



# Gnome News

Newsletter No. 7.



From THE GNOME CLUB, West Putford, Devon. EX22 7XE. England

WHAT DO THE GNOMEs GET UP TO WHEN THE RESERVE IS CLOSED FOR WINTER? THEY HELP AN OLD FRIEND OF THEIRS...



FLETCH GNS

Dear Gnome Controller,

I am writing to you to thank you for assisting my husband in enrolling me in the Gnome Club, I am really pleased and thrilled to participate in this and glad that someone has decided to form such a club, it really must be rewarding for you and your assistants.

I personally, have nine gnomes, and they are all behaving themselves, except for one, his name is Harry and he is the leader of the group. He refuses, point blank, to wear his sombrero that I bought for him in Majorca. Every morning when we get up his hat is at his feet, I have tried in vain to get him to wear it, even to the extent of giving him a different coloured one, but still he refuses to wear it. All his little friends wear theirs, and look very pleasant in them, I would not mind if he looked silly, but he does not, he looks quite nice. Do you think he feels that he is no different to all the others if he wears the hat, perhaps he wants to look different so that my neighbours can see he is above the others?

I have just given one of the other gnomes a new set of clothes, and Harry looked down on him, and now he will not stand next to him, is it the smell of the paint, or does he think that it should be he that gets the new clothes?

One incident that happened last Xmas was very distressing, and I would like to report my son to the G. C. A. (The Gnome Cruelty Association) you see, it was snowing quite hard and I decided that the gnomes may catch a cold, so I went outside at 11.00p. m. to bring them in and put them around the fire (which was not alight) to keep them warm, when I arose in the morning, my son had put pegs on their noses, I was very annoyed at him, telling him that they would be hurt by this, and he just laughed, then mid-afternoon he went outside (unbeknown to me) and put plastic bags on their heads, he said he did this to keep the snow from their heads, I once again, informed him that they could have suffocated and he again laughed. However, since then he has not harmed them, and I think a warning from you would put paid to anything happening to my Gnomes this winter. His name is Mark and he is nineteen years of age.

Should anything more happen to my happy band of Gnomes, I will inform you, and I would be grateful if you could print this letter in one of your news sheets, with a warning to Mark from you.

I hope to hear from you all soon, Oh, and would you please put an order form and price list in the post to me as I would like to increase my band of Gnomes.

Thanking you in anticipation,  
Yours faithfully,  
Sandra Kelley

Regards to your Gnomes from Harry and his band.

Dear Sandra Kelley,

Very many thanks for your letter. It is lovely to hear how pleased you are to be a member of the Club - and to think that your group of Gnomes, through the human link of club members, will be able to substantiate their links with so many other Gnomes.

Now I must tell you that I am not the least bit surprised that Harry will not wear his sombrero! What does surprise me is that your other Gnomes do wear them... I presume they keep their hoods on underneath... You see a Gnome's hood is absolutely vital to him and is a constant source reminder to him of his purpose in life. And to have his hood covered by a Sombrero - it's like asking a dog to wear pretty ribbons in its ears - undignified that's what it is!

As to Mark... All I can tell you is that I too am blessed with a nineteen year old son (and another of seventeen). It would appear that Mark is typical of many young men of his age ('tho I have met some splendid exceptions) and is simultaneously too old and too young to appreciate Gnomes. I've made a note of his actions in my "little black book" but can only suggest patience as a course of action. I suspect Harry and Co are still smiling - and you too!

Yours sincerely, Chris Dawson,  
New Zealand.



Dear Gnomemaker,

Alexander and Angus enjoyed their afternoon at your Gnome Reserve so much that they sat down at their holiday home and drew these pictures for you and your gnomes.

Our 'peeping gnome' Mr. Peepus, will remind us of a very enjoyable visit.

Yours sincerely, Bernice McLaren,  
Derbyshire.

Dear Mrs. Atkin,

Thank you for sending my Gnome Club badge, Gnome Newsletter and your welcome to the club. I have read the Newsletter from cover to cover and really enjoyed it. How I hope that one day I may be able to visit the Reserve and see all the beautiful ones. In the meantime I can dream about it, at least I am a tiny part of it by being a member.

I enclose a small drawing for the competition from the letter of the children in France.

If any one of super years (59-62) would like to become a pen-friend I would enjoy hearing from them. I am interested in all creation, animal welfare, art, music and food reform - being a vegetarian I am interested in cookery, recipes, herbs and bread-making also.

I have six gnomes around the house and one dear fellow in my garden.

Blessings to all at West Putford.

Sincerely Edna Little Lancs.

Dear Ann,

Thank you for your prompt reply to my letter. I have written to the Gnome mould address you sent me and hopefully there should be a marked upsurge in the gnome population of New Zealand this coming spring.

Enclosed is a small photograph of cosmic gnome who goes by the name of Trumpkin. So far I have been repainting old and faded gnomes and have been selling them at the local handicraft market. I try to paint each gnome with individual care and attention thus trying to transmit the feeling of gentle magic, wonder and beauty that gnomes to me represent. I guess the stars on their hats are a reflection of the beautiful stars in the clear pacific skies above them as they wander about on their nightly business. It seems a shame to me that we live on such an amazing planet and really for so many of us have such a good life and yet get caught in day to day mundaneness of our actions and lose that consciousness and appreciation of this creation. To be alive is incredible and in a way I hope that maybe seeing a cosmic gnome peeping out from somewhere might just stop someone in their tracks long enough to lift them out of their thoughts and to realise a little of the natural magic that surrounds them. I guess anything to restore something of that consciousness is good.

I enjoyed your "Gnome News" especially the references to old folklore and such. The Gnome Reserve sounds neat. I guess you've heard of the cowboy gnome "Gnome on the range". Or the french underground variety "Metrognome". Enclosed please find £1 to cover the rest of the sub.

# THE Happiness Book

by Danny Danziger. Photographs by Nic Barlow.  
published this autumn by Pan Books. Price £3.50.

Alexander Pope called happiness "our beings end and aim"; Robert Louis Stevenson claimed there is no duty we so much under rate as the duty of being happy. "Happiness is no laughing matter - without it life has no sparkle, drudgery no compensation. It is a wine of the rarest vintage which has a different taste on every palate", says Danny Danziger.

We Gnomes here in the Gnome Reserve, are in the Happiness Book. So are Hardy Amis, Laura Ashley, Alan Ayckbourn, Jilly Cooper, Long Longford, Yehudi Menuhin, Patrick Moore, Mary Peters, Marje Proops, Magnus Pyke, Harry Secombe, David Steel, The Duke of Westminster and Father Christmas... These are a few of the 84 people - well known and unknown - who each tell what makes them happy.

20% of the authors royalties from this book are to be donated to the Royal College of Nursing.

A quote from Byron (one which of course all Gnomes like) "All who joy would win must share it - happiness was born a twin."

Nic Barlow's photo of some of the Gnomes by the stream in the Gnome Reserve.

P. S. Note the tiny Gnome on the swing hanging from the branch over the bridge. The wind sometimes pushes him on his swing but he enjoys being pushed by visitors best.



## At the bottom of the Garden

Every dawn the little ones  
Gather in the Gold Triangle  
Upon the lawn  
At the bottom of the Garden  
In the first rays of the sun  
To Dance  
Their dance eternal, magical,  
Observed by the circling crowd  
Of dark sprites of stone and earth.  
Molten gold and wondrous  
The fair ones leap and join hands  
In joy at the coming of the light  
And the spectators applaud  
And the ancient trees nod  
Their wise old heads  
At these delightful frolics.  
Then as the dawn chorus starts  
And the world awakes again  
All the Little Ones move  
In a marvellous flight like bees  
Back to their respective homes  
To return again tomorrow  
And this has happened  
Since time began  
And continues each morn  
Till Eternity  
At the bottom of the Garden  
For those with eyes to see

by Steven L. Andrews.

Man tread softly on the earth  
What looks like dust  
Is also stuff of which galaxies are made.  
The Green of earths great trees & simple grasses  
Is the same music played in red  
Throughout our trunks and limbs.

Evelyn Nolt  
in "The Glory which is Earth"



HOLIDAY GNOME

# NEWS FROM THE RESERVE

by ANN ATKIN

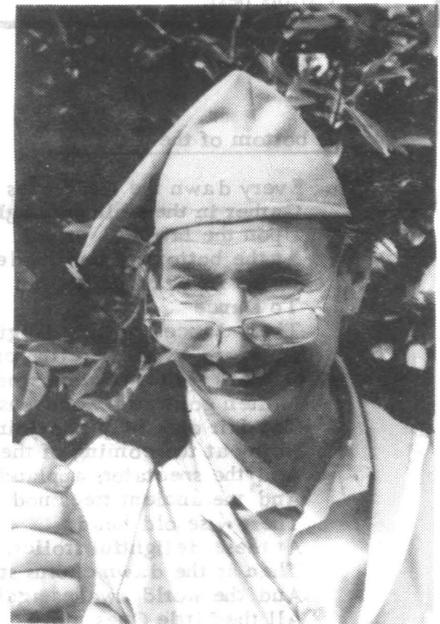
This summer an estimated 20,000 - 25,000 people visited the Gnome Reserve.

Gnome hats proved very popular with about 90% of all visitors borrowing them partly as a gesture of friendship and partly to have fun with their cameras. As they donned the brightly coloured hats, each visitor would visibly change, the inevitable smile lighting up every face and, regardless of age, each would appear to skip as happily as a five year old into the wood to find the Gnomes. (one retired couple nearly drove away after their visit still wearing their hats. One wonders what the inhabitants of Bidefrid would have thought as they drove through !)

Many many wishes were made at the wishing well and in the Fairy Ring, and a lot of people said their lives could never be quite the same again, 'tho what exactly they meant by this one wonders ! Others said they had never laughed so much in their lives, others that they had not realised Paradise was so near. Many people requested that the Gnomes keep up the good work, and one woman said her marriage would never be the same after her visit, 'tho what she meant I can't pretend to know and didn't like to ask.....

For me, although it entailed a hectically busy summer with "working" hours in July and August perhaps approaching nearly twice the national average, it was one continuous delight. And one which, I'm looking forward to repeating next summer.

# A few of the Gnomes' visitors



# THE GARDEN AS A METAPHYSICAL SYMBOL

An extract from the Royal Society of Arts Journal, February 1980. The Reflection Riding Lecture by Ian L. McHale, M.L.A., M.C.P. Chairman Department of Landscape Architecture and Regional Planning, University of Pennsylvania.

## A NEW METAPHYSIC

If the major questions confronting individuals, families, institutions and societies remain the same—'How does the world work?' 'How can I arrange my affairs to ensure survival, success and fulfilment?'—what answers can we give? First the conception of man having exclusive divinity, enjoined to exercise dominion, to multiply and subdue the earth, has no survival value, no correspondence to reality. Indeed it represents self-mutilation, it can only lead to genocide and biocide. We are plant parasites, dependent upon the operation of natural processes. To dominate or subjugate is folly, it is an expression of a giant cultural inferiority complex, a bile of ancient vengeance, a residue of a time when man, puny in the face of an all powerful nature, sought to control what he believed was capriciousness in nature, revealed in flood, drought and pestilence; yet surely, the remedy is not subjugation but rather understanding and adaptation.

How then does the world work? How can we work for survival, success and fulfilment? Science tells us how the world works. But scientists have divided it. Only ecologists are concerned with the operation of whole systems. How can we manage our affairs? Science can advise us how to, but it has many voices. Only human ecologists are prepared to try to integrate physical, biological and social systems as opportunities and constraints for human use.

What then is the ecological metaphysic? In simple paraphrase it has three states, each of which can oscillate between extremes.

Creativity or Syntropy  $\rightleftharpoons$  Entropy  
Fitness  $\rightleftharpoons$  Misfitness  
Health  $\rightleftharpoons$  Pathology/Morbidity

Syntropy and entropy are terms defined by physics. Entropy is central to the second law of thermodynamics which says that all energy is destined to degradation. By extension the cosmos will end in heat death with all matter randomly diffused at zero temperature. Syntropy, while not contradicting entropy, and not its opposite, states that while all energetic transactions result in an increase in entropy, certain energetic transactions may have a product of matter and energy at a higher level of order that preceded the energetic transaction. As an example, it is thought that the primeval world consisted of hydrogen alone. The explosion of a supernova increased the entropy of the cosmos but there was a residuum of more highly ordered matter, not only hydrogen, but helium, lithium, beryllium, boron—all of the elements. So the evolution of matter was creative, syntropic. So too with the evolution of life forms, all

energetic transactions. Each one increased entropy. But, as evolution proceeded, successive forms represented syntropy in their more highly organized energy and matter. So the biological evolution too was, and is, creative, syntropic.

Indeed we have a criterion for this. It is called fitness. This term has two complementary meanings derived from two sources. The first is derived from Sir Charles Darwin, who declaimed that 'the surviving organism is fit for the environment'. Much later Lawrence Henderson, a biologist at Harvard, said Darwin is correct, but the opportunities for fitting offered by environments are as important as the fitting of the organism to the environment. He supported his hypothesis with an elaborate examination of water, sea water, hydrogen, carbon, oxygen, carboic acid (to which George Wald on his introduction to a recent edition, adds nitrogen and possibly sulphur).

So these two propositions can be joined and represented as an imperative for evolutionary success. There is a requirement for every organism (man, institution, ecosystem) to find the fittest of all available environments, adapt it and the self to make it more fitting. What then constitutes fitness? Why, a fit environment is that which, as found, does the largest amount of work required of the environment by the consumer, the user. Evolutionary success requires the least work of adaptation.

Is there a criterion for fitness? Most assuredly, and it is implicit in Darwin's formulation, 'the surviving organism is fit for the environment'. It revolves around the state of health as opposed to disease and morbidity. We must define health. The World Health Organization defines a healthy man or woman, and by extension institution, nation state or ecosystem, as one that seeks and solves problems. There is a second definition. Health contains the capacity to recover from insult or assault. Fitting and fitness are problem solving. Fitness results in health. Moreover, fitting has an energy corollary. Therefore fitness-health is syntropic. More, the process of achieving fitness contributes to health. The antithesis confirms the thesis. Pathology or morbidity reveals misfitness—the inability of a system to fit the environment, or to adapt that environment or itself. It may also involve the inability to obtain and expend the necessary energy or time to accomplish fitting. Such a misfit will result in pathology. The inability to seek and solve problems reveals morbidity. The morbidity of cells extends to tissues, organs, organisms, and the ecosystem, and as Darwin said, the extinct organism was unfit for the environment.

It is clear that this ecological formulation revolves around adaptation. While there are three mechanisms employed in adaptation,

only one need concern us here. Physiological adaptation through mutation and natural selection is not amenable to voluntary control nor is the modification of innate behaviour. Only cultural adaptation is plastic and can be determined by thought and action. Cultural adaptation includes language, symbols, art, law, government, literature, but which of these most directly addresses the Darwin/Henderson imperative? Why, planning and design—the selection of the fittest available environment. The adaptation of this and of the self.

## PLANNING AND DESIGN

Let us now define planning and design. These can be defined as the formulation of alternative futures; the recognition that the achievement of these futures requires a sequence of actions and courses of action. These must next be reconstituted in terms of probability and as costs and benefits. Here, it is important to recognize that what is defined as either cost or benefit will vary from person to person, institution to institution, nation state to nation states; even more, it may change for one person at different times. So values must be elicited, not attributed. Given these hypothetical futures, constituted into actions, evaluated as to costs and benefits, the least cost/maximum benefit solution will reveal the preferred plan of action.

However, these actions and courses of action will occur in a physical world, a biological world and a social world. In order to plan we must have as much predictive power as science can provide to predict the consequences of our hypothetical actions.

In planning alternative futures the experiential alternatives can become important. It is not enough to conclude upon a strategy of adaptation, a city or building, park or garden. The decision will depend upon the quality of the experiences. Here lies the realm of skill-art; the creative ability to invent spaces, forms and experiences and to realize them. Here too the Darwinian/Henderson imperative will also apply, for fitness relates to process and to form. There will be a most fit solution with intrinsic form.

It appears that there is a new metaphysic, widely espoused by the scientific community, there is agreement as to our understanding of the way the world works. It contains neither anthropocentrism nor anthropomorphism. There is no place for claims of exclusive divinity while dominion is merely self-mutilation and subjugation leads to suicide, genocide and biocide.

The secular form of the western view holds that reality exists because man can perceive it, that the cosmos was created to support man on its pinnacle, that nature exists primarily for human delectation and use and that nature will tolerate infinite

# The Garden as a Metaphysical Symbol... (continued)

abuse, regenerate continuously and provide for our needs. These views are either infantilism or psychopathology. They have no correspondence to reality, no support from science

Metaphysical views, religions, are, of course, adaptive strategies. They should constitute a working view, which, when adopted and applied, will guarantee survival, success, and fulfilment. Art too is an adaptive strategy—a particularly powerful medium for abstracting and representing assumptions about the world, but it is subject to criticism of the statements being expressed. Technology may well be the most characteristic adaptive strategy of the western world. According to Lewis Mumford, who has spent a lifetime examining technology, it is an inevitable product of a metaphysics which seeks mastery over nature. Therein lies the motive which has generated western technology and the veneration it receives.

In the modern scientific view the world is comprehensible through the operation of natural laws, time and history. It reveals an interacting biophysical and cultural system. Physical evolution preceded the evolution of life; with the onset of life co-evolution of physical and biological systems developed. With the advent of man co-evolution involved matter, life and man.

We have the Big Bang Theory of cosmic evolution preferred by modern physics. While it is no more capable of explaining ultimate origins than are the conventional religions, it does present an enthralling explanation for the evolution of matter and the cosmos and the laws and processes that obtain.

Physical systems involve great geochemical cycles engaging atmosphere, hydrosphere and lithosphere, the cyclic nature of the last brilliantly illuminated by plate tectonic theory. The model of biological evolution is Darwin's great gift to mankind—a prodigiously inventive system called mutation combined with infinite time and an editing procedure called natural selection explains the phylogenetic history of life forms and their presence to-day. The ecological model gives us the syntropic-fitness health versus entropic misfitness-pathology states.

It is clear that there are universal laws governing matter, the cosmos, galaxies, the solar system and the earth, there are universal laws governing life. Gravity, entropy, the conservation law, the matter and energy equation appear universally true. Biological evolution holds true for earth history. And any valid metaphysics must include such laws. If metaphysics are central adaptive strategies for man they should first be consistent with universal laws.

However, the factors which are relevant to survival and success vary with environments. There is then an evolutionary imperative to understand processes of particular significance to particular environments—the examples of Arctic tundra and desert will suffice. Universal laws apply on both environments, the critical factors vary and are generic to specific environments. Solutions to these problems posed to life become the

most consequential knowledge essential for survival. There are then universal laws and a regional selection of knowledge and adaptive strategies most central to survival in each environment. Clearly an appropriate metaphysics will subscribe to universal laws but it should also be appropriate to different people, places and time. It should have laws which are particular to people, places, circumstances and time.

The variability of environments results from unique historical events in geological, meteorological, hydrological, biological and cultural history. This produces generic regions, often described as physiographic regions of bioclimatic zones which contain a relative homogeneity expressed in climate, rocks, water, soils, plants, animals, resources and with characteristic opportunities and constraints to human use. Adaptive strategies for plants and animals are region-specific as for ocean, desert, tundra, rain forest. Should not human adaptive strategies be as region specific?

We have been victims of the quest for universal solutions. While science recognizes both universality and specificity, the major religions insist upon their universality and their exclusive possession of truth. Political doctrines—Capitalism, Democracy, Socialism, Communism are equally insistent upon their universality. These claims are certainly anti-ecological. In all of the quests for universal laws the most obvious folly lies in architecture—the insistence of modern architecture that there should be an International style. Clearly environments vary, architecture is an adaptive strategy, it should be systematic in relation to environments but variable as between them. Thus there should be architectural similarities in desert architecture, as there are for plants and animals, but there should be distinctions based not only upon biophysical factors but on culture. The environment determines the problems and thus the appropriate adaptive strategies, natural selection edits them. As environments are variable so too will be the appropriate strategies. Plants and animals have developed adaptive strategies appropriate to environments. These are generally described in terms of bioclimatic zones—arctic, tundra, taiga, boreal forest, temperate deciduous forests, prairies, desert savanna, and rain forest. In each of these the creatures which constitute these environments, and give them identity, reveal the problems and opportunities afforded by the environment in their processes, adaptive strategies, and their morphology.

Behaviour in animals also constitutes an adaptive strategy. In animal societies we find examples of autocracy (the social insects, ants, bees, wasps, termites provide such an example), anarchy in the case of many solitary animals (notably the grizzly bear), tribal societies with chieftains, others with elders. We find animal examples of monogamy, bigamy, polygamy, polyandry and promiscuity. We find many examples of co-operation, more characteristic of life than competition, which also exists; these are animal examples of altruism (indeed according to Seelye there is evidence for inter-

cellular altruism). There are solitary creatures, social ones and gregarious examples. Should we not expect to find human analogues to these?

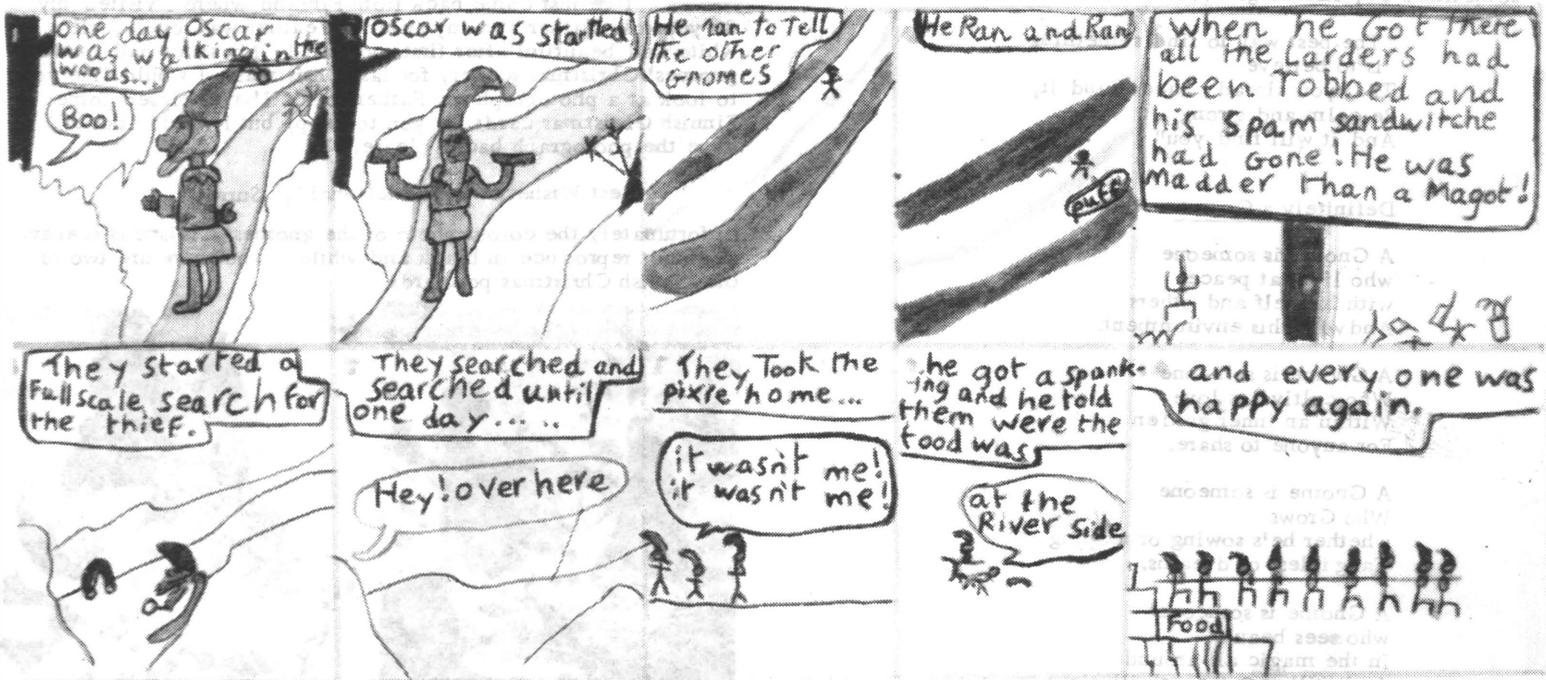
In animal species hierarchy and dominance are pervasive, but not in ecosystems. While they are trophic levels—top carnivore, herbivore, plants, microorganisms—none is dominant, each plays a contributory rôle and only the plants and decomposer organisms are indispensable. In those succession characterizes the system with successive rôles, none of which (even climax if it exists) is truly dominance. Perhaps this natural law has analogues for man.

So an ecological metaphysics would begin with universal laws and contain solutions, emphases and values specific to place, work, folk. We would expect that resources, means of production, technology, institution, settlement pattern and values would be region specific. We would expect that these means of production, settlement patterns, institutions and artifacts would derive from place-folk-work specifically and be expressed both directly and symbolically.

The gardens which have been examined are, by agreement, consummate expressions of the assumptions made by their respective societies with respect to God-man-nature, they reflect available technology and reveal extraordinary skill in expressing the prevailing values systems. However, they are almost all historical emblems reflecting assumptions about the world which certainly do not correspond with modern science. Nonetheless, if there is an autocratic society, the appropriate mode of expression was well developed in Ancient Egypt, and Rome, in Renaissance Italy and France. It is no accident that both Hitler and Mussolini found the forms of ancient Rome to be sympathetic to their political views. If duality characterizes the polytheism of a society Greece provides formal exemplars. If the locus of a society is the desert and society assumes the rôle of making it bloom, Islam and the Muslim Garden give a basis for expression. Should society occupy a humid temperate zone and be dedicated to demonstrating a harmony of man and nature, then the eighteenth century-English tradition provides a formidable vocabulary of successful experience. Should it believe that God is manifest in nature and the encounter with enlightenment can be enhanced in a compressed and heightened abstraction of nature, then the Zen gardens of Japan provide examples.

But what do western peoples believe? What are our metaphysical symbols? This is not a subject which has received much scholarly attention. Certainly mercantilism constitutes a central value, consumption is urged and applauded. The expression of mercantilism is pervasive and aggressive. It permeates the entire urban visual experience. We are a secular society; the church was long overshadowed by the office building. Our temples are the Seagram Building, Lever House, the Prudential Building, Sears Tower and the like. We view nature as commodity and this is visibly expressed in industry, commerce, mining, agribusiness and forestry. The operations are the symbols. We venerate

# The Gnome's and the pixie



## The Garden as a Metaphysical Symbol... (continued)

technology, so space rockets, supersonic planes, massive mechanical equipment, weaponry are again artifacts and symbols. Where is the garden in this review? Well, the quest to dominate nature which fuelled the Renaissance and begat technology has been achieved. Its success is omnipresent in technology. It is the basis for the implicit view that technology can solve any problem, that the exercise of mastery can be performed everywhere, in space, the planets, and over all the earth. It is unnecessary to demonstrate this in as small a scale as a garden when the earth is the appropriate canvas. Science is viewed as the necessary source of technology. Art is seen as an indulgence of the rich and peripheral to life. But there are other views. The aberrant traditions with origins in pantheism persist in the Lapps in Europe, in the Indians in North America. It had a historic western expression in Duns Scotus, Johannes Erigena, Francis of Assisi, Gerard Manley Hopkins. It found secular allies in science, notably the early naturalists, and later in the eighteenth-century English landscape tradition, while in the United States David Thoreau, Emerson, Jonathan Perkins Marsh, Frederick Law Olmsted, and John Muir founded a powerful conservation movement for which Aldo Leopold developed a land ethic.

While not a dominant force in western society it is nonetheless powerful. In the United States the national parks and forests, wilderness, scenic rivers, National Environmental Policy Act, Clean Air and Clean Streams Acts, the Mining Law of 1978 and, not least, the Native Claims Act for Alaska

speak to its effectiveness. It too has a motto and a symbol. The motto, originating in the Stockholm Conference on the Human Environment, was 'Only one earth' and the symbol is the image of that solitary green orb, the earth, our home, taken from space.

It is clear from the foregoing where my sympathies lie. I subscribe to the scientific view of the evolution of matter, life and man, the conception of evolution, the ecological view, which does correspond with reality, the acceptance of which by the world at large is indispensable for the continued survival of mankind. I also recognize that this is still a minority view and that it conflicts not only with Capitalism, Socialism and Communism but with Judaism, Christianity and the secular religions of consumption and technology.

Yet, were it to be widely espoused it would develop an appropriate symbolism. While it is essential that one earth form the basis, the regional variations would beget appropriate regional strategies reflected as now in their characteristic land forms, climates, plants and animals but equally in the works of man. The metaphysic, widely believed, would influence language and thought, institutions, education, government, law, industry, commerce, medicine and art; skill would be employed to express it. There would be an ecological metaphysic and an ecological symbolic language. The rôle of the garden would surely change. Instead of selecting particular sites for highly abstracted expres-

sions of the prevailing metaphysic, all of the works of man would subscribe to this ecological view and would be seen to express it.

I have long employed an image conceived by the late, great American anthropologist, Loren Eiseley. Long before man had penetrated space Eiseley described the event. His imaginary astronaut from out in space observed this tiny orb, the earth our home; he saw it to be green, green from the maritime algae in the oceans, the verdure on land. He saw the earth as a green celestial fruit. But on this green orb he saw blemishes, black, brown, grey, blotches from which extended dynamic morbid tentacles. He perceived that this morbid tissue was the work of man and asked, 'Is man but a planetary disease?'. Perhaps so, and if so the malady is anthropocentrism and anthropomorphism.

In my imagination I see that time when a new metaphysic replaces our ancient inferiority complex, when the claims of primacy, exclusive divinity, dominion and subjugation are seen to be the remnants of an infantile cultural psychopathology long retrograde. The product of this world view, applied world-wide, would join nature's inordinate capacity for regeneration with man's intelligent co-operation, and a silent astronaut would see the blemishes upon the world's living epidermis shrink, to be replaced with vibrant healthy tissue. This is a metaphysical symbol devoutly to be desired. Man in nature, true and seen to be true.

# LETTERS

Extract from letters from Taras Fortuna, W. Yorks.

Recently I was sitting beside a stream, as Gnomes sometimes do, listening. This is what I heard:

"The best way to find something is to believe  
That you already have found it,  
Be calm and strong  
And it will find you!"

### Definitely a Gnome

A Gnome is someone who lives at peace with himself and others  
And with his environment.

A Gnome is someone Who cultivates love Within an inner garden For anyone to share.

A Gnome is someone Who Grows whether he's sowing or reaping Tangibles or dreams.

A Gnome is someone who sees beauty In the magic all around And still sees through illusions

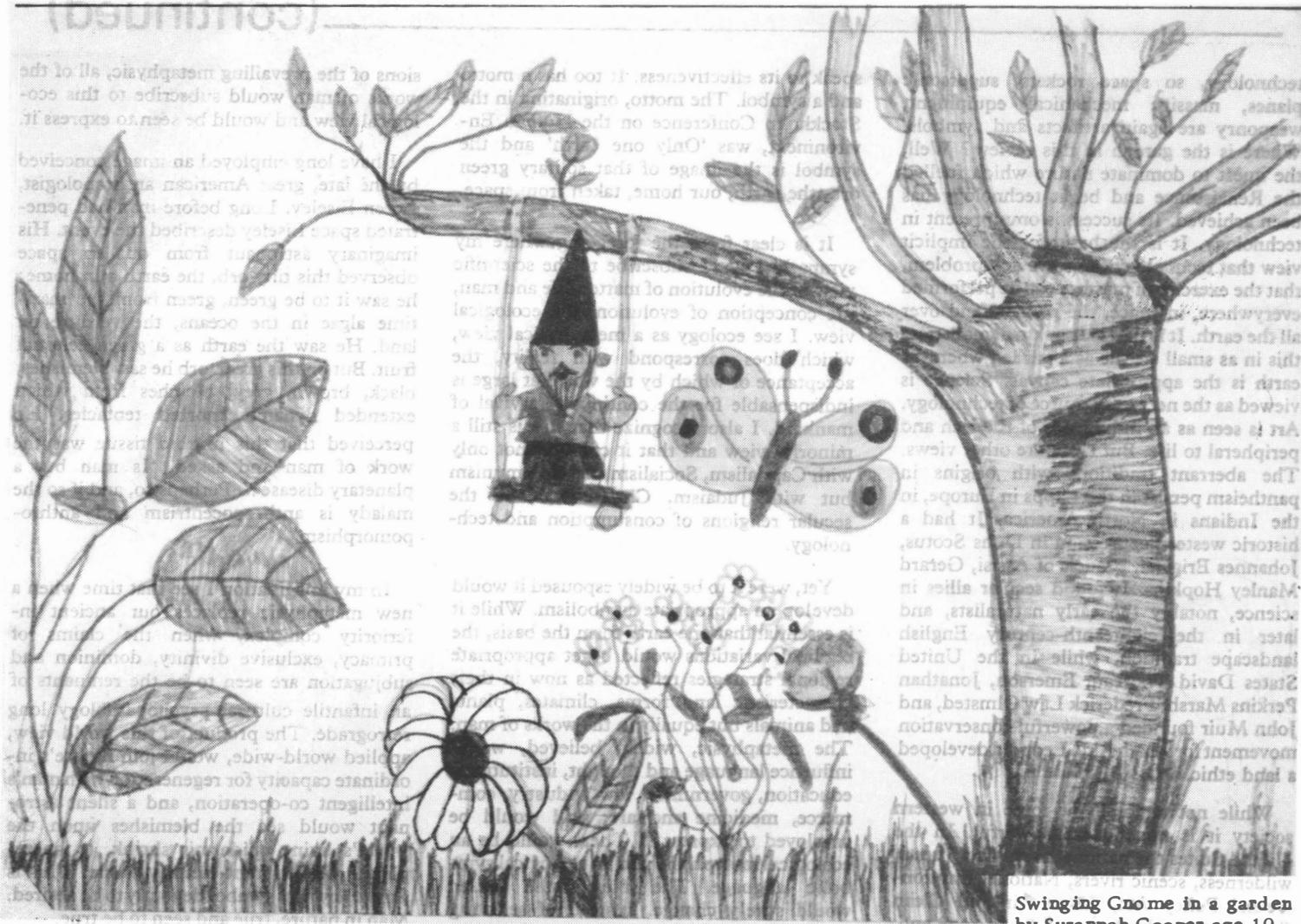
A Gnome is someone Who smiles At everything in the Universe For he's such a cosmic comic.

Dear Mrs. Atkin,

My name is Seya McDonald. I am Finnish, now married here in England and living in South Croydon. I happened to read a few weeks ago an article about your fascinating life in "SHE" June 1979. It brought back some lovely childhood memories. All Finnish children believe in gnomes. They looked after our houses and animals and in return we left some food, like rice pudding, for them on the doorstep at night. And in the morning the bowl was empty. I've just come back from Finland where I visited my 86 year old Father and my sister. Weather was lovely, all white and beautiful after first snowfall! My sister had made gnomes' Christmas scenery for last Christmas. I would like you to look at a photograph my Father took. I've enclosed some Finnish Christmas cards for you to keep, but I would like to have the photograph back, please.

Best Wishes, Seya McDonald, Surrey.

Unfortunately the colour photo of the gnomes' Christmas scenery would n't reproduce in black and white - but here are two of the Finnish Christmas postcards.



Swinging Gnome in a garden by Suzannah Cooper age 10.

# THE HIDDEN PEOPLE

The Fairy Faith around the World by David Parry.

Around half a century ago Raoul France a gifted Viennese biologist shocked his contemporaries by suggesting that the awareness of plants originated in a supernatural world of Cosmic beings referred to as Devas (meaning Shining Ones) by the Hindu Sages. Fairies, Gnomes, Sylphs, Undines and a host of others who number amongst the "lesser" inhabitants of the Divine realm, were a matter of direct experience and vision to the Celtic peoples.

As I am writing this we are approaching mid-summer, an ancient time of festival all over the West, yet especially for Britain where extremely old mystic traditions may still be found all over the country. One of the oldest seems to be the mystery of the Green Man which apparently may be traced back to the earliest Celtic times. Some claim to trace it back much further, to those enigmatic original inhabitants of Britain. A race which though small in stature are said to have held a great Occult knowledge. The Green Man is almost certainly the old God of the Woods, the personification of the Divine life force which every spring renews the green and growing things of the earth. He is often found in Church architecture as the "Foliage Mask". To a follower of this nature faith this Great Life of the Universe was found in many forms of Gods and Goddesses. Yet the Initiate knew that all was "One" therefore he or she could not be antagonistic to those of a different faith, and there was nothing wrong to him allowing the Green Man a form by which he could be included into a Christian Church. Many of Britain's great old Cathedrals, such as Winchester, have examples of the Foliage Mask. Nor are the goblin faces which peer out from the interior carvings of the old Churches out of place for they represent the elemental spirits of Nature, the hidden people as they used to be called, which the wise builders of olden times gave their due place in the order of things. In Britain water Spirits and the Spirits of the Lakes and pools are the most common of the nature spirits. In Wales, many stories survive of beautiful lake maidens. The Portunes are perhaps England's earliest recorded fairy people. They have wizened wrinkled faces and were first described by the English Historian Gervase of Tilbury some seven hundred and fifty years ago.

Many of the fairy traditions are uniquely British - yet all over the world different fairy peoples are spoken of in folk lore. The Mimi, the "little people" of Arnhem land are known in northern Australia. They are said to be extremely thin and enjoy gathering for dances or "corroborees". Throughout Polynesia some of the most beloved (and respected) of nature spirits are "Adaros" or sea spirits. Amongst the most beautiful of Polynesian nature spirits are the elves of the grottos, who are usually clad in gossamer veils and delight in dancing and skimming on the waters - such as the elf who once danced upon the sacred waters of the Takahe.

In China the Fairy Folk were looked upon as the benefactors of mankind. However they were viewed with suspicion, for it was said that evil spirits may masquerade as them to cause mischief amongst men. However, the fairy Ma-Ku was honoured for reclaiming land from the sea for the people of the Kiangsu



A game on the lawn after visiting the gnomes... One of the primary school parties who came to see the Gnomes Reserve this summer. (Note their gesture of friendship to the Gnomes - wearing Gnome hats.)

district; As was the Nymph of the river Lo who aided travellers upon their journeys. In Japan, especially in the religion of the Shinto, nature spirits were held in reverence and were included with the Kuni-Tsu-Kami, the gods of the earth.

The American continents have rich traditions of the hidden people. In Alaska, the Eskimos, a people who until quite recently have not believed in Gods, have always held the greatest respect for the "Innuu". The Eskimos say that everything in nature has its Innuu, the air, the sea, stones and clouds. Innuu are the multitude of invisible forces who hold dominion of the world according to the Eskimos. The Red Indian peoples of North America have a long history of oneness and communion with these elemental beings. The Iroquois and Hurons for example speak of the order of strange "Invisible" mysterious multitudes who dwell on and under the earth. Dwarfs are grouped by the Iroquois into three categories; the Gahongas who live in water and rocks; the Gandayaks whose duty it is to make vegetation fruitful and care for the fish in the rivers; and the Ohdawas who live and work underground. The Hopi Indians have an extremely close affinity with nature and its hidden inhabitants. In South America the tropical rain forest peoples of Guiana and the Amazon basin take great care to remember the elemental beings of nature as do the peoples of the Andes.

In India, nature spirits take fabulous forms. Urikshakas, that is tree-nymphs, and the Apsaras, that is water-nymphs, who haunted holy pools and rivers had an unearthly beauty. The Apsaras it is said became the heavenly singers and dancers of Indra's Heaven, due in part to their great beauty. In ancient Iran the Yazatas were deeply honoured. All nature was peopled by the Yazatas certain orders of which corresponded to the heavenly bodies and others to the elementals. Fire elementals were thought of as beautiful but dangerous to come into contact with - for obvious reasons. Many great Sufis, when Iran had become Moslem, still perceived and communicated with the nature spirits. It is said that many of the great Sufi teachers were held in awe by the elementals due to their deep wisdom and love of nature. The continent of Africa had a long tradition (and still does) of dealings with the forces of nature. Egypt in ancient times included the fairy folk into the mystery teachings, and communication with them was looked upon as vital for the life of the community. North Eastern Africa tribes have many colourful tales of Man's relationship with the nature forces, while the southern group of Bushmen to this day feel that respect for the invisible beings who people the world is essential to man and animals alike.

Russian fields were haunted by Leshlys, and every Russian forest was ruled by a Palenik. Paleniks would vary in form from region to region but were always known by their devotion to their fields. In that mysterious area of Seberia it was the custom to give gifts to the multitude of spirits in times of joy. Scandinavia like Russia had many unique elemental beings, Trolls being amongst the most famous. Like the dwarfs they were scattered throughout nature, although unlike them were not endowed with supernatural intelligence and foresight. Some of the most interesting nature spirits in Finland and Lapland were the Nakki. The Nakki of the lakes were said to emerge and visit Earth at sunrise and sunset. The mountains and forest of Greece were the home and responsibility of the Satyrs. Their popular form is that of a youth with pointed ears, hair covering the lower parts of their bodies, a tail and cloven hoofs. The Dryads were the beautiful forest nymphs of Greece. They were crowned with oak leaves and would dance around oak trees, which in Greece were sacred to them. The Hamadryads were still more closely united with trees of which it was said they were an integral part. The Celtic otherworld inhabitants such as the Fir Bolg and Tuatha De Danann of Ireland, before human beings arrived are said to have had their own kingdoms before retiring to the side when man arrived.

To approach the world of the nature spirits, a great care and awareness of nature is essential. Man stands at the frontiers of a New Age and with it comes unguessed at opportunities. In this coming age one does not have to be a Paracelsus to approach the supernatural worlds, for mankind in general is at last opening to them.

Bibliography The Secret Life of Plants. Penguin Books 1973  
The Fairies in tradition and Literature. Routledge and Kegan Paul.  
Omens of Awareness. Abacus.

# Competition Young Author

If you came face to face with a Gnome and the Gnome offered to take you on a magic "dream" journey, where would you go? And what do you think you might see?

A short story. A drawing. A painting.

Remember the competition is open to all members or a club members family, whatever their age.

Prizes will be 8" high concrete fishing gnomes dressed in red and green with a bright red pin.

A Competition winning entry.  
by Steven Andrews. Cardiff.

The little man on the smaller toadstool is called "Emerald Edward" and his companion is "Gareth the Green". Both these little people have these romantic, knightly names as their job when not sitting on their toadstools is in a chivalrous vein, for in the garden in which they live their job is to protect and tend the herb garden. In doing this they have to fight away the insect pests and protect the herbs from wicked goblins and imps who seek to steal the fragrances and bouquets of the lavender, balm, rosemary, thyme, mint, sage and the other sweet herbs. Sometimes this happens in the gardens where there are no little people to protect the herbs and this is why herbs from one place can smell, taste and be more useful than those from others, depending on how much protection they get from good little people as well as how much care they get from their human gardeners. Sometimes particularly wicked goblins and other spirits of that sort even manage by magic to swap the smells and tastes of the herbs over and one can imagine the terrible consequences this can cause. Fortunately there are lots of good little people like these two who help to stop these things and of course their job is not that easy because they have to work all through the autumn and winter as well to protect the evergreen herbs.

They dress in green so that they can blend with the herbal foliage and thus not be seen so easily and by these tactics they are able to ambush all the enemies of the herb garden. I am sure that everyone would agree that these Honorable little people do all of us who grow, enjoy, and use herbs an invaluable service.

Twelve year old club member Michael Cook from Dartford, Kent, visited The Gnome Reserve this summer with his family, and he brought with him a project he had recently completed at school - a ten page (10" x 12") illustrated book called "The Way Gnomes Live".

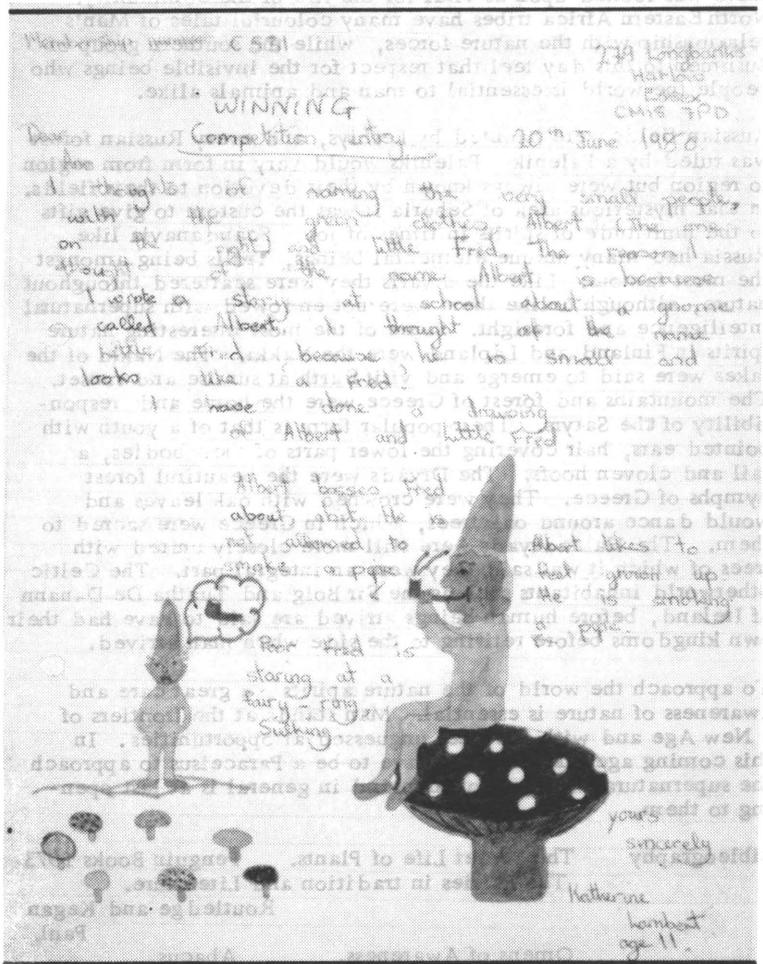
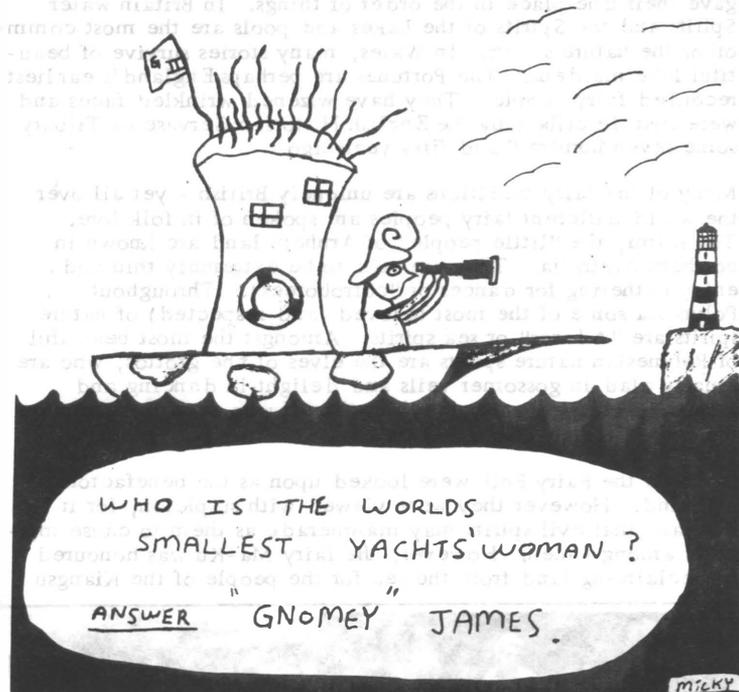
In it Michael tells how Gnomes live for hundreds of years; how their sense of smell is nineteen times better than mans; how he started to collect Gnomes when he was nine years old. (He has now got 23.) He tells of the Gnomes enemies the Trolls, the Snotgugles and the Goblins. From Will Huggens book "Gnomes" he quotes; Gnomes when they walk in the snow, put the print of a birds foot on their shoes, so that you don't know where they have gone!

Michael mentions Dune Gnomes and Woodland Gnomes as well as Garden Gnomes. He says; "Trolls can be very mean. One Troll passtime is to put a Gnome on a grindstone and grind him. Another thing a Troll would do is to set light to a Gnome and see if they could put it out with their sweaty hands". (well forewarned is forearmed!) Of Goblins Michael says; "Goblins are dark men dressed in black with pointed caps. They like silver and gold and they try to take it away from Gnomes".

Gnome children love playing he tells us. They play at skipping and swinging. The boy Gnomes are very good at blowing. As they are so good, they are good at pea shooting.

Michael says in his preface: "And I would hope that this that I have made will make peoples knowledge of Gnomes wider".

On behalf of Gnomes everywhere, Thankyou Michael.





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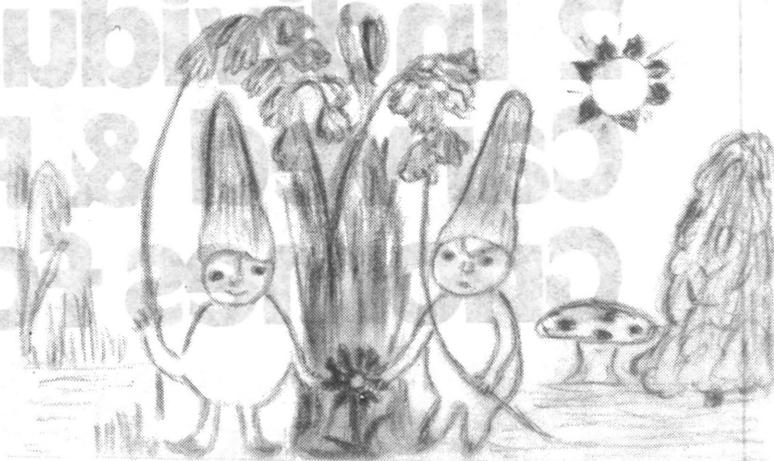
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## A Message from Hierodat

A message from Hierodat, Chief Gnome Accountant in the Gnome Reserve, whose hobby is jingle making, to all members who joined the Gnome Club before August 1979:

"The next Gnome News will be Gnome News 8., And I'll try to see that it doesn't come late!. Near St. Valentine's Day t'will be coming your way, If your yearly subscriptions you remember to pay. .... i.e. your sub is now due for renewal.

Don't forget. You'll receive a small pottery one year old baby gnome to mark a year of membership - or a toddler gnome to mark 2 years of membership.



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Gnomes News contains a wide range of articles about Gnomes and related subjects, some serious (ecology, metaphysics etc.) others humorous. Also many photographs, drawings, cartoons, jokes, stories, competitions, letters etc. etc..

About 1,500 garden Gnomes live here in the Gnome Reserve, set in an acre of beechwood with a stream running through. They are visited by perhaps 25,000 people a year during the summer months. Gnome News is really their publication - linking Gnomes around the world - via their human friends.

Small ads up to 30 words - free to club members.

The editor does not necessarily agree with every point of view expressed in Gnome News. Layout and print by Nottingham Sport. Nottingham 214863.