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This magazine is dedicated to Jon Tilleard, traveller of many worlds.
And to Jonathon Livingston Seagulls everywhere.

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A quick editorial change at the last minute, instigated by the arrival of a New-Age/paranormal pamphlet that dropped through the letterbox. Much as I like seeing what's going on in the UK and elsewhere, it's becoming an increasing problem (especially for newcomers to the subject/s) to see so much crap in the crop in material, from auras and astrology to UFOs and Zen. The reason is, there's cash in them there subjects. Financial gain is gradually becoming the epitome of esoteric/paranormal studies - too much of which is coming from zap gee whizz celebrities from the USA. Whilst money speaks, occultism, which needs cash for growth and research projects, is slowly becoming just another capitalist venture. This'll produce dozens of psychiatric horror cases, the likes of which loving christians will jump upon, crying sex and their old friend, Satan!

Lectures and workshops are perhaps the best way to grab and run with as much as you like, with the most atrocious diatribe being fed, not only to New-Age dreamers, but the inquisitive public. Many lectures are well-intended, and many speakers are competent in their subjects. Many however are not - and the public who are beginning to find interest in these fields are being fed some of the most terrible crap.

Lectures/workshops on healing, crystals, UFOs and Otherworldly matters have for years been dictated by "believers" in one thing or another, as opposed to academics or students who've spent decades researching the field. Nowadays, perhaps the subject that's causing most interest is shamanism. These days more literary excrement is being written and spoken of on this subject than virtually anything else. We have Experts, all with diplomas and new initiate names such as Ethel Swollen-Breasts Sky-Bouncer, or Herbert Wottadong Mother-Prodger - telling us that for only sixty-nine quid you too can talk to animals, water, stones and crystals (and get replies!), not to mention meeting Merlin, faeries and serpents! (I'm not joking either: for £185, £60 and £65 respectively you can really have this - send me an SAE for details!)

Tom Graves recently told me when he and some friends visited a megalithic site in the USSR, a depressing feeling overcame everyone in the group. Two Americans came towards them, smiling, commenting on the "new feeling" at the site, asking them all if they could feel what had happened. "Yes," they said, puzzled by it all. "Well," said one American, "We've planted a couple of crystals under the standing stone over there to rid the place of communist influences," promptly producing a diploma of sorts telling them that he'd paid God-knows-what on a shaman course, now making him knowledgeable on such things! If you're reading this my Yankie shaman friend (I'd be so lucky!), pop over here sometime and teach us your wisdom on Ilkley Moor!

Betwixt the fusion of consciousness and elementary energies, a voice is calling.

Two summer, 1982. At about 2.30am two teenagers were sat talking near Shipley, West Yorkshire, when a cuboid light appeared in the sky just beneath one of the few clouds that night, dropped in an arc 100 feet through the air and vanished back to wherever - gone! Amidst this observation, both of them underwent a rapid shift in emotion just as the cube appeared and for a minute or two after the thing had vanished. Each felt very "warmed" by the event, with a sensation exhilarating them into what both described as a "higher state of awareness." In another case from autumn, 1977, a Mr and Mrs Pickford of Baildon, West Yorkshire, watched and photographed a LITS gliding slowly over Idle Moor and on toward Calverley Woods, following minor geological faulting as it went. It was dark and there was much activity outside. But suddenly all of this seemed to go away; neither of them could hear anything, and the observation of this simple-looking light-in-the-sky brought about a quietness of everything around them. They each described how they felt "displaced" from their usual selves, but pleasantly so. This eventually subdued soon after the LITS went back to Earth.

During my teens I became aware of this odd mind state many described. Descriptions of it differed a little, but overall it was consistent to a shift in consciousness: "I didn't feel quite myself"; "I felt very much at peace"; "All around me took on a new form"; "There was a warmth about the thing"; "Everything stopped", and "Time just stood still," typify states some UFO phenomena* bring about in people. It was a consistent aspect in a proportional amount of reports I received, but I didn't know the first thing about it. Books on the subject never highlighted this aspect - until someone uttered Oz Factor.

Oz Factor is a term coined by EL-student Jenny Randles in the early '80s. When first recounting this odd-sounding factor, she had little background understanding of its nature in the meanderings of human consciousness. Indeed, the title arose simply from the fact that she too heard so many people reporting a displaced mind-state when watching ELs and assimilar phenomena (unlike the rational, rigid states of consciousness we lethargically wander round in every day) that someone had to draw attention to it. She found that a proportion of EL-incidences seemed to stimulate an altered state of consciousness (ASC), where background noises such as dogs barking, birds tweeting and cars rumbling, were cut off from the ears of witnesses. This was so consistently strange she thought - and later called it Oz.

For the first 5 years or so, Randles was the only real exponent of this ufological ASC. Whilst making occasional remarks on Oz, she gave few comparative references to the state, stumbling over much in an attempt to confine an understanding of its nature. This she still doesn't appear to have done. However, last year she began ruminating through what some may have felt were obscure areas of psychology that weren't thought of when the awareness of Oz first came to her. In Abductions [1] she relates similarities the Oz state appears to have with the mind explorations John Lilly had in his sensory deprivation experiments under LSD in the '60s [2]. This was a sensible look in the right direction. Prior to this [3] she made questions about the nature of accepted social reality, entering ideological systems that really confronted the raw subjectivity of Oz, and introduced what she called a spectrum concept that at least began looking into areas where the Oz Factor really lies. Her own ideosyncrasies confused a greater comparative study somewhat, both for herself and others; but the modifications here will hopefully meet with approval.

Before we really begin looking at Oz, much has to be learnt about the background of psychophenomena relative to what students are finding in this psycho-ufological Factor. Hence, what follows here is far from the misguided ufological nonsense that most ufologists entertain. Earlier I wrote of the effects that chemical emissions and physical energies can have upon the electrochemistry of the brain, resulting in

* From hereon the acronym for earthlight, EL, shall be used instead of UFO, as it describes an accurate representation of the primary UFO state.

experientially very real paranormal events [4]. In that article, while touching on differing regions of consciousness [psychocosms], little was really made of such states. Amendments are in order!

Introducing Consciousness

Everything we experience, day and night, via dreams or waking, we have come to describe as consciousness. It is the very essence of perceptual existence. Within consciousness we experience differing feelings, etc, that have come to be termed ASCs. But what are these states? Is there a normal state, as suggested by many? And if there is a normal state, where does abnormality begin?

While most people think of altered states in terms of psychedelia, schizophrenia, ecstasy and meditative states, ASCs also include hatred, love, depression, fear, paranoia, jealousy, greed, envy and other socially-accepted states. Those who have not studied and/or experienced ASCs from the wildly differing areas of consciousness retain socially indoctrinated ideas of what ASCs really are. In fact ASCs are simply shifts in emotive awareness (sometimes via shamanic or contemporary psychotic systems, to the total exclusion of the Self). This occurs when we fall in love, or fall out of love, perhaps leading to sudden hatred, jealousy or other plaguing emotions. Music shifts consciousness, heightening perception, promoting elation and inducing other states; watching an intensely absorbing film precipitates consciousness shifts like sadness, elation, annoyance, hilarity and other socially approved states. There are many more examples, but these are very minor ones, causing little neurochemical excitation. Other ASCs though, literally exceed even the very imaginations of at least 75% of human beings: these are the visionary lands of mystical experience; of shamanic participation, consisting of violations of all that came before: of heaven and hell, death, rebirth, ecstasy, exhumation and annihilation. From the centre of Lilly's cyclone, all this and more resound. All of this is consciousness.

Very subtle, differing electrochemical brain activity (in some instances leading to pronounced physiological effects) is apparent with each respective ASC. Pinoline is displaced upon consumption of several chemicals; whilst adrenaline exceeds with other substances. In some cases, naturally occurring transmitters cease their usual activity generating altered states. Some substances, like the presently unidentified volatile oil in the herb galangal, is a recognised psychotrope giving rise to physical hallucinations i.e. when one's body experiences physical sensations, such as deformities, anatomical growth of internal organs, pain, sexual stimulation, or other sensations from no objective physical stimuli.* But as well as physical hallucinations, auditory, gustatory, visual and olfactory types can occur via numerous techniques. Occasionally synaesthesia of respective hallucinatory modes occur, (when the "stimulation of one sense modality crosses over and produce impressions in another modality" [5] eg, when one can see sounds, or touch smells) defying objective living as most people understand. These peculiar psychoses are known by manic depressives, schizophrenics, mystics, shamans and are found regularly in the auras of epileptics. The hallucinogens can create synaesthesia to startling degrees. [6,7] Entire scenarios consisting of total sensory observations, invisible to the rest of us, can be born. This was demonstrated previously. [8] All this distortion of consensus reality, that can occur to anyone of us at any given time in our lives, is dealt with by interactive electrochemical neural machinations. Oz Factor, stimulated by EL-phenomena, is just one of these ASCs, and as such possesses specific parallels with other ASCs which academic researchers have spent considerable time on. In comparing notes with what these people and EL-related Oz recipients relate, we come close to identifying and understanding the nature of this ufological psychocosm.

Entering Oz

Randles noted some time ago that Oz occurs in other, non-EL events. Ghosts, time-

* Instances of pricking by pins and needles are not irregular. In a personal recall, my cranium elongated some 12 inches outwards, resting there for sometime before returning to normal. Some of these states lead to grand psychoses where the subject loses touch with reality, incurring intense pain. External stimuli such as light, water, gases, subnuclear emissions, chemicals, food, etc, can catalyse such states.

slips, OOBES, precognition, etc, can instigate Oz, she found [9]. Add to this NDEs, mystical experience, possession, BHM cases, hypnosis, lucid dreams, visions and most other classified Fortean/paranormal phenomenon. Oz is anything but exclusive to ELs. Whilst differing supernatural media occasionally pronounce slight differences in Oz reception, we're actually looking at a specific psychocosm with parallels in what has previously been known as Illumination: a state recognised by academics who've found such cases manifesting in a vast array of incidences.

Deikman [10] highlighted the experience, detailing it as manifestations of psychological deautomisation: classifying five parameters in terms of a) intense realness, b) unusual sensations, c) unity, d) ineffability and e) trans-sensate phenomena. These relative states are common in poets, genius, mystic and schizophrenic experience. Here, at the heart of Oz, the unconscious parades its wares, intruding and/or breaking down social conscious mode enabling an experiential venture which, if unquestioned, reveals the sacred lands written of by mystics the world over. Even Freud recognised this ASC, calling it the oceanic experience (although he saw it as a regressive state). Laski [11] called it the intensity experience; Bucke [12] named it cosmic consciousness; others have referred to it as focal attention [13], the peak experience [14] and the common experience [15]. ELs are just the latest in a long line of causative contenders to this altered state.

It's not for me here to cite case studies of corresponding ASCs in order to make my point on their comparative relationships. Readers wanting to do that can peruse the cited reference works to this article. It's just enough to know that experientially the EL-related Oz factor is just a new name to an old voice! There are thousands of cases of people from all walks of life who've described it, but in differing frames of reference. Religion culls many cases under its bow, calling it as "consumation by fire" - by God, or the Virgin, or Buddha, Satan, Vishnu, Allah, or whatever psychomodel underlies the individual who receives it. Fundamentally however, the Oz experience is the same whether it comes from a Martian, Pipiltzintzintli, Jesus, the Goddess or *Psilocybe cyanescens*! Our problematic question is this: if Oz is a diverse psychophenomenon, how/why do ELs and their visionary ilk cause it?

In previous studies done on this Factor [16,17,18,19], a repeatedly consistent element that's cropped up has been the individual's references to "light". The occurrence of this light is generally thought of in a metaphoric sense, but cases abound of references to a literal "light" within which "I seemed immediately to be gathered up...and I mean visible and vibrant light, of which I was part." [16] Johnson, James, Cohen, Phipps and Deikman cite many examples where this overwhelming light plays a dramatic part: "This extremely intense illumination...diffused equally throughout the entire terrain" [20]; and "A light like that of dawn began to shine from above...It gradually grew, making the air brighter and brighter and he felt as if he and his whole body had quitted the things of this world." [21] In clinical tests on the meditative experience this same light phenomenon manifests [22], and it has been observed in an array of deautomisation events, from listening to music to taking LSD [23]. Whilst it lies outside the confines of this article to analyse the nature of this illumination, it is vital that we realise the nexus between this light, the ensuing ASC and the involvement of ELs.

As we know, EL phenomena almost exclusively involves light in one form or another. The classic daylight discs shine brightly in the sun; grounded saucers that abduct people flash on and off in varying subtle hues; our newly-defined UFOs - ELs, UAPs, BOLs, LITS, etc - are simply unknown "light" phenomena; and from a great number of these weird lights-in-the-sky, witnesses are reporting psychocosmic experiences.

Light is something we 20th century folks take for granted. In cultures past, as with all things natural, light played an important part in aspects of shamanic trance. Some Amerindians used pieces of quartz-bearing rock in a kind of rattle which, when shaken, caused shifts in consciousness. Australian aborigines use quartz in ritual, calling them wild stones that "were said to embody the Great Spirit." [24] In Taoism "these crystals are supposed to have fallen to earth from heaven as solidified light. The Sea Dayaks too considered quartz crystals as light stones,

regarding this solidified light as being of a supernatural origin." [My italics, Ed, 25] Across the world crystals were seen with this magical potential. In tribal communities fire was commonly used in divination and to induce trance. Though this is hocus-pocus to most people, it's a fact that observations of fire and natural lighting (eg, sparkle of sunshine on streams, sunlight on foliage) can induce alpha and theta brain patterns, precipitating neuro-rhythms dominant in meditation.* Other light frequencies have effects upon consciousness. Strobes can precipitate radical consciousness shifts, occasionally producing epileptic seizures. Even the colour of objects/environments can alter emotive perceptions. (Devereux recently wrote of these resonating light/sound frequencies, [26] noting how the brain responds to them specifically in Nature, literally "tuning us in" to the subtle physical radiations being generated from the Earth. He highlights very simply the way in which, "we can attune ourselves to the planet" via academic and shamanic techniques.)

When we're observing light phenomena (anomalous or otherwise) our optic nerves are the receptive bodies through which translations are made to the brain, enabling us to identify objects. Sight transmission only becomes questionable when peculiarities occur before us - when the *reality perception* we have been brought up on doesn't produce a quick verification of the thing we are seeing. When this occurs the brain excites rapid neurotransmission in an attempt to clarify the visual oddity. If no verifiable identification occurs, object misperception may take place with the deluded subjective verification being subject to further emotional and perceptual colouring. This is what occurs anyhow in at least 50% of all paranormal incidents: hence the reason we come across such fantastic tales (CE3-4s) from time to time.

Cohen [27] discusses light and visual perception, showing that where gross illusions occur we continue to observe them *even though we know them to be false*, illustrating that "the nature of the external world rapidly breaks down when a strong emotional charge is attached to the thing perceived," as with EL observations and the subsequent rise of Oz. He continues, "Two individuals will see an event in diametrically different ways if strong and contrary emotions are involved" - as with Oz again, and paranormal observations overall. But another essential ingredient in this EL-ASC is in the observation of the object. As Cohen continues to: where we see something for the first time, our objective perception of it will be overcome by subjective colouring. In EL events we are invariably looking at new luminous objects, and are hence subject to this fundamental criterium. (To the poet or mystic, this "newness" aspect is retained throughout life. First-time observation is occurrent on all observations wherever the sage calls for it, enabling him to achieve the reverie of the ineffable; for most of us though, this state of divinity is kept quiet, for reasons linked to imposed social and psychological constraints.) But probably the most significant factor in the effect light plays on us stems from research done on the pineal gland - long thought of as the Third Eye of mystical tradition.

Along with pinoline, the pineal produces a number of other very important chemicals which govern mating, sleep and mental activity. One of them, a fascinating sedative called melatonin, is almost singularly affected by light, with nature's most predominant colours, green and blue, having the greatest inhibitory effect on its production. The darker the colours, the more melatonin is produced. Over-production of it whilst awake, generates feelings of elation. When asleep, it's known to be effective in the production of dreams. A by-product of melatonin is another more powerful substance, vasotocin (one million-billionth of a gram will put a cat to sleep in 5 minutes!), which again concentrates in the pineal. Vasotocin puts us to sleep, with REM state (dreaming) caused by melatonin production. Pinoline may also play a part here. But amidst these psychochemicals that very important factor, light, is fundamentally necessary to effect their production. Literally, differing light frequency

* Sound too can produce ASCs - and nature again creates many such sounds, giving a cause and effect scenario. Rhythmic chanting and humming occasions ASCs - and in shamanic cultures the world over techniques employing sound are successfully used to shift the shaman into otherworlds. This fact should therefore be of interest to ufologists, who are all well aware of the thousands of humming EL reports. It would be interesting to find how many Oz Factor cases relate to ELs that hum.

propogates differing productivity quantities of these neurochemicals - with even ultraviolet being effective. Red is the strongest colour stimulator of melatonin-vasotocin discharge from the pineal during waking hours. [28] The psychoactive effects of these chemicals takes us not only to the land of dreams, but to the world of mystical experience. The pineal gland sincerely appears to be the Third Eye.

Taking all such factors into account we can see that light alone is an important factor in the subjective effects of ELs. Altogether, the multiplicity of sound, light, perceptual insecurity, neurochemical diffusion and the subsequent psychocosm they provide us with, are powerful ingredients in the Oz Factor. Many ufologists will whimper at this evaluation (no doubt calling me a sceptic, which I'm not!), producing case reports which perhaps lie outside this paradigm. Abduction cases for example, and the inherent symbolism, messages, alien creatures and occasional physical data manifesting from these reports, surely stretches this address to extremes. Not at all I'm afraid! Consciousness obliges us once more:

Large doses of psilocin (a hallucinogen found in a number of fungi) produce not only remarkable hallucinations, but subject the individual through mystical and religious experiences. This is primarily due to the very powerful emotional content occasioned by psilocin. Large doses will take the subject on a very personal and utterly ecstatic journey through himself and the universe with which he finds himself a part of. Here, at the heart of the psilocin experience, the Oz Factor screams louder than any EL event could ever do. All the constituents of every Oz Factor resides here: the centre of the cyclone communes with the dissolved Self, liasing visions and knowledge that truly exalts reductionist trivia. Herein lies not only thematic portrayals of root beliefs and archetypes, but the entirety of consciousness itself, and the new world of the physicists. Here is the land of EL abduction scenarios; where the content, emotions and messages ring loud [29] - and psychedelia has a far greater experiential content than even the most fantastic EL abduction. Certainly, nothing from outer space is causing Oz, but inner space is surfacing due to the catalytic intrusion from an unknown quantity we today call UFOs.

The Tao of Oz

Randles has defined the Oz-state as "quasi-consciousness," [30,31] including it in what she calls a *spectrum of reality*, with objectivity and subjectivity lying at each end. Others have suggested similar reality spectra, but unless the deviser has had a broad band experience of the thing we haphazardly term *reality*, our definition of synonymous states and their performances in objective/subjective terms are easily diminished. The problem lies in our definitions of objective/subjective being. [32, 33] Both these qualities are intrinsically part of each other and occur simultaneously, merging during certain ASCs, instigating hypnagogia, ecstasy, manic states and other psychocosms. Separating the two is a fundamental error. We can draw an analogue to this by stating what we know about the composite universe. What we have, quite simply, is consciousness and energy frequencies - nothing else *anywhere* in the universe. Consciousness and energy symbiotically affect and mould each other.



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If we care to construct modes of reality around these two primal constituents, so be it - but few will work. They are, like object-/subjectivity, intrinsically relative; separated and defined only via contemporary observationalism. Modal reality constructions must be extremely cautious in assuming what *is* and *is not* real in experiential terms - and this is the crux of the problem to anyone working towards explanations of not just Oz and relative psychocosms, but consciousness as a whole.

What *is* real in terms of Oz Factor is the occurrent subjective consumption. Inordinate desire vanishes, allowing no errant thoughts to arise. "The mind is stilled. The spirit becomes radiant and its brilliance illumines all the mysteries of the universe." [34] Deikman's deautomisation factors arise. The stillness spoken of by Gnostic, Taoist and Zen teachings overwhelms during Oz. It is mystical experience, but possesses no contemporary referential parameters to which recipients can allude. In cultures aside from the 20th century, Oz is seen in shamanic terms and given importance. Its spontaneity is seen as a communion between the person and the inherent power and quiescence of Nature - and such it is. It allows the recipient an

awareness of that which ordinarily lies hidden: exciting the dynamics of consciousness into communion with the universe; a stimulus emanating from the energies of nature, awakening human potential. Oz is yet another voice showing that we are intrinsically a part of the universe, not apart from it.

None of this advocacy is blind, New Age spirituality. Its basis rests upon the scholastic works of many disciplines as independent research shows. Critics to this interpretation base their cries upon the poetry it calls forth, or its references to supernal states; but such discontent is a product of deficient experiential reference, along with an inability to allow one's mind the scope of further development. It is the ego's way of rationalising psychoses it fears, or is unable to encounter.

In recent years many acclaimed researchers have investigated this arena. Prof. Ken Wilbur, regarded as "the foremost writer on consciousness and transpersonal psychology in the world" [35] echoes precisely these sentiments on mystical states. Drury has recently compiled an excellent introductory overview on human potential and transpersonal psychology [36] highlighting that what is said very briefly here, has much support. And from the respected academics to their equals in esoteric quarters we find concurrent remarks. Only amidst the half-lands of those who are still clinging to their knackered reductionist neurons (poor sods) do we hear cries of "mystical mumbo-jumbo" and other senile grumblings. Such Victorian olde-English mentality, whilst still rampant in most quarters, is today recognised as the result of European history's puritanical cultural evolution, exemplifying that same retarded social dogmatism that buried the Amerindians at Wounded Knee. 20th Century man still lives subject to its own self-regulating emotional codes, with nationalism and pride denying vision beyond these pathetic boundaries. This attitude is inherent throughout the 20th Century system. Politics, education, science and even more than half of occult students find themselves limited by their own refusal to see beyond the arse they proudly enjoy sitting and aromatically pontificating from. Extreme as

the remark may sound, the Bible and its advocates are principally responsible for this sterilisation of conscious man. But this safe, reductionist, morality that our civilisation has built for itself is at last receiving its cultural lobotomy.

Recently neurophysiologist Joseph Light invented the Transcutaneous Electro-Neural Stimulator: a machine that directs electric current to the brain - to put it simply! Choosing a frequency of 7.83 Hertz (the electrical frequency resonating between the Earth and ionosphere that, writes Wilson, "Appears...capable of harmonising the body and brain with the Earth's electromagnetic energy." [37]) and attaching this to the cranium produces what Koestler describes as "the Eureka experience" - where holistic thought occurs: provoking spontaneous knowledge to problems one previously could not solve. Author Michael Hutchinson described the effect the machine at this frequency had on him, [38] giving rise to "new insight" - all at the flick of a switch! Paul Devereux: recently emphasized similar notions, [39] discussing the viable proposal that terrestrial electromagnetic radiations influence consciousness enabling us to commune with the Earth in a subjective way - just as shamans, mystics and poets do. And however outlandish this might sound, it's far from it. If 7.83 Hz can produce a shift in consciousness from a machine and the Earth's producing it regularly, it would be quite logical to suggest a deliberate calculation of this psychic effect.

Subjective effects catalysed by the Earth's natural ELF and VLF waves are very pertinent to our brief study of Oz. We are examining a psychophenomenon related to ELs which, however much people moan to disagree, are intrinsically related to the physiology of the Earth. As such, their physical make-up will relate to the physical frequencies of the planetary system. Forty-odd years of research shows that EL phenomena possess powerful electromagnetic properties: specific transmogrifications may resonate at a particular frequency (be it composite or otherwise) relative to neuro-electrical ELF rhythms. If ELs were to produce frequencies between 0.5 and 30 hertz: close to a human, without doubt psychological shifts (ASCs) would occur (the brain produces electrical rhythms between 0.5-30 Hertz). Such relative proximity may also elicit powerful culturally-reflective psychoses (CE3-4s). Preliminary lab work justifies such remarks.

Overwhelming evidence from UFO groups everywhere tells that the majority of reports are anomalous light forms, blobs of incandescent energy, making it likely that EL-related aeroforms are composite structures of elementary subnuclear collocations. They are not supernatural in anyway whatsoever, but catalysts of the universe that serve to encourage the essence of evolution. [40] Certainly they awaken consciousness in many people. Even Crowley was intensely concerned about the value of such experiences, considering consciousness - specifically the mystical states - as of the utmost importance in man's potential development. [41] Crowley was a very able and intelligent man whose ventures in altered states compare admirably to the voices and competence of Grof, Leary, Lilly, etc. He spent half his life exploring the uncharted universe of mind, imploring scientists to do the same; and not until Coxhead's compilation, [42] subtitled *A Contemporary Exploration of Mystic Experience*, did we see academic competence on the matter.

Kee! (who else?) wrote about Oz in 1971, although had the Cosmic Joker on his heels leading him else-

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elsewhere: "Illumination often accompanies UFO sightings, particularly when the witnesses are caught in a beam of light from the objects. Their IQ later skyrockets and their lives change appreciably." [43] ELs, as with most things in Nature, are still the powerful mystical tools they always have been. Had Ralph Metzner heard of the ufologist's Oz, he would undoubtedly have included it in his work on the transformation of human consciousness. [44]

Conclusion

Oz Factor is a subjective phenomenon, catalysed by natural or artistic forms. Its source has been chased for thousands of years. Secret magical and meditative techniques have evolved over millennia in attempts to acquire this state at will. It has been called the Music of the Spheres, the Gnostica, the Tao, and may be the origin of all religions. Our only problem as both recipients and researchers, is listening to this "music" without hearing gods, devils, spacemen or anything else in there.

Fuck to those who still rely on "belief" as their principle. This isn't a religious arena where ETs and demons exercise credibility. Such days are done. Science and parascience are merging, and from amidst the inherent confusions of both arenas we are seeing a dramatic new paradigm encompassing all. For ufology, just a small part of the whole, we'll enter what will soon become known as "the natural UFO paradigm", with the underlying mysteries of the Phenomenon still intact, for many, as the roots of consciousness continue to mask its full tangibility. *This is the way forward in ufology* - it's now up to the spokespeople of the subject (ufologists) to grow up!

Transpersonal psychology, quantum- and geophysics are but 3 reasons ufology can't see the reality underlying its subject: most students simply lack both the intelligence and understanding to verify these priorities. Overwhelming supportive evidence proclaims consciousness and physical radiations as the vanguard of UFO research. The reason these evaluations escape the general public is two-fold: i) 90% of ufologists are hobbyists with both limited insights and intellectual capacities, and ii) the public itself is unable to grasp fundamental concepts of consciousness and matter, lying as they do outside the socio-cultural framework of 20th century ideologies. Times are changing slowly but surely though - until then, we're stuck with ETs!

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Music for Inner Space - Co-Written with Andy Tyson

This is now a regular feature page reviewing some of the recent innovations in contemporary shamanic music, all available from the growing industry of New World Recordings (Paradise Farm, Westhall, Halesworth, Suffolk IP19 BRH); and there really are a number of excellent productions coming from NWR. (Tapes are 6.95; CD's 10.95)

For a variety of altered states, *Awakened Dreaming* is an outstanding contribution of sound and vibrations. A narration by Dick Sutphen induces good relaxation, awakening the powers of the subconscious through a medium of cycle-per-second drones causing electroneural shifts. This isn't just hype-talk, it's a matter of fact. If anyone let's themselves relax and use this tape for what it's been made for, a very satisfying psychographic exploration occurs. We've used it at the Backstone Circle and encountered literal visionary effects through observation of fire and the use of *Awakened Dreaming*. If anyone out there finds it hard to relax, meditate or anything like that, I can wholeheartedly recommend this tape as an excellent panacea. Very good indeed this one - five stars!

Another tape of quality has to be Terry Oldfield's *In the Presence of Light*. Oldfield recorded this with intent to musically portray the death experience. It may not have done that to those of us who've heard it, but the album is undoubtedly a brilliant combination of sounds. As a relaxant and inducer of subtle altered states, this album is again successful and I recommend it to all listeners of quality synth and ambient music.

In a similar vein (although using a different style) is *Crystal Cave* by Upper Astral. Using bells, synths and harps, we hear another example of consciousness-affecting music. Andy Tyson: "Close your eyes, envisage a clear crystal cave and let yourself become part of this music. Sat inside this cave, the wind causing the crystals to chime while carrying the voice of a haunting, celestial harp, makes one feel secure within one's mind."

The Secret Music of Plants, an electronic recording of plant activities, had the potential of a being a beauty, but I must admit to being a little disappointed. Like anything in music though, it's a personal phenomenon: and followers of the albums *Beauborg* and *Hypothesis* by Vangelis will find instant rapport here, as the styles are nearly identical. For me however, it wasn't what I hoped. A similar reaction evolved from hearing *The Brain Tape* by Arden Wilken: "Designed to exercise the brain, side 1 takes the listener on an inward journey through the 4 brain-wave states. Side 2 focuses on balancing the left and right hemispheres to bring about integration, balance and flow between man's inspirational intuitive self and his analytical structural self." But it doesn't appear to do a thing for me and I can only admit to being somewhat disappointed.

Druid however, by Med Goddall, is another thing altogether. Described as "evoking the power of the ancient standing stones of Cornwall, this potent metaphysical music transports the listener on a spiritual quest and revelation." And whilst I wouldn't echo directly such sentiments (not living in Cornwall is a problem I suppose!), I must admit to it being a very powerful piece of music. This album, like others in its class, should be used therapeutically, as an aid to visualisation, relaxation and, of course, as music to simply listen to! Like *Awakened Dreaming*, we've used this at Backstone and found it acts in a shamanic sense when used in context. Highly recommended! And in *Ionospheres* by Karma, another very good musical phenomenon is heard. An evocation of the seasons occurs in listening to this tape, flowing through the rain, snow, wind and sunshine, through use of natural and synthesized sounds. Whilst best used as an album simply to listen to, this isn't a detraction of it: whilst one can dream into the sounds, its ambience is more effective as a quiet, but very good piece of relaxing music that lovers of Eno and his ilk should enjoy.

If you like T.Dream, Schulze, Vangelis, Oldfield, Eno, Roedelius, Schroder, or other experimental musics, a full colour catalogue can be obtained from NWM upon request, detailing some 200 tapes/CDs of synthesized, ambient and altered states sounds.

The Stronach Ridge Rock Carvings of Brodick, Arran

Megalithic rock art, generally known as cup and rings (CRs) that scatter this country in clusters, are concentrated in only select regions: Rombald's Moor, Argyll, Galloway, Northumberland, SW-Ireland, Central Scotland, and Perthshire being the principal areas. One other, not usually included in explicit CR studies is the Isle of Arran, Scotland. On the whole Scotland maintains the greater number of CRs, with England being almost thoroughly excluded the further south one travels. While studies on the Arran carvings have been done, most such reports occurred in select archaeological journals, many from years before World War II. This unfortunately gives the lay person little idea of just what's where on this beautiful island.

Arran is rich in stone circles, chambered cairns and other structures: Machrie and Blackwaterfoot being the most prodigious, with Machrie being the site of several impressive circles that have been subject to Dragon Project assessments, producing high radiation counts relative to background. [1] In 1934, the Abbe Henri Breuil, an authority on prehistoric art and particularly cave paintings, interpreted double-ringed cup markings on Arran as he did carvings from all over the world, as Goddess portraits with arms raised above the head "Like the feminine figures in the Egyptian pre-dynastic tombs and some Spanish rock paintings."

Stronach Ridge lies just north of the town of Brodick and has monoliths in relative close call. The carvings you can see here are carved on rocks that are very closely linked with each other and make up the main of Stronach's prehistoric artwork. The following details on this impressive group are from the Proceedings of the Society of Antiquaries of Scotland, 1901, (later published in The Book of Arran) and detail the findings made by a Mr Fred R. Coles of the time:

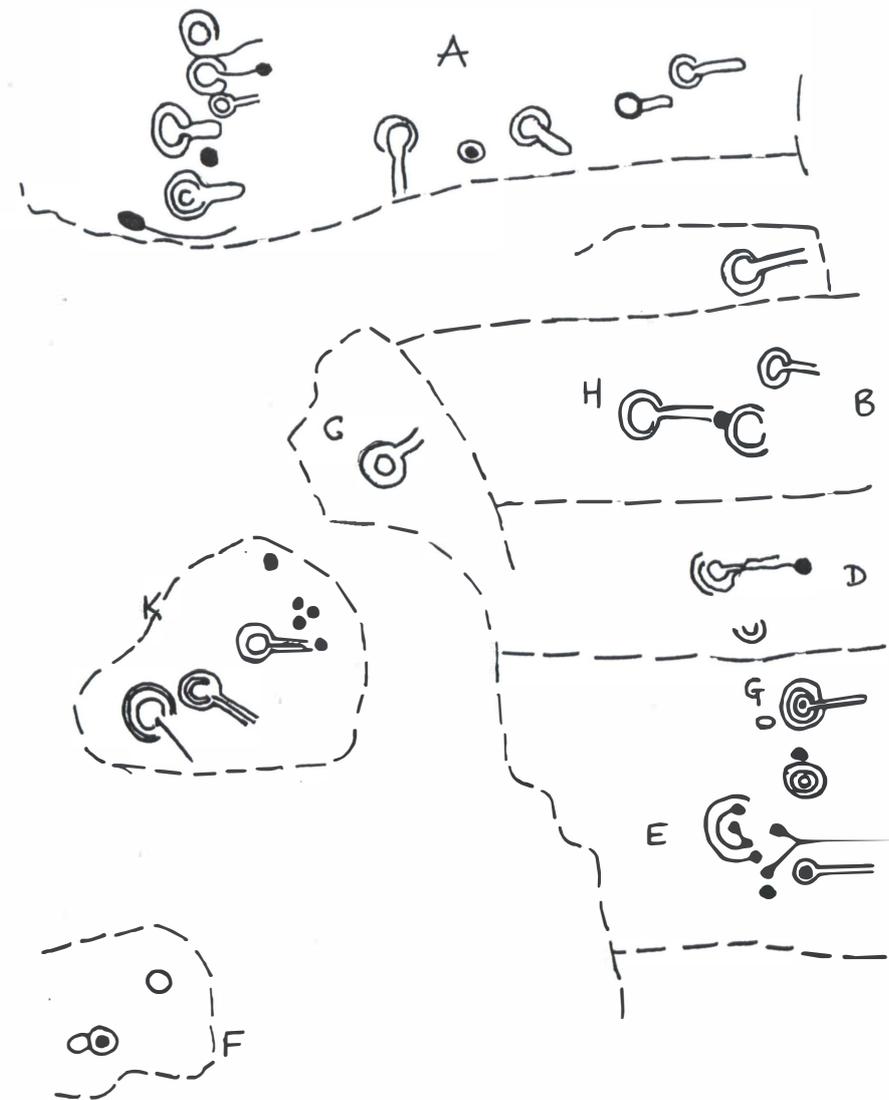
"I reached the Stronach Ridge," he wrote, "On the morning of 5 May (1901), and then laid of a general plan of this large rock-surface. We ensured accuracy by triangulating from almost every ring-centre; and...made notes of the varying conditions of the sculpturings, some of them, notably those in the section marked A being particularly deep, wide and much smoothed. In one or two others the tool markings are distinct; but in the very exactly circular group in Section E, the pick-marks are carried only so far as to sketch out...the line of the rings and grooves. The design next to this on the left is curiously irregular and rudely formed; and the design still farther west is rather an exception to the general type on this rock, consisting of seven cups and connecting grooves. Another group of simple cups, close to one of the double-grooved "boss" symbols, is found on the lower part of a small isolated rock 120 feet NW of the top of Section A. This was discovered by Mr. Somerville. The rock being sharply ridged, and therefore easily weathered, does not show at all clearly the exact shape of the rings in which the grooves seen in my drawing terminate, but the beginnings of rings are traceable. There is in Section A, close to the remarkable and large ring-groups, a large oval cup from which proceeds a well picked-out curving groove, over 2 feet long, the longest actual sculpturing here. The typical designs range in size from 10 inches to 1 foot 7 inches. These designs, though never hitherto noticed in Scotland in anything like the same number, have their cognates elsewhere. For example, on a rock at Gillroannie, Stewarty of Kirkcudbright [2], there occurs just such a plain oval "boss" as is found here on Stronach Ridge, a few inches above the right-hand group in Section E. And in Yorkshire, on a stone near the Panorama Stone, and other surfaces in that neighbourhood, near Ilkley, Mr J. Romilly Allen has recorded [3] designs, somewhat similar to these double-grooved ring-groups of Arran, which have, in addition, cross-bars at right angles to the vertical grooves, giving them the appearance of ladders.

"As regards the site of this rock, it is some distance south and east of the actual crest of Stronach Ridge. There are several flat rock-surfaces in many directions at varying distances from the crest, but upon none could I trace sculpturing...

"The deeply-grooved channels, noted by Mr. Somerville, "running from right to left," amongst the designs shown on my sections B and D, are assuredly only weatherings and water-worn marks.

"It may be of...interest to note that a line bisecting the two ring-groups. G and H, points direct to the summit of Goat Fell and this happens to be magnetic north."

There are other examples of prehistoric rock art near Blackwaterfoot on the western side of the island, but I've little references in recent literature that throws documentary or illustrative light on them. If anyone has information about other carvings anywhere on the island (Blackwaterfoot or elsewhere) I'd very appreciate hearing about them.



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Many thanks to Sam and Helen McSkimming, editors of *Dalriada* magazine, for sending the above material to us enabling the formation of this article. Ed.

Introducing Man

Visiting the Isle of Man for the 1989 TT Motorcycle Races provided an excellent opportunity to view the many sites on the island because, like West Penwith in Cornwall, it offers a wide variety of sites within a relatively small area; and having seen little Earth Mysteries work on IOM I decided to do some myself. Applying the Watkin's-Lev-Hunting alignment theories to see if they applied here. I took copious notes and consulted The Ley Hunter's Companion for reference, along with several other notable books and local Manx information. This resulted in some notable discoveries and unmapped finds that will be revealed later: confirmations of alignments and mark-stones, unmarked monoliths, wells and other interesting observations.

The IOM is roughly equidistant from the English, Scottish and Irish coasts in the Irish Sea; being 32 miles by 11 miles in its greatest lengths, with an area of 227 square miles. Its terrain consists of a flat northern region, with hills and mountains just north of half-way. Snae Fell at 2034 feet is the highest peak. Rivers and burns, though none of great size, are plentiful across the isle.

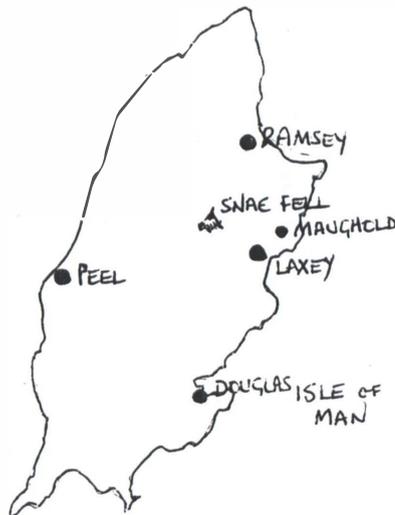
The history of the isle is rich, but the Celts left the most influence upon the life and character of the Manx people. Christianity, tradition says (by saints Patrick and Maughold) arrived in the 5-6th Century, and in its wake since then some 200 "keeills", early christian churches, are to be found. The Vikings arrived towards the end of the 8th Century and thereafter made various raids. Later Norse colonists arrived and ruled until the 13th Century, settled and intermarried bringing their own customs and skills which are now part of Manx life. The Tynwald, or combined House of Keys, one of the most ancient of Parliaments, dates from the early Norse colonisation and remains virtually unaltered in the House of Keys. The 13th Century saw the kingdom of Man pass to Scotland.

In 1403, the English finally took control and John Stanley, whose grandson became the first Earl of Derby, was made Lord of Man. In 350 years of rule by the Stanleys nine Earls of Derby held the title until the male line became extinct; then it passed to the Duke of Atholl until 1675, when the English government, in order to put an end to the extensive smuggling which had developed, purchased legal rights. The IOM today has its own government and lieutenant-governor, appointed by the British monarch.

Introducing Man's EM

Agriculture, the second largest industry after tourism on Man, has done a great amount of damage to Manx monoliths, stone circles, cairns, tumuli and all manner of associated sites. Many stones ended up in field gates, hedgerows or were used as building materials. Upon reading the list of Antiquity Reports, this was very evident before the Manx government declared the sites as "Ancient Monuments."

There are many stories of stones and cairns being disturbed by farmers and storms ensuing, or poltergeist and ghost phenomena accompanying such intrusions; not to mention the innumerable tales of the faerie-folk. As is often the case with ancient sites, several seem to have been used again at later dates, eg, a prominent Iron Age hill-fort site contains a later keeill and a Viking burial. In IOM many hill-forts are referred to as "Cronks": these appear to be alignment sites on Man, much the same as Toot hills. Beacon and Fair sites tend to be similarly so.



My first visit to the EM-sites was on June 4, 1989, around the regions of Laxey, Dhoon and Maughold (see map). The first site visited is known as **King Orry's Grave** (SC 438843) and is the largest megalithic tomb (170 feet) on the island according to A.M. Cubbon. The site is split into two halves, with a road separating it and one half being on private land. Excavation of the western end in 1953-54 revealed the cairn base, kerb, forecourt and internal chamber, with shard remnants. Two full compartments of the chambers remain, with partial remnants of a third. Portal slabs at the front are thought to be fallen lintels; and along with the accompanying stone walling it was estimated that the original height of the cairn was eight feet.

The second site visited was the **Spiral Stone** (SC 452856), three miles out of Laxey on the outskirts of Ballaragh. Set in the hedgerow above the left hand side of the road and indicated by a National Trust sign, it was visually unimpressive as the spirals are barely visible on the grey (granite) rock. Whilst photographing it I was bitten by large red ants who swarmed around the stone! The boulder itself is 5 x 4 feet with a small spiral on it dating from the Bronze Age. Other boulders within the vicinity suggest there may have been a stone circle or large tumulus here. Various springs and wells were also noted in this locale.*



SPIRAL STONE

From here we walked to Dhoon, noting cairn sites on the way until we eventually reached Dhoon Glen. After lunch, the journey continued uphill to the next and most spectacular site. On approach to it, a copse of fir trees was noted on the skyline - a well-known Watkin's alignment feature. A local man pointed us the way to the site we were heading for, relating some folk-tales connected with the site (as happens so often in Gaelic country). After first visiting the fir trees (in the midst of which was a well at their centre) we headed down towards it. Fallen stones were all around the site, indicating possible fallen old stones, but in library research afterwards no evidence was found to indicate that these were such monoliths. We had reached **Cashtal yn Ard** (SC 463892) near Maughold, a Neolithic period chambered cairn, burial place of the chieftains of the New Stone Age, c.2000 BC. A semi-circular forecourt at the western end gave access through a portal of two monoliths to a burial chamber of five compartments, originally covered by a massive 8 feet high cairn, 130 feet long. Here human remains, pottery and flints were found. East of the burial chamber is a mound of earth and stones, reddened and fused by heat (vitrified?). Excavations in 1932-33 showed a number of stones had been erected in place of earlier monoliths (these are clearly marked today). Overall, the site is set in a magnificent amphitheatre of mountain scenery, befitting of chieftain burials. There is considerable quartz content in the stones that make up Cashtal - as is the case in so many megalithic structures. According to the local we spoke to, the Cashtal is said to be a midsummer sunrise site, with the rays of the sun shining through the portal so illuminating the interior of the chamber. One of the two stones through which the beam of sunlight stretched inside the chamber is known locally as the **Sacrifice Stone** - so called for obvious reasons. He also said there had been a lot of finds in adjacent fields, making it a possible fair or village site.

* Morris writes of this stone: "Granite slab...said to have been one of a group of stones which had to be moved in road construction... On its nearly vertical, fairly smooth surface, about 10cm from the bottom as now uncovered, are - The much weathered remains of at least three spirals in line, with carved lines above and below which suggest that two other spirals may have existed here. Each probably had 2 to 3 convolutions, diameters only about 5cm. Greatest carving depth 1/8cm. Total carved area only about 25cm by 20cm. Some have suggested this may be part of a megalithic structure or stone coffin. A few doubt its antiquity. No spirals of so small a diameter have been found, to the author's knowledge, in Scotland. The carvings have been incised, not, as is more usual, pecked."

Cashtal yn Ard is mentioned in the Bords' Guide to Ancient Sites (they also mention the fir trees but omit details of the well); saying that the internal chamber is 38 feet long. When first recorded in the early part of the last century the cairn site was rectangular, about 100 feet long and about 4 feet high and revetted by walling. Most of the cairn material and some orthostats were removed last century for house-building. The site was excavated in 1935 by Fleure and Neely. It is similar in both style and construction to the Bride Stones, near Congleton, Cheshire. Prior to the farm walls being built around Cashtal, the site must have stood out against the skyline when viewed from certain angles. It could be said, with a well being so close, that it may perhaps have been used in conjunction with a sacred grove.

Interestingly, on a hillside opposite there appeared to be a horse-like figure, but no evidence of such figures is found in library archives of the region. On saying that however, there are several horse and water horse folk tales that abound in stories. One such Manx creature was the Glashtin - a water-horse that took the form of a real horse, except its hooves were back to front. Apparently it used to tempt humans to mount its back, then it took off at a gallop to the nearest water, jump in and drown the rider. Another name for it was Cabyll-Ushtey.*

The next two sites I visited occupied hill-top positions and were each again marked with scots pine trees. The first, Ballafayle Cairn (SC 478901), was excavated in 1926 by Kermodé, who classified it as a passage grave covered by a mound similar to Cashtal yn Ard both in style and age. The mound is an asymmetrical trapeze, with the north-east being the wider end. In the centre are four upright stones that have been incorporated into a turf and stone wall curving round the north. When Kermodé cut into the mound via a trench on the western side, he found charcoal and peat ash and stones which bore signs of prolonged and intense heat. Cremated human remains, giving the impression that the body had been laid on a pyre, were found at centre of the cairn. Opposite from this is the keeill, Rhullick ny Quaker (SC 478901).

From here we travelled to St. Maughold's Church (SC 494918). The earlier importance attributed to this pre-eminent early christian site is highlighted by the low but substantial earthwork enclosing the western side of Maughold Head, dating from the Iron Age. In early christian times, the site became the most important christian Celtic monastery on the island. Within the limits of the graveyard (the original monastic site) the foundations of three keeills survive and sites of two others are recorded. In a shelter in the churchyard is the Cross House which contains an extensive series of carved cross slabs of the Celtic period (7th-9th century), as well as Norse crosses from the 10th-11th centuries. Also a handsome late-medieval cross now stands repositioned in the churchyard. St. Maughold himself, as far as I can ascertain, is shrouded in legend. In A History of Kirk Maughold it describes how he may have started life as an Irish thief. Others say he was Manx or from Brittany.**

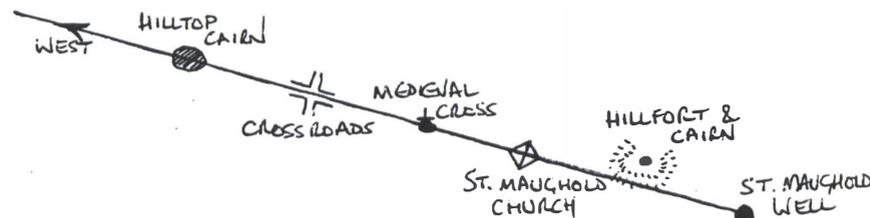
* Whilst differing authorities tell differing descriptions and names [Glashtan, Glashan], Katherine Briggs says of it: "The Manx water-horse, pale greyish in colour, as dangerous and greedy as the Highland Each Uisge, though there are not so many tales told about it." Ed.

** According to Dudley Wright, at a stone circle called the Lonan or Clove Stones, near Baldrine, "the Druids were actually in the act of making a sacrifice of a human being upon one of these stones, when St. Maughold landed on the island from a leathern boat. St. Maughold arrived in the middle of the ceremony and, sprinkling holy water upon the sacrificial stone, extinguished the fire and split the stone asunder, releasing the victim... The druidical priests are said to have been so astonished at this miracle that they fled, leaving their intended victim (Lonanus) behind. St. Maughold then cut the prisoner's bonds, released him and preached the christian gospel to him, which faith he joyfully accepted... It is stated that after his conversion, Lonanus desired to build a church upon the spot, but St. Maughold would not permit him to do so, saying it was better to let the stones remain as they were, in order that the Manx people might have always before their eyes the evidence of the miraculous power of the holy water in the shape of the cloven stone, while the saint...pronounced a dreadful curse against anyone who should attempt to move those stones at any time thereafter." Ed.

Cross slabs that are still in the churchyard point to it being built before the 7th century. In the 14th century a standing stone cross was made as the focal point of the St. Maughold's Fair held here (on November 15 and July 31), and it is still preserved standing 5'1" tall. Ornamental designs on the cross are carved in relief: on the east side is the Manx symbol of three legs with large spurs in an anticlockwise direction, above which is a figure symbolic of the Blessed Virgin; on its west is a circular ring surmounted by a plain cross and enclosing a cinquefoil with heart-shaped leaves; and on its north is a chalice.

Also close by is St. Maughold's Well (SC 497918), also called Chibbyr Vaghal. A pilgrimage used to occur here on the dates of the above-mentioned festivals. It is found on the northeast side of the headland on the cliff face about a hundred feet above the sea, a quarter mile from the church. Its medicinal properties are of great repute and was resorted to by many on account of its sanctity by crowds of pilgrims. The well was traditionally visited on the first Sunday in August, being the first Sunday after the Saint's principal feast day, July 31 (significant in the Celtic calendar), but the devotions here have their origins in pre-christian times.

The principal benefit at the well was a cure for sore eyes. After bathing the eyes or drinking the water it was/is customary to drop a coin, pin or button into it. Alternatively, a piece of cloth which had been used for bathing the eyes would be left by the well or on a nearby bush. As the cloth rotted, the ailment would be cured; while anyone who picked up the rags would himself receive the complaint associated with the offering; and to receive the full benefit of the well's curative powers it should be visited on that first Sunday in August, and "while books were open in the church" - or in pre-reformation days, whilst Mass was being offered (I did leave an offering on my visit so to continue and reinforce the tradition). Also at Maughold, ghostly whispers are said to be heard by the steps in the churchyard. This is interesting as when excavations were done here, the labourers found bones buried beneath the same steps. They were dug and exposed during the day and one worker who stayed in the church heard distant sounds, whispers and murmuring all around the church. When the bones were reinterred, the haunting stopped (this story is found in the Bords' Secret Country).



Maughold is a very important site with its church, well, keeills, crosses, cairns and hill fort around, plus with much folklore. It seemed with the multiple groupings of old monuments that it would be a prime ley-ground. However a check along the map didn't bear this out at first; but a ley running from St. Maughold's Well, past the hillfort and through the church site, went up to Cashtal yn Ard. This looked more promising, as the diagram shows. (Ed - More Manx EM in Earth 18)

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Old Stone Carving Discovery in Buck Woods, Bradford

Buck Woods, two miles north of Bradford and a mile east of Shipley, sits in the Aire Valley adjacent to Calverley and Esholt Woods and is a remnant of the great forest that covered the region in megalithic times. Much of it has now been lost.

Ancient settlements in these wooded regions are acknowledged, but there is little left. A brief remark in the Cartwright Hall Archaeology Group Bulletin in the mid-1950s spoke of Iron Age walling in Buck Woods, but apart from this and a small Iron Age settlement upon the odd-named Nosegay Hill, we've little need to mention the region in archaeological terms. A recent visit there however, brought about the discovery of another of the areas cup and ring stones (CRs).

Adjacent to ancient walling and what appears to be enclosure earthworks, this rock stands alone amidst oaks and silver birches. It is well-preserved with a simplistic style and is found at OS coordinate SE 17583925. Adjacent to the earthworks are what seems to be a number of overgrown cairns, or tumuli (nearly a dozen), with oak trees growing from the centre of several. These are quite odd and really need academic consideration. They don't appear to have been excavated, and if authentic make up part of a small prehistoric settlement in the woods not previously recognised.

Besides the road that runs down toward Esholt, cutting the woods in half, we also came across another design, typical of those found at Rivock Edge, Rombald's Moor. It consists of three cup marks arranged in a small scalene triangle formation, on a small rock approximately at coordinate SE 17633918.

...LETTERS...LETTERS...LETTERS...LETTERS...LETTERS...

Following the Northern EM trek on Ilkley Moor (28.10.90) in rather extreme weather conditions, during which we covered 10 kilometers visiting several old stone sites, we visited the Hanging Stones cup and ring complex: the following is a note on their possible etymology.

From: Chris Fletcher, Hampshire

It is good to have an impression of Ilkley Moor at last. The indication lately has been that it's become "the" place to visit (*Ed - If others think similarly, tis good to hear!*); even Arbor Low is scarcely mentioned these days. I must see it again sometimes, under slightly less wild conditions! There is much going on up there and, like so many ancient landscapes I have visited, it seems to form a collective whole: no one part of it can be viewed in isolation.

I promised you some notes on the "Hanging Stones" name. In Hampshire, especially in the east and centre of the county, woods on very steep slopes are called *hangers*. The slopes are frequently rocky, or at least escarpment, often, but by no means always, associated with river erosion. Ecologically, they have characteristics suggesting they are very old woodland features; some suggest they are remnants of prehistoric woods.

I wasn't sure if this word was just regional dialect, but it turns out to be widely recorded in England. The Old English word was *hangra*, though its original sense is unclear, because some settlement names deriving from it are not on, or by a hill. The meaning "wood on a steep slope" is only known from the 18th Century, but this isn't proof that it didn't exist earlier, only that nobody wrote it down and it may well be that the name was first applied to Hanging Rocks, Ilkley, at that time.

The rocks do seem to "hang" on the hillside, and I think this meaning is at least as equally probable as this being the site of a gallows. Indeed, gallows were well known public places: if there were ever hangings there they will be on record, so you could check this.

In northern areas the names seem to be used only for topographical features or minor names. Derbyshire has Hanging Hills (Aulwerwasley) and Hanging Croft (Aston); Cheshire has Hanging Field (Baguley); Northamptonshire has two places called Hangings (everdon and Staverton); there is a Clayhanger in Staffordshire, however there is no other Yorkshire example mentioned in the books I have here.

From: Nigel Mortimer, Keighley, West Yorkshire

I would like to make clear my concerns regarding aspects of content within chapter 4 (The Flaws of Perception) of *Phantoms of the Sky* by David Clarke and Andy Roberts.

I propose that the information regarding the process of re-investigation of the so-called Cracoe case, is misrepresented with intent by the authors. My concern is based on the following information:

1) The authors promote that the Cracoe case was "solved almost by accident" when a WYUFORG investigator was travelling through the village in 1986. This is incorrect. Supportive evidence proves I had propounded the light-reflection solution to the case in 1983, had notified prominent ufologists of this at the time, and personally witnessed the said-effect in 1984.

2) The authors state that the Hetton farmer's claim initialised a re-appraisal of the case, by "another UFO group." In truth: Martin Dagless, Andy Roberts and myself visited the farmer in the course of our re-investigation of the YUFOS report, with intent to capture on film the already known light reflection cause.

3) The authors make an excessive statement when they write, "the Cracoe case is a complex misidentification." In truth, I had made it quite clear as early as 1983 that the true solution to the case was readily observable on many rock faces (in correct weather conditions) in the area in question and that a number of independent observers had seen this. It was evident at the time that identification of the Cracoe light-source was quite simply obtainable, and anything but complex.

I have in my possession the complete Cracoe files that have accumulated since 1981, which are supportive of the full account of WYUFORG involvement (including the correct procedure of events) in the re-investigation of the case. This information is available upon request with large SAE, c/o Earth, highlighting the full extent of this case report.



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Weird War Tales - by Iain N. Johnston
No.1 - Spectral Soldiers of the Maginot Line

The Maginot Line was built as a static defence system to hold back any German attempt at an assault on France. It was a brainchild of the best military engineers the Republic could find. Built from the period 1927-35, the fortification stretched from Belgium to Switzerland. Huge dome-shaped revolving cupolas contained massive, powerful cannons capable of hurling shells a very long distance. Beneath were vast tunnels served by railways, large power stations, barracks and ammunition stores and cost over thirty million pounds to construct. It was a tremendous feat of engineering, named after Andre Maginot, the French Minister for War in 1922, who oversaw its construction. Only a few propaganda attacks were made upon it by the Wehrmacht, who outflanked it in the invasion in 1940, after which it was abandoned, rapidly falling into decay. Nobody however seems to have told the ghostly garrisons who still appear to be in its occupation.

Two French spinsters on a days outing in 1975 were exploring the overgrown ruins - whose only inhabitants were rodents and the occasional fox - when they heard soldiers on the march and the sounds of military trucks together with shouted orders. Thinking that the army was on manoeuvres, the two ladies decided to have a look, but standing on high ground they were amazed to see no sign of movement on the overgrassed, cracked roads, or crumbling bunkers, though the sounds continued. When the incident was reported in the press, the French army denied it had been engaged in war games in the vicinity.

Pierre Chalmain, a farm worker, was surprised one day while working near part of the line, to see a battalion of sappers busily entrenching with pick and shovel, singing loudly and cheerfully as they worked. Going back to the scene a week later, he was amazed to find the ground untouched! In fact it had not been dug over for at least thirty years!

Two young girls also saw a large World-War-2-style army convoy driving towards the line loaded with troops and equipment. The area had been farmed since the war and the supply road on which the trucks were seen, later were found to no longer exist!

Perhaps the eeriest Maginot tale is that of Charles Bonet, an insurance agent who was driving from Metz to Luxembourg when his car broke down. Waiting for the breakdown truck he listened to the radio, and heard what sounded like a World War 2 play come on in place of the pop music he had been listening to. It sounded as if officers appeared to be conferring over a stock of underground ammunition. Suddenly, the voice of the French wartime general, Weygand, broke in, ordering the Maginot line to be abandoned, before the pop music abruptly came back on. Intrigued, Bonet contacted the radio station concerned, only to be told that no plays had been broadcast that day!

Whatever strange paranormal forces haunt the Maginot Line, they seem to be there to stay!

Ed - This is the first in a series of articles by Iain dealing with little known cases of war-related phantom cases.

Gateway to Inner Space: Sacred Plants, Mysticism & Psychotherapy - Editor, Christian Ratsch. *Prism Press, 2 South St, Bridport, Dorset DT6 3HQ. Biblio. 260pp. 6.95.*

With the advent of new publishers Prism Press, we're seeing a publication the likes of which have been exempt from British publishers for far too long. In *Gateway* we read 13 papers from writers like Metzner, Naranjo, Grof, McKenna, Yensen and others: each established authors in psychedelic fields - the subject content of the book.

To those readers who still have considerable qualms about the safety or legitimate use of hallucinogens, I can but recommend this work as a very good introduction. We read, not the scrawls of a drug-ridden mythos, but clear expositions based upon extensive clinical analyses of LSD, *Psilocybes*, Fly Agaric, yage, etc, under the auspices of anthropology, neurology, psychology, sociology, mysticism, pharmacology and art, with each author detailing clearly the subjects they discuss.

Amidst the occurrent academia here, our authors take us on historical overviews of psychedelic therapy (Yensen); sacramental tools (Metzner); shamanic death-rebirth states and NDEs in cultural sets and settings (Pinkson); psychedelic cartography and mystical states (Coral); the distinct nexus between meditative and psychedelic states (Naranjo); archaeological evidence for the use of *Catha edulis* in ancient Egypt (Muses); and a wondrous account of Yage-consciousness (McKenna). And that's only half of it! These (to me anyway!) are the most important essays here, along with Leuner and Schlichting's report on the current aetiology of hallucinogens and consciousness (sadly banned in the UK).

This is a very good book indeed. It enables those previously ignorant of this taboo subject to gain insight into what's going on in the field and labs where this subject deserves attention. Without such work, consciousness studies would be stunted and left in the last century. Psychedelic studies such as this, introduce us to the phenomenal array of human potential: it is literally a world the likes of which the vast majority of people cannot even imagine. It is a book that relates academic subjects to supernatural revelations, embraced as they are within the subjective lands of consciousness. Any student of parapsi or the ancient sciences who dares to be without this work, has little right in speaking as an authority in their subject unless they've come to terms with the potential and message this book holds. This is the leading edge of consciousness studies, from which stem our many mysteries.

There's little from the authors in moaning at the establishment's restriction of psychoactives - our writers are aware of the ignorance here; brought about as it is by the denial of the sacred and the imposition of a uniform social strata (amongst other things). Apart from the terrible omission of an index to the book, with the publication of *Gateway* and the impending publication of more works on the subject from Prism, we're hopefully seeing a revival of interest which, unlike the heydays of the psychedelic '60s, possesses an array of able-minded authorities who are ready and willing to speak their words to those with interest. This book is but an opener to what the subject has to say - but it's a brilliant one! Ed.

Herbs in Magic and Alchemy: Techniques from Ancient Herbal Lore - by C.L. Zalewski. *Prism Press. LPB. Biblio, Appendices. 150pp. 6.95.*

Herbal works are difficult to review and this one's no exception. Not for any adverse reasons - far from it: this is a good introduction to the application of herbs in magickal formulae. The author is a member of the New Zealand Order of the Golden Dawn, whose main interest is the alchemical use of herbs in techniques of ritual. More than 200 plants are covered, detailing corresponding elements, planets, stars and zodiacal attributes - something generally exempt from herbal works. The employment of herbs as oils, aromatics, perfumes, talismans, etc, are covered, with the author even daring to highlight the manufacture of flying ointments! The last chapter (of interest to many) gives the previously-unpublished Golden Dawn ritual, Z2.

Whilst a number of the herbal correspondences differ from those cited in British texts, this is due to the fact that the author lives and uses plants 12,000 miles away from us, where there would obviously be differences in affecting influences. This point must be made, so readers aren't arguing or at odds over their workings and the data Zalewski relates. The book is recommended to anyone with interests in altered states, natural magick, shamanism, herbalism and alchemy, and certainly belongs in any occultist's library. Ed.

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Paranormal-Lost Worlds · UFOs-Fortran-Ghosts · Monsters-Earth's Mysteria · Space-Intergrate-Occult-Ancient Astronauts-ESP · E.T.-Religion-And More



Phantoms of the Sky - by David Clarke & Andy Roberts. Robert Hale, Clerkenwell House, Clerkenwell Green, London EC1R 0HT. Photos, Ref, Biblio, Index. 204pp. 12.95. This isn't quite your average UFO book. Subtitled UFOs - A Modern Myth? (Jung ones nowadays - no originality!), we read condemnations of much that has gone into making ufology, via academia that ET-ers and their likes shrug off cos their brains are either closed or dead! There's much good in this work and some of it needs relating.

A psychosocial symbiosis between UFOs and human beings as a mass, dictate witness observations of aerial lights, be they anomalous or not: the authors disclose this, subsequently showing where flaws of visual perception occur in the simplest of ways (stars into CEs, etc). Much of the elements regarding perception aren't examined enough by the majority of ufologists who, as we're told, look at UFOs under the auspice of their own beliefs - not as the rationalists many claim to be. Phantoms shows how ufology has grown more from the dreams of its speakers and writers, than as an academic region where extraneous disciplines can take root. All too often, pertinent study areas are shouted down by believers who know no better, yet who still pollute this otherwise fantastic arena.

In examining historical ufology, the authors discuss what they've termed the "folklore" of the subject: covering the grounds of UFO cults; crashed saucer lore; ET-worlds and relative developments. This folklore is examined, not with irrational condemnation, but via psycho-developmental avenues: exhorting that humans have always found elements of mystique to stand them referentially with unexplained phenomena; in the late 20th century to the extent of creating New Age dreams around flying saucers that today take people to Mars and back! Fantasy-prone personality manifestations typify much of what we see in the space-age UFO lore.

While condemning much that has gone to create the ufology we see today, they never deny the fact that people do see those LIs that have plagued men since dot. With phantom helicopters and fairy lights, they retain events that truly remain unexplained. There's something weird people see on this Earth, they think - slowly edging their way back down to Earth into the geophysical arena. They could have scribed more here (and I think should have), but content themselves with an introduction to readers. They even remark on ASUs and the neuro-sciences, where vital comparative literature spells out UFOs and their traits - but again not quite enough for my liking. 'Tis good to read such stuff though. But for all the good this work may do, there are some errors. Some of the references are wrong (some are cited that can't even be found!). Then there's the Cracoe Fell IFO case: eradicated as a UFO by Mortimer in 1983 (I remember it very well indeed), discrepancies are scribed here which just shouldn't have appeared. (egos, bloody egos!) I don't care about excuses the authors may posit, I just wanna see good honest work. Overall though, here's a good work introducing us to the elementary areas where ufology must begin. One only hopes it's appreciated by the adolescent mind of old-school ufology! Ed.

The Dream Machine: Lucid Dreams and How to Control Them - by Dr Keith Hearne. Aquarian Press, 77-85 Fulham Palace Rd, London W6 9JB. LPB. Index. 160pp. 5.99. Dr Hearne's fascination with the dream state has led him through psychology to an ongoing, thorough and painstaking investigation of virtually every aspect of the subject. Information covers everything from early beliefs and researchers, to DIY-research and lucid dreaming. This latter state prompted the development of the "Dream Machine" - a device to enable people to become lucid.

Lucid dreaming overlaps many other areas of the "occult" - OOBes, premonitions, telepathy, etc. - and they are all covered. Technospeak has been avoided, and good "further reading" lists follow each chapter. My only criticism is that no details are given on either the availability or DIY construction of the dream machines. Dr Hearne has however, included an address where he can be contacted - an often omitted but useful addition. Reviewed by, James L. Hamilton.

The Prediction Tarot Pack - by Sasha Fenton. Aquarian Press. 14.99. A tarot pack and 160-page book (Fortune Telling by Tarot Cards) in one, this is something of an introductory package. Fenton's readings of the cards typifies contemporary interpretations with import towards family life, money, employment, health and other such 20th-century values. The artistry of the minor arcana is oh too bland for my liking, although cartophiles won't mind! OK for the high-fliers and New Age folk, but those searching for wisdom and truth would be best looking elsewhere. Ed.

Exploring the Paranormal: Perspectives on Belief and Experience - Edited by G.K. Zollschan, J.F. Schumaker & G.F. Walsh. Prism Press. LPB. Notes. 384pp. 7.95. This is another excellent anthology published by Prism Press, consisting of 22 papers examining many areas of paranormal research: detailing its history; the new scientific appraisals; religious phenomena; a number of sceptical analyses. The majority of the work is written by Australian researchers, many of whom will be new to the casual reader; but there are others more renowned: Charles Tart (author of *On Being Stoned, Altered States, etc.*), Stan Krippner, Jule Eisenbud and John Beloff.

"This book is aimed at a scientifically educated audience," writes Tart at the start of the book - although this far from precludes any other audience. If you're a reader with common sense and the willing to read objective discussion and data, this book is a comfortable, yet intellectual array of qualified essays.

There are no tales to stimulate beliefs here; no personal theories dictating why's and wherefore's; no ramblings; no nonsense - but plenty of scholarly research. Those erroneous precepts of social and psychological normalities are assessed, showing where our narrow visions of reality disallow criteria of development into, not just paranormal, but other more tangible avenues (Tart, Zollschan). To some, this may have little bearing on the paranormal: but how we perceive its analysis and the mechanics of its phenomena is defined and confined stringently unless our parameters of research unbind the Newtonian mannerisms which have become the rigid, narrow morality of scientific optimism. This analytical critique of investigative techniques occurs in the first section of the work, *Explaining the Paranormal*.

In *Experiencing the Paranormal*, the composition of the subject itself is analysed from the viewpoint of applied scepticism to psychosocial investigations on the matrix of supernormal phenomena. Much of the work from hereon concerns itself with the outlook of mystical and related experiences. Of considerable importance are the essays by Conway (on the LSD experience), Groth-Marnat (on the anthropology of NDEs), Hood (on Mystical Unity phenomenon [Oz Factor]), and Nelson (on the anthropology of mystical/visionary experience [Oz]). Much of these essays (although not all) reach no firm conclusions on the nature of the investigations. This is, after all, a scientific venture into parapsi, and not a belief-oriented manuscript.

Personally I found the work a very good example of academic application towards the paranormal (although again I have to moan about the lack of a very necessary index). Whilst some authors retain a shortsightedness, relative no doubt to their own lack of experiential reference, this is a fine framework from which all pseudo-sciences can take lessons. There's little debility here, although I know some will squirm over the scepticism. But I can only wholeheartedly encourage those with objective standards to add this work to their collection. Here are some of the stepping stones to the future of paranormal research. Ed.

Ecstatic Ritual: Practical Sex Magic - by Brandy Williams. Prism Press. LPB. Biblio. 152pp. 6.95.

This has to be the best book on sexual magick that I have ever come across. It is sensitively written, free of dogma or prejudices disguised as fact, and considers everyone, regardless of gender preference or path. Pleasantly absent too is the nudge-nudge "symbolism" which some other authors invariably resort to when writing about sexual magick. Brandy Williams has, sensibly, not tried to produce a manual tied to one particular system, and her writing shows a great deal of research has been done, yet the book is easy to read and has a delightfully fresh approach to the subject in hand. The only slight quibble I have is that the inside illustrations could be better; but overall, this is an excellent book and well worth purchasing if you're at all interested in the magick of sex! Reviewed by, Phil Hine.

Modern Ritual Magic: The Rise of Western Occultism - by Francis King. Prism Press. LPB. Appendices, Biblio. 224pp. 6.95.

This is an overdue but welcome reprint of King's 1970 work, *Ritual Magic in England*, and primarily represents the history of the Golden Dawn: its characters, offshoots and effects upon the much of the magick we know today. It details the trials and tribulations of such occultists as Mathers, Steiner, Fortune, Regardie, Westcott, Yeats and the Beast himself. If you missed this work when it was first in print and wanna know what lies behind these characters, you can't go far wrong with this book. Recommended - especially to those new to the subject. Ed.

Crop Circles - by Jenny Randles & Paul Fuller. Robert Hale. HB. Photos, Appendices, Ref, Index. 250pp. 13.95

This is the latest in a series of books available on the well known crop circles. I must be honest and say I've not been following up on these circles, but taken only a peripheral interest. Their appearance suffers much like another land of crazy idealists and I've outgrown tolerance to "personal theories" and related imaginisms.

Randles and Fuller sift the crap from the crop of silly theories as to what makes CCs in the first place: highlighting that they're not made by ETs, leys, aircraft, CC-hoax teams or *Marasmius oreades* and friends. These things truly are odd. Instead they opt for an idea which, whilst being accountable for many CCs, doesn't seem right for them all. If anyone can show me otherwise, I'd be quite pleased to accept it as gospel. But there are aspects in some CC formations that just don't gel.

The authors posit a formative causation termed, the Meaden Vortex (named after the meteorologist, Terence Meaden) - a type of terrain-related stationary whirlwind occurrent where geomorphic conditions are hunky-dory. The hypothesis sounds good and may be applicable to specific cases - but there are some flaws and large question marks. If this vortex is responsible, CCs should be apparent in certain areas of the upper to mid-Wharfe and Aire Valleys, Yorkshire and indeed other areas - they're not! Why not? And whilst the authors cite accounts of witnesses seeing some form of aero-spirals as suggested by Meaden, multiple-ring incidents showing geometric forms like the Celtic cross, cup and ring and archetype designs are more difficult to comprehend using this particular hypothesis. If vortex phenomena is accountable, we'd be seeing designs based upon such natural geometry as Fibonacci spirals before Celtic crosses and CRs. These points need addressing.

A number of CCs have been reported relative to UFO phenomena and, as the authors are ufologists, begin making tentative links between the related formations of the two. This culminates finally with the authors positing the distant idea that herein lies the explanations of not only CCs, but UFOs and all! In attempts to relate CCs to UFOs a little clearer, we read a casebook of UFOs and subsequent CCs. Here, a case from East Bierley [p.152-3] cited as evidence in a vortex casebook should be ignored and omitted from later editions as the event described bore no resemblance to CCs (investigator to the case Nigel Mortimer, was puzzled by its inclusion here). How many other events are erroneously represented? The authors suggest some form of plasma is responsible perhaps connected with the vortex itself, but this is more suggestive than fact. Certainly this aspect of the mystery may enter abject speculation if we're not careful (the authors citation of *super ball lightning* is questionable, considering ball lightning's still a problem!). But speculative plasma forms relate nicely to the present core ideas about formative UFO origins and, not wanting to be left behind, briefly enter (too briefly) the lands of geophysics, neurology and frequency interactions, promoting formative ideas trying to back up Meaden's (plasma) vortex and current knowledge on the transformation of LITS (via ASCs) to CE3-4s. You can see what they're getting at - but from CCs to this is pushing it. Indeed, following on from this, the line "we are well on the way to demonstrating that this is the answer," not only to CCs but UFOs as well, is a very naive remark to make. Such comments are juvenile statements coming from students who've gone mad over lesser remarks made by others in the past - they really should know better. Whilst there is much in this work that stands in good stead, carelessness like that occasionally decries it. However their finale, talking of the death of UFOs will hopefully not be taken literally by others. Academia is entering the subject, assessing the underlying mechanics of our enigmatic phenomena. If this work simply points readers into this realisation, it's served a good purpose. Ed.

How to be a Medium - by J.Donald Walters. Aquarian Press. PB. ISBN 0-85030-964-6. 96pp. 2.99.

Why be a medium at all? Enlightening and channeling consciousness so mere mortals can do the same for others? There are too many people on this Earth who, through attaining a higher state of awareness look down on people, but most people don't even understand there is a higher level one can attain. Although this book is a way of trying to open people's thoughts and guide us to this adjacent astral universe, not everyone will read it. People need to feel a security in their mortal state and whatever happens after will confuse and bewilder many. This book isn't a great work, but it has a few interesting points. Reviewed by, Andy Tyson.

Mysteries of the Dream-Time: The Spiritual Life of Australian Aborigines - by James Cowan. Prism Press. LPB. Biblio, Colour Photos. 136pp. 6.95.

This book gives you an insight to the aboriginal way of life: their Dreamtime; consisting of thoughts, sites, gods, rituals and underworld mind experiences: their overall way of life.

For Westerners, this book helps to explain a fascinating culture, giving insight into one of the world's oldest and most informative peoples. Detailing their ritual existence (without use of psychoactives [Australian aborigines are one of very few tribal peoples who don't use such plants] and magical techniques, they are today found living in a modern destructive world that has intruded on their life and land.

The mysteries of the Dreamtime are experiences in ritual, earth magic, and consciousness. The author writes of the aboriginal "walkabouts", where they disappear into the deserts and mountain regions to talk or commune with their spirit gods and their landscape, where they become enlightened, come home and speak of their dreamtime stories through paintings and verbal communications with other tribal members, so that they too can know of the Dreamtime and its mysteries. These tales are good, for they prepare others for their venture into Dreamtime - one of the most important explorations of the aboriginal way of life and death. I highly recommend this book, not only as a read, but as a way of showing one how to experience your own Dreamtime. Reviewed by Andy Tyson

The Elements of Human Potential - by Nevill Drury. Element Books, Longmead, Shaftesbury, Dorset. PB. Notes, Biblio, Index. 144pp. 4.95.

The principle constituent of the Human Potential Movement is an understanding, from cultural, ethical, religious, objective and subjective arenas, of consciousness and all that it entails - and this thoroughly enjoyable, historical appraisal of Drury's covers so much, highlighting the importance in consciousness studies, that we cut through perhaps years of research to understand the position presently entertained by the psychologists and physicists respected in this emerging science. As an introduction to such matters, Drury has covered consciousness studies so well that have to list this work as a must for anyone entering, or already involved in this, perhaps the most important academic subject presently being scrutinised by science.

Drury leaves few stones unturned here, treating the works of Perls, Reich, Lilly, Grof, Jung, Maslow, Schutz and Wilbur equally with such matters as LSD, mystical studies and the evolving area of transpersonal consciousness states. Conclusions, where apparent, are fast producing a collision of agreement in the respective sciences. Drury gives us a condensed bite of this academic cherry - taking us on a quick, but fascinating trail of the new biologists and physicists who are entering consciousness studies, not out of choice, but necessity (present scientific conclusions demand it of them). For anyone who wants a good easy-to-follow introduction to the science of consciousness studies, I can applaud this book as a primer in its field. Where you go from here is up to you! Ed.

Snakefat and Knotted Threads: A Short Introduction to Traditional Finnish Magic - by K.M. Koppala. Mandragora Dimensions, c/o Starlight. PO Box 452, 00101 Helsinki, Finland. PB. Private Publ. 90pp. 5.00 + 3 IRCs.

This short introduction to Finnish magick is an informative book, useful to people just venturing into the many different realms of shamanism and traditional magick. It enables the reader to understand the basic ways of Finnish rituals, containing a number of useful spells and introductory workings. Most of the old Gods written of here are Pagan of course, but in Finnish as in other cultures, they also have a number of christian gods that can be invoked. The author has also included a number of traditional herbal remedies giving cures for various ailments.

I found the book enlightening, and recommend it as a good basic introduction to the art and practice of magick in the Finnish tradition. Reviewed by, Andy Tyson

Witchcraft: A Tradition Renewed - by Evan John Jones (with Doreen Valiente). Robert Hale. HB. Biblio, Index. 204pp. 11.95.

The book is made up of four parts, from Rudiments of the Craft to Rituals. In Rudiments, the first section, is covered the faith, the nature of rites, and the history and myths of wicca. The second consists of Members of the Coven, from the Lady down to the Initiate, and it also covers oaths taken by its members. The third (Tools &

Regalia) explains the uses, along with a basic description, of the working tools and of coven regalia. The final section consists of basic rituals for casting the circle, and dedication of the cake and wine. It then covers the four great sabbats and the other esbats in the year.

On the whole the book is informative and well written, although the author tends to repeat himself when giving explanations of the craft. But despite this I enjoyed reading the book and learnt a great deal about the way his particular coven worked and also his personal thought and feelings on the craft and religion. A good book. Reviewed by, Michelle Hale.

The Celtic Tarot - by Courtney Davis & Helena Paterson. Aquarian Press. 15.99
This is another Tarot pack (designed by Courtney Davis) and 160-page book (by Helena Paterson) in one. This too however is more for the middle class New-Agers who are more inclined to the arts of capitalism, business and its ilk, and whether to wash their hair or fall out with the boyfriend tonight, than the underlying realities of occult and magickal worlds. It's a pity really because the artwork is impressive, the designs captivating in some cards and the accordance with traditional Tarot is not far from wrong.

But instead of moaning - what's this pack and book like? This design acquaints its symbols around Celtic myths. The archetypes are retained, but interpretations relate to the character and mythos of British traditions. New-Age druids, wiccans and Celtic folk may find affinity with this pack, but I'm afraid its ordination and acceptance of 20th-Century social values is very off-putting. Ed.

Two Worlds and Inbetween: Techniques of Modern Shamanism, Volume 2 - by Phil Hine. Pagan News Publication, Box 175, Call Lane, Leeds LS1 6DT. BKL. 28pp. 1.50 + SAE.
The second in Phil's proposed six-volume series: a manual that can be recommended to a multitude of esoteric students. It's sensible, honest, down to earth and briefly, though successfully manages to convey the necessary criteria to evoke ones primal "mindscapes", as Phil here calls them. Where we usually find pontificating masters inferring "this as the only way", Phil evicts such patronising, succinctly assessing shamanic techniques applicable to each and everyone of us, with incentives of trying what's what until you get what's best for yourself. This isn't a complete DIY-kit for shamanism (he wouldn't patronise us with such dream-ridden claims), but it is a good, condensed intro into the personal exploration of mythic innerworlds: with sensible pointers on pathworkings, power points and objects, centering and ritual implements. Most people reading this may have a greater urge to explore, interact and fulfill their lives moreso than most - and this short introduction to shamanic techniques should suffice as a damn good pointer in the right direction! Ed.

Starry Wisdom - by The Esoteric Order of Dagon. Pagan News. BKL. 44pp. 2.75.
A collection of several essays assembled by the Order of Dagon, coming to me with high regard, relating to the magickal themes and ideas evoked from the works of H.P. Lovecraft. Lucid, evocative and acclaimed for its magickal content, if you want copies of it you'd better get hold of this limited edition publication before it goes - copies are disappearing quickly. Ed.

Merlin Awakes - by Peter Quiller & Courtney Davis. Firebird Books, PO Box 327, Poole, Dorset BH15 2RG. LPB. Biblio, Index. 128pp. 5.95.
This book'll certainly appeal to New-Agers. It's a biographical account of Quiller's communion with an energy-entity that identified itself as Merlin. Our Merlin in this case isn't the Merlin of famed fable, but a personified manifestation that smacks synonymy with the channeling guides of mediums and spiritualists, and the entities of UFO contactees. UFOlogists and other parapsi students may like to read this as an adventure in apparitional anthropology - should they so need to. The messages and words of Merlin have all the elements of our channelled spirits from the Otherside - just like the old contactees of the '50s and '60s: peace, love, Mother Earth, ban the bomb - of which only fools would mock. But if this book becomes a new breed of supernatural references as UFOs, ETs and their ilk are demising, don't be surprised. After reading UFO and channeling books since I was 10, all of this old hat, but to many folks whose cultural colouring glitters with the Goddess instead of spacemen or Aunt Maude, this'll act as fertiliser! Just don't dwell on the guise it presents. Ed

Goddess: Mother of Living Nature - by Adele Getty. Thames & Hudson, 30 Bloomsbury Street, London WC1B 3QP. LPB. 141 illus, 16 colour. ISBN 0-500-81033-8. 96pp. 6.95
Published as part of the excellent *Art and Imagination* series, Goddess is typically divided into three parts. The first is predominantly text, dealing with the development of the Goddess figure throughout history from the earliest of times. Starting from the *Myths of Beginnings*, Getty explores the role of the Goddess in art, sculpture and belief from prehistoric times, through ages when She was worshipped and revered, onto Greek and Roman times when the masculine God began replacing Her - as He arrived mainly in the Middle East from the ancient cultures of Europe and Russia. Getty follows the move from the role of woman being respected, to that of her being the subject of man. She also explores the relationship of science and nature, erroneously proposing that science moved humankind away from the Mother Deity; finally concluding that Taoism is the way of reconciling ourselves with the Goddess.

The second part of the book consists of clear plates, many in full colour, of art forms depicting the Goddess from across the world, and through different ages; whilst in the final commentary, thematic and pictorial narration covers Gates of Initiation, The Milk of Loving Kindness, and many other aspects of Goddess myths.

A good book that gives a clear and succinct account of the role of the Goddess through history and the development (or rather, lack of it!) during these times. Another qualitative addition to the series. Reviewed by, Sylvia Ross.

Earth Radiation - by Kathie Bachler. Wordmaster Publishing, Manchester. 224pp. 6.95.
A book that hit the bestseller lists in Germany and Austria - at last available in this country. Bachler is a dowser and found, through extensive research (11000 cases we're told) that terrestrial energy emanations are responsible for much of peoples' ills. She made detailed research on the sleeping positions of subjects and found overwhelming correlations between subterranean streams, geophysical frequencies with troubles as diverse as learning difficulties and cancer!

A third of our life's spent lying down in roughly the same position (sleep) and it's here where excess radiations may afflict our bodies giving rise to illnesses that we can easily overcome, would you believe, by shifting the position of the bed (this is what we're told). Energy dowzers will instantly cry out, "I told you so!"; and more respected dowzers may also see the possibility in Bachler's statements. It's far from an outlandish case she's making (people in Cornwall will know full well the dangers geophysical radiations cause) and perhaps could well do with being independantly tested. We know full well that geophysical energies (Bachler uses the term, "geopathic zones") can result in psychic effects, so it's far from ludicrous to consider the validity of the results here. Buy it and see what you think. Ed.

Understanding Astral Projection - by Anthony Martin. Aquarian. PB. Notes, Biblio, Index. ISBN 0-85030-984-0. 112pp. 2.99.

Being able to understand astral projection is easier for some than others. This book does give insight into using one's consciousness to be able to achieve out-of-body-experiences. On the first attempt, being scared of actually achieving this must be overcome, as the book points out: there are hidden dangers here and there that can't be ignored. This is a clearly written work and quite suitable for a beginner to grasp more of an understanding of projection. Recommended. Reviewed by, Andy Tyson

Portraits of Alien Encounters - by Nigel Watson. Forthcoming: 10.00, 210pp, ISBN 0-9516251-0-1. UFOs & encounters with spacemen have intrigued & puzzled everyone for the past 40 years. This book doesn't promise a solution to the enigma, but it examines in detail strange & frightening close encounters: including tales of 10-ft green robot, attractive female UFO pilots, LITS, MIBs, flying saucers, telepathic messages, strange dreams, alien brain operations, sinister rays, poltergiests, ghost & prophecy. The main value in Portraits is in it shows how witnesses to simple lights in the sky, can become entangled in a complex series of visions, sightings & encounters. All the events here occurred in Bradford, Leeds, Sheffield & Hull areas & were investigated by Nigel Watson long before the revelations contained in *Communion & Intruders*. Most of this work hasn't previously been published. Look out for it!

Erratum: In Earth 16's Book Review section, I mistakenly named John Michell's *A Little History of Astroarchaeology* as *A Little History of Archaeology*. Apologies!

MAGAZINE BRIEFS....MAGAZINE BRIEFS

The Cereologist (24pp, 2.50 each, 7.50 for 3; *The Cereologist*, 11 Powis Gardens, London W11 1JG) - Edited by John Michell, this is the first of a handful of mags that've appeared recently on those weird old crop circles. CCs are all the rage at the moment (physical evidence being the cause), but then so are the crazy theories accompanying them. Articles in the first two mags cover various ideas: Meaden's vortex gets a slamming and a handshake; the hoaxers enter the scene; folklorists pull something strange out of the hat; the dowsters appear; the ufologists write their usual crap; hermetic paradoxes and paradigms are proposed; their symbolic values manifest; and then there's book reviews, considerable well-produced photos and a well-produced mag overall (there are others in this genre but I aint seen em yet).

The Wild Places (32pp, 1.75 each, 6.00 for 4; Kevin McClure, 20 Trembear Street, St. Austell, Cornwall PL25 5NY) - This New Journal of the Paranormal follows in the style of editor Kev McClure's previous mag, *Common Ground*. I've only seen No.1, but it's good with an article by Hilary Evans on the question of whether the UFO menagerie is imaginary or otherwise. Evans' parameters in the article (which is good, must be said) are limited by, perhaps, his own theoretical constraints (as is the problem ET-ers face) and ideas about what the Phenomenon is. What he says in his article is of course quite right, but only in select cases. Evans' hypothesis can't be and isn't all-consuming as some wrongly think. Other essays deal with exorcism and possession; the satanic child abuse myth; medium messages; and the end of the world. If this becomes owt like *Common Ground*, we've another good mag on the market!

Reefer Madness (28pp, 1.00 + P&P each; Zephyr Hankfrendz, PO Box 6, Liscard, Wallasey, Liverpool L45 4SJ) - A cannabis publicity mag, named after the film of the same name (in which youngsters smoke, scream, stab and slump into destitution after one spliff!) hyping much of the myths onto its readers from those '30s, '40s and '50s publicity campaigns. With ten million dope-smokers now in the UK, this mag will obviously appeal to a good percentage of you. Support the cause, smoke the leaves and take a supportive look at this mag while you're at it!

Annals of the Enquiring (20pp, 1.25 each, 4 for 4.00; Gerry Lovell, 69 Shaftesbury Rd, Weston-super-Mare, Avon BS23 2YB) - Just into its second year, this Fortean mag reads much like a mini-FT, with dozens of odd-ball events scattered throughout: just a sampler - ghosts, UFOs, death-rays, coincidences, dragons, leys, skyfalls, psi - all the usual Fortean. A few articles appear, but they're short and lack any real depth - but by the energetic style of its editor one feels AOTE intends getting much more from both its readers and the mag. Fortean should love it!

Markstone (28pp, 1.35 each; 17 St. Andrew's St, Kirton-in-Lindsey, Gainsborough, Lincolnshire) - The magazine of the North Lincolnshire EM Group: just entering its second year on the market and covering the oddities of its cited geographical area. In the previous issues we've read of labyrinths, leys, holy wells, a gazetteer of ancient barrows, and in No.4 are treated to a "sight and sound" resonance in EM-matters. Format like *Earth*, but double-line spacing makes for using twice the paper necessary to get their info across. More articles instead of space would make this an even better publication.

SKOOB Occult Review (60pp, 2.00 each, 9.00 for 4; SKOOB Two, 19 Bury Pl, Bloomsbury, London WC1A 2JH) - Old name, new mag, and what a good job's being done with it! 60 brilliantly-produced glossy pages throughout, and in the first three issues we've been greeted with such writers as Kenneth Grant, Michael Harrison, George Hay, Gerald Suster, Terence Duquesne and similar names; with good diverse matters such as magick, wicca, alchemy, Crowley, anthropology and even UFOs have crept in. Articles are well-written and informative; illustrations scatter throughout and to do it any sort of justice I need a page to cover some of what's been written in this magazine. Perhaps *the* magazine on esoteric matters for the '90s.

Apologies to some publishers: a number of book reviews are still outstanding, but these will all appear in the next edition of the magazine.