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THE LEY HUNTER

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LEAD-IN

THE "LIVE" ARCHAEOLOGY

"The Ley Hunter" has come to be identified with a refreshingly new approach to the past. Our "new archaeology" is not associated with the compilation of vast amounts of sterile data, the plunder of tumuli or amassing of huge amounts of broken pottery etc., for display in tomb-like museums. Our archaeology goes much deeper than the orthodox archaeologist's scope. Through a study of the ley system and the thinking behind it, its production and its purpose we have found ourselves researching a "live" force, utilized and understood by Megalithic Man, and still available for us to use now. In this, ours is the only real, vital, "live" branch of archaeology. It is an attempt to put Megalithic Man's achievements into true perspective. It is a re-tracing of a long-forgotten science, which can again be applied.

"The Ley Hunter" will continue to outrage those who have dismissed Alfred Watkins, Major F.C. Tyler, Arthur Lawton, Lewis Spence, James Churchward, John Foster Forbes, John Mitchell, T.C. Lethbridge, etc.

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An open invitation is extended by The Pendragon Society to anyone interested who wishes to attend a wine and cheese party on November 14 (tickets 7/6) in the Music Room, St Paul's Road, Bristol (just below the Student's Union building in Clifton). After a brief AGM at 7-00 for society members only, Keith Critchlow will give a talk on a new approach to Glastonbury Abbey and surroundings, the old symbols to look for, and some fresh ideas about their significance.

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STONE CIRCLES AND PATTERNS OF POWER

{Meeting of the Research Into Lost Knowledge Organisation,
Kensington Library, Wednesday, September 16th., 1970}

by JIMMY GODDARD

The chairman opened this fascinating meeting by introducing the two speakers, Andrew Davidson and Keith Critchlow, and by giving a short description of the aims of RILKO. He likened the organisation to a modern searchlight battery, with as many searchlights as individuals and discoveries of those interested, questing in the shadows of old knowledge.

Andrew Davidson began his talk by saying that there have always been men to transmit knowledge from one epoch to another. The general mass of people may have misunderstood and misinterpreted, but the essential and eternal truth remained intact. Sometimes they used the medium of religion, sometimes architecture, or the universal language of myth and symbolism. Symbolism, he said, stores a vast amount of information in concise form, but it can never be fully explained - it has to be experienced for oneself. There are many forms of symbolism - the Tarot pack is one example - but their central idea is unity in diversity.

Mr Davidson then went on to mention his research into stone circles, which he said were models of the universe in symbolic form, as well as possessing a mundane and exoteric purpose for humanity and other life forms. In other words, an exoteric expression of an esoteric principle. He said that he disagreed with modern science which pursues a single line of enquiry, which can only give partial information. His syllabus, he said, was of 20 years' duration, and he had been working on it for about three.

He then mentioned that dowsing could not only be used for the location of water, but also for electromagnetic vibrations of cellular, molecular and electronic forms of life. Several diagrams were then shown, with dots indicating the centres of radiation of the mysterious power that stone circles apparently possess. On a diagram of one of the arches of Stonehenge, he showed that the top centre of one upright was positive and the other negative, and the opposite was the case with the other upright. He said there were seven such power centres on each upright (some below ground level), and that this was a general rule with standing stones. As well as Stonehenge he showed a diagram of the Fish Stone in Wales (Editor: 20 yds. from bank of river Usk at Penmyarth), at the intersection of four lines of energy from other sites and two underground streams at different levels; and the Harold Stones, also in Wales, three menhirs with a complicated pattern of energy.

He stated that he was a novice dowser, but that his results had been checked independently by three other dowsers. He and the others had used the method of holding a pendulum over a photograph of the site concerned - dowsing at a distance.

Then a film was shown in which Mr J. Williams and Mr Lewis, two dowsers from Abergavenny, were seen to be flung back from stones on their putting two hands on particular power centres (the Fish Stone and one of the Harold Stones was shown).

After this Mr Davidson showed some slides of a stone circle in Banffshire (Scotland). The site includes a ring cairn or annulus, and a large mound as well as the remains of the stone circle. One stone was shown to be leaning, and Mr. Davidson suggested this could have been done purposely. Two stones were missing, but could have been used in a clapper-bridge not far away.

Commenting on the geometry of the site, Mr Davidson mentioned that the inner curve is based on a 3-4-5 Pythagoras right-angled triangle. The outer circle is in fact an ellipse. The stones also mark out a double pentacle, or two five-pointed stars. Through dowsing the speaker had found that each stone was predominantly positive or negative, and oppositely charged to its neighbour, so that with the polarity changes six days after the new moon there was a regular rhythm, which he described as "a constant movement of solid light" in three dimensions. He also mentioned that the figure 10 represented the deity.

Mr Davidson then showed that, although the circle could not have been built later than 1500 B.C., and Gothic cathedrals were not built until about 1200 A.D., the cathedral at Amiens, France, showed the same sacred geometry as the stone circle. He showed that a plan of the cathedral at $1'' - 56'$ fitted into a plan of the circle at $1/8'' - 1'$ - in other words, that both were based on the double pentacle. Both are models of the universe, said Mr Davidson, and speak the same language.

After this he showed the role of the sun and described a meridian which bisects the angle between midwinter sunrise and sunset, and also midsummer sunrise and sunset, a remarkable achievement. He said that the builders of this and other stone circles all over the country had apparently doctored the horizon to produce this precise geometry.

After Mr Davidson's talk was over Mr Williams answered some questions on the forces in stone circles, describing the force that threw him back from the stone in the film as a spiral-like force which builds up through the whole body and throws the person back from the stone. Mr Davidson then recounted an experience of dowsing at the time of the polarity change in the stones. The pendulum slowly stopped, then gained momentum in the other direction, the whole process taking seven minutes.

After the interval, Keith Critchlow began his talk by saying that he believed that geometry was a crystallisation of energy patterns. He showed a large number of slides illustrating precise geometry in nature, his research into the Lady Chapel of Glastonbury Abbey showing precise ancient geometry used in the construction. He stated that he did not think anything in that structure was put there for purely decorative reasons, but

that everything had some meaning. Other things he showed with photographs and diagrams were that the vesica piscis (two equilateral triangles with a common side) and the two arcs which contain it, are basic in the design of Glastonbury Abbey and many other similar buildings, and that they have sacred symbolic meanings; also that the magnetic centres discovered on the Earth by a satellite were in precise geometrical relation with each other and that many of the centres of the world's religions lay near the lines joining them.

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MAGNETISM IN RELATION TO PREHISTORIC SITES (& OTHERS)

by IRIS CAMPBELL

These sites are magnetised from the Earth's body, from the centre. There is also a magnetic belt surrounding the Earth, her aura if you like, symbolised by the Belt of Orion possibly. There are also certain mineral deposits in the planetary body which give off light and heat, these can be activated when in contact with the planetary bodies of the Solar System, but many have lost their contact with these sources of power and must be remagnetised, their fires or sources of energy must be relit, a way through the magnetic belt of Orion must be found. This can only be done, or has only in the past been able to be done by the human race (which has all substance in its physical make up) acting as channels to link the Earth with the heavenly bodies which in turn are all to some extent fallen from their first pure state and thus could be used for good or ill in accordance with the proclivities of the human channels operating as media. The Druidical rites were in the first place pure and directed entirely toward re-activating any part of the Earth which they could reach as having still some of the ancient power within it and so linking it with the Cosmic powers of redemption.

As the precession of the equinox took its appointed way and the day of the Druids declined, there came in a lesser race and a debased form of priesthood, and many of the sacred places became defiled and must be remagnetised and purified in another age by reuse in a right way, often by those who in the past had stayed too long and had misused the priesthood in a mistaken belief that they could retain the power of a cosmic day which was already setting.

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QUERY CORNER

Richard Waddington, of Trinity Hall, Cambridge, asks: "Has anyone investigated leys in Co. Donegal, Eire? I was there this summer and came up with some interesting, but inconclusive, results. I would be interested to compare results with any other investigator."

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BELLOC'S LEY-IMPULSE

by ALLEN WATKINS

Belloc's "Path to Rome" is a favourite with thousands of healthy-minded readers. Like Bunyan's "Pilgrim's Progress" the theme is a pilgrimage to a sacred place, walking in a straight line from a sense of duty. This inward compulsion is what I call Ley-Impulse.

When I first digested my father's ley discoveries in the 1920s, I called his attention to some remarkable confirmation in the Belloc book which first appeared in 1902 - twenty years previously.

My father had not read the book, so I gave him a copy in 1929, which came into my possession on his death. I found he had scored a number of striking passages, all of which I quote below.

p.70. "Indeed this is the peculiar virtue of walking to a far place, and especially of walking there in a straight line, that one gets the vision of the world from hill tops."

"It is only by following the straight line onwards that anyone can pass from ridge to ridge and have the full picture of the way he has been."

p.79. "There were present on the spurs lonely chapels.... They mark everywhere some emotion of supplication, thanks, or reverence."

p.100. "now the straight line to Rome ran from where I stood right across the plain of Belfort."

p.139. "but for my part I was on a straight path to Rome."

p.192. "here you see there is no possibility of following the straight way to Rome."

p.204. "You will observe that the straight way to Rome cuts the Lake of Brienz."

p.208. "I came to a place where a smooth stone lay between two pillared monoliths....my stone was itself the summit of the ridge, and these two rocks on each side of it framed a notch on the very edge of the skyline of the high hills of Brienz."

p.217. "The straight line to Rome is marked on my map by a dotted line."

p.250. "You who have never taken a straight line and held it....you do not know what it is to have to go round by the common way."

p.299. "Old Lodi brought me back again on the straight line to Rome."

p.322. "It was possible to strike the straight line again at a village called Medesano."

p.405. "It is a strange thing, arresting northern eyes, to see towns on summits up into the sky, and this height seemed the more fantastic because it was framed. A row of cypress trees stood on either side of the road where it fell from San Quirico, and between these, this high crest, a long way off, was set as though by design."

These examples are enough to show that Belloc, an out-of-door man who walked and observed, had ancestral Tey-Inpulse deeply implanted in his unconscious mind.

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SOME MEMORIES OF JOHN FOSTER FORBES*

by IRIS CAMPBELL

As a number of people have written asking about the books he wrote, a few words about John Foster Forbes, known to his friends as J.F.F. may interest readers. His family seat was the Castle of Rothiemay in Aberdeenshire, and in the story of his old home are many interesting notes about the old circles to be found there. J.F.F. could never get away from these stones, they seemed to be a part of his very life. At one time he painted a number of inspirational pictures and even here the old standing stones appeared, not one picture was without its stone, they were almost his signature, so characteristic were they.

I first met J.F.F. many years ago in London. I had persuaded my mother to accompany me to a lecture he was giving for the members of World Service, a group then running in London. I was much impressed by him and as he had offered to speak in aid of a charity, I asked him to come and speak at my house in aid of Comfort for the Minesweepers (it was wartime).

From this sprang our partnership over a number of years when we travelled about England and Scotland so that I might psychometrise some of the ancient stone sites in which he and I were both so interested. His great knowledge of prehistory, in which he was deeply read, was the perfect partner for my psychometry, and if I was in doubt that what I felt was accurate his great knowledge was invaluable to confirm or query what I sensed, and we spent many happy hours visiting the ancient places. I think our happiest trip was to Long Meg and her Daughters, near Keswick, and our most unhappy one was to the Bass of Inverurie, where one sensed the terrible evil depths to which man had sunk in those days long ago, and where we were assailed by the worst wind I have experienced (except

* John Foster Forbes wrote "Ages Not So Dark", "Giants of Britain", "Britain the Land of Lost Magic", and "Living Stones of Britain."

cyclones), it turned out to be D-Day but at the time we wondered if we had perhaps "raised the wind" by tuning in to the evil past! Here I would like to mention Silbury Hill, a place similar, but larger, to the Bass of Inverurie. John Michell ("The View Over Atlantis") considers that Silbury is situated on a ley. If this is so, then the spiritual power was most grossly misused and the unforgivable sin against the Holy Spirit must have taken place. For which reason the Druids, as with Inverurie earthed it over for all time so that the ground could no longer give forth the evil emanations generated by the malpractices which had taken place.

J.F.F. was a most earnest follower of the Rev. John Todd Ferrier, who founded the Order of the Cross in London after some years of quiet work with his followers in Scotland. The Rev. J. Todd Ferrier was a great mystic and seer, and J.F.F. learned much from his teaching and became a strict vegetarian, believing very truly that the right use of all Life is a fundamental to the life of the spirit and enlightenment.

Our partnership broke up about the close of the last war when J.F.F. was living in Brighton with his little corgi dog. He died after a brief illness some 15 years ago (I forget the exact date). He was not very wise over money matters which slipped through his fingers and his last years were rather impoverished despite the kindness of friends. His family seat has been pulled down, which is perhaps as well, many of its associations from the past were, so J.F.F. said, very far from good or happy, and I feel that perhaps much that was of the past in John's life has been expiated in this one, and with the old home gone the old vibrations have been dispersed.

J.F. married when he was about 30 years of age following the death of his mother, to whom he was much attached. The lady was very wealthy and considerably older than himself. The marriage, however, though fairly happy at first, later broke up and they went their separate ways, due I imagine to his undoubted peculiarities and his propensity to disperse money too freely. He outlived his wife by some years but was not an old man when he died. The latter half of J.F.F.'s life was spent in travelling around to visit all the prehistoric sites he could find including some in Brittany, but I never went there with him, his travels were undertaken before we met. We concentrated on England and Scotland.

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Unsolicited, a car sticker (I do not have a car) arrived from Switzerland. Above the motif UFOs YES! is a representation of a UFO supposedly photographed over Cassino, Italy, on May 18, 1968. The sender requested I publish the following:

Beautiful 5 colour vinyl car sticker, 4" X 5", made from authentic photograph. World free airmailing in 24 hours. Send only 1 dollar (or equivalent) to: Plastics Development, Box 31. 1211 Chatelaine, Switzerland.

A MYSTERIOUS ALIGNMENT IN THE WESTERN DESERT OF EGYPT

by Dan Butcher

Fifty-five miles S.S.W. of el-Hammam, and 20 miles south of el-Daba, in the Western Desert of Egypt, there stands the remains of a Roman temple to Isis. Excavated by G.W. Murray before the war, it yielded some cedar logs (foreign to the desert), a few acorns, and a Roman coin. The place is known to the Bedouins under the name Quseir, meaning 'Little Castle.'

Fifty-five miles S.S.W. of Quseir, on the identical bearing from el-Hammam, is another locality called Quseir el-Husan, 'Little Castle of the Horse'. Digging in this unpromising bare patch of desert, the excavators uncovered the existence of two ruined houses, a cistern dug from the rock, and a stone disc.

Fifty-five miles from Quseir el-Husan, and on the same bearing there is another spot known to the Bedouins as Quseir abu Tabag, the 'Little Castle of Tobacco'. It is located a few miles east of the Matruh-Siwa track. Nothing has been found there.

El-Hammam, the eastern starting point of this line, situated about 40 miles S.S.W. of Alexandria, is so called on account of the ancient rock-cistern and wells which existed there.

Such 55 mile stages, double the usual day's march with pack-camels, are far too long for ordinary caravans, but reasonable enough for express messengers on racing dromedaries: hence it has been suggested that the Quseirs were staging points for Roman messengers travelling between the port of Alexandria and the oracle of Ammon situated in the oasis of Siwa, the riders turning off on to the Siwa track at Quseir abu Tabag, and by this route avoiding a 100 mile stage across the inhospitable Qattara Depression which would have been necessary if a direct straight route had been taken to Siwa. However, the line does not begin at Alexandria, and it would miss Siwa by about 40 miles if it were extended to the west. Moreover, G.W. Murray could find no trace of a road having been on the line connecting the Quseirs; and the temple of Isis south of el-Daba is dated A.D. 10, by which time the authority of the oracle at Siwa had begun to wane. Murray, endeavouring to link the line with a Roman express messenger track to the oracle, admits: "We are not in the position to say the last word on the subject." ("Dare Me The Desert," Allen & Unwin, 1967)

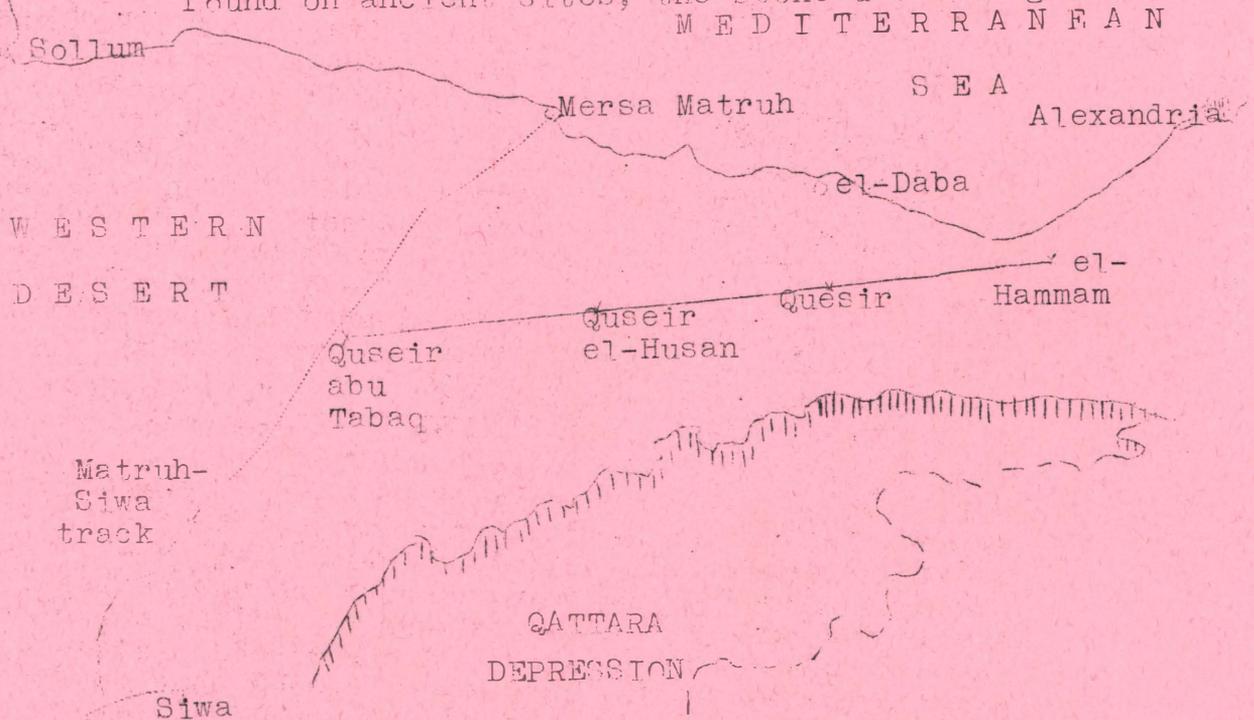
There is little for the ley hunter to go on here, but it might be suggested that these Quseirs were localities of sacred import in ancient times, and that the Roman temple to Isis was built on an ancient site, probably where a cairn of stones had formerly stood. Such cairns, common in the Western Desert, would be the 'Little Castles'. They are erected by Bedouins where strange dreams have been experienced, much as in the same way as Jacob, at Bethel, re-erected a stone on which he had laid his head at that place where he saw the

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vision. Travellers, pilgrims, used to visit such sites to obtain significant dreams. We notice that cisterns were found at two of the four points; and that one Quesir is connected with the horse. If we now turn to the myth of Pegasus, we find that Bellerophon slept at the temple of Athene (presumably built on an ancient cairn or mark-stone site), in order to get a dream on how to capture the flying horse which came down to drink at the nearby spring. He was successful, and underwent an experience which had all the marks of a semi-lucid ecsomatic (out-of-the-body) event. The flying horse would be the (sometimes) luminous parasomatic body extruded by the physical body on such occasions, which flies through the air as a vehicle for the exteriorised mobile centre of consciousness, that same headless horse, or phantom coach, which has been encountered at certain significant points on the ancient roads of Britain and Europe, usually near a river or a well. Such a flying headless horse would be the modern UFO with all its landing-gear extended - the cords of the parasomatic, or astral body. In view of the fact that the projected vehicle of consciousness travels in a straight line when at its fastest moving speed, it would be natural to expect some kind of ecsomatic experience when sleeping at a mark-point on these lines.

In short, it is suggested that the Western Desert line of Quesirs leads from nowhere to nowhere - on the horizontal plane; but that a vertical, ecsomatic path leads upwards (or downwards!), from each centre located upon it

The stone disc found at Quesir el-Husan is intriguing. It looks like the usual quern stone found on ancient sites, the stone used for grinding



ding grain; but one never knows - it might have been made from a mark stone found at that spot - or it might have some other significance.

The Western Desert line, by the way, passes right through the site of the el-Alamein battlefield which divides Quesir from el-Hammam. I often wandered well to the south, little realising that there were traces of a Roman temple and this line of the Quesirs in that desolate expanse.

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LETTERS FORUM

from R.D.Y. Perrett, of Sheffield.

Dear Mr. Screeton,

"Buck - Bucca" etc.

On pages 4-5 of the August issue, "Circumlibra" mentions "Buck" and Bucca Hill (there is a stone circle on Bucca Hill, but he does not mention it). In this connection your readers may be interested in the following extracts from letters between Dr. J.A. McEwen of Hoyland, near Barnsley, and myself 10 years ago.

From Dr. McEwen to myself, 15.9.60. "...A few notions, for what they may be worth, anent the Buckstone and Bucka Hill. I think that what was in my mind in suggesting "Bucca" must have been "Pucca", a variant of the name "Puck" - other variants being Pook(a), Pouke, Puca, and the Welsh ones Pwca and Bwg. The facility of interchange of "p" and "b" in all European languages (along with "ph", "k", "g", "ch", "t", "th", "d" and "v" - exemplified in "pater - vater - father" and "mater - madre - modder - mother") offers "Puck's Stone" and "Pucka's Hill". - Puck is, of course, the medieval prototype of the ancient British gods - or demons. - Another line - the dictionary offers the comparison of "Puck" with "Bug" (not the insect) - "an object of terror" - derivation M.E. "bugge", prob. Welsh "bwg" - i.e., the suggested Welsh version of "Puck" already noted above, translated as "hobgoblin". - So there we have possibilities in both "Puck" and "Bug" (Bugge Stone, Bugge Hill) applied to locations possibly associated with faded recollections of ancient rites or demonology!"

From myself to Dr. McEwen, 17.9.60. "...I suppose "Bugbear" - and perhaps even "humbug" - are connected with the same word. Now wasn't "Robin Goodfellow" another name for "Puck"? And this does not seem far from "Robin Hood". There may have been a real chap of this name, but - subject to the fact that my knowledge is extremely sketchy on the matter - I fancy he was properly Robert of Loxley. Perhaps the way he behaved - popping in and out of the forest and robbin(g!) the rich to pay the poor - was regarded as "Puckish"; and having already the name Robert or Robin, what more natural than to re-"christen" him with the name of a probably already existing pagan deity - Robin Hood? I keep coming across the latter's name as I chase around the rocks - Robin Hood's Cave, Robin Hood's

Mark, Robin Hood's Picking Rods (or is it "Ditching Rods"?), Robin Hood's Stride. Much too ubiquitous for a real man to have originated them all, I think."

I had met Dr. McEwen on a certain "Back Tor" (Grid ref. S.K. 200910 approx.) on which is cut a very faint figure of a man (quite unlike that on the Buck Stone mentioned by Circumlibra). This Tor marks the Midsummer Solstitial Sunset at about 1600 B.C. when observed from an obviously erected stone on a moor 2½ miles away. There is also another Back Tor a few miles away, which I have reason to think is connected with ancient monuments of the same period. Perhaps "Back" is yet another version of "Puck".

From Michael V. Magee, of Leeds.

Dear Sir,

As a student of "Qabalah", I was interested to read John P. Neal's article in the August issue, in which he gives his ideas on the Shield of Solomon. The Qabalah is of possible interest to ley hunters in that it is based on a decimal system of 10 spheres, or temples, or centres, which are connected by 22 paths, or "ways" which are the junction point of each temple or centre. The correct Qabalistic terminology is Sephiroth, the singular of which may be translated as "number." The diagram looks like this:-

Each of the spheres is said to represent a "Force", or attribute of the entire universe, and within this glyph is said to be represented every factor within the universe. Mr Neal's article states that: "Among the Cabbalistic meanings of 8 are rhythm and flux..." I regret to say this is not correct. Rhythm and flux in the Qabalistic system is connected with the number 9, and an auxiliary meaning of 8 would be intellect, and the sphere of mind. The Rabbis of Israel, who had an extensive literature on this subject attributed planets to these Sephiroth, and from these attributions the gods of other mythologies could easily be worked out. The planet of Mercury is 8, of which Thoth and Nebo are the Egyptian and Assyrian representatives, and the Moon is related to the number 9. This sphere is said to be intimately connected with the Etheric level of things, which again, in Qabalistic doctrine is said to be the foundation upon which the material world is based. Again Mr Neal has slipped up rather when he attempts to translate the Egyptian Thoth with Hebrew numerology. Strictly speaking, this is not a permissible thing to do, meanings may be read into many things, without any true basis in fact. If one were to attempt this numerological trick, one would not obtain 88 in any case, as Thoth would be translated Tan(400) Van(6) Tan(400). It is of interest to note, however, that the number special to Christ is alleged to be 888. I would welcome Mr Neal's observations on these points if possible.

