

THE
LEY
HUNTER

THE LEY HUNTER

NUMBER FIVE

MARCH 1970

Editor: Paul Screeton; 5, Egton Drive, Seaton Carew, Hartlepool,
County Durham.

Monthly: one shilling.

--/--

LEAD-IN

"To every thing there is a season."
(Ecclesiastes 3:1)

The latest indication that the renewed interest in ley hunting is fast gathering momentum is that Sago Press is to republish the late Alfred Watkins's "The Old Straight Track" this year. Another Sago Press book, also for publication around June, is a reprint of Guy Underwood's posthumous work, "The Pattern of the Past." Sago Press, an imprint of Garnstone Press, published John Michell's remarkable "The View Over Atlantis" last year.

To put previous work done in the field of ley hunting into perspective, I include in this issue a retrospective article on the history of ley hunting by Philip Heselton, and Tony Wedd describes how he came to associate the subject with flying saucer phenomena. Also Circumlibra (the pen name of a Yorkshire contributor) writes about a ley in his locality, and Barbara Crump discusses her investigation of a section of The Fosse Way.

*+*****+*

FIFTY YEARS OF LEY
HUNTING

A brief outline from the 1920s to the present day

-by-

Philip Heselton

The subject of leys has at the moment probably fired the public imagination more than at any time since Alfred Watkins made his discoveries almost 50 years ago. We can trace, however, a continuous thread of discovery throughout this time and I hope to indicate a few of the major "mark-stones" in the history of ley hunting since "Early British Trackways" was published in 1922.

"Our first "mark-stone" was in 1925, when the publication of "The Old Straight Track," by Methuen, really launched the subject on to an unsuspecting public in a big way. Such was the interest aroused that within a year the Straight Track Club had been formed by Watkins at the suggestion of Mrs. B.M. Carbonnel, and it was under the aegis of the S.T.C. that most of the pre-war research into the subject was done.

1927 saw the appearance of "The Ley Hunter's Manual" - one of the first "paperbacks" ever published, I think! - evidence of an increasing demand for a practical handbook to what the Birmingham Post had called "a new outdoor hobby." In the same year the S.T.C. postal folios were started. Each member contributed an article or paper about their own discoveries and theories and sent the folio on to the next member on the list. Over the years, several volumes packed with a wealth of information were collected. These have been preserved and are available to be consulted in Hereford City Library.

In the years between 1933 and 1939 Summer Field Meetings were held in ~~the~~ Hereford, Salisbury, Exeter, Cheltenham, Anglesey, Harrogate and Fishguard. These lasted three or four days and were led by a member who knew the area being visited. Sites of general archaeological interest were seen and leys were followed. These were probably great opportunities for the members to get together and discuss their latest findings, since they lived in many parts of the country; often great distances from any convenient meeting place.

However, certain fresh lines of research did begin to emerge, one of the most important of which was that undertaken by Major F.C. Tyler, the first secretary of the S.T.C. He died in 1939, several months before the publication of his book "The Geometrical Arrangement of Ancient Sites," which was put together by S.T.C. members from his lecture notes and other writings. The publication of this book is our next important "mark-stone," since Tyler takes the alignment theory one stage further by postulating that many sites were also located on the circumferences of circles centred on some particularly important site, such as Stonehenge. He also found that the radii of these circles were all multiples of a prehistoric unit of length discovered by another prominent S.T.C. member, Arthur Lawton.

Lawton also, in 1938, in a paper entitled "Mysteries of Ancient Man," relates leys, for what I think was the first time, to a grid of "power" which he suggested emanated from the centre of the earth. This grid gave off radiations which might be harmful if dwellings were located right over the line. He suggested that in prehistoric times men knew of this force and sited their dwellings accordingly, an art which we now seem to have lost.

1939 really marks the end of our first period and by 1945 a whole new generation had come upon the subject, some apparently having discovered leys independently, since they had never heard of Watkins or Tyler.

THE PATH

-by-

Tony Wedd

My first discovery of Watkins's theories about leys was accompanied by an immediate piece of corroboration "in the field"; and it seems to me that it is only in this personal way, one of us at a time, that we can check the theories. When you have tentatively mapped a score of leys and visit a place where, on the map, you have found two pencil lines to cross, and there discover a mark stone or a pine clump, just where you'd expect one, you have in your own way proved that there is something in the theory - but only for yourself. For someone else, the serial order of prediction and verification runs differently, and might seem less conclusive. Where you, working from two or three initial marks, discover the position of another on the line, the other fellow might reject all four as inadequate - a mere chance alignment.

I read "The Old Straight Track" in 1949, and fresh from reading it took a walk across Parliament Hill to Highgate Ponds; turning there towards Ken Wood, and climbing up the slope, I spotted a solitary Scots pine tree among the beeches. "A mark!", I called ecstatically. It stood a clear 10ft. above the other trees, like a flag on top of a fortress, its mushroom structure always pressing for the extra light due to its extra height.

It often seems to me that the lay of the land itself reveals the angle from which a mark is meant to be approached. So, as I stood there on Hampstead Heath, I felt that it was just from that point of view that the single surviving *pinus sylvestris* was intended to be seen. With what delight, therefore, on scanning the surrounding heath did I spot, barely 50 yards to my left - The Tumulus! There is only the one, topped by *pinus sylvestris*, and encircled by a crown of thorns.

With two points fixed, I now had the position of the ley. Returning home, and plotting it upon the map, I found that it passed through Westminster Abbey: another piece of luck, as I had the story of its founding in a book of legends. There was a miraculous element about its consecration - St Peter came in person to conduct the rite - which I interpreted as meaning that the site was already blessed in some way. It took its name, Thorney Island, from a conspicuous mark, a hallowed clump of hawthorn; reminding me of the UFO I had seen on Thorney Island in Chichester Harbour, back in 1941. I am even disposed to plead that the ley was marked with hawthorns on the lower ground, and changes to pines on higher ground, and that the double planting around the tumulus was to mark the changeover.

Some knowledge of the old leys seems to have been extant when the monasteries and early churches came to be sited; and place names clearly indicate that the medieval world knew all about them, even though they dated back far beyond pre-Roman times.

Evidently the Anglo-Saxon invaders did not discard them, as they did the cities and the learning of the Romanised Britons. Presumably they represented an invaluable country-wide survey system, useful to the farmer folk in their travels; and one must suppose that they were identical in that respect to those in the homeland from which the invaders came. Even in Africa, after the trees and forests have been lost, some vestiges of the leys remain as notches in the skyline. The American Indian seems to use a system of straight lines based on cairns, and one may reasonably suppose that the ley systems are worldwide.

If that is so, and I believe it is, they represent a fragment of some lost, prehistoric culture that embraced the whole world. I see them as part of a lost technology, lost to earthlings at least, for it is possible that men of other worlds still use the leys; and their visits go back many aeons of time, I think. Our determination to believe our modern, worldwide technology, based on the wheel, is the first that ever existed blinds us to the evidence that there was another such a civilisation earlier; but I believe it did not use the wheel, and that wheels are not any longer needed on our path to progress, but have become a hindrance to it. The old folk memory of "perpetual motion" carries over, I believe, the memory of machines that worked on cosmic, or "free" energy. A moving particle or ray, passing through a magnetic field, ought to offer scope for young inventors, and it is astonishing how much the world might change if people would try and think back to those times: some of us were of the establishment, some lived on the fringes of civilisation; but I believe all of us were of it just because it was worldwide. The Kahuna of Hawaii and the Siberian Shaman may in their different ways have a small hold upon the past, some fragment which can still be made to work, just as in Europe the witches operated a hypnotic suggestion, putting their patients "under a spell." So it doesn't seem impossible that the navigator to Christopher Columbus had a map that gave the coastline of Antarctica (the Piri Reis Map), or that Asoka's Column in Delhi is made of iron so pure that modern foundries would be hard put to duplicate it, or that cities on the mountains in the Andes are built of huge stones, precisely hewn, and difficult to move even in these days of wheel and steel, let alone with llamas and copper!

I sometimes wonder whether Lancelot (Capability) Brown, the landscape architect who made such a point of planting well-sited tree clumps for purely aesthetic reasons, may in fact have had an intuitive knowledge of the old leys and a wish to restore them. So that even a "modern" landscape planting may yet follow the old patterns. There used to be a strong taboo against felling the old tree clumps (especially the "groves"), and a man who had a memory of having transgressed might bring it over into a modern lifetime.

The clump at Mark Beech in Kent is mixed: beeches yes, but pine trees too. Possibly the latter were so taken for granted in the local marks that it was only necessary to mention the former. Just under the hill there lives a Mrs. Everest, who saw a saucer in the early hours of August 23, 1960, whom I interviewed a few days later. It was a pulsating red and white object, moving in a rough north-west direction: more or less along the line of a ley from a pine clump on Lyewood Common (Ley-Wood?).

It so happened that about a week before, and a week after that sighting, there were UFOs seen at Keston, a place which has a cross-roads named Keston Mark. The conjunction of the two place names was too big a hint to miss - and I began to suppose from that date that the saucers' crews knew about the leys. This very January, 1970, I hear that this is true: they do.

There was another very good sighting over Tonbridge, by Mr. and Mrs. Holman, on November 1, 1961, but when I interviewed them it was after dark. It was quite a while later that I realised that a group of pine trees stood just where they had seen it. Then again, in 1967, Miss Ginnie Lockhart and a friend saw a UFO hovering above the excellent clump by the rock at Chiddingstone Heath (the word means rock).

I have always championed the story of Buck Nelson, because in his book "My Trip to Mars, the Moon, and Venus," he wrote: "Another reason they come to my place is that the magnetic currents are just right here.... The spacemen tell me that where the magnetic currents cross is comparable to a crossroads sign. These currents or lines of force are named and numbered." He couldn't have said anything more completely in accord with the theories of Watkins, of whom I think he can never have heard mention, though Watkins twice refers to North American Indians and their preference for straight tracks.

Although leys may be known the world over, I am very wary of projecting them over long distances, certainly not round the world, as some were disposed to do with Michel's Bayonne-Vichy line. If they are named and numbered, like lines of force, they will be found in roughly parallel systems or fields, and only one of such a set could be a great circle line, entitled to be drawn on an Ordnance Survey (polyconic) Map as a straight line. And that is bad, for once you start allowing yourself the liberty of bending your ley lines a little, where will you stop?

The answer probably lies in using an instrument to follow the magnetic currents, like the pendulum used by Guy Underwood, as described in his book "The Pattern of the Past." His lines are anything but straight, and especially liable to coil up in spirals, over the sites of underground springs. He traces three types of current, which, like Watkins's salt, flint and pottery pedlars' routes, allows for

three different names for the numbered systems. My preference is for four types of mark, in line with the names of the classic elements: air, earth, fire, water - giving us trees; stones and tumuli; beacons and sunrises; and ponds and fords. This has not got me any forrarder, however, in mapping and assessing the old leys.

Of course, when Aime Michel's book "Flying Saucers and the Straight-line Mystery" came my way, I wanted to know if there were pine trees where his orthotenes crossed. Or rather, to restrict my investigation somewhat, at those places where the UFOs visibly altered course, and at the moment of doing so executed a falling leaf manoeuvre. So I set off one day in August 1963 on a 5½ day tour of Northern France. I visited Meursagnes first, in Burgundy, and just about where M. and Mme. Vitre had observed their UFO, and alerted nearby farmers, I found a group of three pine trees. Strike one! At Frasné, disappointed, I found nothing - until I reread my Michel, and realised that actually the UFO had been seen south and west of Dompierre. Useful negative check; you cannot find pine trees just by going out looking for them! Travelling on to Le Tertre I found a little knoll by the roadside, with a little shrine set at its edge, and a tree clump including both pinus nigra and pinus sylvestris: Holy Ground, beloved by the gods. (Maybe some angels died at Meurs-anges?) Strike two! Next I visited the Rhine bank between Niffer and Kembs and saw nothing in the twilight, so turned into the woods to camp. In the morning I found myself in a forest thick with Scots pines! Too thick to make out any one particular mark point, so I could only allot myself 2½ points out of three. Maybe that's not conclusive for anyone but me. But I returned home well satisfied that leys and orthotenes had some very promising points of similarity.

In some sort of quest like that, we all set ourselves a target to achieve in life, despite all the dogmas of scientific materialism. It has nothing proveable about it. Sometimes the objective may be only half-conscious, something personal and intuitive. To quote Dr. Edward Bach, discoverer of the Bach Floral Remedies: "Let everyone remember that his soul has laid down for him a particular work, and unless he does that work, though perhaps not consciously, he will inevitably raise a conflict between his soul and personality which of necessity reacts in the form of physical disorders." The archetypal quest for the Holy Grail may mean to A an investigation into flying saucers, to B a legendary mystique surrounding Glastonbury, to C the ancient and annual slaughter of the priest-king responsible for fertility: yet A is seeking the god or gods, B the old religion which incorporated much of the lost science, C that harmony of living with plants and animals all serving the Life Force. Different paths, maybe, but like the old conundrum of the leys, all going in much the same direction.

them with their strong negative influence of war, and unconsciously bringing the final stages of man's materialism.

- 1) A portion of unused track from near Cirencester to near Malmesbury (partly county boundary) follows down southwards over Glastonbury, by Five Dials Milestone at Broadway to Sidbury Castle Hill. Northwards it reaches the Lincolnshire Wolds near Alford.
- 2) The lower portion makes directly for Salisbury Hill, the Temple of the Sun, overlooking the City of Bath.
- 3) A two-mile portion from Odd Down continues south-west over the Blackdown Hills in Somerset towards Exeter and the Plymouth Estuary.
- 4) The first problem point at Radstock indicates two important cross-ways:- a) From the north bank of the river it continues north-west by Hautville's Quoits to South Wales near Caerleon. To the south-east it goes to the important centre on Cold Kitchen Hill, and thence it reaches the sheltered waters of Totland and Colwell Bays on the Isle of Wight. b) On the south bank, a way comes from Cannington Camp on the Bristol Channel over Pen Hill and thence to Liddington Castle and the hill above Uffington White Horse, and on towards the irregular Icknield Way near Whipsnade. (Another maze of Roman roads(?) to be sorted out!)
- 5) South of Stratton-on-the-Fosse a Way comes down from a well-defined settlement at Pitchcombe in Gloucester through by an old cross-ways at Pye-Hill to Bridport in the triangulation of Whitesheet Hill, Eggardon, and Stonebarrow Hill, near Charmouth.
It is possible that the line of the Fosse Way past Shepton Mallet may be a later portion added by the Romans as it is not so immediately apparent where it links up, though it passes near to Stantonbury Hill. But if one proceeds to Pye-Hill there are still quite clearly indicated three important cross-roads just at the side of the present main road. The north-south Way we have already dealt with - No. 5.
- 6) From the north-west the Way comes from the Dial Hill at Clevedon passing over the Mendip Hills and then away south-east over Cold Harbour Heath to Wareham and Corfe Castle in Dorset.
- 7) Coming from the south-west through another interesting cross-way still known as the Five Dial Milestone at Broadway (three miles west of Ilminster), it passes over Pye-Hill and close by at least two "Cold Harbours", it goes over Beacon Hill to the ancient Windmill Hill and Barbary Castle.
- 8) Continuing south, there is another cross-way at Stone from the Beacon Batch on the Mendips through to Cadbury Castle (or Camelot).

10.

9) From this point one gets a very direct line coming from Bathampton Down over a tump at Ilchester to Lambert's Castle Hill and the Dragon Hill at Lyme Regis.

And so we come to another very obvious crossing at Stickle Br. near Charlton Adam causing a very sudden deviation in the modern road.

10) From the west comes a Way from North Devon over the Quantocks and crossing the old ox drove along the edge of Cranbourne Chase, it proceeds to the Cissbury Ring in Sussex.

11) Whereas on the turn we find a line coming from Dartmoor in the S-W, straight through the Five Dials Crossing to Lamyatt Peak and on to Bratton Castle and Westbury White Horse, Wilts.

12) South of this Crossing the road is directed exactly at St. Michael's Hill at Montecute, and so through to the Stonebarrow Hill, near Charmouth. Northwards this same line picks up part of the Fosse Way near Radstock, and then proceeds over the Mount in Badminton Park to an area bristling with stone monuments around Minchinhampton and Chalford near Stroud.

13) The main Road bends westwards at Ilchester but still does not entirely follow the older track still visible - and mostly usable - down to Dinnington, where there appears to be a very clear forking of the ways. However, following the main line south-west, we reach Sidbury Castle, and to the north-east one arrives within the Avebury complex.

14) There is one more short stretch of road labelled Fosse Way near Tyetherleigh Hill which purports to go through Axminster to Seaton, but in fact is in line with Musbury Camp and Hawkesdown Camp, near Axmouth. Following this line north, we arrive at Stanton Drew Circle.

15) It is the right fork at Dinnington which goes directly to the Dartmoor settlements via Dolbury Camp.

But it needs a very big stretch of the imagination to accept that any part of these ancient Ways was built by the Romans as a direct route between Bath and Exeter as the map authorities continue to state, and no doubt they will continue to do so until more definite proof can be given of an alternative reason for these innumerable lines.

+++++
+++++

THE LEY ON WHICH I LIVE

by Circumlibra

Perhaps you also live on a ley for there are so many going in so many different directions that if you were to mark them all on your map with a ball-point pen the features beneath would be unrecognisable. Fortunately for the ley hunter they are not all of equal importance or at any rate they do not all appear to be equally defined. This enables us to more easily plot them on our maps and check them on the ground.

The features which determine the ley may vary considerably according to the type of country through which the ley passes, the age at which these features were established, the needs or desires of the people living along the ley etc. Stone manipulating peoples have left the best record as their medium is much more permanent and so hilly, rocky country can give us more and easier material to identify our ley.

Flatter and more "lived on" countryside has changed many times although it may be observed that later usage appears to conform to what must have been a much older pattern of siting. One must look for such items as manor houses, wells, meres, crosses, a tree clump, artificial hill, and many other insignificant items not considered worthy of note by our cartographers.

The true ley hunter will not just depend on his map but search along his ley for these lesser items. If he is interested in a particular age then his ley must preferably be in an area where such remains predominate. I am sure he will soon find three, four or more points to line up within a comparatively short distance.

The ley on which I live, for the purpose of this article, will be considered as commencing at an ancient monument which many look upon as a natural feature of the landscape. It remains unacknowledged by the pundits although the Sunday tripper finds it an interesting venue for his journey. Robin Hood's Stride is the feature I refer to. It is an unusual landmark overlooking the road between Bakewell and Ashbourne in Derbyshire, near to the village of Elton.

The Stride consists briefly of two square columns of rock perched on the edge of a hill and can be seen over a fairly wide area. Many other features are to be found nearby including the well known remains on the opposite hill, Stanton Moor. If you do not agree Robin Hood's Stride is worthy of note then you will find a small stone circle close by from which you could start to plot this ley.

The base of the S.W. column is undercut and against this, to form an inverted V, a slab of stone has been placed. One may scramble through the aperture and think nothing of it and yet it could be very important, especially as it marks the ley I am now about to trace. Possibly the most important ley from this vantage point is the one in line with the two columns, but that can be left for another time.

Taking the inverted V as the starting point we will proceed several miles to Queen Mary's Bower in Chatsworth Park. This is a small building on a mound reputed to have been used by Mary Queen of Scots when she was detained at Chatsworth. A critic would say the mound was to raise the building above any possible flooding from the nearby river but as it is the focal point of many leys I would say it was there long before the building.

In this district the leys are marked by a variety of features; standing stones, shaped hills, stone circles, clumps of trees, etc. To keep this article of reasonable length we will now pass on to the Rocks on Baslow Hill. Here another lean-to stone can be found and also a rather strange feature - a jutting out rock which when viewed from a certain angle appears like the beak of a bird. This is a feature which may be seen in other places and could be taken for weathering, but in this instance a similar projection at the rear of this rock is butt ended. Possibly this marks a cross ley, but I would say it has a rather important function which is really another story.

To continue along our ley we soon come to a small stone circle with squat stones. In its day it was possibly a village church for there are signs of ancient habitation nearby. Passing over a few minor details we cross the village of Dore. Here history was made when King Ecbert was declared King of All England.

We are now almost within a built up area and little remains except some rather interesting names: Whirlow, High Storrs, Greystones. High Storrs has long been an inhabited area and where I would expect to find a standing stone a modern school now stands. The nature of the site suggests to me that it was a meeting place of importance where people gathered to dispense justice, receive inspiration and help in making their decisions.

A short distance along the ley and we reach Greystones, but with little evidence to show what form the "Greystones" took or where they were sited. However, the lie of the land and certain features which could well have been lynchets suggest that here was a stone circle. The last two mentioned sites have a special interest to me for this is the part of the ley on which I live.

Greystones site is in a commanding position and many leys may be traced from this point. Unfortunately we are now travelling across an area that has been built up for a very long time. However, our ley soon passes through two churches and an ancient burial ground. Beyond this point the nature of the country changes and as I have satisfied myself from the examination of the ley between Robin Hood's Stride and Greystones, a distance of about 20 miles, that a ley does exist I will seek no further except to say that eventually we reach the City of York.

Whilst the ley so traced may be full of interesting features I would not regard it of great importance, and yet parallel leys may be noted on either side at regular spacings and together form a diamond pattern on the map. Now if we mark all the leys we can find in this area we are back to where we started, a map with so many lines across it as to become a meaningless, confused smudge.

We must simplify according to our findings and desires. The leys in the background can be used to formulate the pattern we wish to establish or reveal. So many aspects present themselves and so we must specialise, say, Bronze Age, or any age for that matter, even the present age for I doubt but what our modern sitings fit into a definite pattern. There is a reason, though many would deny it.

MEGALITHIC MATHEMATICS

Following the debate in The Listener on Megalithic maths, Prof. R.J.C. Atkinson wrote in January 22 issue: "The Megalithic yard requires, and deserves, rather more explanation than Mr. Brice's appeal to 'an average pace.' It may be, though I doubt it, that the average pace today is precisely 2.72ft.; but even if it were, it would be irrelevant, since pace is approximately proportional to stature, and we know from their own skeletons that our prehistoric ancestors had an average height significantly shorter than ours. We have no means of measuring prehistoric paces; but the standard Roman single pace appears to have measured 2.43ft., or 3 1/2 ins. less than the Megalithic yard. It has long been recognised that many ancient, and some modern, units of measurement are to be derived, originally, from the human body and its attitudes or customary movements. What matters, however, is the adoption of these natural prototypes as standardised units with the same value over a wide area. That is what Prof. Thom's figures apparently show; and it needs rather more than foolish talk about average paces to explain it away."

The Honourable Brinsley le Poer Trench has agreed to be chairman of the BUFORA evening on leys and orthoteny this autumn.

NOTICES

FLYING SAUCER FACTS

UFO news and views. UFO and The Bible. Book reviews and skywatch reports. Order your copy now 2/- or 2/6 by post. Spring issue out now. Order from Fred Gething, 7 Aymer Drive, Thurcroft, Rotherham, Yorkshire.

INSIGHT MAGAZINE

A journal dealing with the deeper aspects of life for the spiritually aware. Contents include: withcraft, ceremonial magic, The Quabalah, occult fraternities, comparative religions etc. Write now to:- "Insight" Magazine, 118 Windham Road, Bournemouth, Hants. 3/6 for the current issue. 14/- for yearly subscription (four copies). The latter includes several Readers' Services.

LETTERS

From Jimmy Goddard, Shepperton.

"In answer to Dr. Cleary-Baker's question I would like to state that I do not believe the early inhabitants of Britain possessed advanced scientific secrets, although they were evidently well versed in astronomy. Neither do I believe that they walked around in a semi-trance, although they may well have been subconsciously induced to build barrows on certain sites. This even happens to this day, there is evidence for it in the siting of a tall obelisk almost exactly in the centre of the Somerset Zodiac. A friend who knows the area well remarked to me that it was strange that it should be built in such an unpopulated spot - yet it is certainly not ancient.

My own ley hunting experience has led me to agree with Dr. Cleary-Baker and to disagree with Alfred Watkins, that the ancients walked straight along the leys. Even in open country areas I have never yet been able to do this, and I imagine it would have been worse in early times. The high points may well have been used for direction-finding by the people, but the actual alignments themselves seem to me to be the result of a much more advanced science, which of course ties in with their UFO visitors today, which also seem to be products of advanced technology.

Regarding Aime Michel, it seems odd to me that he should have included a map showing the relationship of his BAVIC line to prehistoric cave paintings depicting UFOs in a recent article in Flying Saucer Review, if he no longer considers orthoteny valid. The discovery is, incidentally, very interesting as it seems to strengthen the idea of UFO-worship as being partly responsible for the ley system.

I would like to make a point here about my own approach to leys and to knowledge in general, though many will no doubt disagree. I do not believe that my brain, or anyone else's, has complete information on this or any other subject. Therefore its findings cannot be completely accurate, any more than could an insufficiently-programmed computer. And so I believe it is vital to use intuition in the search, and then to use the logical faculty to separate the wheat from the chaff. Using our own personal intellect alone, it seems to me that wrong perspectives can more easily be created."

From J.A.D. Wedd, Chiddingstone.

"I was interested, and somewhat flattered, by Mr. Perrett's letter in your February number; and well recall the conference on leys and stone circles where I made his acquaintance. He is a nice, courteous sort of man, and not ill educated. The more shame on him, then, for telling you how to run your magazine, especially when he bids you be more arrogant; or so it seems to me.

I was being entirely factual in asserting that Mr Williams writes about a "gigantic power network," and Mr. Sykes and Mr. Nelson refer to "magnetic currents"; just as it is

still a fact that Mr. Perrett thinks, or says he thinks, that "there is a lot of nonsense" in the latest Ley Hunters. If I were to agree with him in that, it is because I think Mr. Perrett himself says, or seems to say "Rhubarb, rhubarb." Those are our opinions, and mine is an opinion because I have not quoted him correctly in those onomatopoeic words. But it would be a suppression of the facts to stop anybody saying Mr. Wedd thinks Mr. P. says Rhubarb, rhubarb, no matter what meaning the words might have. A quotation, if correctly attributed, can be classed as a fact. In contrast to the diehard scientist, I, a designer/artist, react to the words "magnetic current" with wonder as to what new knowledge might be gleaned from them. Dino Kraspedon writes: "A knowledge of magnetic fields is required. You on Earth do not yet define them correctly, but we know that the magnetic field is made up of the 'electric fluid' of the planet." That is a spaceman offering a clue, if we care to take it up; unless Kraspedon is a charlatan, which he may be. Indeed, scientists may know all there is to know about magnetic fields already. It may be that scientists are incapable of receiving new ideas, and what we know as science will die out like the dinosaurs unless it adapts. The fact - alas it is a fact - that I can't give a working definition of "electric fluid" does not seem to me a good reason for suppressing the fact which I have stated. Nor would it seem unscientific on the editor's part to publish such a fact; whereas it is unscientific to argue that no earth people claim to have received scientific information from crews of UFOs; or to suppress or twist their claims. The highest authority I can give for believing in the ley system, which comes via our common friend, comes from just this source. Bad luck if you can't swallow that, on grounds which you might call scientific, but which I would apply a ruder word to: sheer medieval prejudice. By all means, dear scientists, keep your shackles. Since you disappoint me at almost every test of your imagination, I don't count on you and your Establishment except to suppress the inconvenient detail which does not quite fit your book. But please Mr. Perrett, do not damn me by my quotes. Here's one of yours: "The term magnetism, used scientifically has a definite meaning, and one does not advance knowledge or understanding one whit by describing some other phenomenon as magnetic." This assumes the "definite meaning" cannot be in any way extended. Yet historically it has made at least one huge step: when the (temporary) electro-magnets were seen to behave in ways comparable to the (more or less permanent) magnetic lode stone. Was there a Perrettical ancestor who argued that as magnets strictly come only from magnesia, one doesn't advance knowledge one whit by describing some other phenomenon as magnetic? Oh, Mr. Perrett, such a dreadful quibble over words! The test is surely not whether the channel for the new ideas is respectable, like "those utilised in the physical sciences" but whether they fit the facts. For each new item of our mental encyclopaedia, there is a charming word, a unit of measure of ideas: the whit. Thank you Mr. Perrett. May we all extend our horizons by ten whits every day. Or do you mean the authorised, earthbound, brain-washed, scientific whit?"