

THE
LEY
HUNTER

THE LEY HUNTER

EDITOR - PAUL SCREETON 5, EGTON DRIVE
SEATON CAREW
HARTLEPOOL
COUNTY DURHAM

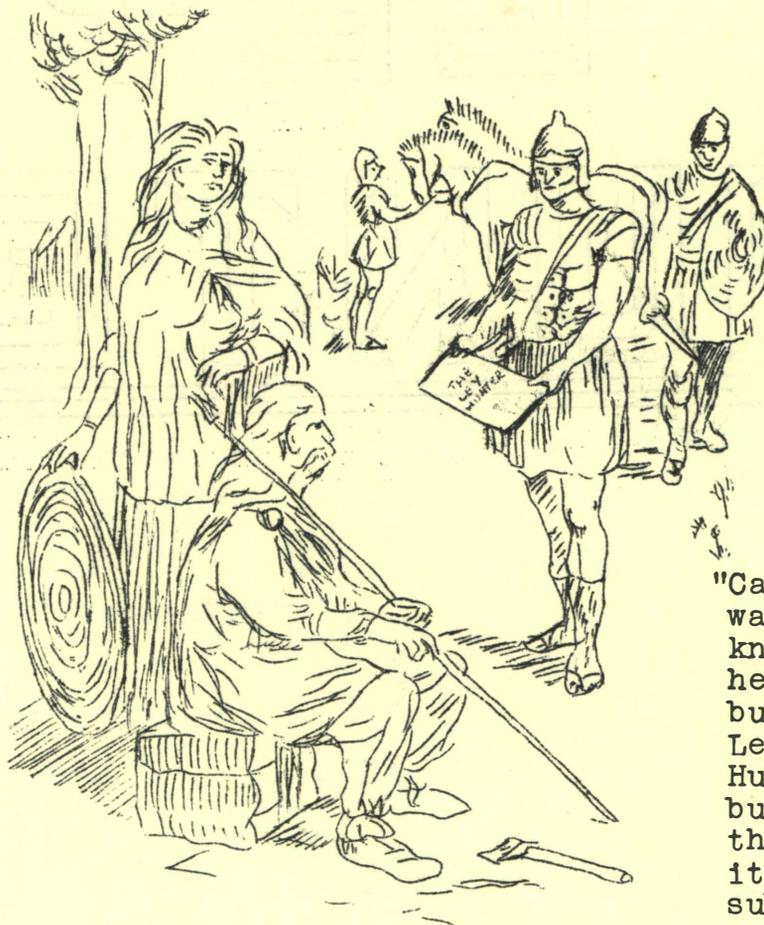
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"Caesar wants to know if he can buy The Ley Hunter, but I think it is subversive"

A non-profit making magazine

LEAD-IN

Not so much an editorial, more a collection of snippets of information and comments provided by readers.

Nigel Pennick, who wrote about the Nuthampstead Zodiac in "Cambridge Voice", tells me he is working on another piece for "Cambridge Voice," co-ordinating leys, zodiacs and hill figures.

Apart from the "confirmed" ones - Glastonbury, Kingston-on-Thames and Nuthampstead - he has heard of others at Banbury, Wirral, Durham, Edinburgh and Glasgow. Also another is suspected near, or signed by, the Wilmington Long Man. In a future issue of The Ley Hunter, I will probably reprint an article by Lewis Edwards on a Welsh zodiac around Pumpsaint. Nigel also wrote of exceptional alignments around Cambridge and the fact that some public houses on the A10 - allegedly the Roman road Ermine Street - have "Dragon" in their names. A ley Nigel gives is that of seven churches in the city of Cambridge (Round Church - St Michael's - Great St Mary's - St Edward's - St Benet's - St Botolph's - Little St Mary's) and continuing through a mound at Trumpington Church, skirting St Margaret's Mount, through Thripton Church, site of a demolished tumulus, high point (164'), pond at Heydon, along Wisdom's Grove, Furneaux Pelham pond, well near Albury, pond near Little Hadham. Nigel says it passes through the zodiacal figures of Aquarius, Sagittarius, Virgo and Leo. Nigel has promised to do an article for The Ley Hunter on how he discovered the zodiac.

Bram, of "Dark They Were and Golden-Eyed" bookshop, and I were discussing leys over the 'phone and he mentioned that the members of the progressive pop group Mighty Baby had become interested in the subject of prehistoric remains, and whilst touring Cornwall recently had looked at antiquities. Their leader, Martin Stone, had laid between two standing stones for 20 minutes and became unaware of a thunderstorm and afterwards said it had given him an uplifting feeling. The group stayed next door to a cottage where magician Aleister Crowley had spent six months, and they saw books he had left behind on prehistoric antiquities. Bram also said that Crowley's fellow magician, MacGregor Mathers, had lived in a house aligned with five churches - including Westminster Abbey - and continuing to Cambridge.

Tony Northwood, chairman of Bedfordshire U.F.O. Society, has asked me to mention his group's main activity, the construction of UFO detection and measuring equipment, and he appeals for others interested in this and similar fields to correspond. The society holds discussion meetings alternately in Bedford and Luton. The society also has a group researching leys and associated subjects and invites participation by other interested persons within the neighbourhood. Tony's address is 32 Bushmead Road, Luton, Beds.

Egerton Sykes informs me there are still 18 copies of Alfred Watkins's "The Ley Hunter's Manual" and 11 of H.J. Massingham's "Fe,Fi,Fo,Fum,the Giants in England,available at 6/6 (inc. postage) from Markham House Press Ltd., 58 West Street,Brighton,BN1 2BA.

R.D.Y.Perrett writes to refer Allen Watkins,who asked in the April issue about the mathematical probability of alignments,to an article in the original Ley Hunter by Peter Furness. Mr Perrett writes:"His(Furness's)results are related to a pencil line drawn on a 1" map;as might be expected with such a small scale,a minimum of about six points is required to give appreciable confidence that an alignment has been discovered. Alfred Watkins himself ("The Old Straight Track"- Methuen,4th edition,1948,page 203 -) suggests that a four-point alignment is strong evidence of design;and for visual alignments,assuming that the human eye would not accept anything which was more than one-tenth of a degree out of line as an "alignment",some theoretical work of my own tends to support Alfred Watkins's conclusion! I have tried to contact Mr Furness for a fuller explanation of his formula,and a number of readers are working on this problem. In fact,to make this and other interesting articles in the original Ley Hunters available,I hope,when time permits,to produce an anthology of these articles. This collection will include a full bibliography of articles which appeared in the former series of Ley Hunters. Also,apart from a few February and April issues,I have no spare Ley Hunters and I get several requests each week for back numbers. Because the stencils were in a poor condition I cannot reprint separate issues,but hope to produce an anthology of certain articles from issues 1,2,3 and 5. I hope to be able to make a further announcement on these projects next month.

Sheila Walker,of The Scottish U.F.O. Research Society, mentioned when subscribing that her group had discussed a study paper,"Some Implications of the Space Ships and the Space Command",taken from a talk given by Silas Newton,who was first mentioned in Frank Scully's book "Behind the Flying Saucers." Mr Newton is a geologist,geophysicist and magnetic scientist. Apparently he has now founded a magnetic research foundation.

Stephen Smith referred to an unpublished article on leys and orthoteny in "Flying Saucer Review" so I wrote to him seeking information. His reply may interest readers so I reprint it in part:"I am afraid that the unpublished article will remain unpublished. I feel that orthoteny as a real factor in ufology is interesting as a theory and has certain attractive facets,but the theory is unsupported by both a statistical analysis of the contents of each sighting report from the 'straight' lines. I view the question of the validity of the leys in much the same light,though I do feel that you have a stronger case for the ley alignments than for the orthotenic alignments,since there would seem to be historical

links of sufficient strength to counter the weakness of the statistical significance of most alignments. These historical links, however, will remain strong only if they are not diluted by parascientific embellishments."

Linda Wroth, of Sago Press, sent a copy of Maria Reiche's "Mystery on the Desert." This will be reviewed in next month's issue, which will also include a lengthy article by R.D.Y. Perrett, and another by myself on a Hart ley hunt.

Philip Heselton, a former editor of The Ley Hunter, has been on a brief field trip from Manchester University to Teesside, and he, my wife, and I went ley hunting - with results - at Hart.

Kenneth Knight, who contributes a second opinion on John Michell's "The View Over Atlantis" in this issue, is writing a book dealing with interpretation of the Arthurian legends, through the application of mathematics, geometry, astronomy, architecture, leys, and British mythology. His review was prepared for "Gandalf's Garden" which has since come to a temporary halt. He warns: "The review may have the appearance of undue harshness, but I have tried to be as fair as possible, confining my points to the actual written word and the formulii illustrating Michell's theory."

Keith A. Walker raises a point I would like to clear up. "Fred Gardner of the South Herts U.F.O. Investigation Group, mentioned that he and others had 'silenced' your S.F. angle in The Ley Hunter," writes Keith. Well this is untrue. The section was discontinued so as to provide more space for leys and it is obvious from the magazine's growth that much space is needed for this vital field. There are plenty of S.F. magazines. To my mind a S.F. book by J.G. Ballard or Brian W. Aldiss will mentally enrich the reader. But I received a book recently from the publishers, Dennis Bobson. "Danger from Vega" by John Rackham has lines like "The old man permitted a chill smile to disturb his hard features" and "The hard old voice cracked just a trifle." Space opera of this kind has no appeal for me. I certainly would not spend 21/- on such writing - sorry. Yet not all S.F. is garbage. Brian Aldiss is respected outside S.F. circles and several months ago I wrote to him, asking if he could write a piece on his attitude towards UFOs as an S.F. author. He replied: "I have delayed answering your letter because I was hoping to find the odd hour when I could quickly write you such a piece as you request from me. Unfortunately, at this time of the year I am always besieged - with a stack of reviewing among other things. My principle these days (after many years of behaving otherwise) is not to write anything for free; however, in this case, as I'm afraid in many others, I hoped to make an exception; but distractions are too many, and I can't offer to help..... Best wishes for the success of your magazine."

ALLOTECHNOLOGY

The science that got here
first

-by-

TONY WEDD

I would like to submit six sets of fact and follow up with a hypothesis that reconciles them:

1. Stories telling of gods arriving on the Earth and making love to Earth maidens, thus, Eros and Psyche, Apollo and Daphne, and a verse from Genesis Ch. VI, verse 1.

2. Stories of human beings going into space: the Man in the Moon, Jack and the Beanstalk, Orion and His Dog, and Genesis Ch. V, verse 21-23.

3. Inscriptions showing airborne human beings, such as Hermes borne up by winged sandals, Angels supported by wings, the fakir on his flying carpet. I take these as pictographic, rather than illustrative. Like my own wings* they assert a competence to fly rather than explain in detail how it is done.

4. Traditions like "touching wood," "making a sign of the cross, falling over the edge of the Earth," "perpetual motion." The latter I suppose to have been machinery for drawing on cosmic radiation or earth magnetism (as suggested by the idea of making a magnetic "sink").

5. "Chronoclasms" like the Piri Reis map, Jonathan Swift's announcement of the Moons of Mars, Jessup's record of a golden bracelet inside a lump of coal, and the ability of "witches" even today to produce miraculous cures.

6. The idea of leys. I do not think Watkins coined the word. He understood it. As a basic definition, I propose to consider it as the artificial marking of the shortest line between terminal points on the skyline carried out by tutty-men, or doddymen, working pairs and using staves held upright.

The hypothesis which links these all together is expressed in a variety of ways according to the personal emphasis one brings to it:

A. That a science, embracing interplanetary flight, has long existed and left its records on the Earth. Many of these are lost, perhaps in a cataclysm such as Noah's flood, set off by a dangerous experiment in underground explosions which opened up a fissure in the Earth's crust to let in the ocean.

As a confirmation of this hypothesis, I offer the notable coincidence that George Adamski published what looks like a technical diagram, said to have been drawn on a photographic

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* Tony is a former R.A.F. pilot who instructed Canadians in flying during the 1939-45 War.

plate by "Orthon", some time before Prof. Marcel Homet took photographs on rock carvings in South America showing the very same diagram.

B. The gods of legend were physically real. My story book says: "In the good old days when the gods so often came to Earth." The hypothesis here presumes that many myths and legends were coded accounts of actual fact. Corroboration of this is given in Robert Graves's book "The White Goddess," of which it is the central thesis.

C. Superstitious fears and fantasies, which an earlier Freud-trained generation was content to jumble all together as "irrational," may actually refer to real experiences brought over from past lifetimes. Thus sailors voyaging far out into the unknown were much afraid that there would be serious consequences, called falling off the edge of the Earth. Of course there is a vast margin for safety between Columbus's ten knots and the escape velocity of 22,000 mph. But such a voyage may have awakened distant memories that the Vimanas, recorded in Sanskrit, had to take the warning seriously, for if they exceeded this velocity they might literally fall off the Earth and not return.

Corroboration that some phobias may originate in the lost memories of former lives is offered by Joan Grant in "Many Lifetimes."

These three hypotheses refer to three different categories of human interest: A. Physical Sciences, B. Communications, C. Psychology. On the word of Daniel W. Fry, I believe it will be wise to separate three different sciences: physical, social, and spiritual. That the word science is used in this last instance is particularly encouraging, for it seems to assure us that the experimental data will be forthcoming, for all to compare. In fact, much of the essential data is to be seen already in demonstrations of hypnotism.

Now how does this concept concern the investigation of leys?

I have already attempted a definition. Watkins indicated how a ley line might be said to pass through a hill; this would require a visit from the tutty-men to mark the alignment as it passed over the hill top, since under the lee of the hill, the far skyline would be invisible. He also suggests that this might give rise to legends that there was an underground passage running through the hill.

The ley system might be purely arbitrary, as expedient as the Ordnance Survey trig. points. It posits the pre-existence of terminal points, Gill's Lap, Mark Beech, Flatholm, St Catherine's Point, which might also coincide with O.S. trig. points, and both survey systems might actually be carried through without proper recognition of the relationships between terminal points.

6. Thus it is not inconsistent with Watkins's idea of tracks to suppose that these joined up unrelated terminal points, just as Roman roads joined up unrelated fragments of the earlier ley system. This would account for the jumble of leys, due to the industry of some arch-surveyor whom I shall call King Cole: Watkins links his name to that of the leys.

When the space lady informed Philip Rodgers that the leys were in a bad shape, she may not have meant just that the old tree clumps were down, and the ancient tumuli ploughed up. She may have been saying that a lot of ley-making activity had been going on without a proper understanding of the part played by natural forces in locating the terminal points. As I see it, the original system in which magnetic currents were located by some instrumental means, gave a field of forces, in which it was possible to number lines of force in any one of several classes: i.e. the currents are named and numbered. It is this system which the UFOs were wont to use, for the sake of power obtainable thereby.

My test of the original pre-Coleian ley or magnetic current would therefore be its relationship to other near-parallel leys, rather than the number of marked points along it. You could have 20 marks and still come up with a mere rogue trackway devoid of any natural power.

It might help the diehard scientist who cannot swallow the word magnetic in this context, to suppose that there is an undiscovered alternating component to the static field of magnetism they are currently familiar with. It might then be possible to tune a UFO to a relevant ley, and then to have to retune it to another when altering course. Hence the falling leaf manoeuvre during the moment of retuning. I think this at best only an analogy of what is actually involved, however. It serves here because it seems to meet the observation of what the flying saucers actually do.

Of course the words "terminal point" are now misleading. We might do better to regard the point as a nodal point along the line: they were only terminals to the tutty-men, much as Gill's Lap is a sort of terminal for me: I never get to the other side of Ashdown Forest to see where the leys go on. As nodal points they may, possibly express some aspect of the earth power, which actually seems to push part of the Earth's crust upwards at that point, making a hill-top. Or the power may favour the continued growth at the one spot, where generations of pine trees follow one another, naturally regenerating over thousands of years. The clump outlives the individual tree.

Since we are also involved with the radiations of certain standing stones, it is useful to point out that George and Helen Sandwith, authors of "The Miracle Hunters," described how charged male and female stones in a South Seas

island were wantonly milked of their power by a party of visiting Lascars. In Cornwall, Ithel Colquhoun also indicated the power she associated with certain stones, and its absence from others of reputed power. The Men an Tol also has this male and female symbolism. (One maiden, two tools here).

More details are given of how the charge of an atua can be planted on another, via a cloth with which they are both rubbed. This power, like Reich's orgone energy, does not seem to be held by metal surfaces: only wood and stone. Metal actually deflects the power. This presumably accounts for the folk memory of "touching wood," which I take to be a more scientific action than is generally supposed, even if we have forgotten which is the right piece of wood to touch: the Sandwiths used the wooden carving on the frame of an icon they possessed.

Again, it is relevant to quote the opposite occurrence: the danger to a sensitive person of handling base metals: far from protecting "the Boy," they exposed him to detrimental influences. - "The Boy and the Brothers" by Swami Omananda. These metals are even numbered, the "royal" metals being odd numbered in the atomic table: an essential clue here to basic allotechnology.

On the subject of stones, I was delighted to see recently an article by Ivan T. Sanderson in Fate Magazine, called "Could Ancient Sculptors Soften Stone?" This suggests that the technology by which the pre-Inca peoples put their Cyclopean stones together involved the application of certain plant juices to the stone to soften it. And what about the Coade Stone, in which the lion outside Waterloo Station was cast not so very long ago. No one knows how it was made: a lost secret. Was it also done with plant juices? - could be. And were juices used at Stonehenge perhaps? The very fact that today's technologists would never think this possible may be the very reason why nobody knows how the Coade Stone was made: the secret would never occur to them to try.

Since this^{is} still a free country, I would like to put forward my idea of the sort of Free Energy I think we are dealing with. It is life-supporting and can be tapped by taking thought: thus one can supply it to plants to aid their growth, or withdraw it and so kill them. Possibly by some interaction with the human aura, which is measured with a Cameron aurameter. It is pattern-sensitive, which is perhaps how it strikes certain plants, and how one plant may affect another one adversely or favourably. It can be conveyed by sound-patterns, so that certain music will help plants to grow, and this is what we call a mantra: a pattern of power. This how the seven-point star seems to be essential to the allotechnologist. Also the Celtic cross.

The energy seems to flow around a circle of people touching hands, and has been measured by Prof. J.C. Maby as it did so. It carries telepathic information, and immunity to disease where present. It is present in the Earth's aurora, and in the strange light inside spaceships, which seems to be all-pervasive and nowhere localised.

On the basis of the foregoing, I would think that a divining rod or pendulum would help to locate a ley, provided the operator kept his mind firmly on the right idea: that is, on the flow of earth currents. A pendulum might even give the relevant ordinal number of it. It might be best to start at a known point of power, and follow any lines that led away from there, keeping that original point in mind for tuning. Eventually, a series of such lines would be named and numbered.

It is possible that an instrument would do the job; but referring to Keeley and de la Warr's work in this field, I would think it needed a human battery of aura-power.

If the scientasters of yesteryear thought Keeley or Reich too far in advance of their times, what would men like Keeley or Reich have thought about such scientists? Too slow? Let it be written on their tombstones that their feet were so wary of making a false step that they plodded on regardless of the way the road was leading. Reich thought of orgone and nuclear energy as relative to life and death respectively: the one came before matter, and the other after matter, and the other after matter. I think that whether we develop the technology of one or the other will spell the survival or the death of civilisation.

On the other hand there are people seeking to live in harmony with birds, porpoises, lions, otters, and all the preys and predators involved with the growth of plants. On the other the numerous manufacturers of things whose names end with "cide." Who will decide the future? That is the crucial problem. Beside it, the production of meter-readers is totally irrelevant, and so the current decline of interest in science, in favour of the arts, at the universities, strikes me only as healthy.

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DETECTING THE POWER IN THE LEYS

by Jimmy Goddard

There has been quite a bit of evidence recently that the ley system represents not just a worldwide system of alignments, but also a grid of some form of energy which at the present time is unknown. Yet, in spite of the evidence, the power still remains elusive and no positive method of detecting it has been found. Although it has been called magnetic energy, it is not magnetic in the familiar sense, as it does not cause any deviation to a compass needle.

However, there has been some evidence. Mr Williams, of Abergavenny, has reported finding strange fogging marks on photographs he has taken of ancient sites. I have never noticed this on any pictures I have taken, but this could be because not all sites are "active," or that they are not

active all the time. It could also be that the photographer himself is acting as a catalyst in some way, as was apparently the case with Edgar Cayce, the famous psychic diagnostician, in his short career as a radiographer. All the X-ray plates he took showed some strange anomaly, such as a tail or two hearts, and this forced him to give up the job.

I have noticed at some ley centres (but only a comparative minority) that at one precise point I get quite a strong humming sensation in my head. It is difficult to describe for it is quite obviously generated inside my head and not heard with the ears. My fiancée has also noticed it, but I do not know of anyone else who has. Some churches it has been noticed in are: Slapton Church, Devon; the Rodney Chapel of St Leonard's Church, Rodney Stoke, Somerset; St Michael's Church, Angersleigh, Somerset; and St Mary's Church, Walton-on-Thames. Many other sites, although ley centres and points, do not give this sensation. I have never noticed it at any other type of ley point either, which is rather a mystery.

What is really needed, however, is some form of positive detector, which will, as with a geiger counter in the case of radioactivity, give some positive indication of ley-power on any particular spot where it may exist. Until such a device is built, the question of power in leys will remain a debateable point in spite of the evidence of legends, accuracy of leys and the two points mentioned above.

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THE EARTH BREATHES

by Circumlibra

The Earth breathes, how, when and where are problems our scientists are trying hard to bring within their own sphere - and spending a great deal of time and money on it too. The manner in which the Earth breathes and the remains to be found of its breathing centres has created our leys.

I will liken the breathing centres to the spiracles of the honey bee for they are patterned over the body of the Earth and emit a tone on occasion. They also show colour. They are the most elusive feature on our leys, first to pinpoint, and to catch their tone and colour etc. This is not to be wondered at as they show no different from their surroundings, and both their tone and colour may be said to manifest in dimensions few can reach.

We are told there are several levels of matter in addition to our own dense, physical matter. I would place the substance the Earth breathes both in and out mainly on the Etheric level, which is considered to be matter next to our own in density. This being so I may speak of the centres as "Etheric centres" but as they are also centres

10. of energy then it would be in order to call them "Energy centres." Certain of these centres have been so worked upon, usually in the remote past, as to become definite "Power centres."

"We have several societies which may be described as "occult societies" who lay claim to some of these centres, but let that not deter anyone from seeking them out for ^{there are plenty for} all of us. When speaking of other levels of matter we must realise that there are entities "living" or manifesting on each level as we do on ours. It is possible to be conscious on one or other of these levels and for it to appear every bit as real as our own. In fact I do believe books are written by people who have been conscious of what goes on on another level and not to realise the experiences were not on the level we spend our waking hours.

Leys are very much "down to Earth" and so we will endeavour to keep our discussion as near this dimension as possible. As the Sun passes over the breathing centres its energy impinges on the more benign energy of the centres and forces it forward, creating a major surge at certain times, especially at noon. Other bodies also create tides which do not necessarily coincide with those of the Sun.

It is most difficult to use terms to describe the centres and the energy which floats, is pushed and pulls almost at one and the same time without borrowing and/or violating the generally accepted meaning of various words which have been created or claimed in other directions. Please bear with me if the words I use seem a little crude. The most important thing is to convey a fact in a manner than can be understood by all.

The tone from the centres I will describe as "ethereal" and simply say that when the Sun creates "high tide" or major flow of energy that the "Whinney Blows." The Whinney is but one tone for there is the "burr" tone and possibly others also. The colour is even more elusive and better to leave it for the time being.

To give one or two reasons for choosing "whinney" we will first look the word up in the dictionary. The neigh of a horse, which is rather obvious but I find the word is derived from Old Norse "hvina" which means to "whistle through the air." To show another reason I will describe a short length of a ley through Robin Hood's country.

In Nottinghamshire is a small village called Wellow, still with its maypole. Beside the village green an old house built on a rock is situated. This is on our ley, and if we follow it in a northerly direction we travel along a lane, and then it becomes a street through a colliery town to become a lane once more and then a track which eventually disappears in Sherwood Forest. This is called "Whinney Lane." As a track it travels along a low escarpment beside which a sluggish stream flows. In the bank by the stream a depression known as "Robin Hood's Cave" has been scooped

out from the soft sandstone. This must have been done some considerable time ago as there markings around the cave which suggest it to be even older than Stonehenge.

Who first called the lane "Whinney" we shall never know, or whether they were aware that the Noon Whinney Blows along it either. Yet to me it is rather significant for I know of other Whinney lanes and similar-named places on leys such as Whin Hill, Whinney Hill, etc. It would be interesting to hear of other ley hunters's findings in this direction, and to learn if they have been able to detect the tone of the Whinney when it blows in this atmosphere saturated with discordant sounds.

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THE WINDOW REMAINS SHUT

A book, ("The View Over Atlantis", Sago Press, 35/-) well presented and full of illustrations and diagrams with the front cover illustrating a window through which are to be seen other worlds and an aeroplane of ancient vintage, soaring into the heights symbolizing the aspirations, should excite the interest and attention of the reader. The mountain top evinces for the student of the occult a cabbalistic array of psychic experiences. The author of the book may therefore be said to be attempting to reach other spheres beyond the realm of his own understanding. The mountain, representing Enlightenment, the disintegration of the window seems to fore-shadow an event long anticipated and hoped for by many in this New Technological Age of Re-Generation. To those acquainted with the Hebrew Cabbala, the window represents the letter He of the Hebrew Alphabet, and one of its significations is that of the Generative Principles of Nature.

It is a pity that in dealing with a subject of the mystery and symbolism of past civilizations as presented in this book, the reader may be placed in the position of wonderment. Were the subject written in an intelligible manner with due regard to grammatical refinement, and were the material compiled in such a way as to evince originality, much more would have been achieved. As it is, too much reliance on untested theories has been presented in a haphazard manner which will not excite the interest or attention of any serious scholar. It would be doing less than justice to a subject of such magnitude to leave the matter unchallenged. There are minor deficiencies and major blunders where sittings and mathematical formulii are concerned, which need to be corrected if they are to be accepted in the spirit in which they are intended as part of the guiding principle within the contents of the book as a whole.

We find Durham Cathedral has been relegated to the banks of the River Tees whereas the cathedral overshadows the banks of the River Wear, standing on the rocky eminence surrounded on three sides by the river. One may be entitled

12.
to ask why the monks of the abbey at Glastonbury appear to be agreeably surprised to find they have the tomb of King Arthur in their midst and in the centre of the church? If tradition is to be trusted, it was in the year 1190 A.D. that the bones of the king were said to have been discovered through the agency of a dream to one of the monks of the community. He was given specific instructions to dig to the south of the Lady Chapel, which had been burnt to the ground in 1184. It was 88 years later that the bones were ceremoniously laid to rest before the High Altar at the Feast of Penecost of 1278, in the presence of Edward I and his queen, Eleanor. Mathematically, on page 116, the formula given for determining the circumference of a circle with a diameter of 555 units is incorrect, yet on the succeeding page it is correct.

The author mentions the Hebrew Cabbala but never once applies the system of Gematria to any of his examples. What he presents as purporting to be the system adopted by the masons and geomancers of the 13th Century is in fact a few indeterminate numerics applied to words and phrases in GREEK. Quoting freely from William Sterling's "The Canon: An Exposition of the Pagan Mystery Perpetuated in the Cabbala as the Rule of all the Arts," (with a preface by R.B. Cunninghame Graham), is insufficient, for they represent but extracts without due consideration to intelligent application.

The measure of a rectangle producing 666 x 296 in proportion is not the ratio of the rhombus as practiced by the masons. It was $2\frac{1}{2}:1$, which would be 666 x 385, which is the measure of the Vesica Pisces and not the abbey building's length from east to west. 385 units represents the overall internal length of the Great Church only. The correct system is given in Stirling's "Canon" yet the author has completely overlooked this fact.

If the work of Professor Alexander Thom and the other sources of authority such as Piazzzi Smythe or David Davidson were referred to under separate subjects and were not incorrectly related to the system of the Cabbalists, then much confusion would have been avoided. No one questions the reliability of the scholars and they stand unchallenged in their own fields of activity and in their own right.

A systematic presentation, enabling intelligent study of the Hebrew and Greek Cabbala is long overdue, and if this book is intended to portray itself as the "way-shower," then it has been marred by inarticulation. It can only be presumed that it was the intention of the author to act as guide towards greater things, but somewhere along the path the author has become lost in the mental fog he has unwittingly attracted towards himself. - KENNETH KNIGHT

R.D.Y Perrett writes: On page 5 of the April issue, the reference Section A, No. 3 ("Andrew, F.W.") is not quite right according to my records. I have it as follows:-
 "The Prehistoric Stone Circles of Derbyshire" by W.J. Andrew, F.S.A. - an article in "Memorials of Old Derbyshire", edited by the Rev. J.C. Cox, LL.D., F.S.A., (Bemrose & Sons, Ltd., 4, Snow Hill, E.C., and Derby) (1907). This is not so much concerned with alignments as with the placing of the circles which, it is suggested, have been located according to some plan.

Other references which I have which are not listed in the April, 1970, issue are:-

R.H. Cox, "The Green Roads of England" (Methuen & Co.,)
 (1934 - first published in 1914)

G. Boumphrey, "British Roads" (Nelson) (1939 - reprinted
 1948)

R.M.C. Anderson, "The Roads of England" (I seem to have
 no record of publisher or date)

E.A. and E.L. Rudge, "A Stone Age Trade Route in East
 Anglia," writing in "Discovery," July, 1952
 (Vol. XIII, No. 7)

Hans Erlandsson, reported in "Nature" Sept. 24, 1949, pp.
 518-9, mentions the orientation of the Cathedral of
 Lund.

Immanuel Velikovsky "Worlds in Collision" (Gollancz)
 (1955 - first published in 1950)

and "Earth in Upheaval" (Gollancz and
 Sidgwick & Jackson)

Ernst Zinner, "The Stars Above Us, or The Conquest of
 Superstition," translated by W.H. Johnson (Allen
 & Unwin) (1957) This book criticizes both
 Erlandsson and Velikovsky.

Ministry of Works. I cannot be sure about the latest
 editions of the official booklet on Stonehenge, but
 certainly the 1953 edition (H.M. Stationery Office),
 prepared by R.S. Newall, F.S.A., mentioned on pp.
 12-15 some suggestive ideas connected with sunrises
 and sunsets.

Prof. A. Thom, Prof. Fred Hoyle and Prof. G.S. Hawkins
 have, of course, written considerably on these
 matters in recent years in "Nature", "Antiquity"
 and in published books, although "alignments" are,
 I suppose, incidental rather than basic in their
 work.

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LETTERS to the EDITOR

From Jimmy Goddard, Shepperton.

There may be a case for dividing leys into categories, I'm not really sure, although I think the straight stretches of track are connected with the power-lines. Prehistoric tracks not connected with leys meander about seeking the easiest route and would seem to be something completely different. Logically, astronomical sighting lines should be separate, but in some mysterious way they all seem to tie in with other leys, although I haven't really studied this enough to write an article about it. It is interesting, though, that the line joining the centres of the Somerset and Kingston Zodiacs seems to go through two of the long barrows on Salisbury Plain which form the Ursa Minor figure. Thus these barrows have a double significance; part of a ley, and part of the constellation figure. Whoever made this system certainly knew what they were doing!

From Circumlibra.

This letter is prompted by the questionnaire set out by Mr Webster in the April number. No, Circumlibra does not take offence and can quite understand the feeling of frustration experienced by Mr Webster and possibly others also.

First let me say I am not out to convince anybody, merely putting forward my findings diligently sought and confirmed over more than 30 years of ceaseless seeking. I have gone about the investigation in my own way, using the methods I consider fit the problems involved. If anyone wishes to interpret these findings into his own language and shows that he is a sincere seeker I may be able to help him.

Before I started ley hunting I explored various avenues which, at the time, did not appear to bear any relation to the leys. I discovered the "tides of the day" by observing many things and also the behaviour of the people in my immediate surroundings. It was not, however, until I found the sundial showing the tides that I was able to link the various items together and get a better grasp of the problem of the leys. Then I began to realise my conclusions were but ancient knowledge revived. Even so I am fully aware that I am able to but touch the fringe. There are so many sides to this study one lifetime will not suffice to elucidate them all.

None of what I now say will help Mr Webster, but I can assure him that what I speak about is true, truth that has been arrived at after a most exhaustive study. I assume that all who read The Ley Hunter are sincere seekers and prepared to do their stint to find the secrets for themselves. It is no "closed shop" I can assure you, but an open secret which any may discover no matter how their thinking goes.

Sorry to be so disappointing Mr Webster, but I hope you will not take umbrage when I point out that your letter does not in any way whatsoever help your fellow ley hunters, and does not show a single, original constructive thought. My articles are more to set you thinking and seeking along right lines than to teach you what I know. Who knows, it may fall to your lot to discover the "missing link" which will make the facts known to our ancient forebears intelligible to modern science. By then you will have found your own answer to the queries you now pose.

Perhaps more important than the leys and the energy which pulses around is the right use of the forces involved. Really ley hunting is an early step in a study of a vast subject which has to be brought down to simple facts before it can be understood. I know my articles are rather repetitive in places, but that is deliberate in an effort to make each one self-contained and to show the various aspects in their proper settings.

From Tony Wedd, Chiddingstone.

If I may correct Mr Perrett for a second time: my letter was aimed at his quibbling. The rest was in support of that. And still he quibbles.

If he - or Mr Marsh - chooses to take my meaning, the exact words are no stumbling block. "Put down that gun, Tommy." "It isn't a gun, it's a pistol." Tommy knows perfectly well what he is being told to do. He just doesn't want to do it, so he quibbles. Whether a pistol is or is not a gun is only relevant to him - not to the person who is trying to avoid someone getting hurt.

We have now had a quibble about the meaning of magnetism, the meaning of fact, and the meaning of science. In February, the complaint was against "ignoring simple physics," and a deflation of those "channels other than those utilised by the physical sciences." Come April, we are bidden to applaud the "true scientist," or "anyone worthy of the name of scientist at all." This paragon, it seems, hears all the evidence, is clear about his logic and admits to his limitations; in other words he isn't playing the physics game any longer. He is playing communications and psychology. But play the next move in that game and you'll be told you aren't being scientific. It's heads he wins and tails you lose. Tommy is willing to say that his pistol is a gun if you offer him five shillings for it.

I have come up against this double dealing too often now to suppose it is being used to widen our knowledge by any whit. It is basically used to enforce a closed shop. Its exact comparison lies in the RAF intelligence unit that wants us to believe it fully investigates every flying saucer sighting while spending no public money on such a foolish will-o-the-wisp. They too, will go short of whits.

16. It is good that I am an artist with a bent for mathematics. It leaves me far more free to investigate leys and so forth. However, neither I nor anyone I know, can yet offer a package deal in which leys are physically measured off and mapped beyond all doubt. Therein lies their interest. In the meanwhile every venture into the unknown, from Huna science to the interpretation of myths and legends, ought to be considered. I look for a link-up, and try to enlarge my mental horizons. When I refer to other writers, it is purely for their relevance regardless of respectability: what Mr Perrett now calls a "cautionary note." Whether this open-mindedness counts as in the spirit of "true science," it is surely the only proper editorial policy for The Ley Hunter.

From Barbara Crump, Bagley.

It may not be quite on the subject of leys, but of some interest perhaps, following on Circumlibra's article on "Tides of the Day." When I lived many years ago in Warwickshire and worked on the land with the local countrymen, we were always told that the best way to catch moles was to watch for them working along their runs at three-hourly intervals - namely at 3 o'clock, 6 o'clock, 9 o'clock, etc. The idea was to stand ahead of them and sharply dig them out with a spade. I always wondered why they said it had to be at these particular times.

I suggest that these "tides" indicating time - might be called "energy pulses!" It would be interesting to know whether other animals react in any way to this three-hour pulse, and also whether there is a similar time reaction in plant growth.

This obviously connects with the sun, and its angle at different times of the year, though I do not follow Circumlibra's explanation of the resultant symbol.

I would also like to add a note of appreciation for the increasing interest in your little magazine, and its regular appearance. And although it is admirable that you give space to argument and counter-argument in the Letters, I do wish they could be less complicated and reduced in length. It is difficult when people are approaching the subject from so many viewpoints, all of which are undoubtedly valuable. For after all we are co-operating in order to try and discover some factor X unknown to us all, and it is not particularly helpful to tear each other apart in the process.

From Philip Heselton, Manchester.

I think there is just a bit too much personal criticism in the latest Ley Hunter, and it doesn't really seem to get us very far. We really ought to be tolerant not just of

other people's points of view, but also in the way they express them.

A subject such as our's is surely broad enough in its scope, and in its implications, to allow for, and even benefit from, a variety of approaches.

Allen Watkins makes a plea, which I wholeheartedly endorse, that we should really get down to the problem of statistical analysis of the alignments we find. Let's make no mistake, it's not an easy problem statistically, but it can be done, and a rigid statistical analysis by an expert, of the likelihood that our observed alignments would occur by chance is the one thing that will make the scientific "establishment" take the subject seriously.

But surely that is not our only aim - we may also want to gain an insight into their purpose and it is here that our intuitive and psychic faculties may play a valuable role, and an insight is none the less real for being incapable of ready proof.

In his letter, R.V. Marsh says we should set out our material as a scientist does (facts and deduction). This is most certainly true if our aim is scientific proof, but The Ley Hunter is the only journal devoted to the subject and, as such, must cater for all ways of approaching the problem. We must concentrate on the lines which to us appear most fruitful, but let us not, any of us, be so arrogant as to assume that our's is the only right and valid way to proceed. Truth has been revealed in many and varied ways in the past, and we should be wary of rejecting any approach which appears to us to be unhelpful, especially in a subject as unpredictable as ours. We may find many differently-shaped pieces of the jig-saw fitting together perfectly when we least expect them to.

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Brinsley le Poer Trench writes in the current issue of "Awareness": "Incidentally, Jimmy Goddard and also the editor of The Ley Hunter, Mr Paul Screeton, will be interested to know how Noel E. Rigau (of Contact (Puerto Rico)) and some of his members recently flew to Mona Island for our worldwide skywatch last June and discovered some interesting lines on its surface which may have something to do with leys. He has aerial photos."

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