

THE

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HUNTER

THE LEY HUNTER

JANUARY 1971

NUMBER 15

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LEAD-IN

BURN, ROSKILL, BURN

European Conservation Year is over.

Hilltop bonfires blazed over the Chilterns, effigies of Mr Justice Roskill burned, church bells tolled. We all know there is hardly a chance of Wing being reprieved from the tarmac-ademicians's new airport - as Stanstead was. Apart from misery for thousands, Wing Churchwill be flattened; the church is supposedly the oldest in Britain. If Nuthampstead had been chosen a land zodiac would have been destroyed. No one has made the point - the most valid one I believe - "Why have a third airport. Aren't there enough aircraft already?"

In the North-East another zodiac is threatened by, among other things, a line of 167' high pylons. The Stanley Zodiac is in the path of the 100 mile electric power line, which will also follow Hadrian's Wall. The three men who decided its course were to meet objectors on Jan. 8, and angry scenes were expected.

Also in the North-East, there are plans at Dipton to create opencast coal mining where it is believed wild cats still exist. At Seaton Carew, on a stretch of land with odd earthworks, there has been talk of a countryside park. If my information is correct the Government will never allow anything on that land.....

WHAT IS THE INFLUENCE OF THE LEYS?

-by-

CIRCUMLIBRA

I am asked if I think some leys are beneficial to man and others the opposite. In a previous article I said that some of our leys are marked with "faces" and that some of these could be of elemental beings. There are, however, other leys which are marked with human faces. I have found these in many places, from the Iberian Peninsular to the Hebrides. One very good example is of a man and a boy side by side near Guarda, N.E. Portugal. Do these correspond to some virtue inherent in or imposed upon the ley?

The fact of my attention being drawn to a ley marked by an elemental face by a planet passing over the ley seems to suggest that somebody at some time had an insight into this aspect of the ley and an urge to record it. Let us assume the ley was dedicated to this planet and its influences, which are very powerful indeed. It is well known that places used for any purpose have an atmosphere which impinges its influence on to people in various ways. In some cases the impression can be permanent.

When a number of people gather together they may be carried away with whatever rite is being performed, it may be a religious service or a football match, in varying degrees according to their emotional make up. Where sounds or music are employed, especially when this has a rhythmic beat, they become hypnotised and very often act in a manner they would not normally do. This can be to their advantage or otherwise.

It is an essential part of life for two or more people to gather together for innumerable activities and to generate a "field" or concentration of energy which may continue to radiate for a long time afterwards, to be felt by those who follow on. Even the most sceptical or material-minded person has to admit that they are either lifted or depressed by certain places or when entering some buildings. Many churches, not always the most imposing, have a wonderful atmosphere within and when a service is being held this may even be felt for some distance outside.

Some ancient sites still radiate their influence which in some cases may seem to be helpful and in others definitely upsetting even to the extent of bringing about physical discomforts to those who respond in this way. I would say that when metals crept into the hands of man the influence radiated began to deteriorate. No doubt some of the sites have seen cruel practices, but not all by any means.

It would appear then that man's usage of the forces which pass along our leys can leave behind a helpful or hindering influence which affects those who follow on. This may or may not be consciously felt or recognised; may even be discounted by the person who comes within its orbit and is affected by it. We are seldom able to choose altogether the place in which we live, work or play, and so must endeavour to overcome any negative influence imposed upon

us.

When it comes to relaxation we have a wider choice, but even then we may be in danger of being swept up by the "done thing" and lose our sense of balance or individuality. So much for the influence of man on his surroundings.

Let us now consider one or two other aspects of the leys. I have stated that the sun strikes the leys and at certain times a surge of energy is caused to flow along them. We will accept that the sun emits the widest range of energies which comes to this planet, and that it provides energy on all the levels we can experience - both physical and spiritual. Many other celestial bodies emit only reflected light, which is deficient in the higher spiritual values of our sun and the other suns which also impinge upon the leys. Perhaps it would be true to say our sun carries within its light the whole spectrum which penetrates every level of substance, and the bodies which only reflect the light of the sun carry only the more dense substances such as the etheric, which is the matrix on which the dense physical matter is formed.

Enough you may say, but I think you will agree that the light shining on the earth varies considerably from sunrise to sunset, the state of the weather, the time of the year, etc. This may easily be recorded by putting a colour film in the camera and exposing it under a wide range of conditions to compare the results.

You are almost sure to know how different people react to coloured light and how some become really ill or depressed under certain conditions, and yet are exhilarated at other times when the light suits them. And so the light and other forms of energy, which includes sound, which strike our leys can be beneficial or otherwise to many people and other forms of life also according to the manner in which they are constituted.

A study of the stars and the zodiacs set out on the face of the earth, which are now coming to our notice, together with the knowledge that celestial bodies impinge on our leys and so affect our daily lives can be most revealing. For one thing it would reveal a clock on the earth which is activated from outside, and by which all things are regulated. When we have established this fact we may ask "who does the regulating and how are we fitted into the overall pattern?" Which seems to be one of chaos at the moment. And so we are led to wonder who man the UFOs which seem to use our clock, and if they do really manipulate our minds and cause us to act in certain ways. This now becomes very involved and just as much in dispute amongst ley hunters themselves as are our alignments by the more orthodox investigators.

I'm not sure if I've given a satisfactory answer to the query posed, but I do think that if man took a little more care in the way he thought and acted he would not leave such a negative influence upon our leys, and so they would tend to become of greater benefit to those who follow on.

I don't like to wind up without leaving something down to earth, something that can be seen and grasped so I would suggest a search for faces. Examine the little standing stone, survey the solitary boulder on the escarpment for it may have the profile of a face or be indented with eyes and mouth or but slightly sculptured, but the faces are there without a doubt.

To set the ball rolling we have the strange animal-like faces on Higgarr Tor which we may consider to be elementals, the head of a bull on Andle Stone near Birchover which could be part of a zodiac, the massive face with collar on Kinder Scout which was "charged" by a contemporary organisation some years ago, or the little standing stone with slightly sculptured forms which suggest it was a meeting place where people gathered together for relaxation and a jolly little party. I mention but a few I have noticed, but there are plenty more for all to find. Were these forms created and placed in the haphazard way we erect our monuments today or did the people who created them really know what it was all about?

ASTRAL PROJECTION, UFOs AND LEYS

-by-

DAN BUTCHER

We are informed by Sylvan Muldoon, the well-known author of books on the subject of astral projection, that the exteriorised parasomatic body travels at three different velocities, the first of which is a mere walking speed. In this condition, one just wanders about. The second, or intermediate speed, is that by which the subject's phantom body glides along without effort at a rate faster than normal, but not rapid enough to cause loss of perception. At this speed one appears not to be moving, but everything seems to be coming towards oneself, and (since the exteriorised body is able to permeate dense physical matter), doors and walls seem to pass through oneself rather than one passing through them. The third speed is supernormal, a velocity beyond comprehension, causing loss of perception. Before one has time to think of where to go, one is there. Apparently, this is the speed employed in distant-point travel.

Since, in the case of the third travelling speed, the distance between two points is covered in the least possible time, it would be fair to conjecture that the trajectory is in a straight line, neither deviating in the horizontal, nor in the vertical planes. The same probably holds good for the intermediate speed, since the exteriorised entity seems to be travelling at a velocity beyond his normal control. The projector Yram speaks of hurtling through trees and houses at such a rate as to be quite beyond control. Only at the first speed, therefore, can the projector deviate from the straight course, wandering about in

the normal fashion in the vicinity of his incapacitated physical body, or at the end of an instantaneous excursion.

A long-distance projection at the third travelling speed might be broken, and the subject, regaining consciousness at that point, might find himself in an unknown locale. Here he might assume any of the two lower speeds and resume the journey either on the same trajectory or on another course, or he might take up the third speed again. Such stopping points would correspond to localities on orthotenic lines, as in the theory put forward by Aime Michel in connection with the appearances and trajectories of UFOs.

At the third travelling speed the parasomatic body will be invisible, its velocity being too great for perception. At the intermediate speed it would apparently be perceptible as a fast-moving light, possibly with a fiery trail or phosphorescent scintillations. At the lowest speed, and when immobile, the phantomic body could appear as a light, or take on inhuman, animal, humanoid, dwarfish, gigantic or normal human form as reported in the accounts of occult and UFOic phenomena. An abrupt acceleration from immobility through the first and second speeds to the third would explain the characteristic rapid departure and disappearance of the UFO.

The question arises: how, if at all, are these straight line projections connected with the leys? I don't know, but it would seem that the projector, wandering about more or less in the vicinity of his physical body at the onset of his experience, might suddenly strike on a certain current which would bear him off as helpless as a babe. If this be a strong current, he would be whipped away at instantaneous speed to a locality determined either by his conscious or unconscious will, or perhaps by the will of some outside agency. If the current be not so strong, he would then proceed to his destination at the intermediate velocity. It is also conceivable that the local perigrinations at walking speed are also partly under the control of currents, albeit of a weak nature and probably connected with habit - for man, whether in the body or out of it, is a slave of travelling habit. One is tempted to label these various currents as being expressions of the will, conscious or unconscious as it might be. As to the possibility of a projector striking a high-speed current, we have plenty of accounts of subjects being whipped suddenly away when walking (out-of-the-body), near their homes, only to be deposited approximately near to their declared destination, it being left for them to finish the journey on foot as it were. These apparent currents could be identical with the leys, and my guess is that they are.

Many are the unconscious and partially conscious out-of-the-body wanderers who are out somnambulating day and night. They may or may not bring back vague memories of localities visited during these excursions. But then one such person might one day pass by a certain spot, and a strange feeling will come over him. "I have been here before!" he will

exclaim, "I have done it all before!" He will be revisiting the locale of his dream or semi-conscious projections. It is recommended that any ley student experiencing such a sensation should take immediate steps to note if there is a ley in the vicinity. Perhaps this kind of thing underlies what Allen Watkins calls the ley-impulse, the vague urge to visit a sacred place, to travel on a straight course, or to visit again and again certain well-loved localities.

It would seem that in ancient times astral projection was utilised as a means of reconnoitering new lands prior to tribal migration. The shaman was the agent of this activity. He seems to have been in the nature of a kind of special tribal organ devoted to sensing the means of survival for the group. He was like the one bird on which all the others in the flock take their cue when in flight. He would first project to the new land, noting if possible the landmarks on the way as well as impressing on his memory salient pointers in the new land itself. Then he would inform the chief, or council, of the content of his 'dream', and an advance-guard would be sent off in the direction named, setting up markers on the way perhaps, and making a reconnaissance of the new home. Here, half of their number would prepare the land for the coming colonists while the other half would return to report success and guide the main body out of their old domain. Such a procedure is traceable in the account of the ancient colonisation of Easter Island by Polynesians from the west. Presumably the tribal canoes took a straight course to their destination, for the chief was only given the direction in which to go, there being no sea-marks in the shape of islands in that part of the Pacific.

The vision of Maccsen Wledig, as recounted in the Mabinogion seems to hint at a similar kind of activity. This 'Emperor of Britain' experienced a 'dream journey', during the course of which he came to a beautiful maiden in a castle on an unknown island. After a year's search for his dream route he happened upon it and followed it to the fair maiden on the island which is now identified as Anglesea. Her name was Helen. We are not told that his journey was conducted over a straight course, but we do know that Helen, during her reign, built a system of roads, "from one castle to another throughout the Isle of Britain"; and that in Wales the sacred paths were under the protection of the spirit Elen. This Elen, or Helen, was closely connected with ancient stones, lights in the sky, and shamanic practices involving out-of-the-body projection. The stone of Helenus was reputed to be intelligent and to utter sounds; and there are numerous Ellie stones, Elen's Roads and Elen's Causeways and so forth. We also hear of "that dreadful, cursed, and threatening meteor called Helena." Elen was the Leader of the Hosts, like the Germanic Holle and the Norse Odinn - the hosts of the Wild Hunt, that UFO-like phenomenon of the Middle Ages, before which "hedges crashed down and roads opened up", and for the passage of which gates were left open on St John's Day in Denmark. The word itself (Helen or Elen) may be connected with the words

'lane' and 'ley.'

A further indication of the connection between leys and astral projection lies in the ancient practice of incubation, or going to some sacred spot like a mound, a stone or a cairn to sleep the night in the hope of obtaining a dream of guidance. Such incubation dreams as are on record read very much like out-of-the-body experiences, involving such ecsomatic symbolism as descents, or ascents via ropes, passages over narrow bridges or through narrow clefts, the seeing of strange lights and ghostly forms, and wrestling with demons, and so on. A dream of entering a mound or hill is common on such occasions.

It is suggested that the animal double of the shaman, who was his guide and vehicle in his out-of-the-body excursions, corresponds to the ghostly animals encountered on leys: Black Dogs, headless horses, kelpies and so forth; and it is further suggested that the presence of such phenomena in modern times denotes the projections of human beings of a primitive cast of psyche, throwbacks, as it were, to the age and heyday of the old shamans. Such a shamanic animal used always to precede the projector, and in so doing was an "Opener of the Ways." Presumably, roads opened up to this animal (which was really a form of the subject's own parasomatic body), as in the case of the Wild Hunt; and we may take it that the way opened was the road to the other world, the world of the ancient roads to, and within, the burial mound. The Ancient Egyptian psychopompic animal, the jackal Anubis, who was titled "The Opener of the Ways," was also known as "He Who Sits on His Hill" - as if he were one of those who sat on the tops of mounds to obtain unusual 'dreams.'

The hypothesis of a connection between ley lines and out-of-the-body excursions accounts for many other puzzling phenomena about which I cannot enter into at this time. I would like, however, to draw attention to the stories of secret roads entering hills and mounds situated on the ley lines, and the reports of apparitions observed entering such apparent obstacles of the way. All such reports are accounted by what has been written above. In addition, I would like to mention certain sounds which have been heard on leys. They are identical with those heard in the projection experience (as well as those encountered in meetings with UFOs). Such, for example, are the strong humming sensations experienced by Jimmy Goddard at certain ley-centres ("The Ley Hunter" No. 7), and the whinneying, or whistling sound hinted at in the article by Circumlibra in the same issue. The latter sound suggests the shamanic horse.

MYSTERY FLASHES

Motorists on the A1(M) slowed on the night of December 14, 1970, as flashes lit the sky. An eyewitness told me that between 6-10 and 6-20 approximately he was driving between Hawnby and Scotch Corner, when he saw eight brilliant orange flashes, regularly spaced. They were followed by a further eight orange flashes, then eight white flashes.

From their positions in the sky it is unlikely they had anything to do with RAF Leeming or the Army at Catterick. Apparently hundreds of motorists noticed the phenomena and slowed down in order to watch the mysterious flashes

- Paul Screeton -

THE WELSH TEMPLE OF THE ZODIAC (Part 1)

by LEWIS EDWARDS

Directly east of the town of Lampeter, between the rivers Teifi and Towi, the hills and the valley of the river Cŷthi, form a basin falling towards the south and here, in very ancient times, a Temple of the Zodiac was built.

If we inscribe a circle on the $\frac{1}{4}$ -inch Ordnance map of South Wales with a radius representing 5.6 miles (roughly $5\frac{1}{2}$ miles), and its centre $\frac{1}{10}$ th of a mile south west of Farmers, we will have completed the circle of the temple. North east of the centre the contours of a hill clearly describe the figure of a man on a horse, this being the representation of the sign Sagittarius. Directly opposite and near the centre, where there is an inn marked on the map, the contours of an isolated hill take the form of the head of an ox with two ears and a horn. The sign of Taurus is thus represented.

Leading from the inn towards Lampeter, there is a road which bends as it approaches the town and forms the outline of the head of a ram looking forwards. This district is known as Ram, as is also the well-known public house. There has been much debate as to the meaning of the name given to the district. For lack of fuller knowledge the consensus of opinion has been, that the district is named after the tavern, but really it appears to be a memory of the former importance of the site, though it is an anomaly that an English name should have been given to a place so distinctly Welsh. If, instead of following the modern highway, we follow the older road which is also marked on Professor Ree's map of XIV Century Wales, the outline gives the conventional figure of a ram looking towards the west. It is difficult to decide which way the head should be turned. On an old Indian Zodiac it looks forward, in the Glastonbury Temple of the Zodiac it looks to the west. The back of the Ram is formed by the old road known as a Roman road which ran from Carmarthen to Lampeter.

Space does not permit us to follow the outlines of each figure in detail by tracing the old tracks, paths and streams which make the boundaries of the signs and a close study of the 6-inch map is needed to show how each outline can be fully substantiated. We must now resort to the 1-inch Ordnance map No. 140 of the National Grid Series - Llandovery, and taking the figures of the Zodiac as they are most clearly defined rather than in their correct order.

Above the figure of Aries, the Ram, it will be noticed that three woods almost in a line, Piscès is always represented by two fishes, so one of the woods has no relationship to the signs of the Zodiac. Which two are the right ones is demonstrated by the fact that the two northerly woods each have a fort in identically the same position marked on the map as Castell in the south-east corner, moreover, there is a stone circle in one of them.

Moving to the right and at the northern part of the circle is a hill, the name of which translated is the Hill of the Sacred Place. The roads around the hill and the stream to the south of it, gives the figure of a squirrel representing Aquarius. For its tail we pass beyond the village of Llanfair Clydogan, cross the river Teifi leaving the road and following a footpath to the north until it reaches a wood, then turning east to the Teifi and following its banks, so back to the road.

Capricorn, which lies between Aquarius and Sagittarius, is formed by the hill Craig Twrch. It is interesting to note that at the tip of the horn of the goat or Unicorn, to give the older representation of Capricorn, is a pass known as the Pass of the Front of the Horn.

Scorpio is not easily defined, an awkward figure delineated by the hills south of the Cothi. Its sting juts out towards the centre of the Circle and is represented by a wood. Scorpio is a combination of symbols - the Scorpion, the Serpent and the Eagle. If a map of the stars drawn to scale of the Circle is superimposed upon it, the sting of the Scorpion is in the position of part of the Constellation Serpens. The sting also points to a wood which gives the outline of an Eagle - this can be seen only on the 6-inch map - and below the beak of the Eagle is Tre Beddau - The Place of the Graves.

Virgo was found by the triangle of roads below Caio forming her sheaf, the body is delineated by the hills below.

Leo stands proudly erect. This sign gave the clue to the Temple, for the junction of the stream Gwynau with the river Gothi forms the outline of the leg identical with that of Glastonbury. The shape is found by following the road from the farm Bwlch y Maidd to Frood Vale. When Leo and Virgo had been identified and the wood to the west of Leo forming the simple outline of a boat representing the Constellation Argo Navis, it was clear the outlines of the Temple had been found. Thereafter sign after sign was deciphered.

South west of Taurus lay Orion. Orion and Argo Navis are two southern constellations, the latter not being visible in these regions, a sign between Argo and Leo has not been identified.

Stretched across the sky below Leo is the Constellation Hydra, known as the Water Snake or the Great Snake. At the back of the hills forming Virgo, where the head of Hydra would lie, is a pass known as the Pass of the Back of the Serpent, an

English translation of the Welsh name. So far, the outlines of Hydra have not been discovered.

Such is a brief outline of the Pumpsaint Temple of the Zodiac. Of its date - about 4,000 B.C., details of its construction, observable remains and other figures outside the circle of the Temple, I must leave to the following issue of "Research."

(Editor: This is the first of three parts of an article serialised in "Research during 1948. It is being reprinted in "The Ley Hunter", by kind permission of Egerton Sykes, for a number of reasons. Zodiacs are, I believe, enormously important in providing us with information on the skills of Megalithic Man. Interest in them is growing rapidly, as witnessed by the response to the articles printed in this magazine on the zodiacs at Stanley and Nuthampstead. They are more enigmatic - even more so than leys, and it seems likely that there are many more in Britain than have as yet been rediscovered.)

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I	"Oaklands", Look's Lane, Butleigh Wootton, near		I
	Glastonbury, Somerset,		I
	as a <u>centre</u> for talks, discussions, and study groups, etc.		
	on <u>MAY 1</u> , 1971		

Subjects to be studied will include:-

- World Religions, and studies of different esoteric schools of thought.
- The Hebrew Cabbala.
- The Arthurian Legends.
- Ancient Prehistory, especially that connected with the British Isles. in general and Glastonbury in particular, including -
- The Somerset Zodiac, which lies around this place.
- The study of Ley-lines, and the incidence of UFOs.
- The theory and practice of compost gardening, and the enjoyment of natural foods.

Visitors from a distance will be welcome at all times to call in and see us, but no overnight accommodation is available here. (Look's Lane is sign-posted halfway between Street and Butleigh.) Small groups of mainly young people will meet in the house this winter, and I shall be glad to hear from anyone visiting these parts who

I would be willing to speak on their pet subject to I
I such a group, or later on to a larger group. A I
I tape recorder is available for recordings. I
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- Barbara Crump

LETTERS

The episode with regard to attempting to convince orthodox archaeologists that leys exist provided some interesting letters. A prominent member of The British Society of Dowsers commented that "this can be dismissed as an example of the usual scientific evasion of an unwelcome infringement of orthodox ideas." Philip Heselton sent the following poem, which he regards as summing up the situation:

"Our highest truths are but half-truths,
Think not to settle down forever in any truth.
Make use of it as a tent in which to pass a summer's night,
Build no house of it, or it will be your tomb.
When you first have an inkling of its insufficiency
And begin to descry counter-truth looming up beyond,
Then weep not but give thanks -
It is the Lord's voice whispering,
Take up thy bed and walk."

Anonymous

Yes, I agree it is most appropriate.

Jess Foster, of the Pendragon Society, wrote about similar experiences to those encountered by John Michell and myself:

"The December issue of The Ley Hunter has just reached me. As founder of the Pendragon Society, and hon. gen. sec., may I please chip in on your correspondence at this point?"

I would like, right away, to second Tom Cole's proposal that we should forget the archaeologists and press on. Our experience has been that the longer you hang around for the archaeologists that more paralytic you become: indeed, after working for four years at Cadbury we were dying on our feet so this year we withdrew our labour and went off in search of healing springs.

Had we but known what you were trying to do we could have told you that writing to Lady Fox and Prof. Charles Thomas would get you nowhere. With regard to the latter, for instance, three of our members travelled a considerably way in order to have a few words with him. It happens that one of our most active members is at present a student at Leicester University. All we wanted to ask the professor was: would he graciously permit this student have a short talk with him on his (the professor's) return to Leicester? The present owner of Pendragon Castle, in Westmoreland, was anxious to have the foundations explored by some qualified group of archaeologists before he repaired the walls in order to make them safe for tourists: could the professor suggest some student or, perhaps, some good amateur archaeologist

who could do this for him?

Our conversation was brief. "Where did you say you came from? Then what does a Bristol-based society want to do with some site in Westmoreland? I don't like the sound of this at all... The owner - good heavens, I wouldn't dream of digging on any site where I had the owner breathing down my neck and forcing me to prove his own theories... In any case I've got enough work to keep me going for 25 years; you can't hire me, you know!"

• Indeed, each finds some little patch of his own on which he specialises in something such as cabbages. To be asked to comment on parsnips is quite terrifying: it would show he was a deviationist and therefore unsound. Besides, he might possibly discover something that he couldn't immediately explain. During the first exploratory dig at Cadbury I, myself, found a gilt bronze letter A which I frivolously referred to as "A for Arthur." The alarm and despondency this caused was quite incredible - until Sir Mortimer Wheeler had been consulted and he thought up a plausible explanation.

The Pendragon Society reserves to itself the right to explore any avenue it thinks may prove profitable. If further research shows that the avenue is not a sound one, the Society reserves to itself the right to change its mind and be wiser today than we were yesterday. We have been so hung up on archaeologists that we are only now getting round to the ideas put forward in this current issue of *The Ley Hunter* by Kenneth Knight. The Knights Templars were always alleged to be the Guardians of the Grail. There is a Temple church in Bristol which (according to latest information) was built on an older site, and this older site was "oval". In view of Keith Critchlow's (of R.I.L.K.O.) argument that the basic determining shape for the foundations of holy buildings was the Vesica Piscis we shall be pursuing this further as soon as time permits. Only a stone's throw from this Temple church is the church of St Mary Redcliff where there is a maze clearly outlined on one of the bosses of the ceiling.

Surely, if we all get together and pool our information we can get along very well without the archaeologists. If John Michell - who seems to be the link between all our various groups - wants to investigate underground rivers and such things, we can all call in the cavers. There are plenty of other intelligent people and disciplines, who can be appealed to for expert help in areas that we can't tackle ourselves."

Mollie Carey, who lives near Warminster, wrote:

"I received the new copy of *The Ley Hunter* this morning, and felt that I had to write immediately when I read about what happened when you approached professional archaeologists.

How familiar is the pattern to what happens if a mere amateur tries to show any "finds" to the "experts." I have been trying to get a professional archaeologist to investigate my work for six years!

Did you not know that "it isn't done" for amateurs to find anything to do with sites worked at by the professionals? I was a bit worried at first about it, until one day at Stonehenge I showed a whole coachload of Americans what I had found. They were very interested, and one of them, acting as a spokesman for the rest, said: "This has been quite a thing for us. We are thrilled to bits that we have been shown over Stonehenge by an expert. We would like your address so that we can write to you." I was absolutely shaken by this. This was the first of many such incidents. A London businessman and his family were talking to me about the situation one day, and when I said that it needed a team of experts to work it all out, he replied:

"Experts - what experts? No archaeologists know a thing about these pictures. That makes you the expert. Can't you see that is why they are mad? They CAN'T see a thing on these stones, so how can they help you? No, they won't touch it because they can't take it over. They will have to be guided by you, and they will have to drop their theories. You will have to carry on as the only expert we have got."

I have stood on Silbury Hill when Professor Atkinson was excavating there, and surrounded by a crowd I have talked about the monument. Professor Atkinson passed by, but though he was recognised, no one stirred.... I was besieged by people wanting MY autograph! I was struck dumb! The mighty professor wasn't wanted by those people, they didn't want HIS autograph!

I could go on quoting incidents like these for a long time. I have been fortified by the people I meet at the sites. I have been stirred by people's trust...I am often hampered work-wise, but I feel that everyone has the right to see for themselves what is on the stones. Of the people we have shown the carvings to, an average of 80 per cent see what we see, 10 per cent agree there are carvings but see something entirely different, and 10 per cent say there is nothing on the stones at all.

As one master of Marlborough College said: "What does it matter what the archaeologists say or do, if the public can see what's what, to hell with them (the archaeologists)."

So take heart all you people who seek the TRUTH of the past and - to hell with the archaeologists."

Judy Allen, of Putney, writes:

"I was very interested to read the articles and letters that come under the heading of 'The View Over Ivory Towers' in the December Ley Hunter.

Since Dr Daniel can hardly have been unconvinced by John Michell's details of Cornish alignments -(is it possible to be unconvinced by observable facts?)- he can only have meant that he was unconvinced by The Ley Hunter itself. We are in a material age, and Dr Daniel is used to handling fifteen bob's worth of Antiquity.

We are also in the age of the Professionals. The inspired amateur belongs somewhere back in the direction of the eighteenth century. But this needn't matter. Each could complement the other's work if only they didn't resent each other so much.

It's easy to see why ley hunters resent Professional archaeologists - the archaeologists won't take them seriously. And it's easy to see why archaeologists resent ley hunters; to work and study for many years and then to be faced with a group of people who have, apparently, no background of learning or effort and who, apparently, lift controversial ideas out of the air would make most people feel resentment.

Revelations don't come to the unworthy. A revelation is usually the culmination of years of work, of one kind or another. To people outside, the work of ley hunters can seem superficial and too easy.

I know that Dr Daniel didn't give you or John Michell a fair hearing, and that he seems unable, or unwilling, to accept the validity, in a general sense, of your ideas, and it is because of this that it is so important for you - us - to give him a fair hearing and to accept the validity of his views. It seems to me that to be open minded is of great importance here. It is easy - for me, anyway - to be open to the ideas of The Ley Hunter. It may be less easy to be open to Dr Daniel, but no less important.

I am convinced we need each other. I think there is a common ground between the two approaches - and I think it may well be up to the ley hunters to find it."

I fully covered my own attitude to the affair in the last issue, and would only add that in my opinion orthodox archaeologists are a deplorable sect. For those who agree I might mention that university dons and lecturers are to get a £10m. pay rise - backdated to October 1, and half the 20 per cent they wanted - which will give them an extra £135 to £510 a year. In short, the average professor's salary goes from £5,100 to £5,610.

Now to the BUFORA leys/orthoteny symposium. Janet Gregory writes: "I was at the Kensington Library the other weekend, and was very glad that the four of you put up such a good 'defence' of leys. I am sorry to say that most ufologists still cannot accept the existence of leys. They deny their existence as emphatically as other people deny the existence of UFOs'."

Stephen Smith, in the BUFORA Research Bulletin, writes: "The symposium brought out four points: the ley hunters' philosophy of approach to their subject is not altogether clearly stated; the discarding of orthoteny in contrast to the survival of the ley systems requires quantified examination by ufologists and ley hunters; there is a knowledge or understanding gap between ufologists and ley hunters that was narrowed by the symposium but nevertheless still exists; the case for a connection between leys, orthoteny and UFOs was not proven by the symposium, at least to the satisfaction of the writer."

THE PATTERN OF THE PASTBy Guy Underwood

(Pitman Publishing,
39 Parker Street,
London, W.C.2.)

weapons are scorned, and he warns that further seeking for such booty could hinder research by the destruction of other evidence not yet understood. This criminal plunder must cease.

What Underwood researched until his death was three forms of geodetic lines which he believed were manifestations of an Earth Force. His inquiries were broadly archaeologically based, but he investigated their effects in a variety of other scenes. This Earth Power has, he says, been given 100 names in various philosophies and theologies: a power which was essential to many religions and expressed in rituals and observances. He therefore determines it was previously of fundamental importance - and, I believe, still is.

Guy Underwood's geodetic survey proves that most of our country's minor topography and some major features such as Dartmoor Tors are partly artificial; he also believes them to be religious in origin.

On the practical side of dowsing, the author explains differences between dowsers themselves, their different methods, and notes that professional diviners have avoided the distracting influences caused other than by water. With a truly inquisitive mind, Underwood observes all reactions.

Underwood maintains from his evidence that a religion deeply involved with geodetic phenomena existed in prehistoric times. However, he unkindly writes of "primitive man" and seems to believe he simply neurotically marked the forces and does not postulate even that there could have been immense practical value to be gained from the forces. He seems to have a naïve view of the abilities of prehistoric man's abilities, being too interested in mapping the system without relating it to helpful uses.

He names three forms of primary geodetic lines: water lines, marking the course of underground streams; track lines, which are followed by animals; and aquastats. The latter two denote currents, whose nature he does not claim to understand.

He goes into great detail as to how their presence was denoted, and which features of landscape signify their presence, and in so doing describes the same points of interest which ley hunters ascribe as being those found in ley alignments. But geodetic lines wander; leys are straight. He briefly mentions Watkins twice, but in the book puts forward no attempt to relate leys and geodetic lines. To put it bluntly leys and geodetic lines must therefore mark two different types of phenomena, and it could be that the objects on leys convert these three forms of geodetic phenomena into ley power.

Guy Underwood, a dowser, like the majority of ley hunters, has little truck with the orthodox archaeologists' ways and the limited scope of their activities. Those whose interest lies solely in the adding to and categorization of pottery, bones, implements and

The book, on reading, suggests a number of points worthy of consideration, such as whether the prehistoric monuments in fact modify the phenomena. The aquastats of the Cerne Giant hill figure so remarkably fit the form of a man's figure that one wonders whether this could be purely coincidental.

He goes into Stonehenge in great detail, and his divining has produced much new information on hill figures, mediaeval churches, Gothic cathedrals, many prehistoric sites and Freemasonry. Well worth 30/-.

- Paul Screeton.

NOT OF THIS WORLD

By Peter Kolosimo

(Souvenir Press,
95 Mortimer Street,
London, W1N 8HP.

UFOs and vanished civilizations. Basically this is the territory covered in this book, and both subjects are a part of the ground covered by ley hunters. More to the point, however, is the chapter in which the names dropped are particularly significant to our study: Doug Chaundy, Brinsley le Poer Trench, Jimmy Goddard and Mollie Carey. He discusses briefly Doug Chaundy's findings on Salisbury Plain in the shapes of the long barrows. It may not be generally known even by those who have read previously of the equilateral triangles formed by the barrows, that these had been discovered previously by K.H. Koop, who reported his findings in "Research" in 1948. He then gives information on recent hypotheses regarding Stonehenge where, as he points out, much is still hidden by the veils of the past. Kolosimo quotes a number of passages written by Mollie Carey, in Jimmy's "Enigmas of the Plain." He treats the Megalithic culture in a manner which would give Glyn Daniel apoplexy, but in ley hunters he can be assured of being given a sympathetic hearing.

I was impressed with his conjectures regarding mysterious monuments on the Moon, disappearing islands, vanishing vessels, odd migrations, and evidence which would seem to point undeniably to civilizations at the time of the dinosaurs - or groups of starshipwrecked extraterrestrials.

But as for the tiny coffins of Edinburgh affair, I have been quoted a contemporary newspaper report which states that the effigies could only have been manufactured between 1820 and 1830. Also the translation is imperfect in several instances.

Von Danizen, Drake, Pauwels & Bergier, and le Poer Trench, have covered much the same ground, but there is enough here which is new. The book backs up theories of the above writers, rather than produce anything stunningly original. Nevertheless it is an indication of the surfacing realisation the UFO-nauts played a part in our prehistory. Price: 35/-.

- Paul Screeton.

A HUNDRED QUESTIONS ON WITCHCRAFT ANSWERED BY A MEMBER OF THE

CRAFT (Spook Enterprises, 38 Woodfield Avenue, Ealing,

London, W5.) Price 5/-.

The book starts with the most obvious and basic questions such as "What is Witchcraft?", "Who are Witches?", and answers almost every conceivable question you might wish to ask on the subject. The answers are lucid, thoughtful, and to the best of my knowledge accurate.

I am not a witch or an expert on literature connected with the subject, but my studies have given me some insight into the purposes of witchcraft, and some indication of how and why they operate as they do. There are natural forces, not necessarily scientifically proveable, which can be used by man if circumstances are right. Leaving aside black magic, obscene rites and sacrifices, which do exist but are not dealt with in this book, there is a great deal to be learnt about nature and its effects on wildlife - of which even the tenement block city dweller is a part - and witchcraft is basically the ability to comprehend and use this knowledge to the right ends.

This is a tonic for those whose only knowledge on the subject has come from the sadly misinformed Sunday gutterpress exposes. Exploits of people far removed from the true witches who are basically far more spiritual than the average "Christian" worshipper. Witches are more in harmony with our environment than most people, and surely it is only through harmony with nature that one become peaceful within oneself. Wordsworth has a lot in common with witches.

And the writer explodes the myth regarding the necessity for nudity in a coven.

With so high a regard for the countryside and all its harmonious relationships, surely each ley hunter has a little of the witch in him or her.

This book is an excellent bargain and for factual information on the subject is highly recommended.

- Paul Screeton.

Next month "The Ley Hunter" will review:

"On Glastonbury" by Sthavira Sangharashita

"Harmonic 33" by Captain Bruce Cathie

"Flying Saucers Have Landed" by Desmond Leslie &
George Adamski (revised edition)

and include articles:

"Some Leys Around Addlestone" by Jimmy Goddard

"The Wandering Turf; or The Psychography Of The Leys"
by Dan Butcher

"Sacred Stones" by Alan Cohen

and much more.....

PAST, PRESENT, FUTURE.

Garnstone Press is to publish a new edition of Alfred Watkins's "The Old Straight Track" on January 28.

A reader has asked if I can help him obtain a quantity of pure quartz crystals. Can anyone help?

The editor would be grateful if anyone could loan him any magazines/cuttings on the Silpho Moor Vehicle. Also the editor would be pleased to hear of anyone knowing of its whereabouts.

A free pop festival may be held at Glastonbury Tor in June. A site is guaranteed.

When researching into leys I have heard some strange stories and have learnt that to dismiss anything can be dangerous; it shows subjectivity, and a ley hunter must be objective. However odd or unlikely a theory may be, truth can be stranger than one could imagine. This tale concerns a tramp, now aged about 80, and a conversation with him someone else had in the Salvation Army hostel in Sunderland. The tramp claimed that when young he was drawn by some form of mind power to a barn in Darlington area. There he met an 8' high coloured man, dressed in a green waistcoat and silvery tight-fitting trousers. The tramp had nicknamed him "The Wombat." The stranger questioned him about various places in the district. Though having never seen him again the tramp "knows" The Wombat is still alive.

His questioner had been told about leys, and knowing this gentleman of the road was well travelled, asked him if he knew the term leys. After a brief pause he was told: "Yes, that's them single track railways wot run dead straight underground."

Somebody else had suggested to me that under Britain there is a secret underground railway system.

Also I recall a news story in the Daily Express about five years ago. A farmer was mystified by men walking daily in a straight line across his land. The explanation given was that they were checking for possible bursts in a system of pipes crossing Britain east to west. The pipeline was to be used for transporting oil if one coast was ever blockaded, if I remember correctly. No more news of this appeared and I believe a "D" notice was slapped on papers over this. If anyone has a cutting of this item or can give any further information on this I would be grateful. One could wonder if it was not a pipeline they were interested in, but something else. Could the Government be interested in another form of mysterious straight line.....?

Barratt & Co. Ltd. have a series of Space Mysteries cards with its Space Man Bubble Gum Cigarettes. Actually they are quite good, and it is grand to see ufology being taught to children in this way. On card 8 two UFOs cross a Scottish lake; on card 15 is the Mantell disaster; and so on. It would be interesting to know whether a prominent ufologist wrote the captions on the reverse of the pictures.

19.

John Wheaton writes: "I don't know if this is any help, but re. September issue Dr Reiser's letter and possibly Mr Magee's of October, "The Golden Dawn" by Israel Regardie, Vol. 4, page 250 and a few pages either way might throw some light on the subject."

ON GLASTONBURY TOR

A poem by Sthavira Sangharakshita, concerning a visit to Glastonbury and describing actual happenings. (Limited edition of 200, with two illustrations). Nine shillings + ninepence p & p from Bob Chaplin, 27 Asten Fields, Battle, Sussex.

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