that so-called "serious" researchers ignore. Through dowsing, an art that is a direct parallel of the natural talents that our ancestors once possessed, we may be able to further these finds. Just as the ancient sites complete aspects of the full history of mankind, their confirmation through dowsing may help to complete an inner-self of the human-kind.

Further applications of dowsing experiments on and around Ilkley Moor can be found in his, Spheres of Influence.

The Backstone Circle: A Brief Record of Recent Paranormal Phenomena

No sooner had we began looking at this old rediscovered site, before it began showing things to us! A remarkable sequence of events quickly ensued upon our first 72-hour observation at the site. The following is simply a chronological collation of a sequence of events, initiated, it is thought, by our very presence there. Take it or leave it...

On the eve of Wednesday, July 12, 1989, Andy Tyson and myself walked onto the moors from the south at East Morton and headed north towards Backstone Beck, near Cow and Calf Rocks, Ilkley. We arrived at the old stone circle at about 11.20pm. Upon arrival, Andy seated himself upon one of the fallen monoliths within the circle complex and within minutes began experiencing a warm vibrating sensation throughout his body. His body wasn't visibly shaking, but he related that this was the sensation taking place. Dowzers and other EM-students will know that such phenomena isn't too uncommon at such sites, but Andy had no previous knowledge of these things (he's a relative newcomer to the subject, as he'll tell you). This feeling persisted for all the while he stayed upon the stone (some ten minutes), but then faded after moving to a sheltered spot, still immediately adjacent to the circle. We sat and waffled with each other, had some grub...and then, at around 12.30am, something quite bizarre took my attention.

For some forty-five minutes a quite remarkable chain of visual events began to occur. Upon looking at the circle (we were seated in front of a wall five yards from the site) which was clearly visible, something rather odd grabbed my attention. Only a few feet ahead of us were a number of people, perhaps as many as a dozen. Where they had come from was irrelevant at the time. Each some five feet tall, these "people" were just walking around the site as if it was a completed, whole stone circle. Each of these persons were winding in and out of the stones (more than half of which still stand) one after the other, following the shape of the circle as it once was.

"Andy," I said, "This is bloody amazing. There's figures in the circle!" To which he bowed his head with unease and looked anywhere but the circle!

The figures, who were neither solid nor transparent, still moving around the circle, were very gradually increasing the speed of their almost ritual motions in and out of the stones. This continued unabated for a good fifteen minutes, with the figures continuing to follow this pattern, all the while getting faster and faster. Eventually the figures became a visual blur (due to their speed) and a remarkable vortex

was created in the wake of their dance. This spiral eventually seemed to be reaching some sort of critical energy state, increasing speed more, whereupon the energetic spinning haze vanished and was immediately transposed by vivid lines of orange-red, which appeared from one of the bottom stones of the circle, touched the largest of the standing stones at the top, from which another line spun off at a right-angle, hitting another stone...and there, somewhere nearby came another one, fanning out right before my eyes! Four very vivid lines of striated energy, some two feet off the ground, moved off at different directions - as clear as day! 'Twas quite a sight! I admit that after rationalising with myself whilst looking at this quite brilliant display, my opinion formed that these were undoubtedly ley forms (nobody could have thought otherwise!). Here, I thought, if Tom Graves' notion of the "seven bands" of energy around standing stones was right (and having seen dowzers "detect" these, along with "feeling" the self-same things through the years myself, I have little doubt), these four energy lines were fourth-band ones. I could see through the lines, but all behind them was blurred. They looked like regular, shimmering, striated energy fields! The entirety of this visual phenomena exceeded thirty minutes!

Throughout this, Andy's apprehension at my occasional cries of, "Jesus christ! Look at this," remained with him as he sat occupied preparing herbal sacraments, not looking at the circle. But after the lines had manifested, a small figure, barely two-and-a-half feet in height appeared just a few feet behind Andy's back! This figure never moved and felt in no way disturbing. Although distinguishable features were not visible, I had a strong impression that the entity was female in nature. It was covered from head to foot in a pale shroud, etheric in nature, but again appeared neither solid nor transparent. This stood only a few feet behind Andy for several minutes, seemingly looking at us, never moving. Whilst looking at this, another figure, some five feet tall appeared either next to, or within the largest of the standing stones. This, upon reflection was some form of remarkable anthropomorphic simulacrum. This drew my attention away from the smaller female entity and when I glanced back at that, she had gone. The taller figure was also a female. She stood still, never moving in anyway and eventually faded. As each of these things appeared I occasioned remarks to Andy who, by now, was somewhat unnerved by the descriptions of the things taking place. I didn't however, tell him of everything I was seeing. All through these observations, whilst fascinated by what was going on, there was a very slight air of unease attached to it all.

Some forty minutes later, Andy sat up and for the first time drew his attention to the old megaliths. Almost immediately he related something strange was happening and described seeing, "A group of people walking in and out of the stones and on the other side of the wall" (which intruded upon the original site). The figures he was seeing appeared both male and female, and stood between four and five feet. He observed the figures simply walking around the stones each appearing to have a faded,

* The dowsable "seven-bands" of energy found at stone circles, monoliths and even ancient churches, begin their spiralling journey around the stones below ground level. Dowzers have found that the energy status of each band is influenced by lunar movements: in effect the positive and negative "charge" in each band, alternating at the whim of the Moon's cyclical journey through the skies, making the alternations of charge regulate. These seven-bands of energy have a local terrestrial (geological) nature which relate to the elements of earth, air, fire, water and spirit, and appear to relate synonymously with the seven chakras in the subtle body; the qabbalistic tree of life; and relationships with the physics of mass, spacetime and gravity (each intrinsically linked). A breakdown of a singular band, through dowsing and psychometric means, has shown that the first two subterranean bands appear related to the elements of earth and water, and subtle geophysical energies interact here producing, at times, supernatural effects. These "effects" are dictated by the electromagnetic discharges of minerals and water, along with being regulated by natural cosmic radiations and astrological cycles. UFOs, mystery animals, faerie, spooks and other parapsychical phenomena appear answerable to the differing frequencies (which have been found to break down into what I call colours and textures) found within each of the Seven-Bands. Further analyses of these seven frequencies is greatly required by EM-folk and physicists.

but fixed gaze on their barely visible faces. This differs from my own observations. However, the general behaviour and overall guise mimicked what I was seeing. Our discrepancies were talked about later, but we nevertheless agreed that something decidedly anomalous was being seen. Andy observed these figures for some ten minutes, occasionally commenting upon their actions and whereabouts. These observations were remarkably like my own.

Several minutes after these strange visions had desisted, we decided to camp down for the night. The other side of the wall which crosses the circle looked as good a place as any; and I wandered over to check its suitability. What took place here was extraordinary in its magnitude. Walking into the circle the temperature began to drop, but I associated this with the wind and stumbled over a few rocks into the middle of the circle. The temperature was still dropping and as I got to the wall it continued to do so, falling rapidly at what was now obviously a supernatural rate! Within thirty seconds the cold had dropped to a level well below freezing-point. As I started to walk out of the circle, with the temperature still dropping, Andy stood up and walked a few steps towards the circle near the largest stone (noticing I was utterly freezing!) and here the abrupt temperature change afflicted Andy as well, with an icy blast that chilled him to the bone. Coming out of the circle, over the wall, with the cold still dropping, we both decided it was time to move and ended up sleeping in the adjacent quarry fifty yards behind us where the stones for the site probably originated. As we left the area, the temperature around the circle was somewhere in the region of -10 to -15 degrees Celsius! In mid-July!!!!

Eventually at about 2-2.30am, after talking excitedly over what we'd seen, our subconsciouses took us into the land of nod. However...something had been going on whilst we were half-way through watching the megalithic dance of entities and energies. At around 1am, mid-way through watching this spectacle of aged forms, and barely a half-mile north of us, somewhere just above the Cow and Calf region, Ilkley Moor (very close to where we were sat at the time), an orange-red ball of light had showed itself to one observant chap from Addingham - one Nigel Mortimer! It's status as an anomalous object is virtually undoubted. Indeed, it appears from the geology of the spot above which it appeared, along with its archetypal appearance, that it was an earthlight. Faulting profuses around Cow and Calf. The Backstone Circle itself is hemmed in on either side by fault lines. There is also an underground stream that runs through the middle of the site, close to the surface, as highlighted by the vegetational presence of *Juncus conglomeratus* syn. *J. coarctatus* and *Juncus effusus*, and as confirmed by dowsing and pendulum results.

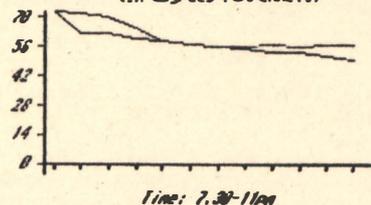
The following afternoon Nigel Mortimer met us at the old stones and, after telling him of the events of the night before, we three set to measuring the lay-out of the stones, defining the ground-plan. He'd also come equipped with two thermometers, his dowsing rods and pendulum. At 7.30pm he placed one thermometer on top of one of the stones in the circle; the other on top of a boulder a number of yards outside. The reading on both instruments gave 73 degrees Fahrenheit.

Commenting to Nigel about the straight lines of energy seen the previous night, he set about trying to find them (we didn't tell him which stones they came from, nor direction, nor indeed anything about them!). He subsequently identified three of the four lines, just as I'd seen them. The fourth one evaded him though. Between the two most prominent stones in the complex (where striated energy bands appeared), both pendulum and dowsing rods went doolally! In between these two stones it appeared that some sort of "coil" of energy (or something) was zipping back and forth constantly. Subsequent investigation by independent dowers (seven in all) each confirmed this, the strongest spot of "energy" feelings at the site. This may be the part of the circle which Graves, Fidler and others have called the "gate-latch" of stone circle complexes. One of the two stones here is the largest and, it seems, the most influential. A number of people have gone quite dizzy standing between this one and its close relative. After several minutes when people have moved from this "coiled energy" region and sat down, everything has felt OK again. Standing in the same spot afterwards has brought the dizzy feeling back. Dowers and EM-folk will know it well - but to some of those who visited the site with no previous knowledge

of this effect, it unnerved them somewhat. The strongest of the Seven-bands in the circle complex remained at Level 4. Band Levels 5 and 7, strong as they are in most circles, were indeed pulling strongly on the pendulum, but Level 4 retained its predominance throughout. Successive dowsing tests confirmed this again. The missing "fourth striated energy band", observed at the site in the early hours of July 13, was subsequently found completely by accident by a successive attendant dowser. This was then looked at by others with similar results, and with band Level 4 predominating, we assume this was the line I observed on the night in question.

Meanwhile...remember those thermometers Nigel brought to the circle...? They were acting rather strangely! After an hour, at nearly 8.30pm, the reading on the stone outside the circle was 62°. On the inside of the circle the temperature read 72°. A most bizarre natural disorder! A further reading fifteen minutes later (around sunset) showed the temperature variations had come a little closer (inner temp, 70° - outer temp, still 62°). Readings were then taken every fifteen minutes and the respective readings closed in on each other until both were the same. The two readings were identical at 9.05pm. As the accompanying graph here illustrates, further readings later added to the mystery. Whilst the temperature outside the circle fell naturally with nightfall, finally resting at 57-58 degrees, the inner-circle reading continued falling at nearly twice the background rate! Our final reading after 11pm showed a deviation of more than six degrees between the respective thermometers! Simply put: during daylight hours, the temperature inside the stone circle was ten degrees greater; after sunset, the temperature inside the circle continued to drop at a much faster rate than outside. This is one helluva natural phenomenon!* It has been postulated that this peculiar physical effect may have been responsible for the phenomenal drop in temperature that we felt only the night earlier.

Anomalous Temperature Reading (in degrees Fahrenheit)



The three of us spent another night at the circle, but nothing out of the ordinary occurred. Nigel left for home in the early hours and walked the few miles back to Addingham. The following day, Friday 14 July, at around 6.30am, a witness in Addingham reported a very large red-orange ball of light, making so loud a humming noise that it shook the ornaments in the house, came down from Addingham Moorside (tourists know this as a part of Ilkley Moor), moved virtually over his house at a very low level, slowly moving in a very ordered manner up the geological ridge to the top of what is known as Beamsley Beacon. Beamsley Beacon is crowned with

a prominent cairn, dating back some 3500 years. It vanished there! Over the last decade UFO phenomena of varying descriptions have been reported around Ilkley Moor, and to its immediate north, across the Wharfe Valley around Beamsley Beacon. These areas have excessive geological faulting and innumerable archaeological sites from the Megalithic period (a stone circle is lost amidst the heaths across the valley north of Ilkley, last recorded by Stuart Feather of the now defunct Cartwright Hall Archaeology Group). Later that evening a UFO was reported by witnesses in Yeadon as travelling from Ilkley Moor eastwards; orange-red in colour and spherical in shape. One account of this object described it as consisting of three balls seemingly joined together (it must be said that an airport is at Yeadon).

In a visit made by members (apt word!) of YEMB to the site on July 30, a compass was taken but no undue perturbations were recorded. However, a simple ohm-meter acted anything but normal. Ohm-meters simply detect electrical resistance. In between the "gate-latch" or coiled energy spot of the circle, Peter Chattaway took readings that

* We shouldn't need reminding that temperature inversions like these have been widely reported with UFO, poltergeist, ghost and other phenomena down the centuries.

exceeded 10 megahertz! Plainly put - a helluva lot more than what Nature usually throws out of the ground! Readings outside of the circle complex relaxed to natural background emissions. Readings like this were being made every five minutes for two-and-a-half hours between 4 and 6.30pm. More work like this is needed. Strange as all this may sound, we have come across (nay, rediscovered) what looks to be a most powerful megalithic circle. Energy dowsing may well be scorned, even by established EM-folks, but the variable dowsing forms people have used at Backstone with repeatable success has been quite a spectacle. There is a lot more work to be done at this run-down old site, incorporating the scientific, the meditative and the magical.

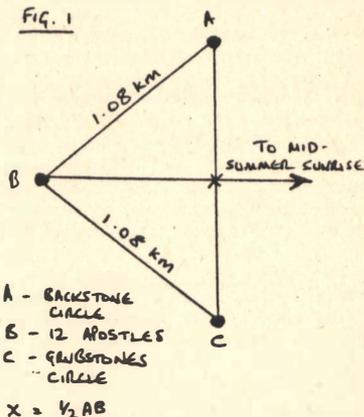
Archaeological and Geometrical Applications of the Lost Stone Circle of Ilkley Moor

As yet, the full lay-out of this site hasn't been accurately mapped. We'll give you a brief on its full make-up when we can. In subsequent visits to this site following its discovery, we found that the circle, if genuine (and the Ilkley Archaeology Group have postulated it as such and hope to look at the site in conjunction with ourselves in the near future), consists of a clearly defined inner circle also. The largest of the stones, mentioned by Nigel above, is in fact 4'11" tall, with the average height of the others being some 3 feet. The larger outer circle has had several of its stones uprooted and placed at the base of the walling which now encroaches it. However, where these stones seemingly stood, the wall-builders have placed large boulders in the Earth so as to highlight the original position of the standing stones. A definite prehistoric embankment is clearly visible around the entire southern side of the circle, and this continues to its east and north-easterly sides.

If this embankment originally surrounded the whole site, it is no longer visible. Vegetational growth, along with the destruction of the site has made it initially difficult to fully assess the nature of the stone rings. We have found two of what appears to be original standing stones embedded into the earthworks. One of them, uncovered by dowsing was totally buried. Archaeological excavation is necessary to find other possible "missing stones".

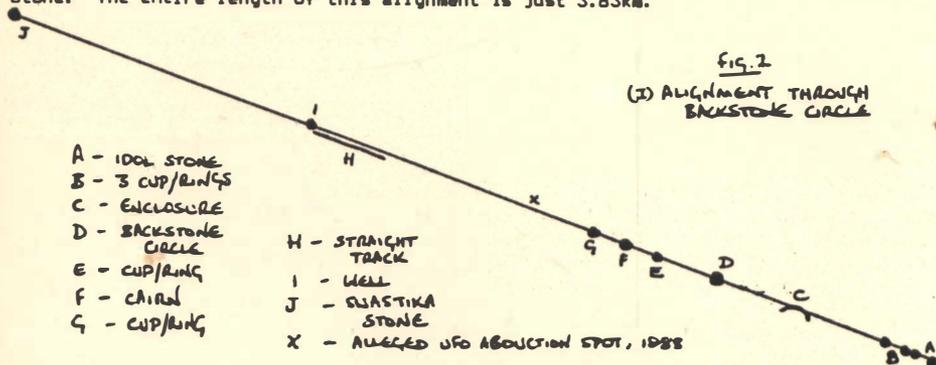
Alignments through this circle appear to be apparent *en situ*, although a concise assessment of them has yet to be done. But what has been ascertained so far is its relationship to two other megalithic sites upon the same moor; along with a clinically accurate ley/alignment first observed as visual lines of energy as we reported above, and subsequently confirmed by independent dowsers. These were then checked on large scale Ordnance Survey maps. The ley-alignment in a minute. First its relationship with the other established megalithic sites.

The Backstone Circle's accurate OS reference point is SE 12614613 and it lies almost grid north of the Twelve Apostles stone circle (SE 12624507) at a distance of 1.08km. The Twelve Apostles meanwhile, stands due north-east of the Grubstones circle (SE 13634473), also at a distance of 1.08km! Bit of a coincidence perhaps. But in their aligning Grubstones to our newly-found stone circle at a distance of 1.74km we find an interesting relationship with the Summer Solstice. Look at the diagram above, indicating our sites as they stand to each other in an isosceles triangle, each marked A, B and C. Along the mid-point of the line, AC, is marked, x, which when tracked from B, the Twelve Apostles, outwards, gives us an alignment of approximately 50° - the position on the horizon where Midsummer sunrise appears. If this is just a coincidental solstice pointer, it's one hell of one! Walking along the lines of this "megalithic triangle" will be done to find any possible tracks, CRs, monoliths, notches, or other such markers.



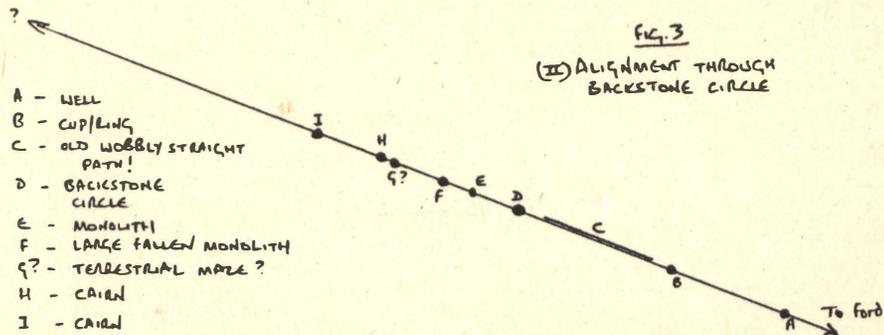
In the previous article, where anomalous phenomena and natural peculiarities were cited, the observation of energy lines were highlighted. These "lines of energy" were observed between a given number of stones in the megalithic complex and were, at the time, postulated vaguely as observable leys. The most influential of them appeared to come from the east to west side of the circle, continuing westwards. Subsequently, dowsing experiments confirmed by a number of independent trials, found a line of considerable something-or-other traversing exactly along the direction of the lines observed. This led us to examine on both ground and on maps, the viability of a ley.

Initially it was thought that the ley, if it could be found and followed, terminated at the circle and simply moved west. Not the case! Although our initial walk along the line seemed to indicate this, we found that the terminal of it appeared to be at the Idol Stone CR. From here, crossing over another three CRs and touching the northern side of a large Iron Age enclosure, we reach our stone circle. Dowsing tells us that at the two topmost stones, where energy recordings are at the greatest, the line continues. From here, we cross another CR before reaching a cairn. Then at the side of Cranshaw Hill, passing yet another CR we reach a crossing in two foot-paths. Continuing west, the alignment takes us just to the edge of the dead straight track which leads 380 metres to Silver Well Farm, crossing over the old Silver Well itself before finally ending up just a little further on at the well known Swastika Stone. The entire length of this alignment is just 3.83km.



On a later visit we set out with intent to walk this line. Upon first perusal it appears somewhat disappointing. Certainly it doesn't seem as clinically accurate as the 1:10,000 OS map shows, but when walking leys one has to account for the undulations in terrain such as hills, streams, quarries and other geological prominences. Instead of completing the walk on this visit, we uncovered a line which old firm ley-hunters would love: a walkable alignment with old straight track in clear sight! Travelling southwest (starting just a few yards west of the huge CR Pancake Stone [SE 13034631]) a straight, then gently undulating, then straight path approaches the northeast of the circle. Once at Backstone Circle, if one stands atop the wall which now intrudes the site, you can see one of the great cairns 265 metres southwest of it. From this cairn one can still clearly observe the straight track starting nearly a kilometre away. Travelling further southwest we found a small cairn, atop of which someone had placed some carnations! A coven in Ilkley may have been up there - we honestly don't know. Then, going back down towards our stone circle, we found what looks to be possible remnants of an old stone maze, virtually cut away today by the main path which crosses the moor. If this is indeed what it is, it lies exactly one kilometre grid north of the suspect maze examined by Matthew Atha in Earth No.11. But of much more interest, still approaching the circle along this line, a huge stone some eight-and-a-half-feet in length was found, covered by vegetational growth! From what can be ascertained it appears to have stood upright in the not-too-distant past. A substantial spot in the ground with only recent floral covering is at the largest, near-flat end of the stone which certainly looks capable of standing perpendicular. We are sure that this was a very large upright monolith until recent times. From our brief calculations it seems that when upright, the top of the stone would touch the

near-horizon where the aforementioned cairn is found, as in the case of classical astroarchaeological alignments. This may well be one of the numerous solitary old stones which local history books tell us existed on the moors in the last 400 years. They, 150 metres closer still to the circle, another standing stone, this time only three feet tall was found: it too in a dead straight line to all else!



The most interesting element in this possible alignment is the rediscovery of what certainly looks to be a very large standing stone, lost a couple of centuries back. If enough of us can get up there we intend to stand the thing back upright as soon as possible (anybody want to help?). Here seems to be one of our largest standing stones and an opportunity to re-erect it cannot go amiss.

Still further around this fascinating site, cup and ring stones, previously unrecorded even in the esteemed Carved Rocks on Rombald's Moor, have been found in the vicinity of this circle. Across the small valley to its immediate east, archaeological excavations have unearthed what was a small community, complete with hut circles, walling and more cairns. It is most likely that the Backstone Circle complex was the ritual/religious extension of this Iron Age hamlet. Much more work is still being done here by the archaeologists pending further financial aid, which will - as the leading figure, Gavin Edwards told us - hopefully include an investigation into this newly-found circle.

There are still more oddities which have manifested around this new stone circle. In recent weeks a witness walking off the moors in the early evening watched a cluster of glowing green light-forms flitting around the standing stones which make-up the Backstone site. These lights stayed very close to ground level throughout the event. Magickian Phil Hine (editor of Pagan News), amidst Goetia practices only days following the rediscovery of the circle, recounted that an entity form manifested in his home, telling that it had come from "a circle in the local hills," awakened for the first time in many years. However dramatic, unlikely or absurd any/all of these events may seem, I am only reporting them as they have been reported to us. Magickal and other works are forthcoming at this lively energy spot on our local moors. Watch this space....!

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Catherine is apart of our newly-formed Earth Mysteries Group and, following the brief account of a ghost-tale in the local press, went along to see what she could find...

Bingley and its Ghosts - by Catherine Wells

Bingley is an ancient town situated next to the River Aire and is entered in the Domesday Book, so it's hardly surprising that it's had its collection of ghosts and strange phenomena over the years. Here is one local ghost story I have found.

A former elegant town-house on Bingley Main Street, now a music shop, has named itself *Spectre Music* after the ghost that has been sighted in and around the cellars of the building.

The wealthy family that once occupied the building employed several servants who mostly worked in the cellars, which were then the kitchen and larders. One local lady remembered working for the family about seventy years ago as a kitchen servant, and at the age of about 14 found the work in the kitchen of the house hard-going, especially as they were often expected to work from 6am to 9pm with little break in between. Today, there isn't much evidence of the once-working kitchen and servant's quarters in the cellars below. Although there are still the meat-hooks and stone shelves where the food and utensils would have been stored. A huge stone table used to stand in the centre of the cellar floor, but a few years ago was given away to a local museum. The six-foot-tall fireplace still stands against the wall, but the iron range that once filled it has long since gone.

A "ghost", described as a man dressed in a dark suit has been seen by two different members of staff. The first time was a few years back, late one evening about 8-9pm, and the member of staff was getting ready to lock up when he saw the figure standing at the bottom of the cellar stairs. The figure disappeared after a few seconds, but the staff-member needless to say was very unnerved by it. Months later it was experienced again in the cellar. Footsteps were heard and it was felt to brush past the unfortunate person in the cellar at the time. The last time it was seen, about eighteen months ago, was by the first person again and this time it was in the shop itself near the entrance to the cellar and was seen moving about before disappearing. This was also late at night. People working in the cellar have said that the temperature sometimes drops dramatically and an air of unease falls upon them.

The two brothers who own the shop can only speculate about the identity of the smartly-dressed man, but it's possible he was one of the servants employed in the house, perhaps coming to perform the duties he once did for the family who lived there. What he would think of the state of the cellars now is anyone's guess, although I don't think he would appreciate his workplace being blasted out with the high-tech music equipment which now fills the building!

Sorcerers Apprentice: Firebombed!!! - Stephen Hart

"In the early hours of Saturday, 13 August, 1989, tool-ed-up christian Fundamentalists broke through the security glass in the front door of our retail shop", so writes Chris Bray of *Sorcerer's Apprentice* esoteric bookshop, Leeds. These tolerant and spiritually aspiring people then set fire to bookshelves books by Crowley, wiccan works, etc. This disgusting behaviour WAS sparked off by the Roger Cook TV report of 17 July, 1989, which connected occultism in general and the *Sorcerer's Apprentice* with devil worship, child sex abuse and ritual sacrifice - in short lies, and more lies! The attack on Chris Bray's shop and its cause (the Cook Report?) should be heavily condemned by occultists and all who stand for freedom of expression/spiritual belief everywhere. This is just the beginning of a Fundamentalist campaign against the "evils of occultism" and it will by no means the last action perpetrated by those who'd like to have the world enter the Armageddon as prophesied in the New Testament!

Pagans, Thelemites, Buddhists, Yogins, Chaoists, Sufis, etc, must all share the collective responsibility of doing something - and doing it now! The SA (continued p.35)

Earth Lights Revelations: UFOs and Mystery Lightform Phenomena - Paul Devereux. Blandford Press, Cassell Artillery House, Artillery Row, London SW1P 1RT. HB. 111us, Maps, 40 colour photos. References. Index. ISBN 0-7137-2029-8. 240pp. 12.95.

Across the world in history, science and folklore, such things as spooklights, faerie lights, earthquake lights (EQLs), UFOs; local haunts of littlepeople, ghosts, demons and dragons; and universal legends of sacred hills, wells, streams, stones and woodlands can always be found. These overwhelming salient characteristics from fables of cultures as far afield as the Amerindians, Aborigines, Tibetans, Siberians, Africans, Eskimos and Europeans, have recently become the study areas of objective researchers who've noted aspects within their work overlapping into those of myths. Recognition awakened, we know today that these things hidden and secret have always been with us. In this new, groundbreaking work from the respected pen of Paul Devereux, we are presented with an assessment of these and other things and a pointer to the solution of these previously veiled mysteries. Here's a major dissertation on a Phenomenon to which so many diabolical books have been written.

The book is plainly set out in three parts: the first, highlighting the phenomena we're looking at in such guises as ball-lightning, *Ignus fatuus*, EQLs and their initiation onto the cultural context of the late 20th-Century. The second comprises of geographical UFO events from across the globe (America, Britain, Scandinavia and the Pennines), highlighting wherever possible the relationship these energy forms have with the environment. Points are stressed on the repetitive appearance of UFOs over faults, waters, hill-tops and mountains - all of which, we are made to think, bears direct relevance to the nature of the Phenomenon. Undoubtedly one of the criticisms that may be directed at ELR is the "UFO" cases we are given: many are BOLs (balls-of-light) which some may say have been selected where there is geographical terrain to suit the propounded theory. However, this deliberate selectivity (certainly in the Pennines), whilst perhaps biased to some folk, becomes a testing ground for the theory itself. That UFOs are directly related to geological faulting is shown, yet again, to be unequivocally so. The relationship between amorphous energy forms and Earth's weak spots is diplomatically presented (with reference to the many who've contributed such knowledge), indicating the reality of geophysical energies born within the depths of the Earth, producing BOLs, EQLs and very probably the complicated matrices which make up CE3s, 4s and all else. The international evidence in ELR, does seem to show that we must look at this avenue of EL-research if we want to acquire explanations, results and, perhaps, a predictability.

In an attempt to confine UFOs as geophysically-produced creatures, Devereux makes graphic and statistical attempts to link them with surface or near-surface faulting in a number of flap locales. But whilst showing that proximities are very close in the given examples, the figures *do* need to be better, I feel. But this problem arises from the investigative capacity of our ufologists - if they don't give us a good enough locale, how can anyone portray an acceptable assessment? It's a myth to think that the best people to investigate UFOs are ufologists. Similarly, it's a myth to think they know what they're talking about! Close-range UFO events are perfect cases to apply the EL-current - others create problems. The phenomenon reported must have a guarantee of anomaly-status, and this is only done by honest, non-aligned investigative bodies. This in itself lies outside the capacities of perhaps 95% of UFO students due to preconceived ideas they have of the Phenomenon. But where competence abides, a greater number of local studies need doing. We know from studies done in Yorkshire that UFO/faulting has coincided to a phenomenal degree of accuracy. Why the hell isn't more work of this nature appearing in UFO mags everywhere, I wonder?

The findings of scientist Michael Persinger and his associates eventually ousts its way into print, as the very origin of ELs are scrutinised. Fascinating physical discoveries are poured upon us, indicating the remarkable energy properties inherent in rocks and water (possibly the two most essential ingredients in creating UFO-forms). Space and lengthy explanatory notes forbid me from covering these aspects here; suffice it is to say that what science has found over the last decade illuminates clearly the way forward in esoteric sciences. It really does appear, as Keel told us all those years back, that the province of ufology is finally giving way under the weight of geophysics, high-energy physics, psychology, sociology and neurophysiology. UFOs are now successfully being looked at within the awesome domain

of the electromagnetic spectrum: as products of mind and matter alike; springing from the heaving mass of the Earth's body. This is ufology alright: not the half-bait crap we've had to put up with over the last few decades. Its perspicuity shines out - indicating that ufology has, *finally*, moved out of the grasp of ufologists.

Whilst a number of ufologists will advance into this EL-region, I'm pleased to say that most of them will stay where they are, left to clutter up an already mythical subject. Personally, I don't think it as good as his first book on the subject - but then that'll take some beating! It is, nevertheless, gonna cause some rumpus amidst UFO circles. In the hidden fields of the parasciences this book will go down, along with its predecessor, as a classic in its own right. The future has taken root here, and should any ufologist care to either bypass or dare learn nothing from this work, we can assume little more than their neuro-circuitary's dead! Outstanding! Ed.

Lines on the Landscape: Leys and Other Linear Enigmas - Nigel Pennick & Paul Devereux. Robert Hale, Clerkenwell House, Clerkenwell Green, London EC1R 0NT. HB. Maps, Photos, Appendix, Glossary, Biblio, Index. ISBN 0-7090-3704-X. 288pp. 15.95

I remember reading Alf Watkins' *Old Straight Track* just as those little hairs began forming on my dopper-things...many moons back now. Twasn't the first I'd read of those leys, but everyone said *OST* was invaluable and so it had to be perused. Within weeks I was ruining maps down at libraries and at home, scrawling lines everywhere in search of these weird, wonderful leys. Now, in retrospect, the lines showed little other than the excited imagination of a 13-year-old, linking all and sundry and, it soon seemed, UFO reports, ghosts - you name it, I linked it! Nowadays I'm more of a callous EM-chap, doubtful over any ley people show me. Whilst UFO-nuts and EM-doods alike still draw lines anywhere, everywhere in an attempt to show the rest of us how important both the leys and their egos are, we-in-the-know (that's you, I hope) tell them, politely but firmly, they're most likely talking of what us Northerners have come to term, "old bent tracks", as opposed to old straight ones! But I digress.

This is a book that's been needed for a while now. Leys can be found in an array of books, mags, on TV, radio and all media-forms. Much of the stuff heard, like UFOs, magick, and other parasciences, is diatribe. New-Agers, crawling out of Middle-Age, Universities, drug-addiction and what-have-you, each have their own sacred *osphalos*. Spiritualists, mediums, EM-freaks, wiccans...you name them, they'll either have one running through their house or back-yard. And the vibes on these lines aswell, man, well - amazing eh. Know wot I mean!? Mention leys to some vicars and they'll suffer apoplexy! Black magickians, as every *Sun*-reader must know, congregate where these demonic lines of energy meet. And not forgetting that UFOs have been utilising energy from them ever since they arrived on Earth. As we can see, a huge cultural mythology has woven itself around the very word, ley. This book sorts it all out for us. Well, near enough anyway!

The first 200-pages is esteemed text-book stuff: established historical data forming the basis, drawing on the academic material in metrology, archaeology, geography, etc, our authors weave us to every part of the Earth showing that leys, or straight-lines, have been graphically delineated by people for thousands of years. It's shown that numerous students were discussing and writing of straight-line archaeology 100 years before Alf ever did. In England and other countries, analyses of select leys are portrayed in an attempt to confer the hypothesis of a near-worldwide practice. Our authors tour the archaic structures and earth-forms, indicating the mark points which make up the ley system. All but dykes and ditches seem legitimate. Their demonstration integrates the structures and lines of Asians, Amerindians, Nazzans, Europeans, Mexicans and Australasians. In some of these regions straight lines were still being born drawn until very recent times. And of course it goes without saying that astroarchaeology soon comes into view. But after Thom, how can it be missed?

Whilst I found a couple of errors, they bare negligence to the case proposed. The final chapters look at the evolution of leys in the Earth-Mysteries movement. Much diatribe has been propounded, as said above. Nevertheless, some areas of work appear fascinating and have merited scientific evaluations, as with the work done by the esteemed Dragon Project. Along these lines researchers must tread carefully; even though it appears a very fruitful, investigative region. Throughout this book our authors are direct and bear few speculations. We are shown, conclusively it would seem, that geo-linear structures are apparent the world over, and that construction of these lines continued through centuries by geomants everywhere. But their true

nature is perhaps the most puzzling of it all. If we knew what these lines were for, the case would have been long gone years ago. As it is the puzzle remains. Are leys deliberate constructs built upon some hidden system? Or does its nature lie within the energetic suffusion of the electromagnetic spectrum?

In its aggregate sense the book appears directed at archaeologists and their ilk and, I imagine, cannot fail to be commended by those people. But if this work fails to propitiate the emotive academic heat that has been afforded to leys for so long, we need only conclude that senility is rife amongst the antagonists. At long last here is a treatise upon which all future work can refer to. Ed.

Frontiers of Reality: Where Science Meets the Paranormal - Hilary Evans (Editor). Aquarian Press, Thorsons Publishing Group, Dennington Estate, Wellingborough, Northants NN8 2RQ. HB. Index. ISBN 0-85030-809-7. Hardback. 192pp. 14.95. One of those lovely-looking coffee-table books we should all avoid - this one breaks the rules in its field. It isn't a bad work at all! Enter the likes of...

Australian ufologist Mark Moravec, highlighting altered states of consciousness (ASCs) upon interaction with bizarre phenomena. Lucid dreams, OOBs, UFO encounters, hypnosis, psychedelium, NDEs, epileptic and mystical states, are each highlighted as relative psychophenomena. Whilst the apparitions encountered by people under these headings each have correlative aspects, the state of consciousness under each ASC essentially differs. Being fortunate to have had ASCs with UFOs, NDEs, psychedelics, hypnosis, epilepsy and mystical states, I've found this to be so; although such ASCs display tangible similarities. Spacetime, as Moravec remarks upon, is affected in various ways. In many examples this continuum loses the rigid boundaries rational thought imposes upon it. ASCs, by virtue of their deviance from the "norm", evades social conscience, allowing dissociative experiences that seem to temporarily stand outside spacetime. Whilst physically remaining in the confines of this continuum, consciousness, in its varying frequency states (ASCs), sometimes rejects the boundaries that presuppose periodicity. Moravec doesn't come to terms with this, positing that phenomena which propagate ASCs have explicitly psychological origins. This rationale is accepted as applying to much Fortean phenomena, but it is entirely foolish to think it as the be-all and end-all of Cuckooland.

After early chapters take us through cosmological energy seas, influencing our behaviours and, it seems, events on Earth (Gauquelin is briefly examined), we find that these energies, when localised and affected by extraterrestrial influences, excite supernormal phenomena to manifest. And from this now well-attested premise of scientific astrology, geophysical phenomena (from tectonic strain [which produces columnar energy fields several hundred feet high, says Persinger] to piezoelectricity [now thought to be a more redundant field of ufological growth, although far from dead]) and the lab findings accompanying them are perused upon and granted at least some objectivity. I've said it once but am saying it again (and will keep saying it) this is the area which presently, and which will continue to be, exceptionally productive. It's in the integration of this and the associative psi-fields where much of the "paranormal" lies. Overall, *Frontiers* is a reasonable introductory work which, for anyone starting out, takes some equalling at the mo. In the shadowy hinterlands of cuckooland and consciousness it is certainly recommended for those who want a sort of overview of the situation as it presently stands - Ed.

Alternate States of Consciousness: Unself, Otherself and Superself - Hilary Evans. Aquarian Press. LPB. References. Index. ISBN 0-85030-802-X. 256pp. 6.99.

The author of this work has written several others pertaining to similar themes, usually of the "entities" orientation; and *Alternate States* is another attempt at objectifying and comparing the data we have on altered states of consciousness - be it hypnosis, visions, schizophrenia, encounters with Holy Guardian Angels or ETs. And this Evans does well. He's obviously spent a great deal of time preparing this book, cataloguing all manners of ASCs. But one gets the impression that Hilary is trying to write something that is "respectable" and with due fairness, one cannot come to understand the ASCs unless one grapples with the very guts of them, i.e. experience it directly. And honestly, equating Teresa de Avila's experiences of Jesus, with George King's Aetherius is a silly thing to do. Teresa de Avila was a mystic who, in order to experience union, obviously had as her God-form, the Nazarene. George King's aliens symbolise the psyche's need for a substitute when the society (by which it has

been conditioned into being segmented from natural forms of spirituality) makes it neurotic. The blood and guts that any mystic has to go through can't be written off just like that. As could be expected, there's no mention of kundalini; hardly anything on Eastern ways of cultivating ASCs; no discussion of ritual magick, kabbalah, etc (what's written on psychedelics is distressingly poor, Ed), but of course these are areas too unorthodox for consideration! *Alternate States of Consciousness* doesn't say anything new, but it is a handy reference book and a good introduction from the layman's viewpoint; but it is probably true to say that there's little of interest from the viewpoint of the spiritual aspirant. Reviewed by, Stephen Hart.

Practical Magic in the Northern Tradition - Nigel Pennick. Aquarian Press. LPB. Illus, Appendices, Biblio, Index. ISBN 0-85030-757-0. 288pp. 7.99.

Yet again a very handy reference work for all those interested in the increasingly popular Norse/Saxon forms of spiritual expression. There's obviously a lot of hard work gone into these pages, though personally I'd have liked to have seen the bibliography with the relevant references at the end of each chapter. For example, I would like to know more about the historical sources of the Berserker-mushroom intoxicated freaks and the devotional meditative practices of the northern peoples. There should also have been more information about the practice of the Northern martial arts which Pennick alleges to have passed through, from the Berserkers into chivalry and the French stick fighting of canne and baton.* The book begins with a look at the astronomical and seasonal influences on our ancestry. Following this is a miscellaneous collection of natural lore (herbs, elementals, etc.) and a section on northern magic - with an interesting section on runelore and a chapter on tools and equipment for all you budding Viking geomancers and magicians. Surpassing all this is an attractive look at protective techniques and objects - which, given a few attempts to tap into the archetypal significance of the symbols included, will probably be very potent. The last section is on ceremonies and rituals of the Northern Tradition. Again, another good book here, but I would have preferred it to have been more holistic and tell you how all the bits feed into each other, so we could have a comprehensive view of Northern esoteric/exoteric tradition. There is a silly school of thought (Nigel doesn't make it clear whether he subscribes to it or not) that one can advance spiritually only if one adopts the traditions of the Land one is born into. With due fairness, it isn't at all easy to ascertain the deeper beliefs of the Norse peoples in a way whereby our culture can relate to and understand it. The reverse meanwhile is true of Eastern traditions, where there are definite maps to follow and comprehend on the way to awakening. How many modern followers of the Norse/Saxon ways have had a satori? Write in and tell us if you have! I think Nigel should write a companion volume to this, perhaps revealing a bit of his own practices and how they tie in with those of Norse spirituality. However, despite my niggly comments, please don't be put off. This IS a good book and should really find its way on your bookshelf. Reviewed by, Stephen Hart.

Glastonbury: Avalon of the Heart - Dion Fortune. Aquarian Press. LPB. ISBN 0-85030-793-7. 128pp. 4.99.

Another reprint of the old girl's "classic" on what I'd describe as New Age Paganism. For a fiver, anyone whose interests incline Glastonbury way and enjoys the romance of a Pagan spirituality, this is worth every penny to you. It's not quite my cuppa tea, although I'll defend her propogations in the influences she created with this book. Glastonbury isn't quite the Mecca all the New-Agers like to think it is, but it's rich in history, fable and lore, and Fortune exposes much here. The best part in the book is her brief analysis of the automatic writings of Bligh Bond - the man who, through these writings, found archaic remains as a result of them; but this is very brief. Here we find the loopy idea that Avalon (Glastonbury) may have been an Atlantean colony - but then so might Ilkley Moor! The rest tells of things done and legends found around the old town - and much is worth reading if you haven't already. But you know what people are like...and they've always gone a little overboard on the town. If you haven't read it you might like to; and if you enjoy the romance of the vibes (man!) and the coming of this glorious New Age lark, you'll love it! - Ed.

* Your editor, for one, would certainly like to know where this sort of information originates. Never heard of it myself but, if valid, would like to know mors!

Voices from the Circle: The Heritage of Western Paganism - Edited by Prudence Jones & Caitlin Matthews. Aquarian Press. LPB. Biblio. ISBN 0-85030-785-6. 220pp. 6.99. The aim of this book is to overcome the problem of how little real teaching ever reaches the general public. What shines out here is the sense of unity with nature that exists in all the traditions: Paganism not being an atavistic regression but a new-found wholeness. Many authors contribute, and a detailed insight is given into what the Western Way has to offer. The Magic of Stone Circles, Druidise Today, The Ways of the Goddess; or perhaps you yearn for the Sweat Lodge or Medicine Circle? Or you could try Pictish and Celtic shamanism - a hard task this one! No show-business Paganism here: the authors stressing that no would-be Pagan should ever accept the negative attitude of ill-working or cursing.

The "labelling" of this, that and the other subjects and matters in Pagan fields is scorned by John Matthews, as unnecessary functions that serve to only complicate or shadow what is otherwise just a simple part of life that requires little categorisation. The lack of definition is perhaps best summed up by saying that the traditionalists follow the laws and customs of the lands: dressing, speaking and behaving like everyone else in the locality. They blend into the landscape and though their fellow villagers probably know they follow the Old Ways, are neither offended nor scandalised by this. In the present climate, voices to be listened to.

This book goes a long way towards helping Paganism overcome what the authors feel to be a low public profile. A must for seekers who wish for a truthful evaluation of the Western Way. Reviewed by, Margaret Goodall.

The Return from Silence: A Study of Near-Death Experiences - D.Scott Rogo. Aquarian Press. LPB. References. Index. ISBN 0-85030-736-8. 256pp. 6.99.

Having had a near-death experience (NDE) when I was 14, an interest in the subject inclines my way wherever the study seems comparative and objective.

Rogo explores the similarities NDEs have with OOBES, apparitions and other paranormal phenomena - even documenting a good chapter on NDE-proximity with psychedelic drug experiences. Unlike his previous work (Infinite Boundary), he seems far more open to suggest that NDEs represent some wanderings of consciousness: the similarity with OOBES, etc, being too close to give them a completely independent status, he thinks. In his thesis on the effects psychoactives promote, he suggests three ideas as to why these phenomena do indeed have such striking parallels, and concludes that they both may share a common origin. From here, we enter into the fascinating worlds of consciousness. Objective those these experiences are, he says, subjectivity plays a large part in them. I'd agree. Rogo illustrates that the nature of the individual is an important part in the type of illusory visions encountered when experiencing NDEs. Archetypes, fixed deep in the recesses of consciousness, play a large part in creating the images encountered by those close to death. In differing cultures, differing archetype-tales have shown this; and these are the same symbolic forms which are encountered by those who experiment with hallucinogens, astral travel, or even conjure up demons! Whilst Rogo details this to us, he eventually inclines to the idea that, after death, some form of "survival" does occur. Consciousness certainly, as a separate entity does dissociate itself from the physical - but what happens from there is highly debatable. Ample "evidence" can be found to justify heaven, hell, reincarnation, evolution and other ideas, and whilst I have thoughts on it they'll remain anywhere but on paper for the time being! Ed.

The Witches' God: Lord of the Dance - Janet & Stewart Farrar. Robert Hale. Illus., 16pp photos. Appendices, Biblio, Index. ISBN 0-7090-3319-2. Hardback. 280pp. 15.95. This new book from the Farrars will become a handy reference work in years to come. It's a complements to The Witches' Goddess, with the same layout and sections on the various deities which the Farrars have selected for scrutiny. There are chapters on Pan and Cernunnos/Herne (which, by rights, should have been longer you naughty witches!) and gods from other cultures are also included. For example, Zeus and Shiva get a mention - which may upset the "Native British/Albion Spirituality-Gang". Also included are suggested rituals for magickal workings with these gods and even some imaginative and shrewd ritual drama (see the Eros section). We have the inevitable pickies of sky-clad wiccans and excellent photos of gods (the bust of Herne sat in a lotus is superb!). The last section is a comprehensive list of gods from across the world. One of the few reservations I have about the book is there isn't a chapter

devoted to Krishna (though there is a photograph of him with Radha) as I'd have thought the Farrars' wiccan minds would have leapt upon the obvious symbolism of him dancing with thirteen (!) cow maidens which they do mention but with little comment. All in all a very good work. Well recommended. Reviewed by, Stephen Hart.

Fire Burns Tales of Witchery - by Kenneth Radford. Michael O'Hara Books, 20 Queen Anne Street, London W1N 9FB. NB. Illus, Biblio. ISBN 0-948397-73-X. 208pp. 11.95. This is a good compilation of historical wicca trials, encounters with supernatural deities and local folktales (from Britain and abroad) that relate to the customs and attitudes of a people from times long past. It's one of those books which, in time to come, will find its name being cited, not in a bibliography of wiccan treatise, but in the annals of folklore works. This in itself is a commendation. Radford has collected a Fortean assemblance of stories, at times far removed from each other. But his style is good. It's in a simple folkish manner that the tales are recited to us; written with simplicity and a careful, not overpowering imagination, so as to inform but not lose credibility with the reader. Many a famous tale are scrawled: those from Loudun, Salem, Pendle, Aberdeen and elsewhere. But with a more country feel are the tales of local folk, scaring of wicca and beasts from the hills. A few come from my Yorkshire home. Pages tell of strange lights and corpse candles amidst moors and night country. The work as a whole is a collective story-book, writing of strange tales; a bed-time book of ghosts and ghoulies and long legged-beasties, and things that go bump in the night. Ed.

Walking Between the Worlds: Techniques of Modern Shamanism, Volume 1 - Phil Hine. Pagan News Publication, Box 175, 52 Call Lane, Leeds LS1 6DT. 28pp. 1.50 + 20p p&p.

This is the first in a sequence of shamanic works that Phil's writing. As the source of all magickal and religious practices, shamanism is the simple experience of reality through disciplines that cause consciousness to alter and enter Otherworld states - I suppose. Eliade called it archaic techniques of ecstasy, which is as good a definition as any! And Phil here examines the various shamanic experiences. The chapters are brief but concise. In looking at our five accepted senses, isolation of each one for exploratory purposes obviously shows there's more to them than you think. Learning to appreciate our senses, how they work, what they can do, tends us to feel more of what's around us. Common sense really, but we take it for granted. After this Phil inquires how we can explore further into consciousness: techniques through trance, fasting, dancing, chant, dreams and psychoactives (which probably started these techniques in the first place) are briefed over. None of it's an easy trip though, whichever method one uses. This little work is a good introduction though, for those who are just entering the resurgence of shamanism, along with one that esteemed voyagers of consciousness can well do with having aswell. Ed.

Psychic Vibrations of Crystals, Gems and Stones - Maria D'Andrea. Inner Light Press Publications, PO Box 753, New Brunswick, NJ 08903, USA. ISBN 0-938294-57-1. 112pp.

One of those oh-too-many books (you know what I mean) which tells how to get a that little more out of life by using your mind and occult elements around you. One of the practical how-to-do-it books which covers such matters as lucid dreams, runes, crystal magick, dowsing and other forms of simple divination. As the title tells, most of the practises are based on crystal, gems and other stones. Certainly not my cuppa tea I'm afraid. I prefer good serious stuff that I can get my teeth into! Ed.

The Sealed Magical Book of Moses - William Alexander Oribello. Inner Light Press Publications. 22pp illus. ISBN 0-938294-68-7. 96pp.

This book "represents more than two decades of study, research and personal sacrifice by the author and is based upon teachings, not only from the Masters of Universal Wisdom who regularly channel through him, but upon secret techniques as applied by the prophet Moses to produce miracles in the days of the Old Testament. It is claimed that many of the world's most gifted and wisest individuals have secretly studied that which Moses knew in order to have complete control over their own destiny as well as to be in a position to influence others." So says the info on the back cover of the book. It is principally a re-interpretation of the greater arcana of the Book of Thoth, as exclaimed by Crowley. Plus, the 21 talismans which the author alleges Moses used to perform ceremonial magick...or miracles, as the Bible calls them. Ed.

The Stonehenge Conflict: Experiences and Opinions - John Harrison. *Monolith Press, John Harrison, 2 Baggrave View, Barsby, Leicestershire LE7 3RB. 16pp. 50p + SAE.* First published two years ago, John has updated the work dealing with the problem at Stonehenge. I was there in '85 when all the shit occurred and saw women and young children physically scarred by the actions of violent, repressed, mindless bastards who wank over their own guise in a uniform. This work attempts to assess Stonehenge and its dictated situation. The future? That place problems lie. Airy-fairy attitudes aren't gonna change the Nazism which presently dictates to us; but then we can't stop going there, so what's to do? Only one thing for it: those who've been going, keep going; and those who ponder, "Is it worth the trouble? I'd like to, but...", get off yer arses and shift. The more people that go, the more it'll cost the government to keep us away. And a million quid to stop a few thousand watching sunrise for a day and smoking some dope...well...they'll wake up one day! So, if they wanna keep wasting the money each year let 'em do it. They'll be doing it forever!

////////////////////...NEW MAGAZINES...////////////////////

London Earth Mysteries Circle Newsletter, No.1, Summer '89 - A new EM-mag which looks to have good potential in it. Well produced, worth the quid and I look forward to seeing future issues. Briefly, there's an article on the cursus now beneath Heathrow; monitoring at Rollright; those anomalous crop circle designs; local history ramblings and plenty more besides. Looks worth getting.

The Unicorn Newsletter, No.1, Samhain '89 (8pp, 1.00 each or 4.00 per annum from, Susan Class, 3 Eastbourne Rd, Hornsea, East Yorkshire HU18 1QS) - While I'm always pleased to see more Pagan mags on the market, there's little new in this one. An A5 mag, with just 8 pages for a quid won't be too many people's cuppas. I can't rave about this first issue, but hope it can expand and offer what the editor wants.

UFO Times (103 Hove Ave, London E17 7NG) - After first being BUFORA Journal, then regressing to the BUFORA Bulletin, we now have this. A5 now, and whilst looking promising (the production's very good), consists of minutes of meetings, financial space-wasting and other things barely worth reading. In the first 3 issues there's been some material of interest, but far from enough. As a written example of an established UFO bunch, newcomers to the subject are being conned. Hope it improves.

Mercian Mysteries, No.1, Samhain 89 - Another EM-mag, this time from the Midlands and covering material from there, moving as far north (tis hoped) as us lot. Herein are articles on dowsing; standing and mark stones; holy wells; Nottingham's ancient crosses; the lost work of geomancer, Frank Strongman (I'd never heard of him either); bookrevs; horn-dancing, and still more. If you're from the Midlands (or indeed anywhere!) and EM's your interest, this looks to be another good mag.

Lunch, Nos.1&2 - Now this is a bloody good 'n! No.1 gave us helpings of Death; a look at that "Love is the Law, cos the vibes tell me, man" New-Age that so isolates, nay narrows consciousness; astrological roots; and a good piece on belief-accents in psi-phenomena. In No.2, this very tasty Lunch really gets going. PSI, ASC and LSD (and compatriots) are presented well and effectively in the confines of the articles they're written. This is more of a Psi-issue overall. My choice of articles is that on the Third Eye - responsible for much occult junk! This pineal gland of ours has recently found to possess a chemical called, pinoline - a naturally occurring neural hallucinogen. Pinoline can break down brain enzymes initiating visions, just as LSD and its friends do. Science finds the Illumination-transmitter! There's also a good article on enlightenment found herein. Damn good mag this!

////////////////////...Music Reviews...////////////////////

Masters in this field of consciousness-affecting musics such as Schulze, Schroeder, Roedelius, Eno, T.G., Pink Floyd, etc, were precursors to the founding of experiments in these fields. Since then few have followed with success. The musics reviewed here are hoping to succeed in pacifying or raising consciousness. An honest description of such music is difficult to convey in words at times; nevertheless, here goes.

Guru Ram Das - by Singh Kaur & Kim Robertson. *Invincible Recordings, PO Box 13054, Phoenix, Arizona 85002, USA.* Created, we are told, as a musical mantra for aiding relaxation and joyous altered states, the first side attracted me immensely. Nothing short of brilliant! The second side however, I expected more of the same sort of stuff, only to hear more of the same - exactly the same though! However (and daft it may seem), its recurrence soon envelops ones auditory senses again, and the initial

sense of "I've been ripped off 'ere!" dissolves back into the daydream flow of hallow voice, harp and synths. Well worth laying back, preparing mind and tripping off with. If you enjoy the resonant feelings of Enya, Mortal Coil, some Clannad and the ambient instrumentals of Eno, you'll love this. As a mantra it fully succeeds. Excellent. (Richard Alpert: After lecturing at Harvard for many years, he was expelled in '66 with one Tim Leary after his outspoken support for the use of mescaline, psilocin and LSD. With Cohen and Schilling he wrote the now classic text, LSD. After a few hundred trips, psychedelia taught him about Life and, after going East, changed his name to Ram Das. (Unless there's someone else by that name!)) Ed.

Sacred Parallels - by William Jones. *New World Recordings, Paradise Fara, Westhall, Halesworth, Suffolk IP19 3RH.* Now this is a good piece of musical journeying. Enter altered states and let yourself go into this strange hinterland voyage deep into the vestiges of your mind. The music is essentially monks chanting slowly and deeply. Its effect appears deeper than others reviewed here, bringing out images, both macabre and truthful. It can evoke uncomfortable feelings if ventured deeply enough (and that's entirely up to you, obviously), but such darker worlds are necessary to wander through. I recommend giving it a go, but also use it as a reflective musical performance. A required mind-voyaging cassette! Ed.

A New World of Experience: New World Collection, Volume I & II. *New World Recordings.* Two compilation albums consisting of selections from numerous New World recordings. The best by far has to be the extracts of Terry Oldfields' albums. Unfortunately it has to be said that the remaining works take some listening to and are as illuminating as those innumerable half-bait attempts which try either far too much, or simply lack in emotive substance. A disappointing assemblage of oh-too-dreary, uninspiring sleep music. Not worth bothering. Ed.

Temple in the Forest - by David Naegele. *New World Recordings.* With recordings of wildlife as background and streams flowing throughout, I can't see how this one took me so long to get into. Everyone else seemed to enjoy it way before me! Like others, this is best listened to when in a good shamanic state. Nature images conjure themselves from your consciousness and intrude passively upon a no-mind state. Others may enjoy this simply as Eno used his Ambient collection. While others disagree with me, I find there's something missing which could make it a helluva lot better. Still very much worth listening to. Ed.

SA FIREBOMBED (continued from p.27) ...firebombing is proof that this isn't just hysteria or paranoia; nor is Thorsons cutting books on Paganism, and other publishers slowly doing likewise due to protests by immature and insecure idiots. So, if you didn't see the Cook Report and didn't know about the SA firebombing then write to The Sorcerers Apprentice, The Crescent, Hyde Park Corner, Leeds 6, enclosing SAE and ask for the leaflets, **Cook Report** and **SA Firebombed**. If you know of the events, complain about the Cook Report to: 1) Mr Lesley Hill, Managing Director, Central TV, Central House, Broad St, Birmingham B1 2JP, (2) George Russell CBE, Chairman IBA, 70 Brompton Rd, London SW3 1EY; & 3) Broadcasting Complaints Commission, Lady Angelsey, Grosvenor Ho, 35/37 Grosvenor Gardens, London SW1W. Complain over the lies of the Fundamentalist anti-occult/ alternative belief system to: 1) Timothy Renton, Minister of State, Home Office, Queen Anne's Gate, London SW1H 9AT, (2) Peter Davis, Chairman, Human Rights Sub-Committee, 2 Whitehall Court, London SW1A 2EL, and (3) Perry Miller, The Political Office, Downing St, London SW1A 2EL. **Don't let any of these groups/persons to suggest that you make joint complaints with other parties. Insist that as a member of the public that they deal with your complaint separately.**

When you get replies send photocopies, details, etc, to Chris Bray at the SA so any movement, progress may be collated. Do support this "complaint campaign" as it's only in unison and solidarity that we can achieve anything against Fundamentalist propaganda and attack on our ways. Remember, you may be next: whether you appear as a devil worshipper in the press, or your business is put out of action (or home attacked by the whipped-up hysteria that dominates Fundamentalists). So support alternative beliefs, occultism, freedom of religious choice and tolerance in this action.

EARTH MYSTERIES: Gloucester Earth Mysteries - Publication of the group of the same name; 1.75 each or 5.00 for 3 from 49 Moored Rd, Leckhampton Cheltenham, Gloucester GL53 0ET...Ley Hunter, The - The Magazine of Earth Mysteries, edited by Paul Devereux. Excellent! 1.50 each or 6.00 for 4 from, PO Box 5, Brecon, Powys LD3 7LU, Wales...London Earth Mysteries Circle - Occasional mag, 80p each from Rob Stephenson, Flat 24, 5 The Parade Kilburn High Rd, London NW6 5UN...Marcian Mysteries - Midlands Earth Mysteries; 1.50 each or 4 for 5.00 from Paul Nix, 12 Cromer Rd, St. Ann's, Nottingham NG3 3LF...Mwyn Mamvro - Ancient Stones & Sacred Sites of West Penwith, Cornwall. 1.60 each or 5.00 for 3 from 51 Carn Bosavern, St. Just, Penzance; Cornwall TR19 7QX...Northern Earth Mysteries - publication of the group of the same name. 1.35 each or 3.00 for 3 from, Rob Wilson, 40b Welby Pl, Meersbrook Park, Sheffield, S8 9DB.

FORTEANA: Cosmology Newlink - Bi-monthly UFO, parapsi mag from 16 Newton Green, Great Dunmow, Essex CM6 1DU...Fortean Times - The Foremost Journal of Strange Phenomena. Quite brilliant! 1.75 each or 7.00 for 4 from, 20 Paul St, Frome, Somerset BA11 1DX...Strange - US Fortean mag with Keel, Anton Wilson, Devereux, Coleman Chorvinsky, etc. \$3.95 + \$1.50 P&P each or \$18.95 for 4 issues from, Strange Magazine, Dept. 2, PO Box 2246, Rockville, Maryland 20852, USA.

MAGICK: Dark Lily - The Reality of the Left Hand Path. 1.50 each or 4 for 6.00 from, Dark Lily, BCM Box 3406, London WC1N 3XX...Kabbalist, The - Magazine of the International Order of Kabbalists. 3.00 for 4 or 1.00 each from, 25 Circle Gardens, Merton Park, London SW19 3JX...Lamp of Thoth, The - Renowned mag of the Sorcerer's Apprentice. 2.75 each or 10.60 for 6 from, 4-8 Burley Lodge Rd, Leeds LS6 1QP...Lunch - Excellent new occult mag. Parapsi, ASCs, Magick, etc. 5.60 for 4 or 1.50 each, c/o 23 Hamilton Lodge, Park Cres, Victoria Park, Manchester M14 5RE...Medicine Ways - Journal of Shamanism. 1.75 each or 4 for 6.00 from, Alawn Tickhill, 35 Wilson Ave, Deal, Kent CT14 9NL...Nox - The magazine of the Abyss. Magick, Chaos, Lovecraft, etc. 3.00 per annum from Steve Sennitt, 15 Oxford St, Mexborough S64 9RL, S. Yorkshire...Pagan News - Britain's monthly paper of magick and the occult. 4.00 for 6 from Pagan News, Box 175, 52 Call Lane, Leeds LS1 6BT...Sut Anubis - Magazine of the occult & esoteric. 1.50 each or 5.75 for 4 from, Occultique, 73 Kettering Rd, Northampton NN1 4AW.

PAGANISM: Circle Network News - Quality US Pagan Newspaper. \$17 for 4 from, Box 219, Mt. Horeb, Wisconsin 53572, USA...Dalriada - Pagan Celtic Journal. 1.25 each or 4.00 a year from, Dun-na-Beatha, 2 Brathwic Pl, Brodick, Arran KA2 8BN...Gnomon - Paganism, Festivals, Fortean. Quarterly mag at 50p each or 2.00 per annum from, John Harrison, 2 Baggrave View, Barsby, Leicestershire LE7 8RB...Moonshine - A lively, informative Pagan magazine. 2.60 for 2 issues from, Kate Westwood, 498 Bristol Rd, Selly Oak, Birmingham B29 6BD...Quest - Long-standing Pagan mag. 1.50 each or 5.00 for 4 from, Marian Green, BCM-SCL Quest, London WC1N 3XX...Starlight - Finland's only Pagan mag (all in English). 5.00 for 5 issues (cash only) from, Starlight, c/o PO Box 452, 00101 Helsinki, Finland...Urnicorn - Quarterly wiccan mag, 1.00 each or 4.00 for 4 from Susan Class, 3 Eastbourne Rd, Hornsea, E.Yorks HU18 1QS...Vision Seeker & Sharer - Quarterly eco-Pagan, Amerindian tribal mag. 75p each or 3.00 for 4 from, Rainbow Publications (cheques to them), PO Box HK9, Leeds LS11 8QP.

UFOLOGY: International UFO Reporter - Magazine of the Hynek Centre for UFO Studies. \$35 for 6 from, 2457 West Peterson Avenue, Chicago, Illinois 60659, USA...Magonia - UFOs, Society & the Individual. Quarterly mag at 95p each or 3.00 per annum from, John Dee Cottage, Mortlake Churchyard, London SW14 8BH...Northern UFO News - Mag of the Northern UFO Network. 1.00 each or 6.00 for 6 from Jenny Randles, 37 Heathbank Rd, Cheadle Heath, Stockport SK3 0UP, Cheshire...UFO Brigantia - Mag of Independent UFO Network; 1.25 each or 7.00 for 6 from 84 Elland Rd, Brighouse HD6 2QR, W.Yorks...UFO Newsclipping Service - Large monthly UFO/Fortean mag. \$7 each or \$80 a year from, Lucius Farish, Route 1 - Box 220, Plumerville, Arkansas 72127, USA.

OTHERS: Hookah, The - Mag of Legalise Cannabis Campaign, based on donations (send 95p & you'll get a Hookah) from; BM Cannabis 2455, London WC1N 3XX...Reefer Madness - Devil's Weed, Marijuana comic publicity mag. 1.00 each from, Zephyr Hawkfrendz, PO Box 6, Liscard, Wallasey, Merseyside L45 4SJ...Tribal Messenger - Irregular mag of Festivals, Eco, 'henge, smoke, alternative lifestyles. 1.75 each from, The Emporium, Box 21, 37 Stokescroft, Bristol, Avon BS2 3PY.