

**THE
LEY
HUNTER**

THE LEY HUNTER

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SOME LEYS AROUND ADDLESTONE

by JIMMY GODDARD

At first sight, the town of Addlestone in Surry offers little to the ley hunter, for the town as it is today only arose in the last century. Before that, it was only a handful of cottages and an inn, without even a church, and before the Reformation it was simply part of the lands of Chertsey Abbey. Even the name, seemingly so promising, does not refer to an ancient stone; according to Place-names in Surrey it was originally "Attel's Dene", meaning "Attel's field."

But on further investigation a number of interesting things can be found. One of them is St Augustine's church, a 20th. Century building near the foot of Woburn Hill, a small hill rising from the low-lying meads of the Addlestone-Chertsey area. On the other side of the church runs the Bourne, the stream which gave the hill and nearby Woburn Park its name.

The church is brick-built and very obviously modern, having been built just before the last war. There is no surviving evidence of a former church or other structure on the site, yet on entering it I felt the same humming in my head that I have experienced at some ley centres. Map work revealed that it is in fact the centre of several leys, a mystery which is deepened by two other features of the church. One is that it is aligned precisely east, which is unusual for a modern church, but not inexplicable. What is more interesting is that the base angles of the roof are 52° , almost identical to those of the Great Pyramid. (The pyramid angles are in fact just under 52° , almost exactly the same as the angle which is one-seventh of the circle, $51\frac{3}{7}^{\circ}$. However, it is impossible for me to be accurate to measurements smaller than a degree, as measurement has to be made against the brickwork line holding the protractor in mid-air.)

It may well be that the angle is critical for some purpose concerning the ley power. Also, the walls of the church are so low compared with the height of the roof that, approaching it from the east over the little bridge from the Weybridge road, it almost gives the impression of being a pyramid. Indeed, there may well be more to be found from the structure, but it would need the mathematical ability of a Keith Critchlow to find it. Do we see the work of unseen planners here?

Another interesting ley centre in the area is the nearby site of Chertsey Abbey. Nothing now remains of this 7th. Century abbey except an old tithe barn, and on the site of the abbey itself, the now unmarked centre of a number of leys. Perhaps the most interesting of these is the one which runs from it to the St Augustine's centre. Running in a south-west direction (on O.S. Sheet 170) this ley first passes through a most west of Slough, through Eton to Winsor Castle, through Magna Charta Island, Runnymede and the remains of a priory there, then through a church in Egham to Chertsey Abbey.

The next point on the ley is Woburn Hill, where, at the time of writing of Handbook of Chertsey sometime during the last century, there were the remains of a small chapel, "at the end of a fine avenue of old yew trees." It was also mentioned in the book that the chapel "was described by Mr Whateley as having been ruins in his day", and that the origin of the chapel was unknown. (The reference is to Observations of Modern Gardening, Whateley, 1771, which apparently describes Woburn Park in some detail). Nothing now remains of either chapel or yew trees; the site is not even marked on the O.S. map. Apart from the passing mention in an old book, it is completely forgotten, and it is impossible therefore to be certain of its precise site. But if, as seems likely, it was on this ley, its probable position is now marked by a large Scots pine, standing as if it is the ley system's defiance to the despoiler.

The ley then goes to the St-Augustine's centre, continuing to skirt St George's Hill, an ancient camp and now revered as the home of John Lennon. After this there is little that is marked on the map, except a meeting-point of roads and a track south-east of Dorking, and a short stretch of road with a parish boundary running along it, a little further south.

The oldest thing in Addlestone at the present time is the Crouch Oak, so named probably because of its crouching position -- one of its main branches shoots out almost horizontally. It is reputed to be over 800 years old, has a girth of 24 feet and is still alive in spite of being hollowed with age. Tradition says that it once marked the boundary of Windsor Forest, and until the Enclosure of the Manor it stood on open common ground. The local Oddfellows (a masonic order) have named their lodge "Oak of Addlestone" after it, and it also has legends that an infusion of the bark has aphrodisiac effects! During the last century a railing had to be built round it for this reason, as it was being killed by having its bark stripped. This brings to mind Tony Wedd's spiral sycamore in Chiddinstone, which is apparently a ley centre, and according to a mental communication an infusion of its bark has healing effects. Another legend regarding the Crouch Oak is that Elizabeth the First is reputed to have picknicked under it.

The Oak has a ley passing through it to Chertsey Abbey; in fact, Crouch Oak Lane aligns directly with the Abbey site. This ley, coming SSE on the map, first passes through a moat near Horton, then through a church in Staines, then the Abbey and across Chertsey and Addlestone Moor to the Crouch Oak. It then goes through two churches in Byfleet, and a hilltop cross-roads in Ockham. According to the map, there is nothing else on this ley further on, but it goes over much open country in which research could well be fruitful.

And so we find that even this apparently uninteresting part of the country is not without its leys, or its ley mysteries. A final thought which should be of interest to UFO-minded ley hunters: a line from Glastonbury to Warminster when extended passes directly through Addlestone.

ORTHOTENY

by STEPHEN SMITH, M.A.

(BUFORA Director of Research)

Aime Michel's name has been associated with ufology for many years, but he has only been well known internationally since his book "Mysterieux Objets Celestes" (19) was translated into English under the familiar title "Flying Saucers and the Straight Line Mystery" (20). Michel's book gave the results of his study of the wave of UFO reports that appeared in the French press during the latter half of 1954 and how he had come across patterns in the reports.

The impact on ufology was considerable. Up till then (1958) no patterns except vague generalities culled from the normal motley of reports had anywhere emerged from a concrete basis of fact. Now Michel offered verifiable facts as the basis for a pattern. He found that, within any one 24 hour period during the 1954 wave, sightings appeared to be located on straight lines running across France. These alignments formed star shaped networks when the sightings included vertical cylindrical objects associated with diffuse clouds (cloud-cigars); and also, when the intersection of alignments was a sighting point, the object reported there was reported as displaying the well-known "falling dead leaf" manoeuvre. Michel also noted, to the benefit of his future detractors, that the sightings along an alignment, though precisely located in time and place, were not of the same object nor were they arranged chronologically along the alignment..... there were no indications that the UFOs were traversing an alignment from end to end.

In late 1959, Charles Maney (14) summarised Michel's book for the reader of the Flying Saucer Review, giving as his opinion that the work was "outstanding." The article acted as a spur to others. Fontes produced an analysis of Brazilian sightings (9); Ribera, who had already published (27) one analysis of Iberian sightings complementing Michel's theories, now drew up maps showing orthoteny in Spain (28, 29). Dr. M. Davis asked (7) for the first time if the alignments bore any statistical significance or whether they were naturally caused by random events and he produced formulae that could be applied to the problem. Jacques Vallee (36) analysed sightings along the North African Mediterranean coast and apparently confirmed orthoteny in Morocco, Libya and Tunisia.

The tempo quickened as Michel returned with/startling development of his theory. In May 1963 he published his findings on global orthoteny (21) paying particular attention to six incidents that all occurred on Sept. 24, 1954, and had originally been described in his book. These incidents occurred at Bayonne, Lencouacq, Tulle, Ussel, Gelles, and Vichy and formed the basis

for "BAVIC", the Bayonne-Vichy orthoteny that was to play such an important part in future discussions. Four months later, Ribera again provided Michel with corroborative evidence (30) from Spain for the Spanish section of "BAVIC".

Orthoteny seemed to be building up into a well reasoned study with a hard core of solid facts. Vallee was the second to provide an analysis outline for orthotenic alignments (37), and in the same edition of the Flying Saucer Review, Peter Haythornthwaite (11) began a series of mathematical articles by various authors that produced some of the most spirited discussion seen in the pages of that magazine. F. Malcolm Bull, writing in the BUFORA Journal (3), sought statistical evidence of orthotemies in Great Britain and found only indications of some vague distributional effects at play; but D. H. Menzel writing in the Flying Saucer Review (15) attempted to discredit Michel's reasoning for claiming his orthotemies to be statistically significant. The article was provoking enough to raise an immediate rebuttal from Michel (22). An exchange of views, arguments, and counter arguments streamed forth between Menzel (16, 17, 18), Vallee (38), P.M. Seeviour (33) expanding on an earlier article in the BUFORA Journal (32), and Michel (23, 24), which resulted in a thorough airing of various statistical arguments for and against orthoteny. The outcome for orthoteny was not bright. The statistics required to calculate the significance of the alignments already plotted were becoming very complex. Seeviour managed perhaps the most reasoned approach, but no-one produced answers showing any great statistical significance for the alignments. Their probability of arising by chance was too high for all but the orthotemies containing the greatest number of points of sighting. "BAVIC" was one, and the Southend/Rovigo line was another.

"BAVIC" was examined by P.K. Haythornthwaite (13) because of the low probability of its being a chance alignment of sighting locations, but his conclusions did not demonstrate anything unusual about "BAVIC" compared with the general level of sightings in France at the time (Oct., 1954).

With Michel's final article (24) in which the author considered orthoteny a false trail, the subject died as a strong debating point. Articles continued to appear but examining other ideas for orthoteny. J. Cleary-Baker in the BUFORA Journal (4) raised the question of the intersections of lines and whether these "ufocals" were perhaps significant whereas the alignments themselves were not; J.L. Duchene in "Phenomenes Spatiaux" (8) claimed that French landings over a period of some years seemed to be aligned circularly about a "neutral" centre; and C. Bowen and G. Creighton (2) summarised the work of D. Horton of Warminster that suggested evidence of a "ufocal" sited there. In the FSR Special "Beyond Condon..." (1), J.P. Bessor produced an idea similar to Duchene's but based on Canadian sightings from 1966.

This period covered the articles in the periodicals of the time, what other discussion of orthoteny there has been has been in the pages of larger publications. Jaques and Janine Vallee in their book "Challenge to Science" (39) used the story of orthoteny, much as it has been told here, to illustrate the paucity of detailed investigation of UFO reports that had been done until orthoteny encouraged such scientific work and brought about new ideas and impetus for the careful analysis and classification of UFO sightings. The Condon Report (6) used Vallee and Vallee's conclusions as its only worthwhile comment on the subject, the rest of the section being a crude and inaccurate account of orthoteny (see (6) section V, "Historical Aspects", chapter 2, "UFOs: 1947-1968" by E.U. Condon.). Such lack of erudition was expected from the Condon Report and it is not surprising to find that Saunders (sacked from the Project before its completion) and Harkins in "UFOs? Yes!" (31) bring up the subject of orthoteny as one the Project should have examined closely but did not. Saunders spent some time on orthoteny and developed a theoretical approach he named "remarkability" and discussed at some length in chapters 14 and 22 of (31). He concluded that he was personally convinced of the reality of orthoteny based on his principle of "remarkability", and in the book refers to a more extensive discussion of "remarkability" which is tantalisingly yet to be published despite being in manuscript form as early as 1968. In view of the failure of others to gain any advances for orthoteny and the lack of Saunders' own detailed arguments, it is probable that orthoteny is as lost a cause as ever, though not to some writers e.g. Brinsley le Poer Trench (35) who continue to cling to vague connections, merely speculative, between orthoteny and "force-fields" and UFO navigation. These writers certainly do not share the view of the majority of UFO researchers.

On the other hand, there would seem to be a lingering alliance for orthoteny among the ley hunters and this is a situation that could bear examination. J. Goddard (10) in the Flying Saucer Review, first broached a connection between leys and orthoteny in an article entitled "New Light on Ancient Tracks". He ascribed a similar, ufological and ancient, origin for the "old straight track" and the orthoteny, but decided that their use or purpose was navigational, without presenting any solid evidence for this conclusion. Goddard's views and similar ones held by his fellow ley hunters were taken to task with some pointedness by J. Cleary-Baker in the BUFORA Journal (5) in which the author pointed out the absurdities in trying to link the ideas of the old straight track and the abandoned orthotenic hypothesis.

And so the matter should lie: orthoteny has died a death and no reasoned argument has yet been put forward for linking orthoteny and leys. But is this the only conclusion to which we can come? No.

There is one other question that needs to be raised: does the demise of orthoteny have any bearing on the statistical significance of leys? Tony Northwood (26) has written the only published analysis of the problem and in so doing has not avoided some of the pitfalls and difficulties faced by the early orthotenyists. Space does not

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allow this article to consider this problem in depth; but the author hopes to return to the problem in a future article.

After, however, reviewing the work of Vallee (39) and Seeviour (32, 33) it would seem that the probability of producing statistical results that are more comforting for the ley hunter than they were for the orthotenic is small. Again, of course, if it were possible to produce the required answers then we should still be left with the problem: is the statistical significance demonstrated by the calculations in fact of real significance? Any answer can only be used as supporting evidence for other arguments for the reality of the ley.

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EDITOR'S COMMENTS:

I hope the scholarly and highly informative article above by Stephen Smith will provide some lively debate in the readers' column of this magazine. Is orthoteny dead? I suspect we have not heard the last of this subject and would like to see further analysis of the theory.

I would also like to mention a number of other works on the subject not included in the writer's fine bibliography. Firstly it was Tony Wedd (The Star Fellowship information leaflet No. 2, Skyways and Landmarks, 1961) who first postulated a link between leys and UFOs. Also Jimmy Goddard produced a pamphlet on the subject - "Handbook of Leys and Orthoteny" - with map, showing U.K. orthoteny. This is still available from Jimmy, 25 Albert Road, Addlestone, Surrey (price 2/-, postage included). And lastly I would like to make known the fact that in the January 1966 "Ley Hunter" Peter Furness provided an equation for calculating the mathematical probability of leys.

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SACRED STONES

by ALAN COHEN

As a student of myth and religion I am intensely interested in all of the current speculation about the capacities of "megalithic man." Despite a number of reservations, I feel that the ideas put forward by John Michell and others about leys, stone circles, etc may well prove fruitful in future investigations into the religious system of the megalith builders. In saying this, however, I should like to draw a distinction between that which megalithic man believed in, and the question of the validity or accuracy of his beliefs. Michell is suggesting that leys and megaliths are actually instruments, even machines, for the control of a natural

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"telluric current" which possesses both fertilising and spiritual properties. Now, whether or not this proposition is true, I think that one should first pose the question "did megalithic man believe in such a power" before seeking to prove that this power exists in a form tangible enough to be manipulated by technical means. The comparative study of religion, by judging such questions in the light of universal belief, will obviously serve to provide some answers to the problem.

In a general sense, such a study definitely shows that "archaic" peoples believe in "sacred powers." The concept of "mana", the Polynesian term for a semi-impersonal force which inheres in sacred persons or places echoed in many places throughout the world. More specifically in agricultural systems we find the myth of an eternally dying and rising power personified and divinical in such figures as Tannuy and Osiris. Indeed, agricultural religions - and neolithic man is essentially agrarian - see the earth as a living being replete with many kinds of energies and forces which may be erratic yet which are obviously vital for material and spiritual well-being. I am not suggesting that such powers are "really" some form of magnetism or solar energy; this material explanation can be misleading in describing essentially spiritual phenomena. On the other hand, sacred forces are often physical - the storm, or lightning, is regarded as an expression of divine energy, and so too are the paranormal sense-experiences undergone by shamans, jahivs and dervishes in the ecstatic state. When we come to consider the question of the power associated with megalithic monuments, however, we are not sure whether to treat this power as purely spiritual, or as a manifestation of the physical energy. But there is much evidence to show that megaliths were associated with some kind of magical power, that they were erected to control this power. As Mircea Eliade says in his book "Patterns of Comparative Religion": "the stones were used as instruments . . . they were not adored, but made use of." This is a very significant remark from perhaps the world's foremost authority on myth and mysticism, and I draw heavily from his theories here. For Eliade, then, sacred stones are either "the signs of a spiritual reality beyond themselves," or "the instruments of a sacred power of which they are merely containers." They can of course combine both these functions. Thus a menhir is a symbol of the male sky deities with its phallic implications; a symbol of the "cosmic pillar" linking the human world to the divine spheres; and an instrument for the control of a fertilising power inherent in the atmosphere, in the earth, even in men's souls.

In this last respect the folklore of Northern Europe is full of references to megalithic "powers." Monuments and mounds are often associated with fairies and all that they imply, and, even more commonly, with fertilising and generative properties. Thus at Decines (Rhône) young women wanting to have children would sit on top of a monolith; in other parts "sliding" down the stones or "friction" against them is customary, while at Carnac an infertile couple would run naked round the standing stones at full

moon. The faith in the fertilising power of the stones seems to have persisted for hundreds, indeed thousands of years. Further afield, the Gonds of India erect a vast megalith by the tomb of a dead man, in order to fasten his soul and ensure that it fertilises the fields around by dwelling in the stone. Perhaps most interesting of all is the power of the wayside hermai of Greece, stones embodying a prehistoric force later personified as the god Hermes. Watkins, of course, associates these stones with the lines of leys. But what is important here is that the power of the hermai was originally non-personal.

With regard to the origins of these fertilising beliefs, Eliade contends that they derive from a desire to control the forces of nature, from a recognition of the enduring and autogenetic power of stone itself, and from the belief that ancestral spirits and other spiritual beings could dwell beneficially within the stones. But as he says, "the 'theory' which first produced these religious practices may not always have been preserved in the minds of those who carry them out." This brings us straightaway to the heart of the matter; bearing in mind Eliade's dictum that the stones are instruments for controlling natural or sacred forces, and also the immense amount of labour that went into the construction of such monuments as the Carnac Alignments, we are entitled to ask whether these structures ever worked at any time, whether they did actually control an "earth-force" such as Underwood or Michel would suggest. The real knowledge about the sacred stones may be lost in superstition, but we cannot rule out the possibility that there was a genuine knowledge of natural phenomena involved here. This suggestion would have seemed fantastic before Professor Thom's investigations, but now perhaps it seems a little more plausible.

I emphasise that I am not asserting that we have in any way proved that this "sacred power" is anything more than mythical in nature (though I do not use the words "mythical" in a derogatory sense). It would add enormously to our knowledge if we could simply build up a coherent picture of the myths, rites, motivations and beliefs of the megalith builders. As yet we know so little. We must try somehow to interpret their mysterious symbols, their spirals, sermons, wheels and chevrons, and integrate them into a balanced mythico-religious framework. In doing this we must not assume that we are necessarily unlocking long-lost "scientific" or occult secrets; but since all religious systems are based on knowledge, a proper study of what megalithic man believed will eventually lead us to discover what he knew.

THE WELSH TEMPLE OF THE ZODIAC (Part II)

Construction of the Temple - The Two Sanctuaries.

by LEWIS EDWARDS

We have described the Temple as a circle embodying the signs of

the Zodiac. It is natural to enquire whether there was, in fact, a circle in some way delineated on the ground. So far, no trace of such markings have been found; but it is a legitimate assumption such a circle existed, not necessarily complete, as the contour of the ground precludes a complete, unbroken, physical circle. In ancient times the formation of the land would not have been very different from what it is today, though low-lying land would probably have been under water. Yet the construction of the Temple does lead to the conclusion that there was some form of circle.

The key to the enigma is found in the alignment of cairns or tumuli on Mynydd Llanbyther to the south west of the Temple. On the 6-inch map, four cairns are marked here - there are only three on the 1-inch map. Except for the second from the north, they are in a straight line, and are known by the name of Crugiau Edryd. Further to the south west stands an isolated cairn, Crug y Biswal, which is on lower ground than Crugiau Edryd. A line drawn from Crug y Biswal through the centre of the line of cairns Crugiau Edryd points to the centre of the circle and is clearly the line of orientation. It passes near the eye of Taurus and thereby indicates that the Temple was constructed soon after the commencement of the Age of Taurus, which occurred about 4,500 B.C.

From the fact that the sighting point at Crug y Biswal is lower than the alignment, we conclude that the Temple was oriented on a star, and that it was a Stellar and not a Solar Temple. The people of the Welsh Temple were not sun worshippers, though the sun would have received due homage as a manifestation of God.

The alignment was also used for setting the circle. A continuation of the line of the cairns approximately forms an angle of 45 degrees, though the position of the second cairn raises some doubt as to the true direction of the continuation (this is on the northern side of the line of orientation), whilst, if on the southern side we again describe a similar angle, the line passes through Pen Dinas, a conspicuous mound, south of Leo and on the edge of the circle. This mound must have been even more prominent when it was capped by the fort.

We now have two lines forming an angle of 90 degrees, i.e., two sides of a square. If we complete the square giving the sides a length equivalent to 5.6 miles, the added sides will meet at the centre of the circle of the Temple. If this could be done on the illustration which appeared in the previous issue (Ley Hunter editor: This was not reproduced due to the poor quality of the original) there would be found a very slight difference in the position of the centre from which the original circle was drawn.

The designers of the Temple used the well-known principle of the tangent of a circle. Their mathematical knowledge and the organisation required to construct such a temple, shows a very high social and intellectual development, and contradicts the usual assumption regarding the primitive, social structure of the early inhabitants of Britain.

This examination of the method used for the setting of the

circle is solely based upon the study of maps. Careful theodolite readings need to be taken and much ground survey work to be done.

Further use of the alignment seems to have been made in laying out the Temple. From the centre of the alignment, a line was sighted through three cairns. The one near the fort in the south east corner of Aries, the next on the western side of the road at the top of the horn of Capricorn, and the third on the edge of the high ground when the foreleg of Sagittarius merges into Capricorn. Another line was sighted from the first cairn, mentioned above, to Pen Dinas and yet again, another from Pen Dinas to the cairn on the high ground between Virgo and Scorpio. Other lines appear to have been used, but have not yet been examined.

The discovery of the lines used is of considerable importance, as from them may be deduced the clue to the buried parts of the Temple. Close to the line passing through the three cairns, stands Hirfaen, a conspicuously tall standing stone, situated in a direct line from Pisces to the centre of the circle. The third sighting line touches the tip of Virgo's sheaf and passes close to a field near Pumpsaint, known as Maes y Groes - the field of the Cross - which bears memory of a sacred spot, and where we can assume, once stood a tau cross, the earliest form of a cross shaped like a T.

The Zodiacal signs may be regarded as symbols of the spiritual powers guarding the Temple. They were not the centre of its worship. This we find in the centre sanctuary, where daily, men worshipped God and where on high festivals, people from far and near gathered to pay homage unto Him.

In the very centre of the circle, there is an area bounded in the east by the River Twrch and now surrounded by the main road to Lampeter and the roads converging on Farmers. One of the roads crosses the side of a hill, which was the sacred mound of the sanctuary. In the water-sodden meadow which lies between the hill and the river, there is a low embankment shaped like a horseshoe with the opening facing the west. The mound and the meadows are the site of the outer sanctuary used for general worship.

Immediately to the south, there is another hill very similar in character, the site of the inner sanctuary reserved for the worship is the site of the initiates. The Knights of the Round Table were members of an esoteric community and King Arthur is intimately connected with the Temple and, it is here that they would have worshipped. Although, the main road with its constant stream of traffic divides the two sanctuaries, a deep sense of calm pervades these hills, the spirit of worship still dominates. Farm buildings cover the site of these two central temples and as yet, it has not been possible to give the detailed examination they need.

(To be concluded next issue)

THE WANDERING TURF: OR THE PSYCHOGRAPHY OF LEYSby DAN BUTCHER

One morning in 1964, in broad daylight, M. Jean Senac of Liberos, in the French Pyrenees, was near the spot where the road from Galan crosses the departmental highway No. 21 near Maraunets. There, to his amazement, he came upon an extremely bright shining machine parked on the roadside, a class of object we have come loosely to term a flying saucer. Almost immediately the thing rose into the air and flew off towards Puydarrieux. Soon after this, M. Senac became aware of two dwarfish beings walking parallel to a hedge alongside the road. They proceeded some 30 metres before passing through a gap in the hedge and crossing open ground towards a big chestnut tree. About this time, the witness had to give attention to the cows he was herding, and so lost sight of the strange beings, never to see them again. (Flying Saucer Review, Vol. 15, No. 6.)

In passing, we note that this incident occurred near the site of an existing road junction which, it may be suspected, represents a modern deviation from an ancient track junction which was once in that area. The line of the ley, it would seem, is now marked by the gap in the hedge and the chestnut tree.

Another story with UFOic associations, also coming from France, concerns some schoolchildren who encountered a small being near the village of Arc-sous-Cicon (Spacelink, Vol.6, No.5). This incident also took place near a road junction. The children were sitting on a rock at the time, with their backs to the road and a hedge in front of them. The dwarf appeared on their left and passed before them, between themselves and the hedge. When it had come to a position immediately in front of them, it suddenly changed direction and passed through the hedge. Burnt patches were afterwards noticed in the grass at the spot where the creature altered course.

The line of the ley in this instance seems to be from rock on which the children sat, through the point where the creature altered its course to the place where it disappeared through the hedge - they are all on a straight line according to the map given in Spacelink. An examination of the photograph of the rock in this article in Spacelink makes one suspect it might be a recumbent mark stone lying half-buried in the ground.

Such reports as these from the UFO literature are examples of how the UFOs may be linked with the leys apart from the usual orthotopies. It is a pity that these accounts do not give fuller details of the topography of the sighting areas. However, it is not so much the connection between UFOs and leys which concerns this article, but the mysterious business of these dwarf entities vanishing through hedgerows. Here are two more examples from Arthur Shuttlewood's The Warminster Mystery, this time concerning not dwarfs, but "men": one incident was of three "white-faced persons" who entered a hedge at the side of the Shearwater lake;

and the other was of a "man" who blindly rushed from a hedge and flung himself beneath the wheels of the percipient's car.

One more related case from the UFO literature must be noted; that of the "cross-country cog wheels" reported in France. One such incident occurred in the Vosges, in 1966, when a shepherd watched a strange "cog wheel" about the size of an 80cm. tyre pass in front of him. It was not really running on the ground as a normal cog wheel would, but was only lightly brushing it. No marks were found on the hedge through which it must have passed. (FSR Vol.12, No.5). A similar case was reported from Puy-Saint-Gamier, France, in 1955.

Charles Bowen, who wrote the article on these cog wheel cases, suggests that similar objects may have been responsible for the evenly-spaced marks in the snow which figured in the famous old case of the "Devil's Footprints" in Devon, in 1855. It is to be noted that the course of these marks in the snow ran from Teignmouth via Dawlish to Lymphstone to Topsham - also aligned; Lymphstone appearing to be the possible ley centre.

So much for the UFO scene. Now let us turn to old accounts of the Black Dog ghost phenomenon. Such a report told of a Lincolnshire farm labourer who described how he was always joined by a phantom dog at a certain point in a lane. This dog used to go into the hedge with a crackling sound (Patricia Dale-Green, DOG, p.51).

Another farmer, this time near Aylesbury, was in the habit of crossing a field and going through a gap in the hedge on his way to milk the cows night and morning, but one night he found the gap occupied by a large, black, fierce-looking dog with fiery eyes that grew larger as he watched it; so he turned aside, and walked through the gate at the end of the field. This sort of thing occurred night after night, until the farmer decided to attack the dog. This he did, striking at it with the yoke of his milk pails. The dog disappeared, but the farmer fell senseless to the ground, and remained speechless and paralyzed to the end of his days. (DOG, p.55).

Again, there is the tale of the Pembrokeshire man who met a Gwllgi, the dog demon of the Welsh coast, an apparition with blazing eyes and baleful breath which causes paralysis and loss of consciousness. The encounter happened in a field, as in the case of the Aylesbury farmer. In this field were two stones called the "Devil's Nags", which were said to be haunted. The Gwllgi simply siezed the unfortunate fellow and threw him not through the hedge, but over it. He met it again the following day, and threw a stone at it. It turned into a circle of fire (DOG, p.57).

It is to be noted in these last two examples that the percipients were crossing fields either to a gate or gap in a hedgerow, or in the vicinity of ancient stones, both courses indicating the presence of ancient paths. The crackling noise heard by the Lincolnshire farm labourer and the paralyses associated with the Aylesbury and Pembrokeshire cases are phenomena associated with UFOs and out-of-the-body experiences. Large black dogs have been reported in UFO encounters.

The Scottish fairy dogs, the Cu Sith, are said always to move in a straight line, leaving immense footprints in the snow or sand - a point to be compared with the abovementioned "Devil's Footprints" in Devon, and with the burn marks in the case of the dwarf creature at Arc-sous-Cicon. Similarly, the English Black Dog ghosts are reported to move on straight courses. The Torrington Black Dog patrols from Torrington to Copplestone on such a path.

Dogs were offered as sacrifice to Hecate at crossroads. They are also intimately connected with the ancient standing stones and with the Helen or Elen who built roads throughout the island of Britain. The subject of dogs and their connection with the leys is, however, too complicated to touch on in an article of this length, and I must hold that over to a later date.

The ghost dog links with the Cwn Wybir, the Welsh "Dogs of the Sky", and the Wild Hunt. Woden, the leader of the Wild Hunt, rode through the air with his hounds, producing apparitions, strange sounds, and other UFO-like phenomena; and it was said that wherever he ranged hedges crashed down and roads opened up before him. In Denmark, gates were opened for him on St John's Day; and gates were heard slamming when he passed by (this last, in places where there were no gates).

From the pages of ghostlore we gather accounts of similar encounters with apparitions that pass through hedges. W.O. Stevens, in his book, Unbidden Guests, tells of a ghost of an old woman in Victorian dress which was seen walking through a hedge. He also recounts the story of the ghost of a policeman, which was seen walking towards a hedge where it vanished. The fetch, in Scotland, is said usually to disappear across fields or through a gap in a hedge.

The same thing occurs in out-of-the-body experiences. Frank Hives passed through a hedge during one of his "astral" excursions. (Robert Crookall, The Jung-Jaffe View of Out-of-the-Body Experiences).

Then there is the phenomenon of "The Wandering Turf", a manifestation apparently affecting certain fields in which, at times, gates seemingly vanish! In Prediction (January, 1971), we find a couple of examples of this kind of experience. One percipient, when walking across a field from one gate to another, suddenly discovered that there were no gates to be seen! He got out of the field by climbing through a gap in the hedge, the countryman's cardinal sin. The other victim of this peculiar phenomenon was more philosophic. He sat down in the middle of his field and lit a pipe and thought it over. When he looked up again, the gates had returned to view.

Finally, just as there are reports of apparitions seen perched on ancient stones and tumuli, so there are accounts of phantoms sitting on gates. Elliott O'Donnell (in Animal Ghosts) tells the story of a white cat observed on a gatepost in a country

lane; while the Barguest, a demon which frequently appears in the form of a black dog, is said to sit on gates.

Alfred Watkins pointed out in The Ley Hunter's Manual how field gates are relatively stable points in the rural scene. They tend to persist in one spot through the years while other demarkations such as roads and hedgerows often wander from their original sites. Gates, then, are possible markers of the ancient tracks. Gaps in hedgerows may also mark the line of a ley, as many of them may have been filled in with a gate or stile in former times, or in still earlier periods by a tree stump or mark stone. So then, when we hear of phantoms or their percipients crossing a field from gate to gate, gate to a gap in a hedge, or of the apparition occupying a gap in the hedge, we may suspect the existence of a ley in the vicinity. This may be the case even in those instances when the subject breaks through the hedge, since there is the possibility that the hedge at that point is really an overgrown gap.

I have noted in a previous article certain facts which connect the leys with UFOs and out-of-the-body experiences. I suggested that the mobile centre of consciousness of the "astral" traveller might be projected from point-to-point along lines of force corresponding to the leys. We have noted how the projector, Frank Hives, passed through a hedge when out of the body. His experience ties up with the Scottish tradition of the fetch disappearing across fields and through hedges, for the fetch is the phantom double of a human being who is destined shortly to die - and the dying person is quite apt to exteriorise from the physical body. Similarly, many of the ghosts observed going through hedges might be the forms of out-of-the-body travellers.

Now there is another mode of out-of-the-body projection in which the subject's consciousness remains associated with the physical body while something goes out from him, a substance which he sees as an apparition. In the case of full projection, this substance would form the vehicle for his mobile centre of consciousness; but in this type of semi-projection, the subject is not identified with the phantom, but sees it as some foreign entity.

This projected substance might take on almost any form, but it usually conforms to a narrow range of stereotypes: helmeted dwarfs; giants; demonic creatures; animals, especially dogs and cats; and the UFOic disc, sphere and torpedo forms. Dwarf forms, as in our first two UFO cases, are apparently due to insufficient amounts of the psychic substance being extruded by the subject.

In short, the observer a portion of his own psychophysical make-up, minus more or less consciousness, in some sort of exotic form. Such was the Gwyllgi; but when its percipient was thrown over the hedge, it is suggested that the man's consciousness became identified with the exteriorised form for a fleeting moment and so travelled out of the body in the usual sense of the term. Such bilocation of consciousness almost simultaneously so that the subject feels that he is in two places at one and the same time.

The reason why the dog form occurs so frequently is because the dog is symbolic of the gate-keeper - or, if you like, the guardian of the gap in the hedge. It is also traditionally the psychopomp, the opener of the ways, and guide to the roads of the other world. This psychic otherworld, in our examples, is the field, or arena of the strange occurrence, enclosed by the hedge. It is apparently an ordinary field, but it is interpenetrated by an unknown milieu.

Thus it would appear likely that a person treading the ancient ley is in a favoured locality for a psychic experience: he is ever likely to step into an enchanted circle. All the symbolic paraphernalia are there ready to engage with the hidden vibrations in his psyche: the (magic) field and its hedge (or circle); the straight way; the narrow gate; and the guardian guide and guard; the hidden phantom within himself. If the wayfarer has not made an inner situation clear to himself, here are the symbols for triggering off a walking-dream experience, and the situation is projected onto the surrounding landscape outside him. So the victims of the vanishing gates may well have been in an (unconscious) state of mind where they could not see the way out of their inner situation until, on coming to the field with all its symbols, the opportunity arose for the hidden mechanisms to start turning, and the reflection of the inner state to be flashed upon the screen of nature in terms of fields, hedges, gaps and gates.

It was this out-of-the-body state of intuition, this projection outside one's normally circumscribed level of consciousness, that the Israelites called "the holy place", whose physical counterpart was the Temple. Such a consideration brings us to the notion that the fields and other enclosed areas mentioned in our examples indicate the presence of the site of an ancient "holy place" or sacred enclosure. A modern hedge or stone wall or fence might well mark such a site.

The ancient sacred site was inviolate: no profane person was allowed to penetrate the enclosure; and the countryman's tradition of hedge-breaking is a modern echo of that taboo. It is a dangerous business to pass in or out of the "holy place", as many out-of-the-body projectors know full well. To unlawfully break through a hedge is somewhat equivalent to removing a landmark; and for removing a mark stone, Jack O'Lantern was forever doomed to mislead strangers on the way as an errant Will o' the Wisp - in other words, he was condemned to a perpetual put-of-the-body existence as an ephemeral psychic light. Similarly, Remus, the co-founder of Rome, violated the boundary line and paid for it with his life, that is, with irreversible projection.

On the other hand, the adept passes through the hidden gate. The Great Earth Master Cho Kuni-Nushi of Japanese legend, disappeared in "the fence of green branches"; while Savea Sikuleo disappeared through the hidden entrance of the cane fence surrounding the Polynesian paradise of Bulota, a fence constructed of the souls of men qualified to go there. (We are reminded of the Ancient Egyptian symbolism of the reed fortress pictured enclosing

the region of the celestial pole; and of the ancient wattle church - probably a palisade - of Glastonbury). And just as Oho Kuni-Nushi disappeared among the "green branches", so that other god of "the holy place", Woden, was called: "the god in the woods". However, the adept out-of-the-body traveller normally does not remain hidden: he comes and goes from the "holy place" as did the priests of the Jewish Temple.

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ONE PLUS ONE PLUS ONE EQUALS ONE

BY BRAM

At the recent Open Forum on leys held in London, one had a chance to really get to hear other people's views on this subject. I have read widely on both the subjects of UFOs and ley-lines, but not much on the linking "science" of orthoteny. I think it was Philip Heselton who said there must be a "something else" linking all these together and it was not until Paul Screeton referred to ley-centres more as "spiritual-centres" that things began to click. Most of what has been written and said about ley-lines and UFOs doubts the facts of flying saucers using the leys to travel on or use them as a means of motivation but always agrees upon the fact that they are nearly always seen on or near a ley power-centre (Warminster's Cradle Hill as a prime example) and this is what always throws people into confusion over orthoteny.

Paul again mentioned the stone at Hart where his father-in-law upon touching it "felt" an improvement in his arm, but Paul's wife, who is perfectly healthy, felt a shock in her arm. This can be coupled with another fact I overheard; Ross Nichols was telling somebody during the interval that whilst performing a ceremony on the top of Glastonbury Tor, and while climbing up, his asthma did not trouble him at all. Two other friends of mine, Tony and Jan Roberts, visited a ley-centre one day when the weather was bad and they had just had trouble with their car and so were not feeling too happy. After staying there for some time their spirits improved and they went back to their car laughing. Tony later described his feeling "as if he had just had a couple of whiskys or smoked a joint." This establishes ley-centres, coupled with legends of stones that have the power to cure diseases (if a child is passed through a hole in a standing stone at Minchinhampton, Glos., it will be cured of rickets so the legend goes (has anybody ever considered Lourdes as a ley power-centre?)) more as places to go when one is feeling ill or depressed after hard work rather than as a place to guide your flying saucer by. No connection, or is there???

While all the talk was going on I was racking my brain about what I'd read about earlier on the subject of the propulsion of UFOs and leys, trying to find Philip's common denominator, and I remembered what I'd read earlier in Desmond Leslie's book "Flying Saucers Have Landed." In this he puts forward that they are powered by Kundalini

or "Serpent Power", or in simpler terms YOGA. There are various legends in the East of yogis who have the power to defy gravity and float above the ground (flying carpets?) but only for short periods of time. What IF....and this is now speculation, a spaceship (flying saucer) is merely a machine to amplify the natural power in the body and then able to transport the occupant over the vast reaches of Space utilising this mind-power amplified several hundred-fold. Naturally after transporting his ship over the vast gulf of Space the pilot will feel somewhat weary and fatigued as, even helped by a machine, this must be exhausting. What IF....now here comes my theory, the pilot then goes to one of these ley-centres clearly marked of course from the air by straight lines of trees, stones, roads, hills, etc., and renews himself by absorbing the power radiating from the place. In most accounts a disc is seen to approach, hover (or perform the "falling leaf" movement) while drawing upon this "power", then streaking off, usually in a different direction and at a much greater speed than it was seen approaching.

Is this then the connection between leys and UFOs? On the one hand places where pre-Christian religions performed their ceremonies, a place to go to be healed or "stoned", and on the other hand a stop-over resting place for interplanetary yogi-masters??

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BOOK REVIEWS

HARMONIC 33

by Capt. Bruce Cathie

(A.H. & A.W. Reed,
New Zealand, 1968)

Captain Cathie is a New Zealand pilot whose interest in UFOs led him to discover an incredible grid system which is being reactivated. In fact he has come to a similar conclusion in this respect as Arthur Shuttlewood's in "Warnings From Flying Friends."

He believes the grid was created by ufonauts to pump out energy for them to use and which if power companies on Earth could harness we would be charged for it. He also postulates that this is responsible for increasing the overall temperature of the Earth, which will create a golden age.

He maintains that massive amounts of power were available in prehistoric times with the grid being serviceable for moving great weights, among other things.

He gives hypotheses for such things as why a UFO may not be visible to the naked eye yet appear on a photo, gravity distortion areas, the Great Pyramid, and mystery explosions. Other chapters cover UFOs over New Zealand since 1909, UFOs in the Bible, and UFOs over Warminster.

What would seem to be one of the most remarkable facts ever reported - presuming Cathie has his figures correct - is that

the site and time for an atomic explosion is critical for its success or failure. "Until I am informed officially otherwise, I will maintain that the destruction of an atom bomb depends on the geometric position of the triggering device, and the geometric position of the Sun," he writes. This tends to make it unlikely that an atomic war could ever be fought, and he also connects atomic tests to the UFO grid system and earthquakes. The grid's instability is also responsible for volcanoes, but he believes the UFOs are rebuilding the system to stop further devastation.

It is one of the most remarkable books I've read, built on a vast amount of circumstantial evidence which certainly rings true, and puts forward exciting new theories on UFOs - which is certainly rare nowadays. It raises a great number of possibilities for relating the UFO grid system to leys. As for the 33 in the title - the Church's Mystery teaching lays significance on the 33-year life-span of Jesus Christ.....

(Available from Dark They Were & Golden-eyed, 28 Bedfordbury, London W.C.2)

FLYING SAUCERS HAVE LANDED

by Desmond Leslie & George Adamski (Revised and enlarged edition - Spearman, 1970, 42s.)

This book ranks among the most controversial books ever published - and not simply in the UFO field. Released upon an unsuspecting public in 1953 it gave George Adamski's account of an

encounter with a flesh-and-blood Venusian with whom he held a telepathic conversation after the man left his scout-craft. There were photos of UFOs too. By and large Adamski was disbelieved and ridiculed, or at best he had photographed a UFO and then had a hallucination which led to his sensational story. A cult grew up around Adamski which - true or false - has damaged UFO research. Most have been scornful of him, others partially believing him.

Quite honestly this part of the book interests me less than Leslie's fascinating study of the subject, his speculations, and suppositions regarding UFOs in prehistory. I do not agree with all his conclusions but believe his sincerity and validity of his researches. His remarks on UFO propulsion strike me as being as near the truth as anyone has probably yet got.

But the additional commentaries are hardly exceptional in the light of steps forward made in both ufology in general and the works of those treating prehistoric myths as realities of extra-terrestrial visits to Earth in our past.

With the Scoriton affair still lingering mistily, Adamski is back to haunt ufologists' consciences and this book may lead to a re-evaluation of the man. There are also a few oblique references to leys, which are not likely to win any converts.

(Available from Dark They Were & Golden-eyed)

- Paul Screeton.