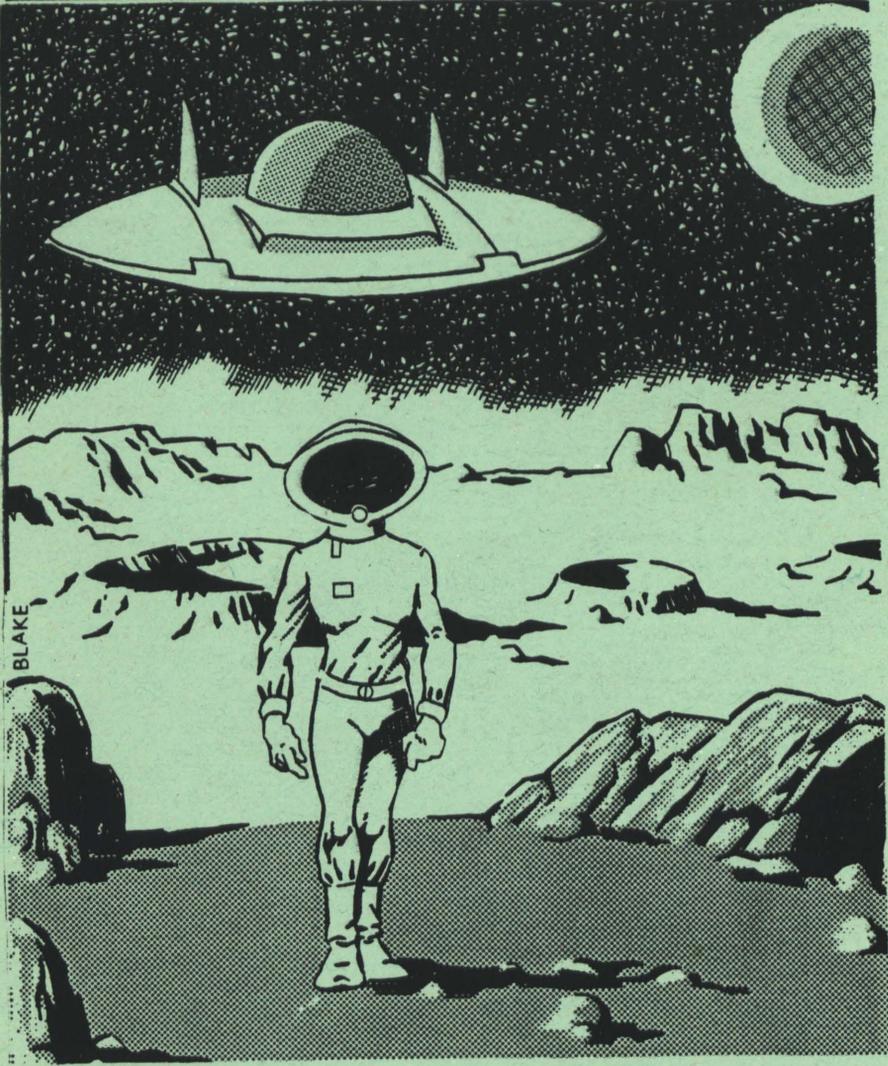


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This magazine is forever dedicated to Jonathon Livingston Seagulls everywhere,
And to my very close friend, Jon Tilleard.

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Herein is a lengthy, but introductory essay attempting to synthesise extraneous
sciences (occult and modern), leading towards a seemingly cohesive base from which
modern mystery-research needs to take hold of. It is the preface to a series of art-
icles following in successive mags, looking at different areas of consciousness
showing how close science (that 20th-century God) is to disclosing the parasciences.

Whilst much of the parasciences are still wandering belief-mode crap (UFOs as
ETs; spirits as demons, Aunt Edna or spacemen nowadays), the hedonism of scientific
objectivity is these days rampaging into paranormal disciplines with a sincere,
uninhibited wrath previously not known; and from amidst this wrath, science and
magick are gelling closer and faster than ever before. But there are still the great
majority who persistently maintain "objective beliefs" (I've heard some people utter
such crap) and trounce it out to the public, polluting their conceptions with
daydreams and fancies. This is a grave misfortune poured upon the masses, as over
the last decade esoteric research has entered new arenas.

In the coming years a greater number of researchers will lean to the science of
the parasciences, disallowing preconceived notions to infringe their work. A number
have done it through the decades, but too few. Today, the number is growing. As the
mystery-regions find the sciences entering their arena more and more, so those who
adhere to the irrational ideologies scattered throughout Fortean (demons, ETs, the
New-Age) will find themselves as nothing more than they were when the subject/s
first entered modern society - lunatic fringe nutters who presently damn much of the
study-regions many are trying to outline. If anyone thinks such a thought as rather
outrageous, one needs only look at the ludicrous venom being spat at the current
EarthLights idea: an objective, science-based workable province, with evidence slowly
mounting ensuring it greater credibility, only to be screamed and moaned at by
the majority of religiously-inclined gits of ETs and what-have-you. These people may
well err on the side of caution to a hypothesis, but most of the critics to ELs are
outright morons not knowing where the hell they're coming from. ELs have infringed
their previous ideas substantially, erupting into an area that is being observed
closely by more and more as the evidence mounts. The rest, many of them experts,
just twiddle their willies hoping the spacemen will come and blow it all away.

The new steps forward in the neurosciences and subnuclear physics are disciplines
that will cause great results in the coming years as they too find themselves being
drawn onto the mysteries that have tormented and puzzled so many for so long. These
new arenas are to be highly regarded as ways forward in understanding more of the
subtler regions of ourselves and the universe. The many, the brainless, may ignore
such intrusions. The rest of us await further these intrusions with great zeal.

The Dragon Project Trust (DPT) received charitable status in 1987 and was created to continue and develop the work of the Dragon Project which itself has been researching into the possible incidence of energetic phenomena at ancient sites since 1978. The rumour of such effects has stemmed from folklore (healing stones, etc); anecdotal sources such as reports of people receiving "electric shocks" from stones; the observation of phenomena displayed above and within certain monuments; isolated instances of instrumental monitoring methods (physical research) and the claims of dowzers and psychics sensing energy effects at ancient sites (psychic archaeology).

The core of the DPT consisted of the founder-director, Paul Devereux and volunteer administrative helpers, field coordinators and specialist consultants. Some of these people remained with the Project for long periods, others came and went. Around this small core, there was a larger number of transient volunteers, offering assistance monitoring on site, or specialist skills and information. The Project thus proceeded as an informal consortium of interested individuals. Funding on the Project between 1977 and 1987 was limited, and was much used for the purchase or manufacture of instrumentation, logistic expenses and administrative costs. All work was carried out by all participants on a volunteer basis.

The Project was of necessity a part-time effort, and wasn't expected to produce detailed results. Rather, it was seen as a "ground clearing" operation separating fact from fantasy. It also attempted to bring a cross-discipline and multi-mode approach to the enquiry. It was hoped the Project would act as a pilot study in identifying areas that deserved further, better-resourced research. In all these aims the Project proved successful. The Project made limited studies of energy aspects at dozens of sites (and control locations) throughout the UK and its main field base was Rollright Circle near Oxford. Preliminary investigations were also conducted at sites in the USA, Egypt and Brittany.

Despite its scant resources, reports of the Project's work have appeared in specialist mags like, *The Ley Hunter*,

RILKO Newsletter and others, and for the first time entered the scientific literature via *New Scientist*. Items have also appeared in popular papers and journals in UK and abroad as well as radio and TV.

Specific energy effects uncovered by DPT that seem worthy of closer study include the occurrence of: site-to-background ratios and variations of natural radioactivity associated with certain kinds of site; novel light phenomena reported in enclosed granite ceremonial monuments; magnetic stones at megalithic sites, particularly stone circles, of 2 kinds, i) gross unchanging effects checkable by compass, resulting from the geology of the stones, and ii) short-period magnetic variations within individual stones, detectable by magnetometers, cause presently unknown; possible ultrasound signals at/around some megalithic sites; lightballs in the types of faulted geology favoured by stone circles in the UK and sometimes seen to play around megaliths themselves; a curious highly-localised "cloud" effect appearance on infrared film at 2 out of 3 megalithic sites photographed; possible mental/psi effects in subjects exposed to natural radiation. DPT wants to go on exploring these and other aspects, if support is available. It also hopes to study effects on consciousness at sites where specific geophysical anomalies are noted.

The DPT is the only body attempting research into measurable/observable energy effects at ancient sites. Without funds, the DPT will die. Without skills DPT will die. Without equipment DPT will die. Please help in as many ways as possible. Donations are urgently needed for the Project to continue. Help in anyway you can. Write (with SAE): DPT, c/o Epress, PO Box 92, Penzance, Cornwall TR18 2XL.

Editor's Note - It is important to understand the advances DPT has already made in the scientific fields. The work that's been undertaken has contributed to such esteemed texts as *Places of Power*, *Earth Lights Revelation*, *Circles of Silence* - and more will follow. If we want more of these inspiring objective results, those who can help (financially or otherwise) should try. This work is spreading across the country and should be maintained by researchers from every nook and cranny of the UK. So if you call yourself an EM-worker, get bloody working!

A CE3 Time-Lapse Case, Todmorden - Investigation Report by Nigel Mortimer

This case, although occurring in 1980, is important not only because of where and when it occurred, but also because of the content of the case. Over the years, since 1980, the area in question (Todmorden, on the West Yorkshire/Lancashire border) has had a high proportion of LITS-type* reports, with an equally high number of BOLs* from the surrounding area. The case came to light when Walter Reid and I visited Todmorden in November 1989 - nine years after the event we were soon to investigate! Initially the witness (who wishes anonymity, but who we'll call Joanne) was hesitant about discussing the event but, through a number of visits to her and an exchange of letters, the account you are about to read has been built up. (Ed - Unfortunately the exact site of the following event cannot be given at the moment - although I can say that the site is extremely important in relation to megalithic structures being adjacent to where the manifestation occurred.)

We think the event occurred in late November, 1980. The witness has forgotten the exact day, but thinks it was at the end of the month. If so, it may have important relationships with other cases in the region from the same time (the Alan Godfrey CE3-abduction encounter, etc).

Joanne was asleep in bed upstairs when, at approximately 1am, woke to see a bright orange glow shining through the window - the source obviously coming from outside she thought. She got out of bed to look and tried to wake her husband, but for some reason just couldn't arouse him. Looking out the window, she saw a bright ball of orange light, about the size of a football at the bottom of the farm-yard adjoining a field. She was obviously puzzled - but before she knew it Joanne suddenly found herself outside sitting on the grass adjacent to the luminous energy ball.

Joanne described that she felt numb all over and tried twice to get up but felt as if "something" was holding her to the ground. About a hundred yards away from her, in the same position as the "UFO", she could see three figures standing in the shadows. They all appeared to be dressed the same - in very dark "diving suits" that were hooded (this is interesting, as the case came to light only days after investigating the Addingham entities case from 1989, in which two figures were observed, described as wearing diving suits [Ed - tell us more about this Nigel]). All three entities were standing very still and seemed to be staring at the witness; who at this stage got an impression that the figures were "bottle green" in colour as opposed to the black she initially thought them to be. And from here, within what seemed like just a few seconds, Joanne found herself back upstairs in her bedroom, still tugging at her husband's arm, who eventually woke up. They both looked at the clock and noticed it was showing 1.20am - indicating that Joanne had been out of bed for some twenty minutes, as opposed to the very short time that she seemed to have been. Both Joanne and her husband eventually fell back into sleep and had a quiet night - eventually waking up at 6am.

At 7.30am, her son came into the farmhouse as Joanne was cooking breakfast in quite a state. He was evidently distressed by something, and commenced to relate how he had been out to check the chickens and found more than twenty of them dead in the coup! The extraordinary coincidence here is that the orange ball of light Joanne had seen was situated at the exact point where the UFO and entities had been observed only a few hours previous. Checks were made on these livestock in an attempt to ascertain death, but nothing undue could be found. All of the chickens that were dead

* LITS = lights in the sky. BOL = balls of light.

had been outside the coup - the thirty or so inside were perfectly healthy. A Health and Safety officer checked and deemed the chickens "unfit for human consumption" without any reasons given - but the witnesses say that they smelled as though they had been rotting for days!

Following the experience, Joanne later joined the now-defunct Todmorden UFO Society, and although she alleges not being able to recall the fascinating Alan Godfrey abduction case, does remember "a policeman talking" at one of the UFO meetings she attended. Even when involved with TUFOS, she found herself unable to recount the experience to others around her, speaking only to her close family about the event. Her son has since become very interested in UFO phenomena and whilst doing occasional skywatches around the local hills, has not seen anything that he has been unable to identify.

Two years following the event, an important archaeological site was found at the very spot the where the experience occurred! The case is still undergoing study.

Editor's Remarks

Nigel has told me all of this account which has more to it than can be published at the moment. There is a relationship with a monolith in the case that cannot (annoyingly!) be disclosed. It is interesting that the event occurred upon a site from the Megalithic Era. Needless to say, the old site typifies the elements in other window areas, pushing back time and possibly relating to older mythologies abundant around the region. Major geological faulting is adjacent to the location. The Cliviger Gorge fault runs yards to the side of where the event took place. But equally important is the nature of this case in the light of astral projection (AP) accounts.

AP is not an uncommon trait of UFO abduction tales. A number of subjects describe having out-of body-experiences (OOBEs) during abduction phenomena. This is hardly an inappropriate side-line, as OOBEs bear relevance to much in the parapsi world. Joanne describes awaking to see a bright orange glow through the window and, after trying to wake her husband (and failing) suddenly finds herself outdoors confronting the manifestation. Three figures are noticed, which is far from uncommon and is a trait of many supernatural manifestations (UFO events are littered with the number 3). But the most interesting aspect is perhaps the witness's sudden appearance outdoors, following her inability to wake her husband. Those with experiences or understanding of AP will know these traits only too well. During AP, the body can maintain a proportional sense of weight, just as it does during social-consciousness modes. First-time subjects to AP describe many occasions where they have made attempts to wake people from sleep - unsuccessfully, usually giving up after a while. This may sound silly to a ufologist's mind with little knowledge of parapsychology, but we must also consider that the witness came from a sleep-state, most likely that of Stage 4 or delta sleep, when consciousness is formatting dreams. Practitioners of AP relate projection is best done during relaxation, floating into an almost controlled dream-state, not unlike lucid dreaming. Also during sleep state, the muscles of the body become very relaxed and, upon fast awakening, can feel very heavy - this same phenomenon can occur during AP, which may account for Joanne finding herself unable to get up from the ground once outside confronted with the BOL and the entities.

All this may sound sceptical stuff to some, but we must be constantly aware that UFO phenomena are intrinsically relative to the paranormal world as a whole. It cannot remain on its peripheral strand, claiming independence from other essential study regions, without being made a fool of! What we must try doing in these and other cases, is assess what underlies the encounters people are having. Whilst the idea of AP/OOBEs occurring as a product of delta-sleep in this case may sound stupid, it would be completely stupid to sit back and think of ETs or other such implausible ideas. The orange ball of light in this case may not be as easily explained by reference to psychosocial parameters; but it's likely that the ball of light itself (that typifies close encounters of all kinds) generated the "astral projection" in the first place - if AP is indeed what occurred! And how did it do that...? Well, I suggest you read the lengthy article of mine herein (Is that a UFO in my Bed...?) if you want to try coming to terms with that side of it all!

EM-Rambles Round Gilstead 'n' Micklethwaite, West Yorkshire

There's been many an EM-ramble amidst towns, woods, pastures and accompanying pats, with many a new thing brought to light. Recently, again, such was the way. Green Party Candidate Muriel Thompson, Margaret Goodall, Sylvia Ross and I met in Bingley on Sunday, 11 February, 1990 and set out a wandering in search of myths and legends.

The only thing found that we could successfully relate to myths and legends is probably the long-lost Janet's Well (SE 13783954) of Priesthorpe, Bingley. Marked on the 1852 map simply as "Well" just beneath Gilstead Crag (where Speight tells us it's found), the old well is today covered by a water-authority lid. In times past, fairies would be seen around the crags just above this old well, where rags and other offerings would occasionally dress the running water. We know little more of this place.* Speight wrote, "I have spoken of the fairies of Gilstead Crag and a little below their traditional haunt in Priesthorpe is a beautiful spring...known as Janet's Well." (2) In their acclaimed work on holy wells, Whelan and Taylor (4) mention the Priesthorpe Well (SE 1283955) and relate from Speight's words that Janet's Well is further below - but this appears to be a misprint on someone's behalf somewhere (unless we are confusing one well for the other).

Whatever - between these two wells, at the top of Priesthorpe Road we reach an old straight path where Muriel found and photographed a previously unrecognised 4-foot tall standing stone (SE 12803955). There's nothing at all to suggest it's been of any use apart from standing upright, for the same reason other such stones were put there all those years ago. Whilst standing stones are relatively few and far between around here, less than a half-mile south we find Crossley Woods where, "At one time, according to an old local resident who died a few years ago, embodied 26 standing stones." (1) Two of these are still upright, with others on the ground.

We then clambered up to the top of Gilstead Crag and to our surprise found several previously unmarked cup and ring stones. None of them were unduly spectacular as designs, but we were nevertheless pleased to have found them. One of the carvings possesses an irregularly deep cup between 5 and 6 inches down: no other carvings from West Yorkshire have such a deliberate peculiarity. It appears, as Muriel suggested, that this may have served to hold a tall pole of some sort, which may make it a later addition to the original carving - although it's difficult to tell.

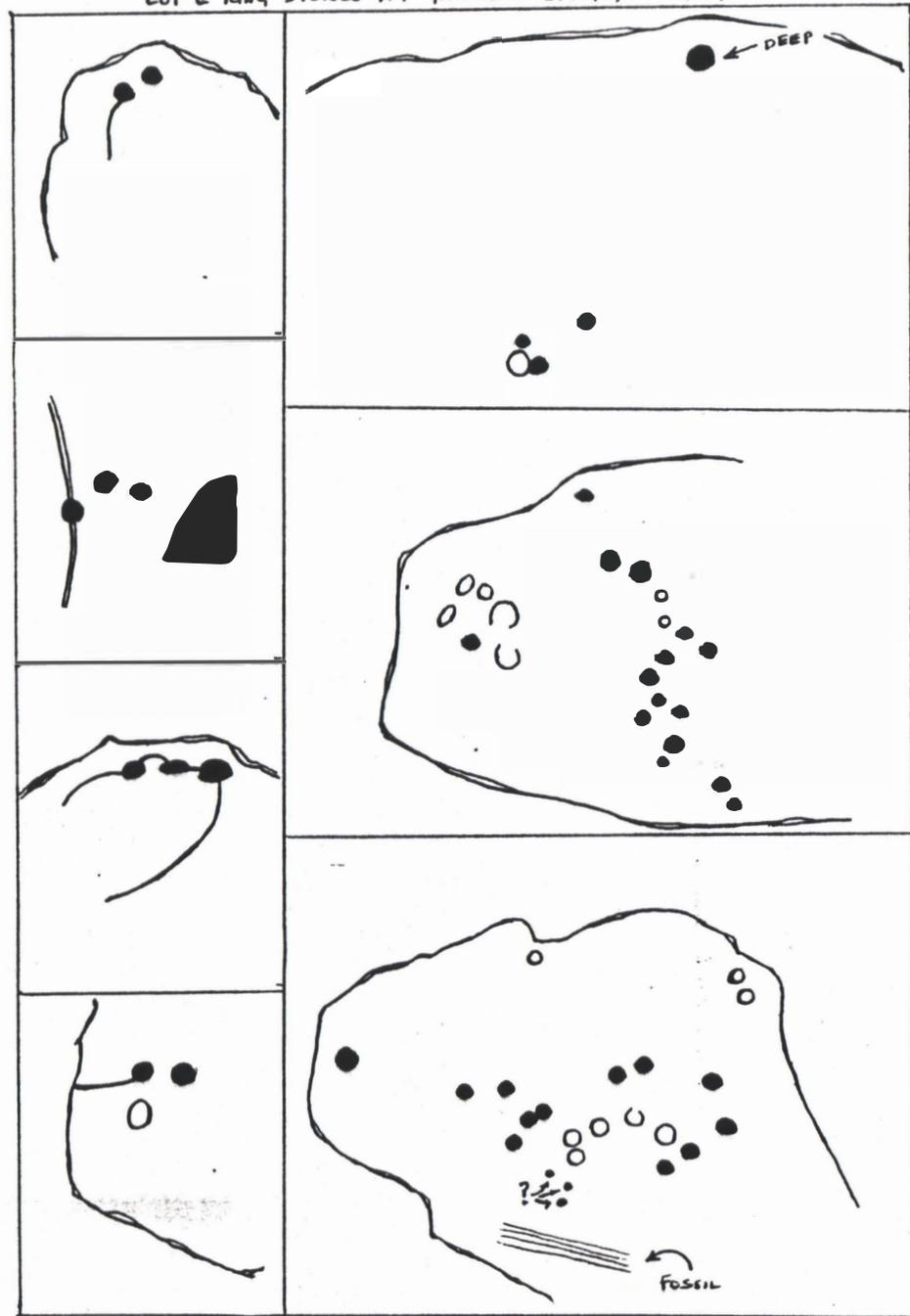
From here we ventured into the Prince of Wales Park, built within the last century. Herein are numerous peculiarities, including a Celtic stone head, the Brown Hill Well and several large boulders that have been carved into chairs! These are real rarities which we'll appreciate information on, as we can find nothing in history books to tell us who carved them. Can anyone help?

Finally we walked up to the lovely village of Micklethwaite, via Wood Lane. At the end of this track is Fairlady Farm, aside an unmarked and re-sited well, where we found another stone that appeared to have been used as a gatepost. However when we asked the farmer about this, he told us that nearly 40 years ago he had included the gate-latch onto the stone as he wanted to move it from the position it stands and move it. He told us that after digging 3-feet into the earth all round, after first finding water springing up aside, that the monolith still refused to move - and so there it still stands: another standing stone. From here we eventually wandered back home in the pouring rain - just as it should be in earth mystery treks! But it had been a good profitable, old-stone-finding day...and the beginning of many.

References:- 1) Jackson, Sydney. Lynchets at Gilstead, Bingley, in Cartwright Hall Archaeology Group Bulletin, 3:6, June 1958. (2) Speight, Harry. Chronicles and Stories of Bingley and District, London, 1904. (3) Whelan, Edna & Taylor, Ian. Yorkshire Holy Wells and Sacred Springs, Northern Lights, 1989.

* The 1852 OS-map details the exact spots of other "lost" wells from around the Bingley region, including the much searched-for Druid's Well, below Druid's Altar, across the southern side of the Aire Valley.

CUP & RING STONES AT GILSTEAD CRAGS, BINGLEY



Sorcerer's Apprentice Fighting Fund: Following the firebombing of *Astonishing Books* in Leeds last year, and the increase in media misrepresentation on occultism in general, SAFF has been set up with intent to support esoteric students of all paths who may be libellously represented in the media. SAFF already has a large number of occultists supporting its stance and has solicitors experienced in defamation laws to support anyone who is found persecuted by the crap we see too much of in papers and on TV - relating child abuse, sacrifice, etc, to occultists in general. To establish the SAFF successfully money is needed to keep it surving. Already many have sent cash in, encouraging good results in some cases. Donators receive regular SAFF newsletters, keeping you informed of what is going on. All donations go towards considerable work in pressuring the media when/wherever adverse reports occur. Help it by sending whatever you can to, **Sorcerer's Apprentice Fighting Fund**, 6-B Burley Lodge Rd, Leeds LS6 1DF. You may be the next to suffer.

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Music for Inner Space

Like most of you (I hope) the idea of much "New Age" stuff makes me cringe with despair. New Age music has slowly been evolving here in the UK, Europe and the States (soon followed by great-sounding New Age sex-parties - look forward to them when they get here from the USA, where they're getting to be the "in-thing"!), and undoubtedly much of it has a lot to be desired. It must be said though, that we find some good stuff scattered about - with a few to mention here.

In the keyboard and ASC-music realms of the last twenty years, a number of artists have attained considerable status in their productions: Klaus Schulze, the German synth-wizard who left Tangerine Dream in 1971 and later inspired his fellow German artist, Robert Schroder to produce equally good musics, has influenced many others - although not perhaps as many as Brian Eno, who's worked and encouraged so many big names in contemporary music it's almost easier to name those he hasn't affected! In the majesty of keyboard triumphs, there are also the names of Roedelius, Vangelis, Michael Shreeve, Earthstar, Phil Glass, Jean-Michel Jarre, Cluster and the more recent This Mortal Coil and their ilk. And although Pink Floyd and Genesis are past it now, we cannot but admire the recent works of Genesis old-timer, Pete Gabriel: executor of the brilliant, Birdie; later to be followed by Passion, acclaimed by magickian Rodney Orpheus of *Pagan News* as both "magnificent" and "awesome," and echoed as "outstanding" by Eastern authority, Stephen Hart.

Outstanding, mainstream, mindwarp shamanic sounds must be best echoed through the liberation works of Throbbing Gristle (later splitting to become Chris & Cosey and the more successful, Psychic TV), Vagina Dentata Organ, Diamanda Gallas, 23 Skidoo, Nurse with Wound, William S. Burrough's cut-up stuff, and synonymous deformative mind-musics. Those were the days...! Whatever happened it all!?

None of the following have quite the elements of our last artistes here, but concern more the regions of synth-keyboard workings. Some successfully, others perhaps a little too sublime. *Channel for the Light*, by David Storrs (*New World Recordings, Paradise Farm, Westhall, Halesworth, Suffolk IP19 BRH* [Cassette 5.95; CD 10.95]) and his *Manifestation of the Pyramids* (cass. 5.95; CD 10.95) must both be acclaimed however. It appears evident that Storrs has been influenced somewhere along the line by both Schulze and Eno - with obvious smatterings of his own visions as well. Both are good propogatory manifestations of sound and atmosphere. Especially during those well-known shamanic smoky eves that many a person incurs at least once a week these days. Both are good mind-shifting pieces that will be enjoyed by the many. ASC material! Certainly if you like T.Dream, Schulze, Jarre and such stuff, you'll very likely like Storrs. I look forward to any future recordings this guy might do.

The album, *Glass Isle*, by Michael Law (*New World Recordings* [cass. 5.95; CD 10.95]) is something of an oddity. It very much reminds me of an obscure German album I once had which, in parts, sounded good, but in others was totally lacking in substance, emotion or feeling and depth of any sort. This isn't to decry the work overall as there are tracks here which many T.Dream fans will appreciate. Subtitled "Avalon", this may well do the trick for many of you out there, but I found it too erratic and trying to cover too much sound-ground in too little time. Nevertheless, I know others hearing it will disagree with me. Try it yourself.

One Golden Moment, and *Spirit of the Redean* (*New World Recording* [cass. 5.95; CD 10.95]), both by John Richardson - previously of the Rubettes - contains occasional regions of inspiration, but we never quite reach heights, or depths, consistent with good ASCs - the essence of good music. Of the two, *Golden Moment* has been acclaimed the better, combining subtle chanting with music (and is dedicated to Gauranga). *Spirit* is dedicated to the native Americans, with most of the album composed of slow vocal chants that hope to capture the essence of those people - although doesn't succeed too well in the attempt. *Spirit* isn't really my cuppa tea, but I know others will enjoy the style Richardson uses here. Ed.

Send a large SAE to New World Recordings for a list of all their CDs & tapes.

**"Is That a UFO on My Bed, Or is There Acid in My Head...?"
Or, The Mind, The Matter, The Mysteries.**

"Consciousness, even if it isn't a separate organism or aspect within the universe, is the only thing that relates to the universe as an organism. Nothing else does. Consciousness, at the very least, is a manifestation of evolution that allows the universe to observe its own behaviour." Editor.

Now knowing that UFO and other phenomena have other avenues of enquiry, integration into earth-mystery fields and other peripheral matters acquire consideration...

It is a facet of visionary experiences that communions occur. As the witness undergoes these participations, all may seem lucid and physically real. Some fantastic cases appear to verify the witness's reports by leaving hard evidence behind in the form of burnt ground, radiation traces, body scars and other corroborative aspects. These are classic accounts that are enjoyed by the casual readers, and that enthrall the investigators. In some of these cases, as we all know, people find themselves aboard "spaceships" or other fabulous things. These are the tales that paint ufology in the ET-light it suffers to enjoy. But then when can glowing balls of light, squeezed out of the Earth's crust and appearing as the earthlights which some love and others ignore, take on such remarkable abductive proportions? Did lucky old Villas-Boas really go bugged all, other than imagine he'd been rumpy-tumpling with some sexy young space-girl? And what about Steve Michalak's bizarre encounter that left him with the griddled chest-scars making him a walking chess-board for weeks? As for the Socorro case...well, some bloody earthlight we have there, eh?

There are hundreds of such accounts from across the planet - many with very definite physical remnants suggesting contact with anything but a plasma-ball! Can the EL-hypothesis come to substantial terms with these hard-core UFO reports? Ever entering into the core-depths of human consciousness, and the very origins of archetypes, ET-ers can surely claim their case with reports like these. Let's see eh...?

Into an Uncharted Maelstrom

In April 1943, a Swiss professor of chemistry began to experience a most fascinating vision. As a scientist, he later wrote notes on what had occurred in as best words as he could:

"The external world became changed as in a dream," he wrote. "Objects appeared to gain in relief: they assumed unusual dimensions; and colours became more glowing. Even ...the sense of time was changed." (my italics, Ed)

The doctor was far from mad, yet a few days later, cycling home, wrote of another such experience:

"I had great difficulty in speaking coherently, my field of vision seemed before me and...I had the impression of being unable to move from the spot, although my assistant told me afterwards that we had cycled at a good pace."

The phenomenon this day continued to progress, with various paranormal traits manifesting. The doctor reported again a slowing down and distortion of spacetime. Bizarre physical conditions appeared to be occurring: "head, body and extremities going numb; a metallic taste on the tongue"; "at times standing outside myself as a neutral observer". (19) (my italics)

Twenty years later, after undergoing a number similar events, the same chemist wrote of the underlying aspects in all such experiences:

"Experience of the environment, its forms and colours, as well as a person's own mental and corporeal personality are altered... Not only space...but time, the

* I've had such an encounter. In the mid-Seventies, during a West Yorkshire flap, as I was just entering my teens, I stood witness to a physically-real 10ft-tall robot-like thing, standing barely 50ft from where I was - in broad daylight! I watched this for several minutes, afterwards climbing to the spot it had stood and found a large burnt area in the Earth. The ground was very warm; impressions of its "feet" were clearly evident and scoop-marks in the burnt soil (which the thing was collecting as I watched) were blatantly apparent. This was an EL-related manifestation.

other fundamental category of our existence, is experienced...otherwise than in the normal state. Frequently the sense of time seems altogether to have vanished. Yet all these changes in perspective are experienced with undiminished awareness. Fully conscious, the subject is transported into other worlds, dream worlds as it were, but worlds which are experienced quite realistically, intensely and meaningfully than the normal everyday world. The senses, especially the sense of sight, are abnormally sensitised; objects appear to be in greater relief, colours more lustrous." (8)

Inside these brief descriptions we find characteristics that abound in virtually all abduction reports. Even in simple LITS reports and other CEIs, the effects described on the slowing and stopping of time, etc, (what Randles terms, O₂ Factor (16)) are common. Objects assuming unusual dimensions; the inability of some to move, transfixed, on the spot, are far from uncommon. Descriptions of the body seemingly numb; strange tastes, and appearing to be dissociated from their usual selves, again are not uncommon. Authors William James (9) and Raynor Johnson (10), both wrote of these types of experiences successfully in their respective works, and noted how altered states of consciousness (ASCs) from varying experiences had some sort of common ground. American investigator, Richard Bucke wrote of just these types of experiences, culling accounts from many regions and called it Cosmic Consciousness. (2) More recently, Cohen and Phipps made an equally valid contribution to this form of experientialism from various cultural and religious media, simply calling it "the common experience." (3) The account recited above wouldn't have been out of place in any of these writers' explorations of what makes the universe tick. Yet in the above recollection, neither ufology or any supernatural event whatsoever is being related.

...The chemist here was one Dr Albert Hofmann. In 1938, following the isolation of an acidic indole compound from the parasitic rye fungus, *Claviceps purpurea* (responsible for [amongst other things] cardiac arrests, gangrene, convulsions, madness and death), he added to it a chemical from the diethylamide group. It was five years on before he returned to this liquid. And, to those who know the story, it was this very liquid that caused such visionary consternation to Dr Hofmann. LSD-25 had been born and the world soon turned on! And so the story goes... (1, 18)

Any old fruitcake can offer parallels between the italicised visions of Hofmann and the numerate synonymous effects in close-range UFO accounts. Indeed, some already have. But to offer UFO phenomena, let alone CE3s and abductions as "hallucinations" like those induced from the psychedelic compounds, is tantamount to heresy in many people's eyes. It's just down right rubbish, surely? Well possibly.

Looking for Consciousness

Research into the highly-emotive subject of hallucinogens has been virtually quashed over the last twenty years. Since LSD and its pharmaceutical compatriots entered illegality, research even by government departments has been severely restricted. In the UK, LSD-research is presently banned to everyone. Whilst the cannabinoids are at last being allowed a look again by select medical agencies, little else is moving. In psychiatric departments this a great loss. Nevertheless, work is being carried out in other countries and by some underground workers in the UK. This work is of course very limited, primarily through lack of cash-injection and also because of the extreme caution required in exercising any work due to illegality. This obviously restricts an expansion of work within parapsychological fields in Britain (including ufology). But results have still been forthcoming.

Owing to the entirely subjective regions exalted by the hallucinogens during subject participation, the parameters of results are consequentially psychological ones. Chemical exchanges on the brain during psychedelic journeys is our physical data base, but from here - a rich neurological field indeed - objectivity becomes nigh on redundant. Here onwards the only thing left to do is record the tales and feelings of the psychedelic-participant. What manifests is a literary data-base of purely subjective responses. Interpretations of these responses is examined best by anthropologists and psychologists - and this has been done time and again by these and other professionals. (1) So, after all this, what have these experiments in subject-

ivity left us with? Psychedelics have created what some academics call, maps of consciousness. LSD-spokesman, Ralph Metzner wrote a book of this very title. Ornstein fiddles a little with this sort of idea in a recent work (14), although sees brain organisation, states of mind and consciousness as independent structures, creating a sort of psychological heirarchy. And whilst psychedelic subjects talk of "higher states of consciousness", we are subjectively grasping at straws in this description as a means to make the experience tangible to others. The psychedelic experience is not just an altered state of consciousness, it is the awareness of consciousness, fulfilled with the delights of heaven and hell should you so wish them. There is no heirarchical state - simply experiential frequencies to which we have access via excited neuro-electrochemical activity. The hallucinogens do, nevertheless, open the mind of man (those who disagree have never used them), accessing other worlds previously unimagined; but we have to simply leave any references of "higher levels" behind if we want to observe the machinations of ourselves and those strange things around us that catalyse this very growth into the world of ASCs. (7) The Gods live here, sure - but then what doesn't?

LSD-subjects relate alike tales of many images and symbols. These symbols represent specific ideals, morals, codes, religious forms, etc, and are found cropping up in the hallucinogenic maelstroms of lands across the planet; not to mention the folklore and myths of many Old World cultures. These findings first came to light in the mind expansion programmes undertaken in the '50s and '60s. At the time, researchers didn't quite understand what was going on in the brain, nor what caused such a fantastic opening of awareness. As years progressed it became obvious that LSD, upon ingestion, was not the substance that actually created the psychedelic mind-states. Most peculiar! What actually happens was discovered later. The minute quantity of the affecting hallucinogen reaching the brain (about 1/10 the consumed dose) stays there for little more than a half-hour. What actually happens is this: the hallucinogen triggers off other electro-chemical formations, simply augmenting the ASCs experienced. All psychedelic trace-compounds have vanished from the brain by the time ecstasy and visions commence, hence leaving a huge question mark over what substance, if any, creates the exaltations we encounter during psychedelia.

This puzzle remained unresolved until very recently. Initially, Chilean psychologist Claudio Naranjo efficiently argued that in at least some psychoactives - harmaline for example (previously called telepathine) - their resultant appearance in the brain's pineal gland caused the excited effects. (6) This was fair enough, but it still left unresolved the stimulation of the cerebrum, following its dissolution. It was reasoned that whilst harmaline was the responsible agent after the intake of *Banisteriopsis caapi* (Ayahuasca), neuro-transmitters needed to be found - or perhaps an affecting neurological hallucinogen. As years progressed in search of this elusive element, much became evident. During psychedelium the more "primitive" region of the brain, the limbic system, comes dramatically to life. The limbic region is the oldest part of the brain and is extensively awakened during sleep and (surprise, surprise!) psychedelium.

In the pineal gland meanwhile, biochemists recently isolated the chemical 6-Methoxy-tetrahydrobetacarboline, otherwise known as pinoline. Gareth Rees: "Pinoline is a powerful hallucinogenic substance produced by our own brains. It inhibits the action of an enzyme, monoamine oxidase A, which breaks down the neurotransmitters, serotonin and noradrenaline. This is the same action performed by other hallucinogens such as LSD and psilocybin... When LSI level is measured in the brain, it turns out that it concentrates mostly in the pineal and pituitary glands." (17) (my italics, Ed) So - this chemical is our responsible tripping agent! Certainly neurologists think so. LSD, psilocin and a few others simply trigger pinoline release, which then overwhelms normal social conscious mode producing visions, NDEs, OOBEs and all else. But, it would seem, this is just the beginning of a fabulous new world.

That our brain possesses an hallucinogen that can be triggered using drugs does not come to terms with spontaneous psi-events. It does show us though, that we have a definitive reference point from which we can begin assessing a number of so-called, occult phenomena. And this is a theoretical reference point - it's objective

information which the pseudosciences allege they adhere to: science, in other words! Of the numerous tests undertaken on psychedelic-subjects, psi-faculty has been one of them: in particular ESP and telepathy. Whilst a couple have statistically proved hunky-dory, the majority strangely found results less than those expected by chance! But since the psychedelic experience is a prominently subjective one, these results are to be expected. Zener-testing is lab condition stuff - the LSD experience just isn't! Results from labs trying to confer greater potential in the human mind, just will not generate consistent data. Try the tests yourselves and see. However, non-lab-tested subjects have consistently told of varying psi-faculties during relaxed, open psychotropic indulgence. OOBEs are common-place. NDEs similarly so. Telepathy occurs. Collective visions are not uncommon. (In a fascinating encounter from 1981, three psychedelic subjects witnessed an orange-red double ball of light flitting around fields only a few hundred yards away. Others around them could see nothing, but the site where the event occurred (Idle Hill) has a history of such events.) Encounters with superlative deities have occurred. Seeing through solid objects, and more still. Of course we can easily say that these experiences are entirely imaginative; explicit creative delusions of "noraality". This however, presupposes that paranormal events occur only within the confines of accepted states of consciousness - itself an irrational bias that very few academics would concur with. What's evident during psychotomimetic dazes is the greater chance of psi-faculty.

So - science now tells us that our brain possesses a chemical, pinoline, a natural hallucinogen concentrated in the pineal gland, that causes visions of varying orders and is the substance initiating excess neurotransmissions, implementing ASCs to the order of those occurrent after LSD and psilocin intake. The pineal is a weird creature in itself, still having many secrets hidden inside its tiny body. We know it is extremely light sensitive, and relates to the cyclic distribution of hormones. It is a remarkably sensitive organ that can be stimulated with very little action indeed; this perhaps being why such minute quantities of drugs stimulate the gland with such reputable effects. Whatever - neurology now postulates that our own grey matter can "turn on" pinoline distribution enabling us to experience what we think of as "para"-normal events, without having to ingest inebriants. This in itself is a major step forward in consciousness mechanics. Whilst it doesn't directly explain fundamental mechanics of psi-faculties, the introduction of these findings encourages still further the integration of varying modes of ESP into the accepted regions of biochemistry, biophysics, psychology and other academia. Pinoline demonstrates the brain's singular capacity to exhibit parapsychological attributions: if psychedelic agents can trigger its activity, then other things (ourselves included) can do it aswell. If, as students of the paranormal we want some of that much cried-for attention many have moaned for down the years, we must learn to accept at least this vitally important aspect of neurology. As pinoline is the responsible affecting hallucinogen proliferating psychedelic experiences, affecting our senses to the degree that it incorporates ESP, OOBEs, NDEs, entity-encounters and all else, who are the morons that are going to continue wandering along the accents of belief-systems, polluting their research and others with a bias and a hope that deadened politicians would be pleased to acquire!?

Holism is the name of the game these days, in science and parascience, and this trait underlies the constituents of mind and universe - each inextricably linked. We have here a major initiative that leans towards an integration of science and parascience; and an understanding that implementation of these facts can lean us into the obscure reality underlying parapsychology and probably its entire offspring. We cannot dare to ignore it!

The Cosmology of Consciousness

All of what we've previously said, radically comes to terms with species of psi. As occultists, wiccans, psychics or spiritualists, your exercises in para-strange-ness come from within your very bonce. Magickians already know this and they have been going one better before - and after - Crowley ever uttered, "Thelema." But then magickians appreciate that consciousness is a major part of their works. Physicists too would parallel these remarks, saying that mind does affect physical reality. These people are leaving the rest of you behind I'm afraid.

Without entering too much into the regions of elementary physics, let's briefly look at what makes the universe up. There are at least 4 elementary, or nuclear forces: electromagnetism, gravity, the weak and the strong forces. Physicists are presently on the verge (so they tell us) of amalgamating these independent forces - finding what's known as the Grand Unified Field Theory of Nature (GUTs for short). Einstein started it all off and others have followed. Quickly, it seems that the seemingly separate nuclear forces are intrinsically related, through particle relationship and a mathematical cohesive called "supersymmetry" (amidst other things no doubt). We'll not go into this, but simply realise that science has uncovered it. (4) They call it GUTs, those of us with poetic simplicity (dim gits) call it holism! The chaos of the universe is in some places, organised chaos. In each of the nuclear forces, arrangements of certain elementary particles cause differences in energetic frequencies (supergravity, no-gravity, ultraviolet, microwave, light, time, no-time, backwards-time, radio, mass, etc). Each of these radiations effect and mould the physical reality we all see, hear and feel every day, pervading the things we can and can't see, whilst still allowing the sustenance of our existence. Amidst this phenomenal sub-atomic flux of Nature, the energies interact with us without affecting our rational thought-processes - or at least that's the way it is most of the time! There are occasions, as every scientist and Fortean knows, when the universe goes decidedly haywire, producing decidedly strange effects upon any nearby creature. Let's look at just a couple of simple examples.

Where we find a geological fault line on the Earth with differing mineral, crust densities, we sometimes find gravity distortions. This is an established fact. If there is a shift in gravity, spacetime warps. This too is a fact. And knowing that gravity does warp at certain places, hence causing spacetime distortions at spots all over the world, some very peculiar effects would occur here. Of interest to parapsi students should be the effects these shifts in spacetime would have on the electrochemistry of the brain, should anyone be standing either directly on top or immediately adjacent to some of these faults. (3) Statistically this sort of thing will have occurred to many people over the years, but we hear few tales of, "God the gravity went haywire, baby," or "You should have felt the spacetime man, it was like weird!" - simply because such alternations of elementary forces doesn't precipitate such a Newtonian old-time cause and effect scenario. Distortions of elementary forces shifts energy frequencies which, in clinical tests on humans, results in perceptual alterations produced by distorting the subtle electrochemistry of our brains. Such neural interference can and does excite the brain causing very peculiar delusions. Changes in the very machinations that make up spacetime would very likely initiate ASCs and this could propagate a host of fantastic experiences.

The idea of elementary terrestrial energies causing such major psychotic effects is far from ludicrous. Its incidence is likely to be common. Labs have verified time and again the effects minor electromagnetic stimulation can have upon the brain. Taylor for one, reminds us that temporal lobe stimulation precipitates hallucinations: in this case, "reruns" of memory, rather than general access hallucinations. (19) Some have rightly related this action to psychophenomena concurrent in epilepsy. Other scientists have found that differing electro-frequencies afflict mood patterns: aggression can be turned on and off with certain frequencies; sleep can be induced by others; pain, sexuality, hatred, paranoia, fear, depression and other modes of consciousness can be similarly induced or deterred through the manipulative direction of unseen energies. (14) Ecstasy and visions can also be induced. Frightening though it may appear for man to mess with mind-states like this, the Earth we live on can do all this and more - and with much greater ferocity.

The Earth is likely to be responsible for a number of reported paraphenomena, outside the confines of any EL-related event, without the recipient being aware of it. From time to time at numerous places on Earth, emissions of natural gases like CO, CO2, radon, ozone, ammonia, methane, etc, occur. Some are odorless, so we wouldn't even be aware of their existence. Nevertheless, gases are buggers at screwing up balanced neurological states. In his outstanding psychoneurology work, Puharich relates the visionary effects of several (15). CO2 for example, created the following: "After the second breath," reported a 29 year-old healthy female nurse who had

taken a treatment, "Came an on-rush of colour. First a predominant sheet of beautiful rose-red, following which came successive sheets of brilliant colour and designs, some geometric, some fanciful and graceful - purple and rose colouring predominant. As these sheets came toward me they seemed to engulf me and leave me breathless in the mad rushing sensation. Then the colours left and I felt myself being separated; my soul drawing apart from the physical being, was drawn upwards seemingly to leave the Earth and to go upward where it reached a greater Spirit with whom there was a communion, producing a remarkable, new relaxation and deep security. Through this communion I seemed to receive assurance that the petit problems of whatever was bothering the human being that was me...would work out alright and that I had no need to worry."

This description parallels many elements in UFO and especially abduction accounts, and only dickheads would denounce the similarities. But just because one picks out such accounts doesn't mean to say that an underlying cause occurs here. It is important for us to realise that variegated interactive regions go to make up the world surrounding UFO phenomena. Our very source of origin is manifold, with intrusions and denominators transfiguring, sometimes producing vividly extravagant events. Until it's realised that the concise spectrum of the supernatural is an interactive by-product of mind and matter, through just some of the amalgamated media mentioned in this essay, we'll be chasing little green men and other people's noses forever. If this attitude persists, one can only feel sorry for those who are consistently being clogged full of para-ideological shit emanating from the pens of the many who stand as experts, mentors and what-have you. But, I suppose these people will continue to abound: floating along the majesty of their egos, blossoming as others listen to their crazy, mixed-up ideas. "Ufology, by and large," said one man, "is a load of crap!" (10) And little has changed since then. But there's plenty more to reinforce the direction that our critic here himself was once travelling...

In poltergeist, UFO, monster and ghost tales we regularly find references of nauseous pongs accompanying the case. The consistently favourite gases of our supernatural friends appear to be ammonia, methane, ozone, hydrogen sulphide and sulphur dioxide. Ammonia attacks the central nervous system and is known to cause delirium in some cases. Hydrogen sulphide, probably the commonest gaseous whiffs we hear of, is a great precursor of conjunctivitis - one of the commonest of side-effects to come from the paranormal world. In small doses sulphur dioxide has been known to induce dizziness and mild psychoses; it too irritates the eyes. Other natural gases can produce varying degrees of delirium that precipitate ASCs. (20) Ozone can have some great effects upon humans. It can slow respiration, lower blood pressure and give rise to other psychophysiological changes. These effects are extremely important potentials in examination of UFO and other psi-based phenomena. It would be distinctly unwise, nay retarded, to say that such vapourous emissions are not underlying causes or distinct catalysts in some reported supernatural occurrences.

Decreased amounts of oxygen to the brain, as voluntarily practised in Yogic states, has a fascinating effect upon consciousness. (15) The cerebrum quickly goes to sleep and the oldest region of our brain, the limbic system, wakes from its usual quiescence. Alpha-wave activity, occurrent during relaxation, sleep and meditation, comes to life and visionary encounters occur. Controlled use of these techniques lead to various ecstatic states, filled with the cultural symbols that typify psychedelic states and supernatural encounters. Depletion of oxygen to the brain is just what occurs as we enter death, with the short-term awakening of the limbic system. A growing number of psychologists and academics seem to think that here lay explanations to the cultural visions enjoyed by those suffering (?) heavenly world, Jesus-loves-y'-baby, Garden-of-Eden accounts told by those who awake from being near or clinically dead. Having had an near-death experience (NDE) when I was 14, along with a wide-scope of other ASCs (from psychedelics to epilepsy), I can echo the scholars' thoughts who liken the respective states of mind, considering relationships with each other. The O2 Factor, today propounded by ufologists as an important element in their studies, should be fully understood by them by now.

Whilst hallucinations can be evoked by meditation, oxygen starvation, gaseous

inhalation, drugs, etc, considerations are necessary for other findings, encouraging us to investigate deeper into the background of recipients to psi-based events. In cases of psychotic subjects, irregular distortions of spacetime are upset by the subject's production of otherwise rare neurochemicals. For instance, the extracted blood of schizophrenics contains a substance known as taraxein: injected into normal humans provokes visionary delirium. In most of us, extreme shortages of vitamin B6 initiates similar activity. Physicist Richard Alan Miller clearly relates the astonishing effects simple plants can have upon the mind and body, inducing ASCs of differing, yet spectacular degrees. (13) Parsley, nutmeg, dill and several other culinary herbs can propagate minor psychoses. Poor diet can also cause psychological variations (silly as it may sound, a more conscious vegetarian diet precipitates a healthier psychology in humans). As one can see, the psychic make-up of people can rely upon varieties of external components; and anyone who disregards such essential information in their investigations of psychophenomenal interactions just isn't doing their job properly! It's a hefty workload this parapsi stuff!

The Composition of Cuckooland

The universe itself consists of nothing more than energies. We reside within the suffusion of these energies - indeed are made of them. These same energies can, and do, scramble the bio-electrical discharges we call emotions - and out of the residual ASCs, we interact with the symbols and content that underlie the universe. This, science tells us, can create fascinating psychotic illusions.

So - we live upon a giant energetic planet, bathed constantly by radiations from the cosmos and beneath our feet. Gases, chemicals, energy frequencies and all else are constantly bombarding our highly-sensitive and extremely complex brain patterns. Occasionally, higher natural phenomena, residing somewhere in the complexity of the geophysical regions, emanates from the crust of the Earth and interacts with our cerebrum. These interactions may, coincidentally, occur concurrent to gaseous emanations that similarly interact with the electrophysiology of the brain, adding to the induced ASC, creating generalised psychoses where reality (as usually recognised) breaks down. The result of this energy intrusion will most likely be a highly personalised one, accessing the electrochemical frequencies with which it most commonly relates to. Once incurred, the psychological make-up of the individual extracts specific symbols and values, imposes them upon the consciousness-related, pliable, general localised emissions and henceforth generate a cause, effect and archetype-based belief-mode to which the person can relate. A physical object can evolve from these conditions (ELs) that can thence disturb the immediate environment should ones perception precipitate structured ideologies around the manifestation one is interacting with. So effectively, whilst the energetic formation exudes radiations, causing direct physical effects, one's interpretation causes further effects upon both the self and the environment, depending on the attending state of reality you presuppose you're experiencing. (5) Simple really! The attendant perceptual state of consciousness of *respective* witnesses in cases of limited reportings over large towns and cities lays dependant upon the brain chemistry of a select few who can "attune" to the terrestrial discharges emanating/residing/manifesting at the time in question, and answering to the conditions we have just propounded. At the base of it these are the fundamental conditions in the production of UFO and related phenomena. Using such a basis, we can probably come to terms with every ufological account thrown at us. From Vilas-Boas to Steve Michalak, the entirety of the supernormal is entering our grasp. The potential from a *controlled* cohesion of this mind/energy bonding is utterly fantastic - laying in the future field of scientific magick.

Effectively, what I'm saying in these pages is that we cannot afford to bypass the frontiers science has uncovered over last decade, when it can promote a thoroughly objective appraisal of ufology, parapsi and such like. But the bypassing is still going on. Even those "respected authorities" (yes, them again!) generally talk out of their backsides, crying ETs, higher planes, Otherworlds, etc - synonymous to the religious presumptions that creates so much shit in the world. Those who disagree are likely to be the ones I'm talking to!

The crazy thing about all this is that it's all been said before. Puharich and Keel

laid down many building-blocks that could have been built around many years ago (11, 15) - but still people chase belief modes! Perhaps all of this is just as much a waste of effort, as it was to those who told it all before. Resolutions, I suspect, will forever come second-best to daydream ideologies spouted by those "experts" who know better than us all! Silly really, cos it's so simple: we each live day by day shifting through minor ASCs barely noticeable. But certain states respond, via neuroelectricity, to elementary energies, chemical discharges, etc, translated from the unified fields compounded with ELs* and the multitude of other fabulous creatures that still, at the moment, lie on the fringes of objectivity. Within a decade they'll be creating these things in labs - if they're not doing it already!

"Energies can only be changed," say the physicists, "Not destroyed." The mystics and magickians have been telling everyone that for millenia. But because human nature is basically very ignorant of that which it hasn't "rationalised" for itself, people will still be uttering the same confused words, morals and laws, long after the Earth has curled up, breathed her last breath and killed all but the few who scatter the barren and man-polluted planet we suffer to destroy.

Illumination it seems, may be a necessary evolution after all... (Comments anyone?)

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* The known physical mechanics of earthlights is presently in its infant state. Consciousness-sensitive balls of light that grow from the amassed localised energies around the point of origin, may very likely turn out to be mass-free manifestations. Mass-free objects, of any order, are highly manipulative amidst the elementary forces that structure the universe, and as such transcend all laws of mechanical physics. It is likely that the mind-related ELs just being investigated are *short-term amalgamations of the elementary forces*. Consciousness, long thought the key to the universe, is demonstrating a very important part in the mysteries here examined. Although a very speculative question, some are secretly asking it: are earthlights packets of energy whose structuring is simply the GUTs of the universe?

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The British Psychedelic Review Magazine: Fortcoming. Article contributors receive free first edition. Covering such regions as: fables & legends of magickal herbs; meditative explorations; sensory deprivation; drug use and abuse; hallucinogens; the works of Huxley, Furst, Crowley, Leary, AOS3, Alpert, Hofmann, Schultes, etc; cacti; cannabis; mushrooms; psycote; chemistry of consciousness; history of psychoactives; psychedelic parapsychology; illumination. Encourage this necessary publication, now!

Birmingham - Meetings every Monday, 5pm onwards. Contact, Norman Clinton, 54b Bletchley Rd, Erdington !!!! **Crave** - 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 !!!! **Hull** - Pagan group has regular meetings. Ring Samantha on 0482-448679. !!!! **Leeds** - Pagans meet on the first Thursday of each month, 8pm onwards at Fat Freddie's, Call Lane !!!! **Leeds** - Moots getting together again at Fat Freddie's Cafe. Details coming soon - watch this space! !!!! **London** - Meetings on alternate Thursday at the White Lion of Mortimer, Stroud Green Rd, London N4. Ring Ray on 01-263-5066 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.

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

The Ley Hunter's Annual Moot, 1990 - This year in Cornwall, over the weekend 15-16 September. TLH and Mwyn Mamvro 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 TLH, PO Box 92, Penzance, Cornwall TR18 2XL, or Cheryl Traffon of MM.

Northern Earth Mysteries Annual Moot - NEM's 10th moot this year held at, The Griffin Hotel, Leeds, on Saturday, October 27, 1990. Details yet to be finalised. Write to Rob Wilson, Northern Earth Mysteries magazine for details, enclosing SAE.

Northern Earth Mysteries meetings. The next moot on Saturday, July 7, in the afternoon, at Skelton, North Yorkshire, commencing from Ursula (Jamie) Fearn's home. Ring Jamie on 0287 53892 for full details.

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

Psychic Eye - The Tamworth Psi-Research Group is newly formed and holds regular meetings on Monday evenings, 8pm onwards. For further details about group and moots, contact Ashley Jones, 44 Medina, Belgrave, Tamworth, Staffs B77 2LJ (0827 281098).

Re-Emergence of the Goddess, 2: World Convention of the Fellowship of Isis, Saturday 15 September, at Conway Hall, Red Lion Square, Holborn, London WC1 between 10.30am-8pm. Tickets 4.50 (outside London) or 6.50. Send Sae to, 56 Telemann Square, London SE3 9YS for details and/or tickets. Cheques payable to Isis Convention.

Tarot Consultants: Steve Jones - Wakefield 824700. 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.

Talking Stick - A new series of regular talks on esoteric & occult-related subjects, fortnightly, every Wednesday. Ring Caroline on 01-738-7950 for details.

Greenpeace, 29-35 Gladstone Rd, Croydon, Surrey CR9 3RP. Friends of the Earth, 26-28 Underwood St, London N1 7JQ. Ark, The Ark Office, 500 Harrow Rd, London W9 3QN. The Green Party, 10 Station Parade, Balham High Rd, London SW12 9AZ.

WANTED! Your editor is still after any copies of The Ley Hunter magazine, pre-number 73 issues. Plus books/mags on psychoactives (send SAE & I'll return a full listing). Any other books/mags that you may be getting rid of, please let me know before they go to waste. Any literary donations are always very much appreciated.

If there's anything going on which needs a mention, send it in. EM-mootings; UFO talks; magical meetings; esoteric/alternotherapy conferences, etc. Let us know.

Animals breaking the law and dutifully being punished is a bizarre practise many would hold verges on the ludicrous. However, there are numerous reports of just such happenings from all corners of the globe and from various ages. In 864 AD a hive of bees which had stung a man to death were suffocated to death by the Decree of the Diet of Worms. This was the first recorded non-human trial.

It seemed the Europeans were well into the punishment of animals who were not so law abiding as they should have been. Here is a short selection of trials from Europe:

Some more unfortunate small-fry to suffer were a swarm of flies which annoyed St. Bernard while he was preaching in a French church sometime during the 11th century. Their crime? They buzzed during his sermon so he promptly excommunicated them! Mysteriously the following day, the flies had to be shovelled out of the church in heaps. It was thought they were killed by a severe overnight frost.

1394, Normandy. A pig was hanged for eating a child, and in 1547 a sow and her six piglets were similarly accused. The sow was executed, but because the piglets were so young and their mother such a bad example they did not share her fate.

In 1471, Basle, Switzerland - a cockerel was found guilty of laying an egg "in defiance of natural law". It was burnt at the stake as a devil in disguise.

In 1499 the trial of a bear which had terrorised villages in Germany was delayed for more than a week because, it was argued, the bear had the right to be tried by its peers - in other words, a jury of bears!

In 1591, at a place called Stelvio, northern Italy, moles were accused of damaging crops by "burrowing, so that neither grass nor green thing could grow". They were asked "to show cause for their conduct by pleading their exigencies and distress." Not surprisingly, the moles failed to answer their summons and in their absence were sentenced to exile. The court did show some humanitarianism however, by promising them safe conduct "and an additional respite of fourteen days to all those which are with young and to such as are yet in their infancy."

In 1521, the French lawyer Bartholomew Chasseneux rose to fame after defending rats accused of destroying a barley crop. When the rats failed to turn up in court, he determined that summons should have been served on all rats in the district. Thus a new summons was issued but when the rats again failed to appear, Chasseneux claimed they were being intimidated by "evilly disposed cats" which belonged to the prosecution. He demanded a cash guarantee that on their way to court the rats would not be interfered with in any way by the cats. The prosecution refused - case dismissed.

In 1639 in Dijon, France, a horse was given the death sentence for throwing its rider, thus causing his death.

Italian caterpillars were summonsed on charges of trespass and wilful damage to property in 1659. In every one of the affected districts a copy of the summons was duly nailed to a tree. The caterpillars were asked to refrain from eating the crops and to return to the woodlands. The court, however, made note of the caterpillars' right to life, liberty and the pursuit of happiness, so long as this did not "destroy or impair the happiness of man."

Around 1709 termites were the plague of Franciscan monks living in the Brazilian province of Maranhao. They ate furniture and food and were therefore summonsed to explain their activities before a court. Their lawyer reasoned that the termites were the original inhabitants of the land and their hard work put the monks to shame. The judge finally came to the conclusion that both parties were to be bound over on good behaviour and that the termites shouldn't bother the monks and likewise the monks shouldn't harrass the termites. This was read aloud to the termite hills.

In 1906, Switzerland, two brothers plus their dog were tried for murder. The brothers were given life imprisonment - the dog executed.

In Libya as recently as 1974, a dog was tried for biting a human, and served a sentence of one months imprisonment, with only bread and water for sustenance - at the end of which it was duly released.

So next time you're bothered by vermin or plagued by locusts - take 'em to court!

References: Reader's Digest Strange Stories, Amazing Facts. Fortean Times, various.

The following is an investigation into the old runic remains, first uncovered in local woodlands in West Yorkshire and now housed in one of our oldest local churches in Bingley, built upon an old crossroad. This is the authors' findings and opinions.

The Bingley Runic Stone - by Andrew Tyson

I set out on my quest for information on the little-known Runic Stone, presently in Bingley High Street Church. Arriving one Tuesday evening at the Church, I was greeted by the local historian who I asked about this relic from our past.

The monolith in question greets you as you enter the church. Its dimensions are 2.5 feet square, 1.25 feet high and ten inches deep. As you go in the entrance of the church there is a plaque just above the stone in question which reads, "The runic stone at the west end of Bingley Church was carved in the eighth-century and bears the name, King Eadbert. It is thought by some authorities to have been used as a font, others thought a relic chest, or may be a socket for a cross." The date of the runic stone is 768-770 AD.

The notes and information I found came from three sources. The first was a Rev. D.H. Haigh. This relic, known as the old font, is said by Haigh to be the socket or base in which a cross was fixed. On the front of the stone is an inscription in Anglo-Saxon which covers the whole face. Rev. Haigh, communicating with a Professor Stevens, tried to decipher the inscription. In a letter dated March 9, 1870, he says, "I thought that the first line might be EADBERHT CUNNING but previous to this the first line begins with SIGED, the second line ended with NUS, the third line commenced with ODEONGEN. Rev Haigh came to conclude that the stone bears the following inscription:

EADBERHT EATTING CY (first line)
NING RIHTE GIBAN DESTENYS (second line)
ODE ONGUS BINGALEDFESI (third line).

The translation of this, according to Rev Haigh is:

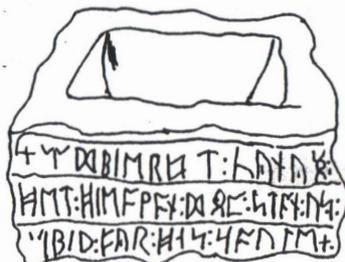
EADBERHT, SON OF EATTA KING
UTTERED A GRACIOUS BAN.
ONGUS VISITED BINGLEY.

Then Professor Stevens did some examinations in good lighting conditions, guided by the faint traces left. There could be seen accidental dints and jags partly helped by divisional dots. Here and there exists the letters, complete in three lines:

EADBERHT CUNUNG (first line)
HET HIEAWAN DOEP STANUS (second line)
GIBID FUR HIS SAULE (third line).

Professor Stevens came to this conclusion: EADBERHT, KING, hate (ordered) (to) hew (this), dipstone (baptised font) (for) us bid (pray thou) for his saule (soul). Then he tells us the stone identifies the name Quana or Quoma, the place where Eadbert led his army to the aid of Dengus, King of the Picts 756 AD. But the person who visited Bingley was not Eadbert, but his ally Ongus. This is but part of a longer lost record. There was a gracious ban, which resulted in an alliance between Kings Eadbert and Dengus, who were previously enemies. Stevens thought the stone to be a baptismal font, whereas Rev. Haigh thought it to be the socket for a cross.

But then we have another view of what it may have been from local historian Mr Speight, who thinks it was a relic chest or stone shrine. Speight writes "If we may trust Rev. Haigh, until about the year 756 AD, that the King of the Picts uniting with the Anglian rulers, but a proclamation of this ban which is supposed to be



on record on a previous rune stone, I venture to dispute..."

Eadbert came to the throne of Northumbria in 737 AD and gave up his kingdom to his son OSWOLF in 757 AD, and he became a canon in York under his brother Egdbert. King Eadbert died in York in 768 AD. In 750 AD Eadbert and Dengus, with both armies, waged war against the Welshmen of Cumbria and also, Simeon of Durham. For some light upon a vexed point, Speight informs us that on 10 August, 756 AD, Eadbert set out with his army from Quoma to Nuwanbyrig, all adversaries either ridiculed or vanquished in war. Angles, Picts, Britons and Scots not only kept peace with him, but even rejoiced to pay him honour and fame at his excellence and of his deeds of valour. Even King Pipin of France sent many a royal gift. Eadbert marched for nine days and was joined once more by Dengus, King of the Picts. Haigh said that the actual battle was fought near Hewenden, but there was no documented evidence. If at all any battle was fought, it would have been between Harden and Cullingworth Moor, between the camps of redouts known as Catstones or Castlestead Ring, both of which are still known by local farmers as blood dykes. (Ed, Both these sites, earthworks together, are thought dating from the Bronze Age.)

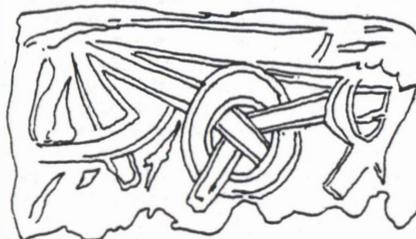
The Bingley runic stone, which Professor Stevens of Copenhagen bravely maintains is an Anglo-Saxon font and which Rev. Haigh stoutly asserts is the base of a memorial cross, are both questionable. I for one, don't agree with either - the reasons being: 1) the remarkable variants in the reading of the inscriptions by these two authorities; 2) the absence of any evidence as to the true age or existence of such like fonts of the age of this particular one; 3) the hole into the so-called font is of a later date; 4) it cannot be the base of a cross because of the internal shape of the stone; 5) because there is a rebate around the rim of the aperture as if a lid was fitted, and finally 6) because both fonts and memorial stones of the character implied by the authorities named, are absolutely unknown. The later, however, is not a fatal objection as we possess so few relics of this period that it would be unwise to reject them wholly on this ground. But again, we learnt from Bede, who died in 745 AD, that stone fonts were not around or used in his time. Mr Speight maintains that it was a relic chest that may have held the bones of some saint. He believes it was the bones of Saint Lawrence, yet St. Lawrence was burnt over a grid iron in Rome in 259 AD. Personally I believe it was a relic chest but not containing what Speight thought. As for the relic chest, Eadbert may have ordered the font for the church in Bingley while still king; but prayers for his soul make it more likely that he did this when near death, in which case its date is probably 768-770 AD. As for the base of a cross theory from Haigh: it is very unlikely to be the receptacle for a cross. The cavity is not square but is 22" from the mouth front to back, side to side, at the front 21", at the back 19". Another objection is that the cavity tapers towards the bottom, being about 4" less at the bottom than at the top.

My own theory is that it was neither the receptacle for a cross nor a font, as I've checked out the measurements for this cross - no way! Then, as for the font, you can tell by just looking that the hole was put in at a later date. I would stick with Mr Speight to a point. I do believe it was a relic chest. I don't even pretend to know what it contained. There is definite ring around it which does suggest a chest, but not one for the bones of a martyr. Have a look yourselves sometime! (Here's a photo

of the stone. It was previously used as a stone step in Bingley Grammar School!)

References:

Bennett, P. In Search of Faerie-Land and Other Strange Places, In Earth 6, May 1987; Busfield, J.A. Bingley, West Riding of Yorkshire, In Turner, 1897; Speight, Harry. Chronicles and Stories of Bingley and District, 1904; Turner, J.H. Ancient Bingley, or Bingley: Its History and Scenery, Bingley 1897.



After receiving many letters following the article detailing work done at Backstone stone circle in E15, and the "visions" of people seen there, Edna Whelan (author of Yorkshire Holy Wells & Sacred Springs) wrote telling a most interesting account:

Edna Whelan, North Yorkshire:

Dear Paul - The article in the last magazine, *The Things We Did on Drugs* is interesting, but it is possible to reach these states without the use of anything other than the power of the spirit within ourselves. (But anyway) what I really intended saying was that I too have had the experience of seeing "people" around a tumulus on the moors. I, along with other people, visited a quite large tumulus which stood around 5-6 feet high and, having been excavated, it had a hollow in the top of the summit which was quite nice to lounge around in and enjoy the winter sun.

First of all I "heard" chanting. Slow at first, but becoming steadily quicker in rhythm. I mentioned it to my companions, but they never heard a thing and looked at me a bit oddly. I let the chanting die away in my mind and became detached from it. Five or ten minutes later a voice said within my head, "Please leave our sacred hill," and straight away one of my friends said "Let's go now," but hadn't heard the voice. As we descended from the tumulus and walked away, I being the last, looked back and there I saw them - people, dressed in some kind of long white robes and strange, tall, circular, head-dresses, walling round the base of the tumulus. They stopped when they seemed to realise that I had turned round and they all stood still with their hands raised as if in recognition of my awareness and in sending some kind of well-wishing upon me. Their attitude was one of great friendliness.

I have kept all of this vividly in my mind and hope to visit the site again sometime by myself. My companions did not see or hear a thing... Their non-response could make me ask myself, "Did I really experience this?" But I know I did experience it without a shadow of doubt.

After remarks in a letter from a pseudonymous Erich von Daniken (Earth 15), relating to an article by contributor David Medina, David replies with the following remarks: *David Medina, Cadiz, Spain:*

Dear Paul - Had "Erich von Daniken" really gone to the trouble to comment on my article, *Our Fathers in Heaven* (Earth 14, p.29), I should have been deeply honoured. It was as a result of the film *Chariots of the Gods?* in November 1972; that I began exploring the subject that has brought me so much fascination and pleasure over the years. I will always be grateful to Erich von Daniken, to whom my second book, *Elohim's Nursery*, is dedicated. I appreciate the comments of all my critics, including those faceless unfortunates who hide their true identity.

The following letter is appearing in a number of magazines. Read it. And above all recognise that the apparent instigator to the events described is a Craft member. *From, Chris Seppers & Graham Raven, 17 Melton Fields, Brickyard Lane, North Ferriby, North Humberside HU14 3HE:*

Dear Paul - On 29 March, 1990, just after tea, we were subjected to a flying visit from the Social Services (SS) and the local CID! There had it seems, been a complaint made to the NSFCC that our little boy was being abused during certain occult rituals that we held, involving people who cavorted about naked. "Devil worship" was also mentioned! What a wonderful thing to accuse someone of! The SS were most concerned that my son Christopher (his name isn't Christopher, but Michael!) was in "moral danger". When we asked just what this term meant, we were told by the CID officer that it could actually mean just about anything you'd care to choose! We spent over an hour explaining to the SS and police that this was completely untrue, but how do you prove you're innocent? Yes, we're Pagan, but no we don't have groups of naked people cavorting about: we work alone and our child is the most precious thing we have and are more likely to turn Christian than ever consider abusing him.

"So just how many people are there in your coven and what are their names and addresses?" we were asked. "We don't work with anyone else!" we said. "Oh, pity," said the CID officer. "If you'd tell us about your contacts, they could help to establish your character."

They didn't seem to want to believe that we really didn't work with other people and couldn't give them any names and addresses. Can you imagine (continued on p.27)

The Cycle of the Bear
(Or, Why Everyone Keeps Dreaming of Stone Circles)
by, Alawn Tickhill

A strange title for an article you might think, especially the subtitle. I've given an alternative title for the same reason I've written the article in the first place - because I keep hearing accounts from a large number of people to the effect, that either in their dreams or in their meditations, they are perceiving vistas of various power spots, stone circles, etc, actually in use. Having heard these accounts from so many people and having also received a variety of dream and visionary material myself along the same lines, I've been attempting to work out what is actually going on so as to be able to actually offer something in the way of feedback, other than, "I'm thinking about that - leave it with me."

Herewith then, some feedback and my theory of what is going on. Before giving that, let me set this in its proper perspective with a qualification. This is my theory and not a definitive statement; neither is it any kind of truth which may not be supplanted by better, or more valid theories. If anyone has a better idea of "what's going on", then please let me know!

Let us first of all define "power spots". By this term I mean all the various tors, dragon mounds, stone circles, monoliths, rocking stones, hill forts, etc, with which Albion is liberally peppered. The rest of the world is aswell, but I want to keep this national as it makes this easier. This theory quite possibly applies to the power spots of the rest of the world.

The material I'm receiving from people consists of them either viewing, or being directly involved in the celebrations, rituals and generally using various power spots in related ways. More often than not, in ways that the subjects recognise are involved with utilising/drawing on/awakening and focusing the energy, of which the various power spots can be considered as sub-stations in an energy grid which runs through the earth. Most people know of leys, dragon paths and all the various expressions of what as a generic label I term *Telluric energy** in action - so I'll leave that and attempt to express a coherent theory of why so many people are both dreaming of this and also perceiving it in visions. The astronomically significant siting and arrangement of the various power spots can give us some factors to employ in this theory, so it is those I'll look at first.

All things in the universe follow cycles. The seasons, the cycles of our own lives, astrological cycles, those of plant growth, civilisations, animal populations, crime waves according with sunspots cycles, lunacy surges following lunar cycles, to name but a few. Some important ones to consider within our theory are the precession of the equinox and the consequent shift in astronomical and astrological signifiers. Another important cycle is that of the Earth's geomagnetic fields. Within this, we have to look at cycles within cycles - wheels within wheels, and spirals within those wheels. Sounds confusing, but what I'm attempting to do is employ a process used in computer programming - defining the variables before using them, so everyone knows what I mean by what I am saying - instead of thinking they do!

Recent research yields us some very important facts to use in our theory. The first being that the various power spots and the connections between them, display geomagnetic and electromagnetic properties. The second bit of data is that the stones used in power spots or the naturally-occurring rock strata in some places, are all quartz bearing rock - or else they are a charge-creating strata of quartz-bearing rock and another kind which also creates geomagnetic charges or sometimes static electrical/electromagnetic charges. The next bit of data is that sittings of UFOs; encounters with ghosts, spirits, spirit dogs; encounters with anomalous energies, and all else associated with power spots and their connecting force/energy lines, occur most

* The telluric energy spoken of here was earlier written of in Stringer's *Secret of the Gods* in 1974, sub-titled *An Outline of Tellurianism*. Before him, dowsers and others were speaking and writing of the same telluric current.

often when there is a fluctuation in the geomagnetic potential/charge at those sites and along those lines. These fluxes accord with the seasonal cycles - and of course with the various festivals at which people tune into and resonate with those cycles. Cycles, like the lunar and solar ones, have others within them - spirals within their wheels. Such as: the usually monthly lunar cycle is also part of a far greater cycle, the Metonic (every 18.6 years). The solar cycle has a daily section, a yearly cycle, a sunspot cycle and the solar precession (a factor created by the axial wobble of the Earth on its orbit). Within the lunar and solar cycles another factor has to be counted, which is the tide cycles of the sea. As a total of all that, it can easily be seen that "wheels within wheels" and my basic outline given here is a drastic over-simplification of cyclical goings-on all around us in the universe.

Let's try and tie this all together now into something coherent. Long ago, when the various power spots in Albion were being constructed, the Earth was at a particular point within the greater cycles of the universe. Everything being cyclic, we are now of course at another point in that cycle. The power spots were not constructed at one go, and most of them show evidence of having been changed, improved and enlarged over a vast period of time. Even the natural ones such as Glastonbury Tor had been added to and improved by having a standing stone placed at its summit and a spiral pathway carved on its sides - as had countless other spots, including dozens of less obvious ones, which are little "way stations" along the power grid (holy wells, single standing stones, etc.). Why? That forms the crux of my theory...

My theory is that by whatever process, humanity at the time recognised the power at natural power spots, also recognised they were linked in a fluxing grid of energy potential and actively harnessed and used this energy. They created more power spots to do this, improved and enhanced the natural ones and linked all of Albion in one cohesive and interacting energy system. In short, just as modern man builds hydro-electric power stations to harness the energy potential of water, our ancestors applied the same principals to Telluric energy. They were aware of its potential, became increasingly "tellurically competent" and increasingly created more and more sophisticated "sub-stations" to harness it (stone circles, etc). I would postulate their knowledge of Telluric energy became increasingly sophisticated with time, just as humanity's knowledge of using water energy has become increasingly sophisticated. For example, we started with primitive water wheels that technology evolved into water mills and the like, that further evolved into building primitive dams and is now at the point where hydro-electrical technology includes massive pump stations to create drop electrical generation, diversion of rivers and massive dams.* Our ancestor's progress followed a similar pattern: they originally worked with the natural power spots (Glastonbury Tor, etc.), discovered the potential of quartz-bearing rock to enhance it, brought the two together, then discovered the fluxing and cyclic nature of the Telluric energy and so built increasingly sophisticated astronomical functions into their structures so as to ensure they could tap into the Telluric power grid at the appropriate times, and could eventually even map and predict the highly subtle vagaries of the lunar cycles so as to access the power that was available at all the various cycles within the greater energy system. Within that they created a host of minor power spots, which though not as exciting to view as Stonehenge or Glastonbury, all formed part of the greater energy network. What order this whole process followed is impossible to say.

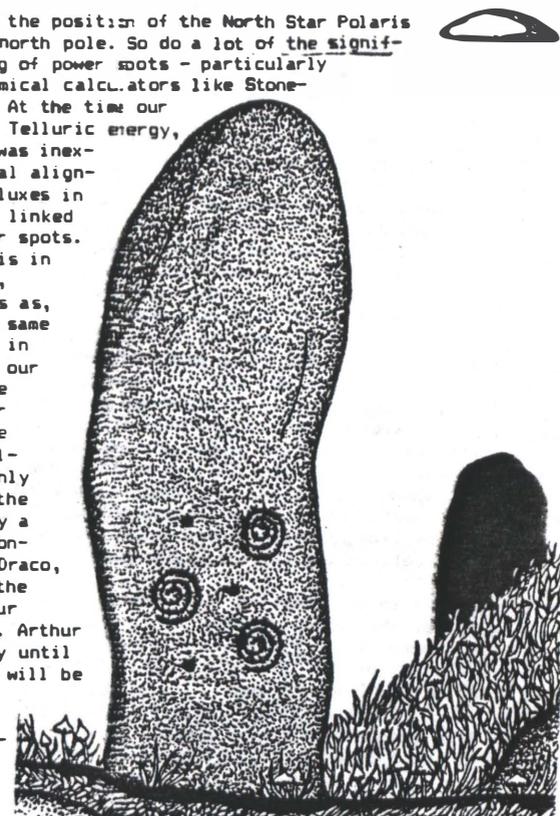
Now for some astronomy. Radio-carbon dating and increasing archaeological knowledge tied with the advent of computers to extrapolate backwards from now to arrive at a potential starting point for the origins of this Telluric technology, point to one very important cycle - the Precession of the Equinoxes. What this is concerned with, is as the Earth spins on its axis, it wobbles slightly so its observational position relative to the stars appears to shift. It is the Earth that moves - but as we on the Earth as the central reference point know, it's easier to perceive the stars moving. (I'm sure you know the kind of thing - in a boat, it looks as if the land is moving towards you, whereas really it is you that moves towards the land.) A great

* This may well be the case, but our "sophistication" is ecologically perverse and toleration of the ethics underlying such advances cannot be afforded.

deal of navigation works around the position of the North Star Polaris in relation to the geomagnetic north pole. So do a lot of the significant factors in the positioning of power spots - particularly those that form obvious astronomical calculators like Stonehenge, Carnac, Callanish, etc. At the time our ancestors began to tap into the Telluric energy, they recognised that its power was inextricably linked with astronomical alignments: linked in the way that fluxes in the Earth's magnetic fields are linked to the fluxes of energy at power spots. Our present Pole Star, Polaris is in the constellation of Great Bear, which in Celtic Welsh translates as, Arth Vawr - Arthur. It was this same configuration that was apparent in relation to the North Pole when our ancestors began working with the Telluric energy, but was further back in its cycle. At that time however, Polaris and the constellation of the Great Bear were only just beginning to move towards the North Pole and were preceded by a two-star combination which is contained in the constellation of Draco, the Dragon. In other words, as the Dragon left the polar sky, Arthur followed it and gained eminence. Arthur will still rule the northern sky until about 2100 AD and from there he will be gradually succeeded by another star. The correlations with the mythical/historical Arthur following in the footsteps of Uther and Fendragon are obvious and the number of old sites that bear the name Arthur is sufficient to indicate there's likely a further correspondence here between myth and actuality.

Unfortunately, as Arthur and the Great Bear came to rule the northern sky, so the power of the Telluric energy grid decline: - until now it is just a faint shadow of its former power. Imagine what would happen with hydro-electrical power spots if the rivers of Albion began to dry up. They would follow the same kind of pattern of decline and neglect that the power spots of the Telluric energy have suffered. Superstition would linger around them as faded and distorted memories of a lost power and glory - but a certain amount of power would still be present according to the cyclic fluxes of the rivers. For instance when it rained, or else in the winter following heavy snow, there would be surges of power for people to tap into. Or if we had sufficiently sophisticated energy storage systems built into hydroelectric sites, power could linger on between charging at rain or snowfalls, so there would still incentive to tap into such power spots and the energy grid they served. The vast majority of people might not have the incentive to work for such small amounts of power by comparison to what their ancestors worked with, but those who were particularly attuned to it and understood what could be achieved by working with it, would still retain the incentive to do so. An analogous question is: why has the telluric energy dried up? My theoretical answer to which, is that the increasing dominance of the present North Star holds the key to the matter.

I postulate that the Telluric energy was/is as subject to a cyclical pattern as any other part of the energy system in which we live and have lived for all the time the Earth has existed. In the yin-yang symbol, the seeds of one half are contained in



the other half, which is a well-known phenomenon of all the universal cycles. For instance, right at the height of winter, seeds begin germinating underground, which will herald the ending of the high flood tides in the sea - the very power and strength of which indicates this power is being spent. When we feel the strength of the Sun at midday, we also know that it's about to yield and decline towards night.

My theory therefore is, that the Telluric energy rose in potential as Draco was leaving the northern sky, but that as it was rising in potential it was also heading irresistibly towards decline as Arthur followed that cycle in turn. As the power rose to full peak, it was inevitably peaking towards the top of a sine curve which would then inevitably follow downwards into decline and dormancy. Our ancestors in growing sophistication in "telluric technology" followed the same sine curve; in that they became increasingly capable of harnessing the Telluric energy as it peaked and worked with it right down to the approaching bottom of the sine curve - just as modern sophistication in working with fossil fuels is increasing as the availability of them is declining. Why did the Telluric energy decline in this way? How is it linked with the rise of the Great Bear Arthur and his star Polaris? My theory continues by postulating that the Telluric energy possibly rose in response to a lack. In other words, just as with the yin-yang principle: as Polaris became increasingly powerful, its positive charge decreased the negative charge of the Telluric energy - just as with static electricity. Or, another possibility is that the rise of Polaris in its eminence was not the cause, but was an indicator of the nature of this cycle. In the way that sprouting plants, or animals coming out of hibernation, don't cause the end of winter, but rather act as indicators of the process. Perhaps our ancestors foresaw the decline of their power system by watching the equinoctial precession. Either way, I believe the two are inextricably linked.

The Christian myth of their hero St. George slaying the dragon, and the consequent breaking up of the Telluric power spots and/or their assimilation by christianity are, I feel, more in the realm of myth than actuality. The christians never actually slew the dragon of the Telluric power, they merely childishly gloated while it slept: "While the dragon's away, the mice will pray!" Undoubtedly they destroyed many of its sub-station power spots, but the dragon was never slain, only dormant, and only the potential means of people harnessing it was destroyed in part by the christians. If this be so, then christians never did humanity a service by "freeing us from dark gods", as they claim. Rather, they simply did what they have always done - robbed mankind of a great potential, like spoilt children damaging a great treasure out of spite and ignorance. As it says in the I-Ching, "The Great and Good decline; the weak and the mean occupy the central position." Or another distinct possibility is that the christians merely translated Arthur who brought the demise of the dragon, into a more comfortable christian image of their own pious St. George, which they (for reasons more political than pious) translated further into their image of St. George as a true christian slaying the old pagan power of the dragon.

So...why are people now dreaming "dreams of the dragon?" Why are increasing numbers of people being resonated by an energy system which has lain mostly dormant for 2000 years? My theory is that just as it followed a sine curve down in relation to the precession of Arthur and Polaris, the Telluric energy is now beginning to follow that sine curve back up again. The star Polaris is almost at its peak of dominance. In only another 112 years it will be at its peak and from there begin to decline. I postulate that this peak represents the same as that of a flood tide at its peak - spending its force before it yields to the next movement in the cycle. A movement which is already inherent in the previous one; as the opposite is always implicit in whatever is dormant in the yin-yang symbol. In plain words, the dragon of the Telluric energy which has lain dormant for 2000 years is now stirring and the Children of Albion are stirring in response. The telluric energy affects people at non-intellectual levels and it tends to affect those who are more psychically open than those who aren't. In all the years of its glory it has always been the priestesses, priests, druids, wisefolk, who have been the most sensitive to the Telluric energy. Whether that was at the peak of power, or in its millennia of decline, I believe the same holds true today. If the christians with their shrines, churches, petty desametructions and "takeovers" have at all chained the dragon of Albion, those chains are

merely mortal ones that will not hold or impede the dragon as it reawakens. However high the spires rise on their cathedrals, can they affect the sunspot cycles, or the tides of the sea? Canute couldn't! And neither can they!

There is another factor here that is possibly important: since the times when the Telluric energy flowed free, humanity has gone through a long period of increasing "left-brain" dominance. Perception of the Telluric energy is largely a "right-brain" non-intellectual affair. As I understand it, human evolution follows a process akin to walking. We don't move forward both feet at a time like kangaroos, but rather left foot, right foot, left foot, etc. Our collective left-foot moved forward in the time of the dragon, our right-foot moved forward in the time of Arthur. It is now perhaps time to bring our left-foot forward again so we can arrive at a more balanced stance: a stance in which, perhaps, we will stand as adults in the universe - on both our "own two feet."

Why the people who have contacted me are receiving visions of people using the Telluric energy (myself included) is another matter. I personally hold to a theory that has been directly expressed to me in visions and dreams: that we are being given the means to start actively using and harnessing Telluric energy ourselves. I believe the "how-to" instructions are impressed on the energy matrix which lays dormant at the power spots and as that matrix awakens, those who are sensitive are receiving impressions from it telling how to use it as it was in ages past. From here we could potentially begin to use the power spots more actively and thereby gain more information and guidance as to how to use them fully again, and in time how to restore the grid to its full potential by replacing the power spots that christianity destroyed. Where that will lead us is, of course, another matter. One which I will leave your own imagination to fulfill.

References:

Earth Magic, by Francis Hitchon. Megalithic Sites in Britain, by Alexander Thom. Mysterious Britain, by Janet & Colin Bord. Quicksilver Heritage, by Paul Screeton. The Magic Arts in Celtic Britain, by Lewis Spence. Stonehenge Decoded and Beyond Stonehenge, by Gerald Hawkins. The Legends of the Sons of God, by T.C. Lethbridge.

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..Letters...Letters... (Cont. from p.22): what my little boy may have been subjected to? In the "investigation" to prove our innocence, even the policewoman described the physical examination as being "horrific" for a child. And just who do you imagine would do such a thing to report this allegation? A christian fundamentalist group perhaps? No - it was a "fellow" Craft member. We know damn well who did this and that the police also interviewed them. Naturally the culprit denied everything but said (according to the police officer) that they ought to question us about pornography and the Great Rite. So back came the CID and the SS official.

"Did we ever perform the Great Rite?" and "Did anything funny go on in our circles?" we were asked grimly. If these people weren't threatening to take our son away into care, you'd laugh at their faces, so idiotic are their questions. Did they understand what they were asking? Whenever any man and woman make love they are performing the Great Rite! Do we perform sexual antics in the circle? No we don't! We have performed the Great Rite only once in the circle (yes we were alone and no, we didn't have video cameras). That was 7 years ago and was to ask that we may be blessed with a child - Michael was the result! Then the house was searched - with our permission (were we really going to refuse, did we want to keep our son?).

We are both upset and angry. Do readers realise that anyone can ring up the SS, NSPCC, police or any of the child-based charities and make allegations about your children? All of these charities have their own axes to grind and are all in competition for money from you, and therefore need to appear to be something worthwhile and preferably news-worthy. The mentality of the person who makes these allegations will not be questioned, neither will their motives and they are allowed to remain anonymous no matter how badly they defame your character. So what do we do now? This is a clear case of religious discrimination. We need your help. Please don't get angry, do something. Write to us, your MF and also the Sorcerer's Apprentice Fighting Fund (Ed - see SAIF brief on p.3). Remember, next time it could be your child.

Spells and How They Work - by Janet & Stewart Farrar. HB. Robert Hale Publishing, Clerkenwell House, 45-47 Clerkenwell Green, London EC1R 0HT. Appendices, Glossary, Biblio, Index. ISBN 0-7090-3842-9. 192pp. 14.95.

For wiccans (and others no doubt) this will be an appealing work. It rings somewhat of their encyclopaedic *Witches' God and Goddess* works, in that it collates hundreds of spells (folk, mythic and real) and assembles them each in respective subject-matters. *Spells* is both anthropological and psychological in its overall approach, covering spells from ancient to modern times; love spells and curses; natural and other magical spells; healing and binding spells; and of course, sex spells! There are herbal remedies; laying-on-of-hands; amulets and seals; qabalistic workings, and still much more. This is quite concise, if brief in some workings. The book looks at differing techniques in spell-working - obviously knowing that what's right for one person isn't necessarily right for another. Even though our authors are wiccan in their ways, the reader is given an overall run-down of many necessary components in workings that cover magical techniques other than Paganism. There's no Abyss or Abre-Melin here, but that doesn't defer the work in anyway.

It's not a classic, but it's certainly a literary gold-mine in its assemblance of hexes, workings and potions from the peoples of the world. Pagans amongst you should love it! Ed.

The Astral Projection Workbook: How to Achieve Out-of-Body Experiences - by J.H. Brennan. LPB. Aquarian Press. Appendix, Index. ISBN 0-85030-811-9. 160pp. 7.99. The book is divided into three main parts, with the first covering what's called, *Etheric Projection*. It covers the differences between etheric and astral projection, and explains the phenomenon of "living ghosts" i.e., when some people are seen in two places at once. He continues by describing what happens when you leave your body. Some find it occurs readily, whilst others have to practice before achieving separation from the physical body. On the much-reported "silver cord", he describes the experiences of himself and others and the linkage that the etheric body has to the physical, which is perceived as a spiritual umbilical cord, limitlessly elastic. From here he covers the dangers of astral travel, which don't sound inhibiting according to one practitioner who has suffered no ill effects during the past 25 years! Brennan goes on to relate breathing and relaxation exercises; a "witch's cradle" technique of DIY sensory deprivation; methods for constructing flying dreams; and the "Body of Light" technique, that recommends building up visualisation techniques, imagining oneself out of the body until finally achieving projection.

Part 2 opens with descriptions of astral planes and the characteristics they have, apart from the physical world. Imagination has a relevant place here, he says; from which he progresses to the idea of tulpas - astral entities raised by imagination and the idea of merging it into your astral. He describes other intrinsic relationships such as lucid dreams, I-Ching applications; working the qabalistic tree; and the idea of astral doorways - using the Tattwa symbols based on the elements.

The book closes with a final summing-up of the numerous techniques mentioned, with a few questions and answers to those who are just starting to explore the astral worlds. All in all I found the book to be a good all-round guide for those interested in etheric and astral projection techniques. It doesn't fall into the usual trap of assuming that everyone can adopt the same techniques and obtain similar results. As with most things, everyone is different and some people get on better with different exercises to others. Reviewed by, Sue Beanland.

Earthmind - by Paul Devereux, with John Steele & David Kubrin. HB. Harper & Row, 10 East 53rd Street, New York, NY 10022. Ref, Index. ISBN 0-06-015977-4. 244pp. \$17.95. *Earthmind* is an excellent introduction to Gaia theory, encompassing research in Earth Mysteries, Morphogenesis, James Lovelock's theories and Geomantics. The first half of the book provides a quick tour through aeonic shifts in consciousness and the attendant beliefs that different cultures held about the relationship between the individual and the environment - moving from shamanic concepts to the rise of monotheism, the machine view of the universe and the revival of the view of the Earth as a living being. The ideas have been excellently researched and the result makes easy, but absorbing reading and has something for everyone. The review copy is the US edition but the book is available in the UK later this year. Certainly one of the best books I've read this year and highly recommended! Reviewed by, Phil Hine.

The Viking Gods: Pagan Myths of Nordic Peoples - by Clive Barrett. HB. Aquarian Press, Thorsons Publishing. Biblio, Index. ISBN 0-85030-775-9. 176pp. 12.95. This beautifully illustrated book tells in detail of the gods of the Viking people. Written in easily readable, flowing style, the author recalls the dawn of the gods, their origins and adventures and continues through to the gods' demise at the hands of the fire giants, who had ruled originally at the dawn of time.

Odin, Thor, Frey, Freyja and the treacherous Loki all weave tales that fire the reader's imagination; with tales of heroic deeds, moral acts and judgements. The stories themselves are short and easy to follow, but unfortunately because there are so many gods ruling their various habitats, the reader may sometimes get a little confused as to who is the son of whom and lived where. I had to keep turning back to make sure I knew who the author was referring to in the overall view of things. Some sort family-tree-type illustration would have been useful.

Illustrated on each page in black and white, with some wonderful colour plates, this helps to enrich the reader's imagination to visualise the world in which the Nordic people worshipped their gods. I would recommend this book, both as a very good introduction to the Viking gods, but also as spell-binding stories to be read to younger ages. Reviewed by, Sylvia Ross.

Mind Monsters: Invaders from Inner Space? - by Jenny Randles. LPB. Aquarian Press. Photos, Notes, Index. ISBN 0-85030-829-1. 224pp. 6.99.

This book has you thinking one thing one minute and another thing the next. Strange ideas (some good, some not so good) are posited; ideosyncratic terms scatter here and there, some serving more to pollute an already overladen occult terminology than to serve it; but adding to it all a topographical excursion into the Cuckooland of monsters, UFOs, poltergeist and all, we have, essentially, a work that tries telling us just what it's all about. Initially (I must admit) I thought the work a scattering of confusions, trying to make a cohesive finale. And in a way at times, it's just that. But as I read more, the author caught me in agreement.

Randles has given us a book that has monsters as its main theme, but covers most manifesting anomalies. Amidst the assortment of Yetis, green men, faerie, spacemen, ghosts, sea serpents and friends, a curious amalgam of traits between respective creatures becomes noticeable (good job too!). Randles emphasises these traits, showing that such manifestations have intrinsic relationships. Some of these tales would have ritual magickians begging for encounters with such creatures! Certainly there are some beauties here. A number that have never previously been published.

But as the book evolves, Randles gradually elopes with the fact that extraneous study-regions intrude on the phenomena she is assessing. She notes the persistence of geophysical traits; the much waffled Oz Factor, as an important ASC; and the extreme importance consciousness has in the subject. These, she thinks, are perhaps the disciplines where much important further ground eventually moulding the three together in some cases of high-strangeness, where any singular contributory factor appears to be out of the question as a means of explanation.

Randles at last, is shifting into the regions where the Phenomenon of the strange ("monster reality" as she calls it here) really does reside. And whilst there are aspects here which she over-generalises as a means to assess the subject she's addressing, with a few silly errors and misrepresentations here and there, at last we are beginning to read the material from an author who, if she keeps it up and avoids the patronising that spoils some of her earlier works, will get recognised as a writer worth listening to. Others have said much of this before - but it doesn't spoil what we're reading. The more the merrier, as they say! Ed.

The Dowser's Workbook: Understanding and Using the Power of Dowsing - by Tom Graves. LPB. Aquarian Press. Appendices. ISBN 0-85030-739-2. 176pp. 7.99.

Dowsing is best known as a means of discovering underground supplies of water. But (in this book) Tom Graves reveals that it can also be invaluable in a wide range of other situations, such as finding lost possessions or missing persons, pinpointing allergies and illnesses, helping to make important decisions and even predicting the weather. (The book) will appeal to dowsers at all levels and is a complete step-by-step guide to learning this ancient art. The workbook contains over 100 practical exercises which cover everything from making simple dowsing tools to more advanced routines, genuine targets to locate and an ultimate test of dowsing skills.

Earth Mysteries - by Michael Howard. HB. Robert Hale. Biblio, Index, Plates. ISBN 0-7090-3933-6. 224pp. 13.95.

The author of this work, editor of the long-standing *Cauldron* magazine, is described as having studied "Earth Mysteries...for over 20 years." It doesn't show! Howard gives to the reader an overview of the many subjects embroiled within EM, covering (quite rightly) leys, astroarchaeology, sacred geometry, tumuli, holy wells, mazes, hill figures, terrestrial zodiacs and the like. But whilst much of the work is informative, gathering the combined work of many respected researchers over the years, scattered throughout are numerous errors, suppositions and ideological beliefs that are not welcome within the field of the established EM-researcher. It is most likely the author's religious background as a Fagan that clouds much of what could have otherwise been a worthy book. But I can't take it all from him; whilst nothing special, it may be considered a reasonable opener to the EM-scene for those who are just starting out. Caution must be employed though, and should be read simply as an opening guide to the subject - certainly not to be taken as a definitive introduction. There's too much presupposing; and good EM-work has today shifted into the worlds of objectivity (however tedious some may find it) to later justify what's been said by the masters and mystics who waffle long beards and "Long live the Tao!"

The broad assumptions we find throughout the book resemble more the Sixties-style theorizing most have grown out of. For example: "It is known," he says, "That the shamanic beliefs of the megalithic culture...were centred on the idea of communications between extraterrestrial entities." This is such a general erroneous remark that cannot be tolerated without comment to the opposite. He tells us Mother Shipton foretold the world to end in 1999: since when has 1881 sounded anything like 1999!? He presupposes UFOs as ETs, commenting also upon the utterly fallacious idea of them flying the leys and harnessing their energies. Howard even leans toward the ancient astronaut mythos generated by Daniken and his cronies, mentioning leys, megaliths and zodiacs as back-up. Is this man serious!? I can't go through all the work highlighting all the errors and generalisations, but can tell you to be extremely cautious of believing what you're reading here; which is a pity in a way, because much of the book is a reasonable assessment of many elements that go to make up EM. He introduces Lethbridge, Watkins and other important historical initiators. But then he fills a chapter on those anthropomorphic terrestrial zodiacal imaginings, from Glastonbury to Fendle, that really do clutter up a subject that is slowly but surely getting somewhere. Let not this book get in its way. Ed.

Magick, Gnosticism & The Witchcraft - Introductory Essays by Jack Parsons. BKL. Pagan News Publications, Box 175, 52 Call Lane, Leeds LS1 6DT. 16pp. 1.00. Jack Parsons, one time associate of Hubbard and other infamous characters, writes this small booklet in a Thelemic viewpoint, writing concisely and cohesively, but in a simple and straightforward way. Not exactly enlightening, but a good booklet for those interested in a general Thelemic overview of these things. Could have been more in-depth, but interesting nonetheless. Reviewed by, Mick Nolan.

A Little History of Archaeology - by John Michell. LPB. Thames & Hudson, 30 Bloomsbury St, London WC1B 3QP. 97 illus, Biblio, Index. ISBN 0-500-27557-2. 128pp. 4.95. This little gem of a work, first issued 12 years back, has been revised and extended by the creator of earth mysteries. There's barely a work Michell's done that hasn't received some sort of acclaim - and although a relatively short one, this highly illustrative monograph is a fine treatise on the history and expansion of astro-archaeology over the past few centuries. Those leys wander into print, and Michell emphasises again the importance these lines played to the people who built the huge, megaliths all those millennia ago. He unfolds brief but poignant analyses that cover a wide scope: the turn-of-the-century works of Lockyer in Britain and Egypt; the Teutonic astronomical lines that even entered into Hitler's Reich come forth; Thom's indefatigable research and the liaison it has with the straight-line system now found the world over; and in the newly-enlarged section, covers the fascinating lines that scatter South America; plus the energetic results from Dragon Project.

Michell first postulated in '67 that an old, almost lost system once covered the globe, and here in this captivating *Little History* we see still more data establishing such a way. This artistic work of vision and prose elevates once more the wanderings of a mind painted with the Tao. Long may it speak. Ed.

The Poltergeist Experience - by D.Scott Rogo. LPB. Aquarian Press. Ref, Index. ISBN 0-85030-887-9. 304pp. 7.99.

This book is probably most interesting to those who prefer to read psi-phenomena in the context of it being interesting, slightly spooky and mysterious, with maybe a touch of why's and wherefore's as brain-teasers. If this is you, then buy the book. It is neither heavy nor technical, but in my opinion slightly shallow and myopic.

Rogo adheres to the theory that poltergeists are, far from being demons, devils, ghouls or the spirits of the dead, externalisations of suppressed or unrealised rage, hatred or conflict, brought into existence by the unconscious manipulation of random energy (as he calls it). This energy, he postulates, can be explained in terms thus: if cooled by one degree, one cubic foot of air loses a foot-pound of energy (the energy needed to move a 15-pound object one foot). As the atmospheric/temperature conditions during psi-phenomena often drop dramatically then he believes this is an empirical basis for his theory. Maybe; maybe not. In any case it brings a lot more questions to light: for example what are the mechanics and principles that this drop in temperature is initiated by, and where does the energy come from to bring it about? Or is it an inherent feature in the mechanics of the said phenomena when conditions are apt? These questions he does not ask and subsequently cannot answer.

More pertinent questions spring to mind (my mind anyway): are these poltergeist activities more prevalent in conjunction with fault lines, leys, spacetime anomalies and ASCs? Again, important questions he doesn't ask - subsequently leaving conjecture to do the work of good solid common sense! Another of Rogo's ideas is that in rare instances the poltergeist maybe a true psychic invasion - hurray! At this point a number of interesting observations and theories come to my mind - but alas not to Rogo's! If random energy utilised by individual PK to create poltergeist by externalisation of rage, etc, then why oh why doesn't Rogo realise that these random energies that have been used in the past, personified as gods, devils, etc, have come autonomous by mass feeding: ie, more and more emotional, psychological, spiritual energy given to them by worship, fear, etc. They are still of the same energy, but manipulated with subjective (cultural) systems and as such are still subject to the same mechanics. If, as Rogo says, poltergeist activity is the individual's externalisation of guilt and rage, then maybe possession could be the internalisation of cultural rage, guilt, etc, personified in the past and internalised due to similar, but individual emotions: both being imbalance, both of the same cause, just slightly different effect. Rogo's answer is, if anyone were mentally ill enough to cause possession then it would be identifiable by traditional psychology - absolute crap! Every one of us has the ability to be possessed by our gravest and vilest demons and yet stay cognisant, cohesive and sane in everyday life. Ask any magician!

Rogo goes on to label the settings that seem most apt to poltergeist infestation. 1) The hostile, frustrated individual: to me it seems obvious that extreme emotions will have psychic and even biophysical effects upon the brain; a fact Rogo seems ignorant of; 2) Sexual conflicts, awakenings, pubescence: again this is relevant to the biophysical effects of raising kundalini energy; 3) Intense religious lifestyle/ conflicts: these were used for aeons as a means to unleash psychic/spiritual energy (why does Rogo think magickians, mystics and sages put themselves through this?). On the other side though, is the argument that religious fanaticism is a form of mental illness, often associated with ASCs. All these have been used by shamans, mystics or saints at one time or another! Why again doesn't Rogo identify and research this? He does come to the conclusion that poltergeists can be cured by psychoanalysis (very good - I'm in total agreement!). His reasons should be better laid out, more extensively researched and all in all more intelligently, cohesively & technically put. An interesting book nevertheless. Reviewed by, Mick Nolan.

The Treasure of Montsegur: Secret of the Cathars - by Walter Birks & R. A. Gilbert. LPB. Aquarian Press. Plates, Biblio, Index. ISBN 0-85030-958-1. 176pp. 6.99.

The book seems another of those psychic quests to realise the actual manifestation of an archetype, such as the Grail in this case, rather than taking the Grail in its symbolic and mystical reality. Another case of confusing manifest reality and mystical reality. The book does not include many pertinent facts, such as the holy sites of the Cathars and Templars (in some cases maybe even all being ancient sacred sites in their own right), nor the unusual facts exposed in *Holy Blood, Holy Grail*. But even so there are some interesting snippets of information. Reviewed by Mick Nolan.

Magical Tales: The Story-Telling Tradition - by R.J. Stewart. LPB. *Aquarian Press*. Ref. ISBN 0-85030-876-3. 176pp. £.99.

This work represents an embryonic re-emergence of the long dormant tradition of story telling - a tradition that deserves, at least, to take its place alongside the more widespread "New Age" revivals of ancient magical techniques. Stewart begins by discussing traditional roots of magical tales and epics and their relationship with universal mythical cycles. He clearly shows stories can be employed as a focus for the potent imaginative processes of meditation and visualisation that may be used to invoke unconscious energies enshrined within traditional symbolism. He goes on to indicate the important distinction between modern fantasy works and genuine magical stories, pointing out that magical, as opposed to secular tales, are firmly embedded within a spiritual tradition. He shows how genuine magical tales can be understood on a variety of interrelated levels, and that the very process of stripping away their layers of meaning is in itself a transformative process leading to heightened awareness and a permanent expansion of consciousness.

The second part consists of 13 magical tales by the author, each accompanied by a section indicating how the stories may be approached, together with key pointers towards unravelling their meaning. Their subsequent employment as starting points for further meditational development is related to central mythological themes and the symbolism of the Tarot. The stories themselves demonstrate mythmaking as a consistent transformative process, arising spontaneously from the underlying levels of consciousness which constitute the foundation of our everyday lives. Stewart uses symbols that convey a distinct ambience of antiquity and although they are often derived from obscure mythological sources, manages to incorporate them into a modern linguistic context without distracting from the archetypal potency of the images - a refreshing departure from the insistence of many authors upon the use of antiquated language for its own sake or convenience. Stewart's occasional references to obscure legendary Christian sources in the stories suggests another important point (but unfortunately it isn't explored explicitly in the text). Here we perceive an echo of the mythological transformation process that's occurred throughout history whenever a new religious/spiritual movement is beginning to manifest. Images derived from the old regime are subtly manipulated to express the essence of new thought systems. Indications, such as the author's reference to St. Mary Magdalen's legendary gospel, augur well for the continuing growth of the alternative spiritual movement.

I have only 2 criticisms: firstly, on a purely practical level the author makes no attempt to suggest practical methods of meditation/visualisation for the readers, who may not be familiar with the range of techniques available. Secondly, he fails to recognise the inevitably subjective nature of his stories. It is important to stress that the process of personal myth-making (which relates to Jung's concept of individuation) can be undertaken by anyone who so desires - the development of a personal mythology is in fact an essential aspect of esoteric or magical training; representing a kind of DIY-psychoanalysis more profoundly than the word implies. The fundamental subjectivity of Stewart's stories however, doesn't imply that they're inappropriate as tools for development by others. They possess a spiritual and cultural integrity firmly rooted in tradition; and although derived mainly from Celtic British sources, they'll be found relevant to those working within other traditions.

Story-telling is a feature of all major schools of spiritual practice - from the riddles of Zen and humorous anecdotes of the Sufis, to the epic tales of the ancient Celts. **Magical Tales** represents a stimulating exploration of this interesting contemporary revival, providing a very original contribution to the growing library of New Age literature. Reviewed by, Chris Tinsley.

The Ley Hunter's Manual - by Alfred Watkins (Intro by John Michell). LPB. *Aquarian Press*. Photo illus, Biblio, Index. ISBN 0-85030-894-1. 108pp. 4.99.

Reprints of this old classic by the founder of "leys" sees again the light of day. Whilst some of the alignments here have been evaluated since its first printing in 1927 and found to be erroneous, others straight tracks herein are OK. To those of thee who are just starting in ley research, you'd do yourself a favour getting this manual. Watkins gives guides of the mark-points along the OSTs, most of which are as valid today as they were in his times. Today, modern constructions ruining our green and pleasant Earth make it all the more difficult to wander the lines on the landscape that once scored the highlands and lowlands across our countryside; but in

finding and following the leys Watkins shows us here, one finds oneself interacting more with the points on the planet where the spirit flows free. And the stimulation of mind and spirit evoked through traversing the old leys is an essential part of one's development. If this work should simply awaken one's consciousness (as it has done for many), it has served a purpose greater than Watkins' ever intended. Ed.

The Elements of Pendulum Dowsing - by Tom Graves. PB. *Element Books, Unit 25, Longmead, Shaftesbury, Dorset SP7 8BR. Appendix, Index.* ISBN 1-85230-066-3. 128pp. 4.95. Tom Graves is becoming wiser and more prolific. At least that's my impression when reading this handy little book, part of the Element's Book series which at present is expanding into a small, nice-sized library of themes like the Celtic tradition, natural magic, shamanism - each written by an authority in their respective fields.

"Authority" however is a word we should look at closely when we read **The Elements of Pendulum Dowsing**, as inevitably we find through the gateway of dowsing that we are the authority and even then doubt must be cast as the many variables in this subject throw us off into a realm where our frequently misinterpreting egos cannot elicit sufficiently the data we experience! Step by step, Tom takes us through pendulum dowsing, avoiding the pitfalls, looking at truth, rambling through Zen-like areas of consciousness and the importance of no-thought. An interesting and unusual style for our intrepid investigator of **Needles of Stone**, who seems to have come a long way. Allow me to quote: "Awareness. Thinking narrow; being wide. Listening. So now, if I visit a stone circle or a standing stone, a holy well or a grove of trees whispering to the wind, I leave my dowser's toolkit behind. Instead, I listen; and sometimes, just sometimes, I can hear the laughter of the stones as they move through the steps of their courtly dance."

A good book. An attractive introduction to the subject. A lot of sense. What more could you want? Reviewed by, Stephen Hart.

Spheres of Influence - by Nigel Mortimer. BKL. Available from, 33 Green Lane, Addingham, Ilkley, West Yorkshire LS29 0JH. 4pp illus. 48pp. 1.00 + large SAE. Those who like grass-root EM-stuff will enjoy this. The author is a respected dowser of the Lethbridge order who's been working almost alone for a decade now, uncovering many a strange thing as he's gone. It centres around a collection of tales from Ilkley Moor and the adjacent Wharfedale region, assembled by the author simply as an exposition of local peculiarities. As a dowser, some of the stuff relate to findings he's made. A local folk-history collects which identifies with the Fortean of today. There are accounts of spiritism, ghosts and UFOs; alongside leys, Lethbridge and locales. Nigel speculates here and there, on an "earth energy" that's becoming more and more tangible as EM-research progresses. But most of the work is a personal one, recounting to us the findings and events of things gone by with the author and his family. Its extension into the mysteries of the region is what gives the work its fascination though, and a considerable amount unveils. While the grammatical errors are sometimes a nuisance, we cannot retract the point that this is a picturesque account of strange happenings in a region which has barely spoken out for itself. An ideal little work which, for a quid, is bloody good indeed! Ed.

The Orgone Accumulator: Its Medical & Scientific Use - by Wilhelm Reich. BKL. *TOPY Steel Publications, 9 Hethermoor La, Killarash, Sheffield S31 8BZ.* 32pp. 3.50. Conjuring up UFOs (or diminishing them) by throwing orgone into the skies is something Reich and his followers have adamantly stuck to. Whatever, this orgone stuff certainly aroused interest when it was all coming out. Reich then built some boxes: simple constructions, in which to collect this orgone. Herein, remedial properties were being claimed: the best known being orgone's ability to reduce or completely rid cancer growths. Since then, and following Reich's death in prison, others have continued orgone research as best they can. Numerous medical complaints have allegedly been exorcised from long-suffering patients. Consciousness expansion appears to be easier, and certainly physical changes are notable within Reich's accumulators. This booklet goes through these and other Reichian claims, clearly and succinctly. Its principal aim is to show us how to knock the accumulators together. Whilst some of Reich's misguided science notions are wrong, they're still being portrayed here. But other organomic phenomena have been attested and the "life energy" this old psychologist professed to have discovered does require objective attention. Ed.

A cutting has been made to those mags who don't run xchange listings of Earth. This is necessary so as to include those mags that regularly do run xchanges. If the list continues expanding and extra space becomes utterly necessary, space'll be given. No moaning! All mags who run xchange ads should never worry. For the rest - tough shit! I hope this won't discourage ye who don't run xchange ads from continuing to xchange mags! Your editor tries to ensure that the xchange addresses and information provided to each publication is as accurate as possible. If I screw up, tell me!

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