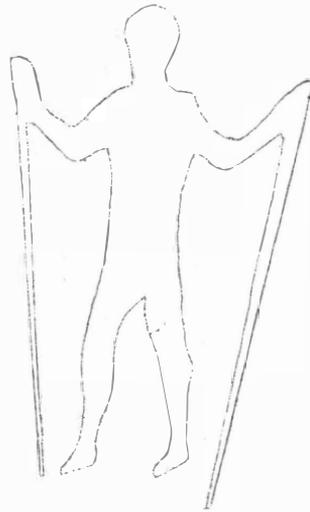


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THE
LEY HUNTER

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EDITORIAL

The Ley Hunter's Club was formed to try and discover why certain pre-historic sites were built in alignment and who the builders were. The Club has been carrying out research since it formed in 1962 yet we still haven't found the answers. Although many new networks have been discovered, still very few people outside don't even know that they exist at all.

In this Editorial I would like to print a letter sent in from R.K. Proctor of 3, Iona Road, Maidstone, Kent:

Dear Sir,

I believe that the sub-soil along leys may be permanently affected by saucer force fields or re-generated from time to time. It may be possible to navigate along leys, either on or above the ground. Perhaps it may even be possible to "lock on" to a ley by means of an auto-pilot device (in saucers) or by instinct (early man). The latter may have been the reason why some of the leys actually became trackways in ancient times (later becoming Roman Roads).

Now I want to add a point. Man has always been "keeping up with the Jones's". Even with respect to long barrows and round barrows (to say nothing of pyramids) early man saw these things and copied them. Sometimes he noticed that they formed alignments, so he did likewise.

My own efforts of spotting leys from the air have not yet been successful. The curious lines in the Peruvian Hills are only visible from the air - are these leys? What about the radiating lines on the moon? Even the Martian "canals" could be leys! Perhaps aerial photography with special types of film could show them up on the ground.

My best saucer sighting took place about two years ago. An iridescent giant yellow "egg" sailed past my bedroom window late in the evening, straight along a ley!

Connecting Leys with Orthotony is still very controversial but unless it is just coincidence, there does seem to be some connection. From this issue onwards I intend to publish a small feature on the subject of Orthotony. Our secretary Jimmy Goddard has done much work in this field and has kindly written the first article which appears on page six.

From Hereford Times, Friday October 7th 1966

"Out and About" By Marjorie Craaddock

PIONEER WATKINS

One expects the BBC, for instance, to have in their archives snippets of first world war film and the AA to have records of early cycle trials. But in Herefordshire around the turn of the century was a man who learn't from Freise-Greene himself (inventor of the cine projector) the secrets of filming and who recorded Kitchener's recruits marching in a giant stream past Hereford Eye Hospital in 1914, and some of the first motor-cycle trials up Stockley Hill.

His old films, including some of convalescent soldiers playing golf at Hampton Grange and others of early May Fairs, were shown to Hereford Photographic Society last week as a follow-up to a talk about this remarkable man - Alfred Watkins - by Mr. Godfrey C. Davies, his colleague in the Society for close on 20 years.

It was Mr. Davies who rescued the films, the originals of which are now in the archives of the British Film Institute, and who had them copied to go through a modern projector. These, along with hundreds of still photographs now in the city library, and monographs on several other enthusiasms (such as bee-keeping, the straight track theory and one for and another against the decimal system!) are his memorials in Herefordshire, but Mr. Davies's talk was a revelation to those who didn't know him, and a timely reminder to those who did.

Alfred Watkins was born in Widemarsh Street, Hereford in 1855, and was one of those men whose curiosity and vitality make them leap the confines of their age, their business and their home. His family had milling and brewing interests and he went into the business not only to carry it on but to expand it; he was able to bring a fresh eye to everything, so he invented a dough meter, introducing scientific exactitude at a time when most bakers would have answered the question, "How do you know when it's ready" with "You just know."

Precision

And it was this precision which led to his other inventions in the photographic field. He was a keen photographer from his earliest days (it is sometimes forgotten that splendid pictures were taken in Victorian times) and he devised and manufactured and marketed an exposure meter to tell the photographer how long his exposure would be, according to the degree of light. Only the extremely fast films of today have made this obsolete, and in fact letters still come to Hereford asking for them. They were exported all over the world and the early Antarctic expeditions, including those of Captain Scott, Mawson and Shackleton, were all equipped with them. H.G. Ponting, the chief photographer who produced some remarkable photographic records, wrote to say that he owed his success to the use of Watkin's meters.

He also invented special tanks, thermometers and dark room timers - as far back as 1885 - and today a whole section of the leading photographic museum in the world, the Kodak Rochester in New York, is devoted to them.

In photographic dictionaries he appears for discovering what has become known as the Watkins factor - a system for calculating development time. For his work he was presented with the Progress Medal of the Royal Photographic Society. He was one of the founders of the Photographic Convention of the UK

IDLE THOUGHTS ON PUBS

by Michael Davidson

Start off with Watkin's idea that a Manor House or Hall may have been built, and rebuilt again, on the same site, and so its presence on a ley may be significant (incidentally last year I saw a "dig" where, starting off purely on local tradition, a Viking Long House was discovered, built on the site of an Iron Age dwelling, which in turn was built on a Bronze Age structure of some sort), can one extend the same idea to the British Pub?

Notice how, although the face of the pub may change down the centuries, the name itself very rarely does, further, that when an Inn is rebuilt, the original structure is never completely demolished until the new one is ready for business. Though I stand to be corrected on this, I believe it has something to do with the Licensing Laws, and it would be interesting to know how far this dates back. Given that a Ley point is of sufficient importance to give rise to an altar or shrine, or if it marks some stage of physical endeavour, such as crossing a ford of range of hills, is it not possible that folk look for some place of refreshment where they can cool their blisters, rest and pick up gossip from far parts, rather than hang about on some bleak Gallows Field where the serious business of the day was done? It would be out of character for any of the nations that made up the British if they didn't.

In Medieval times we often find Inns with names of religious significance, such as the "Crossed Keys" or "The Lamb", and they still survive today, so an Inn with Ley origins might well acquire the name of the deity of the local altar, though as the Church arose from a Pagan site, so the deity of the Inn might change too. This first occurred to me on noticing that near the Castle Mound at Cambridge was a Bell's Court, and similarly sited at Norwich, a Bell X Inn, also at Ely, it is highly probable that all three mounds are pre-Norman, could the name Bell arise from Beli the Celtic Sun God (Baal); and how many pubs are called "The Sun" or "Rising Sun"?

There are enough pubs called "The Green Man", and one at Leytonstone springs naturally to mind. Out of the present context we are told that "The Green Man" refers to the pre-Christian God in the Oak Tree, sometimes called Jack-in-the-Green, whose worship survived long into Christian times as witnesses his mocking, leaf fronded face, appearing in Medieval Church carving, best of all in the Christian Cloisters of Hereford Cathedral. Somewhere down Luton way there's a village where the Icknield Way finds a ford, here we have both a Green Man Inn, and something suspiciously like a rough Jack carved on a corbel. All those pubs called "The Royal Oak", "Kings Oak" or just plain "The Oak"; do they all refer to that business of Charles II and the Roundheads? Or do they refer to the God in the Oak Tree, or again, to the Oak in Watkin's sense of a meeting place?

Boar's Head names may be heraldic, or they may refer to the sacred Boar of the Celts. Aside from the White Horses of Wessex, there was a thriving Horse Cult imported by the Iron Age peoples. Someone even suggested this might account for the British aversion to eating horse meat; certainly Black or White Horse names abound in East Anglia. Readers of those two books "Tales of a Fenman" may recall the odd tale of the Chapel at Black Horse Drove near Brandon Creek, where during repairs a horse's skull was found in the foundations, by no means the only case where horse bones had been used ritually in those parts.

Once started one can start following all-sorts of red herrings: do all the "Barley Mows" and "Wheatsheafs" refer to the Corn Dolly, does the "Star and Garter" refer to the Witch's garter? All this is hardly to the point, and it is odd that the Norse element seems to have left no mark, unless perhaps in referring to the blacksmith and his trade: Weland?

The Visible Ley

by Jimmy Goddard

In Men among Mankind by Brinsley Le Poer Trench, there is a striking aerial photograph showing a line of round barrows and a long barrow. These mounds are joined by a piece of straight track which leads unerringly to a cross-roads which is visible on the picture.

The cross-roads is Longbarrow Crossroads, to the south-west of Stonehenge. On placing my straight-edge along this alignment on the Salisbury map I found this line to be a ley passing through several initial points, crossroads and tumuli. It also passes through Berwick St. John church - an impressive example of a rare phenomenon, a ley which is readily visible from the air.

ORTHOTENY NEWS

by Jimmy Goddard.

On the evening of June 3 Mr. Richard Taylor saw two white lights moving rapidly northwards. This was at 10.15, and at 10.50 Mr. Peter Coleman of Birmingham saw twin yellow lights heading north. Two minutes later a friend of his a few miles north of Birmingham also saw the lights moving north. - this time white again. The three points align, constituting an orthoteny. If my plotting is correct the line also goes through five churches, a moat and a cross-roads on the Birmingham O.S. map (only one of the churches is in Birmingham itself).

The Finchley-Wandsworth orthoteny and the recently-discovered South Coast orthoteny (discovered by Ken Rogers) meet at Portslade-by-Sea, near Brighton. Several other leys converge on the cross-point, thus making this a ley-orthotenic centre. Could this be the reason this has always been a good area for UFO sightings?

On July 15 at 2.40 a.m. a Mr Lovell saw a large pear-shaped object with smaller lights beneath it heading rapidly in a roughly northerly direction. He was heading towards Bristol, and both he and the UFO were apparently situated on primary ley which forms the west side of the Great Isosceles Triangle (discovered by Philip Heselton). This line goes about 30° off north, so the UFO could well have been travelling along it.

A very spectacular sighting, investigated by Ken Rogers, occurred at Wood Green North London on August 15. The UFO came very low and afterwards a bush in the vicinity was found to have had some of its branches withered and brown, whereas all other branches were green and fresh. The incident happened just a quarter of a mile from the base-line of the Great Isosceles Triangle, a primary ley along which there has been a great deal of UFO activity in recent years.

EXTRACT : From Strange World, by Frank Edwards

It is virtually a certainty that the Indians who inhabited North America at the time of Columbus were relative newcomers. There are many bits and pieces of evidence - none of it conclusive, unfortunately - which point to the existences of earlier cultures of considerable attainment and widespread distribution.

One such tantalising specimen is the strange symbol on the top of Medicine Mountain, in the windswept ~~Big~~ Big Horn range in Wyoming. There is a circle of stones, seventy feet in diameter, carefully laid out in perfect geometric form, twenty-eight spokes radiating from a hub twelve feet in diameter, with a seven-foot open space in the centre. Around the wheel symbol are six huge stones which seem to have served as chairs, possibly for the high priests of the people who made this unique monument.

The Indians had no use for the wheel and no idea of how it got there, although they know of its existence, of course. White men became interested in the design in 1902, when S.C. Simms of the Field Museum in Chicago spent considerable time trying to unravel the mystery. He could only conclude that it was a religious symbol of some race that had existed there between 15,000 B.C. and 1,000 B.C.

Unless the strange rock writings of the western mountains are the work of the same vanished race, the great stone wheel on the Big Horn mountain top may be the only surviving evidence of their passing.

The Porlock Ley

by Jimmy Goddard

On looking at a calendar that happened to be hanging in our home, I noticed that it showed a good photograph of a hill-notch. Alfred Watkins mentions such notches as potential ley points, so, as I had the map of that particular area - Porlock, in Somerset - I decided to see if there was a ley aligned on the notch.

It was not difficult to find the direction the camera had been pointing, for there was a signpost in the picture pointing to Minehead, so all I had to do was find the road leading to that town on the map. Once I had done this, I found the hill with the notch to be Bossington Hill. And the line from the notch through the point in Porlock where the photographer had been standing was certainly a ley - it passed through two initial points, a tumulus, a standing stone, a church in Porlock and one in Bossington. All this in a space of no more than ten miles. Quite by accident, the photograph was oriented on a particular good ley !

The Ley Hunter is published by the Ley Hunter's Club. Subscriptions are 4/6 a year for four quarterly issues and should be sent to the Secretary. Single copies available at 1/3 each. All other letters, articles, comments etc. should be sent to the Editor.
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