



# THE LEY HUNTER



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THE LEY HUNTER

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TIME FOR THE TIMES TO COME TOGETHER

Available from the above address is this anthology of articles from early issues of The Ley Hunter. Cost is 2s. 4d., postage included.

Philip Heselton reviews the history of ley hunting during the past half century.

Tony Wedd writes of how he came to associate leys and the flight paths of flying saucers. He writes of leys in Somerset and his meeting with Katherine Maltwood. Also he writes on Stonehenge.

Barbara Crump writes about The Fosse Way as a lost network of ancient tracks.

Paul Screeton reviews John Michell's "The View Over Atlantis."

Circumlibra gives a fascinating account of the ley on which he lives. Also he writes of the power which comes from points in the earth around which circles were built and over which mounds were placed.

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LEAD-IN

Suddenly ley hunting is enjoying a boom period with housewives and hippies, professors and students, dowzers and druids, pop group members and ufologists, seeking the truth latent in the subtle lines of energy.

Two factors, I believe, have produced this lively activity of interest in our prehistoric past; one being the publication and acceptance by all but the narrow minded of John Michell's masterly book "The View Over Atlantis," and the reappearance of this magazine "The Ley Hunter."

Both John's book and this magazine are symptomatic of a revived spirit alive among free thinking people who believe there was once an extremely capable civilisation in Albion. That leys are special and their being and study enrich the lives of those who are aware of them.

Bram Stokes, who has the shop "Dark they were and Golden-eyed" in London has sold many copies of John's latest book, and his customers have bought The Ley Hunter in increasing quantities. Bram has an ambitious project to publish at regular intervals a magazine of about 60 pages with photographs and coloured cover and print run of 1,000 copies. Each issue of this magazine devoted to British mysteries will cost him £150 - which puts it in a different league to The Ley Hunter. So leys are big business. Also Michael Balfour of Sago Press intends publishing Alfred Watkins's "The Old Straight Track" and perhaps "The Ley Hunter's Manual" and other books on leys and allied subjects. It was he who published "The View Over Atlantis."

Where John Michell led The Ley Hunter has followed and co-ordinated information on leys and collected in a common bond all those interested in the subject. Subscribers include Brinsley le Poer Trench, author of four books on UFOs taking into account past civilisations; Oliver L. Reiser, professor emeritus at the University of Pittsburgh and author of several books including "Cosmic Humanism;" John Wheaton, author of the booklet "Acupuncture" and who will be writing an article for The Ley Hunter; Tony Wedd whose booklet "Skyways and Landmarks" first proposed a connection between leys and flying saucers; and Jimmy Goddard who wrote handbook on leys and orthonies. Others who receive The Ley Hunter are John Michell; chief druid Ross Nicholls; Martin Stone of the progressive pop group Mighty Baby; Egerton Sykes, who has devoted a lifetime to the study of evidence for Atlantis; and many other people in every walk of life, young and old.

Yet our subject seems to have made little or no impression on the professional archaeologists grovelling on the ground like tramps hunting cigarette ends. Dr Glyn Daniel's cleverly worded and subtly sarcastic letter (printed on a later page) strikes me as typical of a body of alleged experts unable to see the wider implications of prehistoric society. It is a notoriously well known fact that anything they don't understand they call "religious" and attribute monuments to "belief in the supernatural." It is obvious that prehistoric man was practical and did not erect monoliths for religious purposes. Maybe some ley hunters do still believe leys simply mark trackways - and possibly at some time some or many did - but is as markers of the passageways of energy that we must see them principally. Dr. Daniel, I suspect, does not even know ~~this~~ this.

But I would remind the "experts," such as Dr Daniel that it was two bicycle manufacturers, W. and O. Wright, who disproved learned opinion that man could never fly. We ley hunters have already disturbed the whole basis of archaeological opinion and the sooner they admit it, the less far they will have to fall from their ivory towers.

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### A THOUSAND MILES APART

-by-

#### Circumlibra

In certain parts of the Iberian Peninsular manipulated stones bear a striking resemblance to some I know of in Derbyshire. It would seem as though the same race of people occupied both areas at one time or that the inhabitants of both places were under the same influences which impelled them to express themselves in a similar manner.

Here are short comments on a short length of ley I noted when travelling between Vila Real and Mirandela in N.-E. Portugal. Beside the road in this rather arid district I observed a solitary stone about 7 or 8 ft. high and perhaps a little longer. It was most grotesque and shaped something like the head of a man which faced in the direction I was travelling.

I was able to trace a line of markers over a hill and across a valley on to another hill. The lines passed over a distant village and was lost to sight at a shrine perched high on the opposite hill. Its white outline could be clearly seen against the dark background. Like many another ley the markers were both old and comparatively new, some still in use, some forgotten and ignored. In this case we have the weird head at one end and the holy shrine at the other. In between were shaped stones, some of which I examined.

Why this line or, as we call it, ley? Why was it considered worthy of special note by prehistoric man, and how did he use it? What did he extract from it? All questions and more are puzzling many of us. The purpose of the head we may not know - but at the other end we find a religious focal point which is considered by the inhabitants of the village below to be worth visiting and using. They must get something from it which is both worthwhile and satisfying to them otherwise it would be allowed to go to ruin.

Back home again on to my own ley to consider one or two items to be found on it. A stone circle; could this have been a place of worship? Then the two city churches and old burial ground, are these not religious places also? Here we have two examples of leys many miles apart passing through places where men worship. Their form of worship may not be quite the same and the object of their worship may differ one from the other, but the fact remains they both have a similar intent, to convert something vaguely known into something tangible.

We must assume then that a recognisable creative force passes along this ley and that by thinking and doing in a certain way something will develop into material substance or a set of circumstances to help us on our way. The materialist would call it wishful thinking and perhaps even ridicule the whole idea and yet at the same time say there must be something in this ley theory and set his stall out to catch the energy he thinks may possibly flow along the ley.

We have then two types of ley hunters, the one whose thinking is sometimes described as "woolly" and the other who must have everything meticulously laid out before them before they can grasp a meaning. Amongst the first type we encounter a whole host of strange people quite unable and often unwilling to express themselves in a manner satisfactory to the second type, because they don't think it is necessary. The first type may find it difficult to train themselves up to the requirements of the second type. Often the second type are so intolerant as to chide and repudiate the first and yet they hardly know where to start their own research and so turn to the "woolly" ones for basic truths. Rarely do they think of training so that they themselves may grasp both aspects.

To enable us to get a balance between the two extremes we must have a knowledge of both sides. With the best intentions in the world it does appear so far there is no common denominator whereby the knowledge and experiences of one can be conveyed to the other in a mutually satisfactory manner. It behoves us then to be patient and tolerant towards each other until such time as we are able to find the true balance between the spheres.

6°N of NE  
By TONY WEDD

It was my privilege, several years ago, to bring together in the one hobby two hitherto unrelated interests: local topography and flying saucers. As a result people who look for UFOs also seek out tree clumps and standing stones; and vice versa. But there is one tree yet to be described, with which I have a personal connection: a curly sycamore, standing just beyond the wall of what used to be my garden at Tye Cross.

On 21 May 1960, a friend called Mary Long came to visit us, and from her own extra-sensory perception found her way to the sycamore, and pointed out that there was a vortex in its spiral bark form. That night she received a communication from Attalita which referred to the healing power of the bark of the tree; named a ley which I had already plotted, and described an interesting pattern of healing centres in the neighbourhood.

Looking out from the first floor windows of Chiddingstone Castle, you can see a clump of pine trees breaking the skyline of the Sevenoaks Range beyond. I discovered that they drew the eye to One Tree Hill, and that from this clump, at Chested, one looked back over the top of Chiddingstone Castle to the clump at Mark Beech, beyond. The ley extends to Forest Row, via the church at Holtye in the south-west, and to Oldbury Camp via a church at Stone Street in the north-east. Eventually it reaches the Thames at Cliffe.

The core of Attalita's message, however, was this: that I should work round the clock from this 6°N of NE alignment, and find on each of the 12 alignments so obtained, a centre of healing power. But this was too much! It was so extraordinarily geometrical, for a layout in the landscape, and it drew such emphasis to my own particular dunghill. I was most reluctant to accept it.

Yet the fact is that the chalybeate spring at Tunbridge Wells lies exactly upon one of these lines, and so does the Spa Hotel, which is 6 miles as the crow flies (are crows ley-sensitive?). On the next alignment, lies an interesting pine clump at Burrswood, a healing centre established by Dorothy Kerin, and the main spring of this place flows out from the grotto among these trees, five miles off. And 5 miles off on the other leg of the next alignment still, the one 9° to the east of north, lies Spring Hill, a magical spot in Whitley Forest, where the River Darent flows out so strongly that a mill lay only just 200 yards away, until burnt down recently. This alignment passes through the striking clump of Scots Pines that stands untouched close to the Sevenoaks by-pass.

The coincidences start to pile up. There is a clump of pines at Outridge Farm on the 21<sup>n</sup> west of north alignment, and the line joins Weardale Manor, another magical spot on Toys Hill, to the high point at Keston Common, 497 ft., touching the boundary of Caesar's Camp. A clump beside the Hartfield - Withyham road marks the most interesting ley of all (Spring Hill in the other direction) as it passes through what the old tithe maps clearly call The Clump, now only a few pines lost among the modern planting, by Highfields, in the woods close by. Here there is an old cruciform cave cut out in the rocks, partly caved in, but said to be Mithraic in its layout: a southern transept which conceals five lamp-holes, four square and one circular. I interpret these as signifying the four cross-quarters of the Celtic calendar, and the sun at high summer. The dark north transept stands for midwinter, the "coffin" of the year. There is a slot to hold three veils, and a sentry box complete with "elbow room." There seems to be a dove in the strata of the crossing. The altar, which might show the Primeval Egg, is quite defaced.

In one of my own communications, I understood that the 12 sorts of healing water had 12 specific uses. It is also of interest that Philip Heselton, after a visit to these parts, received the details for constructing a healing apparatus which required a bowl of holy or healing water, whose power was tapped by an acorn supported on a silver wire. You held two brass knobs to draw off the power.

Following my divorce, Tye Cross has been sold. An invitation comes to join a community in Australia, so I and my young wife Cilla, with our baby daughter, are off this summer to clear a bit of jungle, plant a garden and generally fend for ourselves down under. For the time being I must leave to others the quest for these 12 healing centres. Even the sycamore might be felled, for it would make good veneers for cabinetmaking, with its strange twisted grain. The temple will, I predict, become better known, and visited by pilgrims, perhaps restored one day.

Since this is by way of saying "Au revoir" to readers of The Ley Hunter, I feel obliged to draw the connection between my newest venture and the old straight track game, lest anyone should say I have quit, or ceased to care. No, it is rather to do work closely connected with what I have so far learned, in the researches I have recently described, that I am happy to go abroad to a paradise as quiet and heavenly as the one I have just left.

I woke up one morning some time ago clearly hearing the words spoken into my mind: "Mr Wedd, a lady's garden." Very puzzling. Is it a reference to Garden Island, Queen's Land, the gift of Queen Victoria for botanical research? Perhaps. Another occasion, I had the total conviction that in 20 years time, I would again be resident at Tye Cross. I cannot think what on earth would draw me back, once having

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rebuilt a home in a tropical paradise among friends of the Henry Doubleday Research Association. Could it be the unfulfilled duties Attalita laid on me?

In Dino Kraspedon's book "My contact with Flying Saucers," there is a chapter on "Man's wasted efforts." If you ask what I am planning next, please read this chapter. It describes how we ought to educate our children: on an island far from civilisation this is roughly what I have in mind. Baby Elyssa (the name also came telepathically), and other siblings will not have to go to school, to suffer the persecution Arthur Shuttlewood has already found intolerable, for there are no schools to go to. Their education will be up to us, and the same emphasis on conversation and an understanding of what makes plants and people healthy is common both to our fellow settlers on the island, and the captain of the flying saucer who gave Kraspedon his commentary on our civilisation.

He described a solar energy apparatus, which I have hopes of investigating further, and the cause of cancer, which accords rather with Wilhelm Reich's observations on the protective function of sex, besides a lot of basic biochemistry in place of futile studies in dead languages and a misspent history.

Garden Island is a flora and fauna sanctuary, totally unpolluted and never doused with poison sprays or doctored up with artificial manures. I heard about it as a member of the HDRA, which is devoted to organic methods of horticulture and biological methods of pest control. The present honorary protector has invited members to form a settlement, and clear the island of the jungle with which it has become overgrown these past 20 years. It enjoys a unique level of fertility, and the mangoes, guavas, lemons, and other fruits grow wild and in abundance. So from England, where it is a struggle to find land and build a house of one's own design, to Australia, where it will be an obligation to do so!

Look at almost any fellow's job and ask yourself whether it is really contributing to man's survival on this planet: perhaps once in 20 times? The rest is what Alex Comfort calls "occupational therapy," and I call Pyramid Building: piling up useless waste of no fundamental value. Meanwhile the environment is becoming rapidly polluted, the species disappear, and the fertility runs down. Ill health is inevitable, and spiritual poverty. This last is perhaps the worst, and the only way ahead seems to me to find a way of living far more attuned to Natural processes that we are familiar with today. The community at Findhorn are on the right lines, I fancy, and lots of people are waking up. The drop-out communities across the world are better informed I usually find than the highly qualified, but brainwashed, scientists.

One other detail: I hope to establish a number of the medicinal plants in my garden which are known to be growing in South American jungles. Towards this project, I am writing a book called "Plenty without Pyramids," the sales of which will provide funds for a collector to make an expedition. One I particularly fancy, not a medicinal one however, but not inappropriate here in a magazine on leys: it is claimed that one of these plants has leaves which will soften stone. It recalls the Coade stone which was moulded into shape in London a hundred years ago, but whose secret is now lost. No one would ever think to find it in some tropical plant! Yet it offers the explanation of how those Andean fortresses were built with such precision. It also offers the speculation that, if people from those parts once knew how to fly, as I believe they did, even if only in ships which visited from other planets, some of the rocks around the world might have been deliberately shaped into figures recognisable from flying craft: the Old Man of Coniston, for instance, and there are plenty more. Italy has many, and they are often associated with flying saucers.

To those who hoped I would contribute to the forthcoming symposium of the evidence relating leys and orthotopies to UFO behaviour, I have to offer an apology. Springtime down under is in August - October, and I am keen to get some crops in at the earliest opportunity. I have therefore asked to be excused from a commitment that I would otherwise have loved to have been in on. I hope the occasion is a great success. Your editor will in any case be there, and I am placing any material he might have from me at his disposal. As it is, he has generously published me in the past, and is well familiar with the evidence I have to present. So there it is. And au revoir.

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To Tony and his family, I am sure that my wishes for a joyful new life in Australia will be echoed by all those readers who know him personally or have enjoyed his articles. Wide-ranging thinkers like Tony, whose approach is so refreshing and rare in a world of specialists, are hard to find. I hope we have not heard the last of him and that he will at some times find a few spare moments to write more of his fascinating articles.

Of course I will gladly present his case at the BUFORA symposium in November. It would be a sad state of affairs if nothing was said of how he came to link the leys and flying saucers, and the subsequent evidence he found to strengthen the case.

In the current issue of the Contact (UK) magazine "Awareness," Tony writes of a message he believes was transmitted through him by a spaceman. (I also have an article on leys and orthotopy in the same issue.) Philip Heselton also believes two telepathic messages he has received came from spacemen.

Au revoir, Tony.

## LOCAL ANTIQUITIES (1)

By F. R. WATTS

THE DITCH LEY. In the south-west corner of Wychwood Forest opposite the village of Chilson is a small round barrow which is now known only to the keepers, who call it Tump Mound, but at one time marked the intersection of important trackways. One of the trackways came over the site of the now destroyed barrow at the Chilson turn, over Tump Mound, and thence over the tumulus in Ditchley Park, crossing the now sadly distorted track known as the Salt Way at a point about 120 yards from the present southern boundary of Ditchley Park, the point of intersection being marked by a large stone. When invasion threatened, the huge earthwork we now know as Grim's Dyke was thrown up in order to protect these and other trackways, and a considerable stretch of the dyke was built along the side of the track running over Chilson Barrow, Tump Mound and Ditchley Tumulus. To the Saxons, in later days, this track with the ditch alongside was known as the Ditch Ley. The builders of the dyke would not remove their sacred markstone, but chose rather to bury it, thickening the rampart for that purpose. Today it projects about a foot from the diminished mound. To return to Tump Mound. This is situated in Church Brake, a name which indicates that at some time the heathen barrow was used for a Christian burial, and then became a circ or kirk, finally Church, and gave its name to the surrounding area of forest.

GRIM'S DYKE and AKEMAN STREET. When he inspected Grim's Dyke in 1868 General Pitt-Rivers thought that it conformed to other British earthworks, but the proximity of Akeman Street and other Roman remains led him to assign it to the latter race. Now three straight portions of Akeman Street were laid on existing British trackways sighted on tumuli in this area, and a considerable portion on yet another track, which ran from Cold Harbour near Tackley to an intersecting point at Asthall and beyond. This point was later occupied by a Roman villa and now by council houses. The track passed through the present sites of Woodleys Farm, Limbeck Farm, a British Farm at Oaklands (shown in one of Major Allen's air photographs) an intersecting point on Pebble Bank, Wilcote, Ramsden Church. From Asthall to the site of Ramsden Church, Akeman Street was "on the track"; thence it began to diverge and, after running roughly parallel to the track as far as the present Blenheim Park, the divergence increased and led away to Sturdy's Castle, where another British track was utilised. There is little doubt that the extensive earthworks within and around Wootton Wood and through which the track passed, were constructed for its defence either prior to, or as an outpost of Grim's Dyke. The present road from Stonesfield

to the Oxford - Chipping Norton road lies about midway between the ancient track and Akeman Street. In traversing the half mile of its course where it separates Wootton Wood from Blenheim Park wall, it cuts these earthworks in three places. Whether the ancient track had partly disappeared into the encroaching woods, whether the local terrain was rather difficult for heavy troops, or whether these extensive fortifications were a menace to Romans using the road, we do not know; but apparently for one or more of these reasons the road was diverted.

THE LADY WELL. A bit of ancient history is associated with the Lady Well near Ramsden and Wilcote. Situated on the trackway from Leafield Barrow to Bladon Castle, this was at one time the gathering place for a Springtime Celtic festival, and was sacred to Bride or Brigit. This lady was associated with fire, the domestic hearth, medicine and mechanical arts, and the hold she had on her devotees proved a great obstacle to the work both of Gregory's and later missionaries. They solved the difficulty, however, by inventing another Brigit - or Bridget - a Druid's daughter, giving her most of her namesake's attributes, together with the Christian virtues. She became so popular that she rivalled and became synonymous with, the Virgin Mary. At this well the worship of the old Celtic goddess was displaced by a festival held on Palm Sunday "under Christian patronage" in honour of Our Lady. The people, however, remembered the old name and transferred it to the neighbouring farm, which is still known as Bride Well Farm. Incidentally, it may be mentioned that St Bride's Church in London is reputed to have been the "House of Correction" for the religious community at Wilcote. Local inhabitants still visit the Lady Well on Palm Sunday, taking a supply of liquorice and a bottle to make "Spanish Water," some of which is "consumed on the premises," and some taken home as a potent remedy against sickness. There may even be some connection with the use of liquorice - one of the remedies of Ancient Egypt - and "Spanish Water," as the Celtic religious cult is supposed to have come from Egypt via the Iberian Peninsula.

THE HOAR STONE. In his history of Enstone, published in 1856, the Rev. J. Jordan wrote: "Until recently, since the enclosure, and since the forming of some plantations near and around it, this stone stood like a beacon on the hills, a mystery to most, and a subject of conversation and enquiry to all who passed this way." It is a remarkable fact that Fenny Compton Church, Warmington Church, Wiggington Church, Little Tew Church, Enstone Church, the Hoar Stone, an important intersection at Wilcote, Witney Butter Cross (formerly the site of another dolmen) and the original site of the famous Blowing Stone, are all in a straight line. The portion of Akeman Street, east of Bicaster is laid on yet another ancient British track, sighted through Rousham Gap to the Hoar Stone.

THE NORTH LEY. If we could produce the road from Chadlington, known as Washpool Hill, for a short distance beyond its intersection with the Chipping Norton - Burford road, it would be obstructed by a massive stone. This stone marks the intersection of another ley from Burford Church, Shipton Barrow, Lyneham Round Pond, Stone, Chapel House, Hook Norton Road, Swalcliffe Church, Farnborough Church, with the North Ley from Abingdon to Quinton Camp Hill, passing through the site of North Leigh Church on its way.

\*\*\*\*\* This article is taken from an issue of Chantbury School Magazine, where Mr Watts taught. The article was probably written around 1948.

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"LIKE A ZEPPELIN"

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Paul Sreeton

For many the suspected connection between leys and flying saucer phenomena is either dismissed or regarded sceptically. I think it quite likely that prehistoric man was in contact with UFO occupants - for reasons I do not have space here to make plain. Yet many ufologists, particularly those who support Aime Michel's orthoteny theory, seek to show that UFOs follow regular and defined routes. Below I give a brief account of sightings in and around Hartlepool, and mark sites of antiquity on the map.

I here acknowledge the help of Fred Gardner, of South Herts Unidentified Flying Objects Investigation Group, who received reports of sightings 7 and 8 below following the publication in Hartlepool's Northern Daily Mail of a letter appealing for information of sightings. Other sightings were either reported in the NDM, or were seen by myself or friends who are reliable and honest. The sightings are numbered as below on the map.

1a On the night of April 25<sup>th</sup> 1969, a fireball was reported throughout England, and the NDM reported that police received a report that it landed in a field between Hart and West View! They searched the area after a man reported seeing something crash into a field.

1b Mr Robert Peddy, of The Grove, Hartlepool, told the NDM that at 9-25 pm that night he saw "an extremely bright light from my lounge window, and then made out a cylinder - rather like a zeppelin. It was bright red, orange and yellow, and travelling low and quite slowly. It appeared to have a tail, and seemed to change course at the top of

11.

Park Road.

1c. Mr Norman Ellis, of Catcote Road, fishing with three friends at Middleton told the NDM: "I saw it coming from Seaton Carew travelling at great speed. There was a tremendous glow in the sky."

1d. Katrina Fleetham (16), of Wordsworth Avenue, Wheatley Hill, said it was like a green light and arrow shaped. Her friend said it changed from red to blue to green. It was over Easington Technical College (off map).

2a. When I was about 14 and living in Teesdale Avenue, Hartlepool, I was in the garden and looking west saw two cigar-shaped grey craft at a great height slowly travelling north-south.

2b. About four years ago, when living in Glendale Avenue, Hartlepool, I watched for several hours one summer evening an odd cloudform low in the sky which throughout this long time changed colour while all other clouds moved and remained colourless - Paul Screeton (2a and 2b).

3. Sylvia Dunn, of Zetland Road, Hartlepool, was at Throston with a friend about two years ago. The road leads to Hart and the girls had cycled there. In the clear summer sky they watched a pyramidal object with shining surfaces which reflected the sunlight in rainbow shades. There were no port-holes and it revolved while moving short distances E-W, W-e, E-W. It vanished suddenly.

4. Jim Horsley was walking towards Seaton Carew four years ago at about 6 pm when high in the sky he noticed a rapidly moving grey cigar-shaped object with hazy outline. It travelled S-N.

5. Two NDM employees were walking down Station Lane, Seaton Carew, one evening about three months ago when they saw an orange light in the sky flashing on and off and moving at about 3,600 mph S-N across Hartlepool Bay. There was no outline of an object.

6. David Court, of Elvan Grove, Hartlepool, parked outside my house on April 18 this year at about 11 pm. He had got out while his fiancée, my wife, and I, were about to get out. He saw a blue ball with slight tail travelling towards the NE from across my house. It was below low cloud cover, and vanished suddenly within a couple of seconds.

7. Mrs Harriet Hutchinson, of Hopps Street, Hartlepool, on either December 8 or 9, 1969, between 8-5 and 8-15 am, saw moving slowly what reminded her of train carriages lit up at night. It was oblong, disappeared easterly, was coloured amber with black lines.

8. Mr John D. Jorgeson, of Ouston Street, Harlepool, sky-watching through a telescope at 5 am one day in October 1967, saw three objects formed as an inverted V, one larger than the others, changing colours, pulsating with various lights,

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off map

† Castle  
Eden

+ Monk Hesleden



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† Hart

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3

L

M

HARTLEPOOL

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St  
Hildas

Q

† Elwick

1b 2b  
2a

† j

1c Middleton

4 5

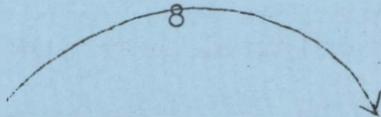
N  
Q

Seaton  
Carew

6

† Wolviston

TEES



with zig-zagging motion before disappearing. A separate sighting of the objects was made by a friend of Mr Jorgeson's - Arthur Wright, of Cambridge Street, Hartlepool, also an amateur astronomer. The NDM reported Mr Jorgeson's account. They were over towards Teesside.

KEY TO MAP:

Nos. 1a to 3, 6 and 7, mark the spots from which UFOs were seen, and 4, 5, and 8 where they were in the sky. Dark lines mark their routes, where known, with arrows to indicate direction.

Dotted lines denote boundaries of built-up areas.

Many churches mentioned in last month's issue are marked, including J (Stranton Church); and H (stone at Hart) and I Short Cake Hill. There is not space here to go into anything more than a few scanty facts about a few churches on the map. Monk Hesleden's parish church dates from Norman times - there was once a leper colony there. By St Hilda's was a friarage, now site of a hospital with ghost of a Grey Lady. Wolviston church (1876) was robbed by Satanists a few years ago. St Peter's, Elwick, is C1200. Castle Eden Church has mediaeval descent.

Also marked are K (former site of ancient cross); L (cave); M (moated site); N (Summer Hill); O (Roman or pre-Roman site - burial found); P (legendary site of monastery or chapel in area); Q (Beacon Hill).

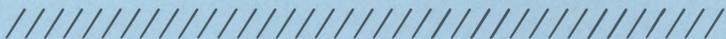
I hope to find time this summer to investigate these sites and see if evidence for leys is forthcoming. I have a few suspicions, but would rather draw but one conclusion until I have more evidence at hand. Castle Eden Church, Monk Hesleden Church, site of ancient cross and St Hilda's Church align.

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Postscript on Hart's stone

On June 19 I was at Hart when the stone was moderately active. My father-in-law had been in an accident on his scooter and had a pain in his arm. After touching the stone he said his arm felt 90 per cent better. My wife reported that while touching the stone something like an electric shock shot up her arm.

The acupuncturist John Wheaton wrote to me: "Re. the magnetism of stones, leys, etc... I have found that a Reich 'Orgonne' accumulator has a pulling effect on me, as if it was sucking something out. These machines have a healing effect. 'Orgonne' = Cosmic Energy."



IN THE JUNE 1970 number of the Journal of the British Society of Dowisers is an article "Energy Chart" by V. L. Leroux. It draws a parallel between charts used for divination and Megalithic triangles having ellipses constructed around triangles with sides 3, 4 and 5 units long in circles. Copies

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are 6s. (postage inc.) from the society, High Street,  
Eydon, Rugby.

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JOHN F. MICHELL : compiled by Paul Screeton.

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THE FLYING SAUCER VISION (U.K. Sidgwick & Jackson,  
November 1967; U.S.A.  
Ace Books)

THE VIEW OVER ATLANTIS (Sago Press, November 1969)

\*\* This book appeared in an advanced  
catalogue from Sidgwick & Jackson,  
to be published in September 1969  
as a soft and hard backed book. It  
was then offered at 10s. from an  
organization called Fifth Estate  
Press in the autumn of 1969. I sent  
for it, it never arrived, so I wrote  
to them. They replied: "Yours is not  
the only complaint abt View over  
Atlantis. The orders were passed to  
----- who has since disappeared  
without trace. If the money is reco-  
vered it will be refunded. Fifth Es-  
tate is a clearing house and -----  
was going to publish the book. Sorry  
can't help you further.

Luv  
The Fifth Estate"

No money refunded  
so far.

Articles:

Centres and Lines of the Latent Power in Britain  
(International Times, No. 19 Oct. 1967)

1850 B.C.  
(International Times, No. 23 Jan. 1968)

Lung Mei and The Dragon Paths of England  
(Image, June 1968)

UFOs and the message from the Past  
(Albion, No. 1 May 1968)

Flying Saucers  
(The Listener, No. 2048 June 27, 1968)

Agreement is Illusion; Harmony is Reality  
(Moving into the New Age, The Findhorn Trust  
September 1969)

Glastonbury Abbey: A solar instrument of former science  
(Glastonbury. A Study in Patterns, Research into  
Lost Knowledge Organisation. 1969)

Articles on John Michell:

Midsummer Night's Dream by Karl Miller (The Listener,  
No. 2048, June 27, 1968)

Pauline Peters on people: Take Me to your Saucer. (Sunday  
Times Colour Magazine. Approx. spring 1968)

Flying Saucer Visionary by Paul Screeton (The Ley Hunter,  
Number One, November 1969)

X\*X\*X\*X\*X\*X\*X

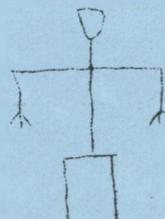
Corrections to article on Alignment  $5\frac{1}{2}^{\circ}$  S of  
W. through Stones at Fulwood, Sheffield

Anyone who was interested in the article, headed as  
above, in the June 1970, "Ley Hunter", should kindly  
make the corrections listed below. I, and not the editor,  
must be blamed for the mistakes.

Section 4. (A)

The figure at the foot  
of Page 11 should have a  
"star", which I take to  
represent the sun, to the  
left (east) thus:-

\*



(The head is towards the south)

Section 8. (A)

"Whitley Wood" should be "Whiteley Wood" in both places.

Section 8. (C)(i)

"200 yards" should be "90 yards": but the figure cannot  
be worked out very precisely with the maps I have avail-  
able.

The word "is" should appear before " $6^{\circ} 10'$ ".

- R. D. Y. Perrett.

X-X-X-X-X-X-X

READERS' FORUM

From Glyn Daniel:

I am always delighted to get letters from what my  
predecessor as Editor of ANTIQUITY described as 'the  
lunatic fringe of archaeology', and it was kind of you  
to send me a copy of The Ley Hunter. I naturally cannot  
often find space in ANTIQUITY to comment on these very  
marginal activities - not, I know, marginal to you but to  
the readers of ANTIQUITY - but I may be able to find space  
to say something about your magazine in the December number.

I hope you do realise that it is not just myself but practically every serious archaeologist who finds no cogency or conviction in the various arguments put out by straight trackers. I must congratulate you on the title of your article on page 2.

Thank you again for writing.

-/-

From Allen Watkins:

I am busy trying to digest Tony Northwood's article on leys and mathematical probability. I have been curious to see how a mathematician treats the margin of error and the total lines possible, and shall be interested to check his principles for soundness according to common sense: e.g. at first sight he makes the odds so enormous that almost any three-point ley would pass muster and I am not yet sure that his formula is superior to ordinary common sense and experience for deciding whether 3, 4, 5, or 6 points is the minimum standard for a sound ley. Dr Daniel's hatred of leys amounts to a pathological obsession. We can all have our own ideas about the meaning of leys, but the fact of alignments is beyond controversy, and his stubborn refusal to face facts is merely silly. The Antiquity crowd are just plain obscurantists, and hostile to anyone who is not a member of their own petty little trade union. I resent his dismissal of Mitchell's book as "dotty." That is abuse and not argument. "Controversial," yes. "Dotty," no, no.

Mitchell's is a sane and intelligent presentation, and he has summarized the case for alignments better than anyone else to date. Also he has sensitivity and the catholic judgement of a widely-read man. Daniel writes like a narrow-minded bigot who has done nothing in life except dig up bits of pottery and considered nothing beyond that. I don't doubt Daniel has much wider knowledge than that, but why write as if he hadn't?

I am most interested in Philip Heselton's e.s.p. of being on a ley. My father had a built-in compass and could tell the North no matter how much you blindfolded him and twisted him round. I see no reason why there should not be a built-in ley sense.

I enjoyed your article on County Durham and can see you and Philip have got the right approach.

-/-

From Sheila Walker:

I have a high opinion of your magazine and have shown it to one or two others who may have ordered it from you. I like your excellent open forum approach, which allows all shades of opinion to have an airing (within reason of course).

I think in this way you are treating your readers as intelligent adults who are allowed themselves to sort the wheat from the chaff and get the whole picture in perspective.

Also your featuring of the personal aspect - by mentioning names of contributors here and there in connection with certain points is a nice informal note.

-/-

From Keith A. Walker:

I meant to apologise to you for the bit in Egg, and of a long letter they chose to print my mis-statement and unfortunately it appeared after you had (Editor: the next word is illegible) of my wrong assumption though the letter had been written before.

My information came originally from Fred Gardner. I have his letter before me as I write. He states quite clearly that "I ... advised him (i.e. you) to keep the two (i.e. UFOs and S.F.) separate and distinct from one another and I'm glad to say he has done so."

Perhaps it was naughty of me to quote a second hand story and embroider it a little and I apologise. No hard feelings I hope. (Editor: no hard feelings whatsoever).

WWWWWWWWWWWWWWWWWWWW

CAMBRIDGE VOICE

The new issue of Cambridge's "alternative" newspaper is very complimentary about The Ley Hunter. It has a feature on local prehistory compiled by Nigel Pennick, including a piece by Andrew Munro on the Gog-Magog hill figures (including comments on persecution of T. C. Tethbridge - does anyone know his address as I'd like to get in touch with him), a letter from Mary Caine, and a note on leys by me. Nigel Pennick, on another page, also contributes a lucid article on geomancy.

AAAAAAAAAAAA

NEXT MONTH

The Ley Hunter will appear in the third week of August, because of my holidays. It will contain a long article by John F. Neal, and some comments by Circumlibra on several topics relating to our study.

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BUFORA symposium on leys and orthotopies

As we go to press The Ley Hunter learns that Tony Wedd's place will now be taken by Philip Heselton on November 7.

HHHHH