

**THE  
LEY  
HUNTER**

THE LEY HUNTER

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County Durham.

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A full list of back numbers of "The Ley Hunter" available will  
be published next month $\frac{1}{2}$

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Newcomers to the subject of ley hunting may find "Handbook of  
Leys and Orthotemies", by Jimmy Goddard, a useful introduction  
to the basics of how leys can be found. Available at 10p. (inc.  
postage) from Jimmy at 25 Albert Road, Addlestone, Surrey.  
Alfred Watkins's "The Old Straight Track", reviewed in this  
issue, is also worth purchasing. However, "The Ley Hunter's  
Manual", by Alfred Watkins, is now practically unavailable I  
understand.

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"Quest", the magazine for the practical occultist and magician  
working in the Western Tradition and the Mysteries of Britain.  
Quarterly. Year's subscription 75p. Specimen copy 20p. (post  
free) from Marian Green, 38 Woodfield Avenue, London W.5.

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\*\* LEAD-IN. \*\*  
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The Daniel affair still simmers. Since The Ley Hunter gave its readers a fair account of our position vis a vis orthodox archaeology, two magazines have taken our side, a national newspaper has taken a middle-of-the-road stance and a publishers has chosen to use the affair to encourage publicity. It is not this editor's aim to make a crusade out of the affair; he is too busy seeking for truths himself to be bothered with trying to change the attitudes of those who have brainwashed themselves. Nevertheless, such pieces on our position make fascinating reading. To present some of the choicer excerpts, chronologically, we start with the December, 1970, issue of "Awareness" (Contact U.K.'s journal). Jimmy Goddard, in his editorial, draws a comparison between Patrick Moore's treatment of a Contact invitation and the "far more vitriolic" case of Dr Daniel, "who publicly derided the subject of leys in his magazine..."

Jimmy adds: "Possible avenues of research include such things as the ley system, which has been shown by many to contain some kind of power. This may be the same, or related to, the static fields that T.C. Lethbridge describes, and which he believes could react with human fields to produce the TV-like images which are seen as ghosts. It could even be that a percentage of UFOs are caused in this way, although it seems likely that the true craft have an interest in the ley system. This all ties in with other "heretical" studies like dowsing, telepathy, astrology, etc., and such concepts as intelligence in the ley system, and the Earth being a 'living being of a kind."

Henry Bosanquet, editor of Cambridge University's "Braingrader" (anti-university rather than pro-university), published an expose of Dr Daniel in his February, 1971, issue. Under the headline - GLYN DANIEL---PATRON OF THE ARTS - the 1,000 people who bought the issue were told: "The Archaeology and Anthropology Faculty is noted for the heavy squabbling between its different opinionated professionals - nonentities like Leach versus pedants like Fortes etc. Unfortunately such people can effectively gag and even smother original researches carried on by those really interested in their fields. Thus the archaeologist T.C. Lethbridge was ostracized by his fellow dons 15 years ago after he had rediscovered and, single handed, excavated the Gog-Magog hill figures. (These unique traces of a flourishing religious tradition have now been buried again by a car-park on the recommendation of the university-sponsored Cambridge Preservation Society). The last few months have seen an equally vicious performance by the archaeologists's boss, Glyn Daniel.

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"Glyn has built up a little cultural empire for himself that makes him the PRO of the archaeological industry. For 13 years he has been the editor of "Antiquity", the archaeologists' mass medium, a director of Antiquity Publications Ltd., and a director of Anglia, the local TV. (His empire is completed by a stake in the Cambridge Arts Theatre). He is thus in a position to suppress research which he considers non-professional.

"His present victim is John Michell, author of "The Biew Over Atlantis", recently published and now widely read. John Michell and other archaeologists, including Paul Screeton, the editor-publisher of "The Ley Hunter", the monthly alternative archaeological magazine, have been working for several years following up the rediscovery of leys..... In August, 1970, John Michell published in The Ley Hunter a fully researched article on megalithic alignments in W. Cornwall, which was followed the next month by an abusive and contemptuous editorial in "Antiquity", attacking what archaeological dons, like the school-master they are, call "the lunatic fringe of archaeology".

"Paul Screeton wrote to Glyn asking him how, though priding himself on being an impartial scientist, he could ignore the facts of the 6" O.S. map, on which the alignments can be drawn, following lines accepted by astronomers as galactically significant. The chances of more than 5 focal points (Watkins's minimum) lying on a straight line is astronomically small -- Glyn made no comment about these facts, limiting himself to personal abuse of those who discovered them. At one point he softened up enough to nominate two 'experts' on megaliths to look at the maps.... Neither of the two were interested. Paul Screeton wrote Glyn telling him, and received an embarrassed reply that was meant to humiliate him into silence....

"Throughout the affair the only contact readers of 'Antiquity' could have with John Michell's ideas was through Glyn's abusive editorials, and Glyn refused to put a paid advert for 'The Ley Hunter' in his magazine.

"John Michell's trouble is that he's outside the closed ring of dons, who pass the time in empty polemics.....

"As an archaeological braingrader (recanted) I remember learning (for exams) by rigidly choosing between different theories, making sure I chose one supported by a Cambridge University don, or two. Although there was a host of good books on prehistoric Europe we were strongly advised to stick to the professor's one (G. Clark). There was near panic when we heard before the exam that a new edition of 'Clark' had come out -- had he changed his opinions on controversial subjects in the light of recent discoveries? Luckily it was the same, safe, turgid, spiel.....

"Meanwhile serious researchers work on, slowly gaining public recognition despite such a moribund establishment."



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What constantly appears on many sites is human recognition of some natural features as being direction-significant, and then comes a highly intelligent addition to them of some man-made feature, both together then forming what we should now call an esoteric scheme or one of hidden significance. One of the most remarkable is Houldstone Down in North Devon, where the Aetherius Society held sessions several years ago and which it still considers one of its "magnetised" sites. Two summits and a neolithic pillar together shape there a "cone of power", an isosceles triangle to the exact north-east, which accounts for a line of power.

The Brown Willy scene is much more complex. The little moor-mountain itself (1375ft.) has around it near-exact sightings at the half-quarters to other tors. There are Buttern Hill (1135ft.) to NE, Catshole Tor (1133ft.) to SE, Garrow Tor (1087ft.) to SW and Rough Tor (1311ft.) to NW. This in itself is pretty remarkable, and would certainly have drawn widespread attention to it as a holy place by races highly sensitive to orientations, whether to sun, to moon or to certain stones. On all four of these sites man's interest is shown by stone arrangements that he has built, of one kind or another.

Men then proceeded to place circles at points which emphasised and completed the whole meaning of the site.

Two stone circles are on the west-east axis that cuts the top of the Brown Willy itself (1375ft.). Thus the equinoctial suns would be seen from these to rise over the summit of Brown Willy itself on the mornings of March and September 21-23, then as now more or less.

If there is one line so marked to the east, there are three to the north-east, to Buttern Hill. The site known as King Arthur's Hall is roughly equidistant with a stone circle from Garrow Tor. Thereby three isosceles triangles to the NE form, of increasing angularity: the first is with Garrow Tor - very wide-based - the second with the Brown Willy summit, the third one of great elongation, culminating in Buttern Hill.

Besides these there is a south-north line running: circle - Garrow Tor - circle - Rough Tor. Thus there is a west-east line crossed by a south-north line.

This is therefore an elaborate provision of cones of power. They are emphasised by other sightings from King Arthur's Hall and its opposite number the circle. On a line from the first to the NE is a stone circle - one of the two directly to the west of Brown Willy; and from the other circle the NE is seen at the highest point of the mountain complex viewable from there. The four points form a rough square.

The layout must be one of the most remarkable manifestations of the cult of the north-east. It is saying several times with

emphasis how important this direction is and that spaces are being provided for a large number of people to view it along different lines and to receive its beneficence.

Brown Willy's name, just that of a brown overhanging mass of moor, sheds no light upon the functions of this holy mountain, which commands a marvellous view and has three cairns on its summit. King Arthur's Hall is a tor with buildings, perhaps prehistoric, along one side.

Further surveying, for which a detailed ordnance survey map and a reasonable compass are the only real requirements, might here as elsewhere supply observations which would add considerably to the sketch (reproduced on back cover).

What is needed, for this and most other sites, is a central sorting-house for such additions to knowledge, which would amount eventually to a kind of esoteric survey of these islands.

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THE STRAIGHT PATH IN WISDOM TEACHING

by ALLEN

WATKINS

In the pre-Christian history of Europe those who aspired to first-hand knowledge of final Truth were initiated into the pagan mysteries. Candidates were indoctrinated by ritual, drama, and actual ordeals, rather than by oral instruction.

The body of occult truths they absorbed is called by the convenience name of The Ancient Wisdom, which included a morality teaching expressed in terms of the four elements: Earth, Water, Air, and Fire.

Most of us have been taught, quite wrongly, that the four elements constituted Man's crude attempt at physical science in early history. Actually, they were the technical terms used in a very deep system of psychology and morality which claimed, and still claims, universal validity in all ages.

The Mystery Teaching was that the four elements existed powerfully within Man as well as on the face of Nature, and were traditionally referred to as "bodies" in all civilized languages.

Earth stood for the physical side of Man, Water the emotional side, Air the intellectual side, and Fire or Aether the divine side.

The same doctrine of the four "bodies" appears in early Christian teaching, and St Paul mentions all four in his First Epistle to the Corinthians. Besides our fleshy body (Earth) he speaks of the "natural body" (Water), the "spiritual body" (Air) and the "heavenly body" (Fire or Aether).

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The Ancient Wisdom saw Man as made up of seven bodies of which the lower four were successively discarded at death. The Seven comprised the four cardinal bodies already mentioned, and three intermediate bodies.

Between Earth and Water there is Mire, which is a mixture of the physical and sensual elements in Man. Between Water and Air there is Mist, which nicely describes the confused thought consequent on mixing emotion (Water) with reason (Air). The last intermediate is the Halo or Rainbow which is the fiery barrier between reason (Air) and final intuition or revelation (Aether).

By these seven symbolical terms we can express the whole range of post-mortem experience of the human soul, as well as the whole range of subjective experience during life.

The central Wisdom teaching was that Man had fallen from the highest plane (Aether or Fire) to the lowest plane (Earth), and that if he wished to recover his lost estate he must retrace his path upwards through all the elements.

The ritual initiations of the pagan Maysteries expressed through the actual experiences of the candidate the difficult stages in Man's ascent through the elements.

There were three initiations. The First was from Earth to Water, the Second from Water to Air, and the Third from Air to Fire or Aether.

Again we find these initiations repeated in early Christian custom, but under the form of Baptism. St John the Baptist expressly mentions all three in the Third Chapter of St Luke's Gospel. There he contrasts his own lower baptism by Water with Jesus's higher baptism with the Holy Ghost and with Fire. "Holy Ghost" is the translation in the Authorised Version of the Greek word "pneuma" which means Breath or Air. The correspondence is exact.

Readers must have noticed the close identity of the old teachings with an ordinary walk along an Old Straight Track. The physical features encountered by a modern pilgrim correspond at every point.

He starts from a high initial point and descends from high estate to EARTH. He goes along a stoned causeway through a muddy pond: MIRE. The old track leads straight through a ford: WATER. Visibility is bad: MIST. He climbs upward into a clearer atmosphere: AIR. The blazing beacon on the summit is reflected in a circular moat: HALO. He arrives at the terminal beacon point: FIRE.

After two millenniums we still continue to use exactly the same ley-metaphors to express the permanent realities of Man's inner life. They are born in us as part of our heritage from the past.

We describe a man whose mind and conversation is purely material as "down-to-earth". We refer to a sensualist as "wallowing in the mire". We say a passionate man is overcome by a "flood of emotion" (Water). We speak of a brave man as having received his "baptism of Fire". We speak of a strikingly true thought as a "flash of intuition" (Fiery Light). An honest man is said to "go straight", identifying the Path with right conduct and morality.

Sources of casual references in classical, mediaeval, and modern literature link (1) the pagan initiations (2) the philosophy of the elements (3) the Old Straight Track. Some link (1) with (2), some (1) with (3), and some (2) with (3). They are too numerous to quote here, but here are a few of the authors: The Old Testament, The New Testament, Vergil, Apuleius, Dante, Shakespeare, Bunyan, Belloc.

The more one reads, the more conviction forms that (3) was involved in (1) and is identical with (2).

How did ancient man regard the ley? Clearly it had a magical as well as a secular side, and the two sides grew up together. It looks as if he thought of it as (a) sacred (b) bringing success and luck (c) useful.

Was the ley ever used as a ritual? It is so perfectly fitted for such use, that it is hard to believe otherwise. Where else could ancient man look for a medium to hand that expressed his philosophy so exactly?

Major Tyler published his conviction in his pamphlet "The Geometrical Arrangement of Ancient Sites" that the Old Straight Track was concerned with the practice of the Ancient Wisdom. That is my conviction too, and a few reasons for so thinking have been given in this outline sketch.

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### THE SOMERSET ZODIAC

A meeting of the Research into Lost Knowledge  
Organisation, February 4, 1971, at Kensington  
Central Library

by JIMMY GODDARD

After a brief introduction by the chairman, the first speaker (Andrew Davidson) began by saying that the ancient Greeks had known these words of wisdom: "It is true without falsehood, that on high is as that below, and that below is as that on high." Another version of this, he said, occurs in the Lord's Prayer: "Thy will be done on earth as it is in heaven," and also in the saying "As above, so below." It is apparently a universal principle with as many applications as there are different levels of perception. However, in the course of time people misunderstood

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this, as with other words of wisdom, and it degenerated into pseudo-science and religious dogma.

Mr Davidson then mentioned astrology, regarded by many as the oldest science, but now reduced to "Lord Luck" and "Have Fun with the Stars." However, it was not always so, as modern science is now hesitantly finding. When a new idea is presented, he said, the first reaction is "Rubbish!"; a little later this may change to "Well, perhaps.." and then finally if accepted, "We've known it all along..."

The speaker then went on to mention Mrs Maltwood, who, from Ordnance Survey maps of Somerset, had found first the figure of a lion, then a whole circle of effigy figures of signs of the zodiac, which is now known as the Somerset Zodiac. With slides, Mr Davidson described this in some detail.

After this he went on to speak of the precession of the equinoxes; due to a slight wobble on the Earth's axis the vernal equinox is always a little further back in the zodiac compared with its position the previous year. Four thousand years ago, he said, the spring point was  $\Theta$  Aries, 2,000 years ago it was  $\Theta$  Pisces, and now it is nearly  $\Theta$  Aquarius.

Mr Davidson then showed a slide with the zodiac superimposed on the Somerset Zodiac figures, and showed that there appeared to be some deviation. Libra and Cancer appeared to be missing from the Somerset effigies. Mrs Maltwood had tried to explain this in terms of the 12-sign zodiac, but the speaker showed that the patterns fitted much better if one thought of a 10-sign zodiac.

However, with the 10-sign zodiac Mr Davidson discovered that Polaris could not have been the Pole Star. According to modern astronomy, (i.e. if the movement of the celestial pole had remained constant), Kocab would have been the Pole Star in 1700BC, but Mr Davidson found this would not fit the Somerset patterns either. They would only fit the 10-sign zodiac, he found, if the Pole Star had been iota Cepheus. With a constant movement for the pole, however, no star in Cepheus would have been at that point for over 20,000 years.

However, tradition claims that the zodiac originally had only 10 signs, said Mr Davidson, and also in pre-dynastic Egypt Cepheus was the king of Ethiopia, supreme at the time, so his name was likely to be associated with the pivot point of the heavens. Also, with iota Cepheus as the Pole Star, the pole of the ecliptic (on the Somerset Zodiac) falls on Park Wood, which is shaped like the crown of Egypt.

Mr Davidson then said that of course he did not have the final answers to these questions; it was only for him to lift the veil a little, finding a few answers and posing many questions. If precession was uniform the last time the pole star was in Cepheus would have been 18,000 BC, an almost impossible date for the

making of the Somerset Zodiac. Therefore, Mr Davidson postulated, there was likely to have been a cosmic cataclysm of some kind around 4,000-3,000 BC to violently affect the Earth's axis. In this connection he showed that all the figures in the Somerset Zodiac except Taurus and Scorpio were facing to the west, as if towards the site of the now legendary continent of Atlantis.

Also, he pointed out that all the figures in the Somerset Zodiac appeared to be mutilated in some way, especially the Orion figure, who seemed to embody the whole of suffering humanity, with his arm up as if shielding himself from a blow, and his wounded side. He is in a boat, the boat of Osiris, central figure in Egyptian mythology. He could also represent the crucified Christ, surrounded by the four Biblical beasts, the man, the bull, the eagle and the lion, which occur in the Book of Revelation, and as pictured within a vesica piscis in the tapestry in Coventry Cathedral.

The next slides showed maps and diagrams illustrating Henley Lane and Harepits Lane, both 660ft. (one furlong) long. In Welsh "hen" means "old", so Mr Davidson surmised this could mean "old ley". He showed leys connected with these lanes, and two vesicas formed. Next he showed the figures found Park Wood, showing how they fitted a series of circles and triangles and vesicas, and then, going to a larger scale, showed a section of a map of the Butleigh area completely covered with these interlocking designs. The Tor, Chalice Well and the centre of the Abbey all fell on the lines, which Mr Davidson said could hardly be coincidence. This seemed to show that 660ft. was a basic unit for the measurement of the zodiac, and, 4,000 years later, for the building of Glastonbury Abbey. Another line of thought mentioned by the speaker was that the 10-sign zodiac suggested a possible connection with the double pentacle as described in his previous talk.

Mr Davidson then summed up by saying that the points he had mentioned showed to him that the building of the zodiac was deliberate and meaningful, and the fact that it was built so as not to be visible from ground level was likely to be to preserve its arc- and knowledge. Or was there a greater significance? Certainly, he said, secrecy had always been practised in all mystery religions, including esoteric Christianity.

He suggested a pilgrimage to the zodiac to sense its atmosphere, possibly visiting each of the figures in turn, wearing light-soled shoes in order not to insulate oneself from the energies. He felt that the zodiac was a model of the universe, the embodiment of the truths, "Know thyself" and "As above, so below." It is our responsibility, he said, to study these things, to understand them and to pass them on. They will lead to a new way, and a new kind of life, for the benefit of our children and our children's children. We may not live to see the Golden Age, he said, but it is our clear duty to prepare the way.

The second talk of the evening was by Miss Elizabeth Leader, who quoted a number of legends, one being that King Solomon's ship

had sailed to Glastonbury and disappeared, and another that Glastonbury Tor is haunted by a giant goat. Both goat and ship are represented on the zodiac. Also, there was a legend that every year a great worm emerges from Park Wood, at the centre of the zodiac, and is killed by a knight in shining armour. The worm, or serpent, can be found in the shape of the paths in the wood. Mrs Maltwood had linked the zodiac with the "High History of the Holy Grail", she said, but on reading this it was clearly not referring to Christian knights as it seemed to be on the surface. The adventures, creatures, etc. were so weird there must have been some deeper meaning.

Miss Leader then went on to say that many other zodiacs had been discovered, or were in the process of being discovered, and suggested that others may be discovered around seats of learning, cathedrals, etc. After this she went on to talk about place-name groups and their importance, but pointed out the dangers involved - the same-sounding word perhaps meaning things in different languages.

There are many legends and traditions that Christ and King Arthur are connected with Glastonbury, she said, and the idea that Christ went there is not unlikely, as the journey would not have been dangerous, with the Romans policing all the roads. As to Arthur, she said, the historical Arthur, the general who resisted the Saxons, was often mixed up with solar legend. Certainly the legendary spots where Arthur was supposed to have been were numerous all over the country, and may indicate the presence of other zodiacs, she said.

Miss Leader then went on to mention the cosmic disaster which Mr Davidson had implied, and said there were legends on both sides of the Atlantic to support this, legends that our remote ancestors had obtained a great power and used it to cause the destruction of their continent. The effect on the atmosphere also let in harmful radiations which had previously been reflected.

Unfortunately, I was unable to stay to hear the end of this very interesting talk.

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### ONLY A GATE POST

by CIRCUMLIBRA

In the Peak District we have both limestone and grit or sandstone hills which, of course, give the area two distinct characteristics. They have one common feature, stone walls and gate posts although these do vary in appearance. Gate posts being so common tend to escape special notice and yet one or other of the pair may be a clue to a ley.

On the limestone, some posts are just slabs of stone set at right angles to each other to form a disjointed T. This has an obvious advantage when it comes to anchoring the hinges which are bolted through. The other slab, being at right angles, is handy for securing the catch and also allows for a variation in gate lengths. Yet I think it will be found that many of the posts line up and may have been boundary stones before the walls were built.

Posts on sandstone are usually square in section and rather uniform in character, but a second look may reveal a difference in shape and age. One stone could be a standing or boundary stone and the other an obvious later addition. This is to be noticed in other parts of the country also. Two particular gateways come to mind, one on limestone and the other on sandstone.

The limestone example is at the entrance to a farmyard and is far too big for its place, or so the farmer thought, but when he tried to dig it out, found there was much more below ground level than above. Even if he managed to dig it out it is too bulky and heavy to cart away, and the job of breaking up that which is above ground level is more than he wants, and so it remains where it must have stood for a very long time for other stones around point to the area having been lived in from ancient times.

The other example is of sandstone and is placed only a few yards away from the limestone area. This has an angled top and reminds me of the huge Stones of Stenness on Orkney, but in miniature for it is barely 4ft. high. This stone is beside the road running along the ridge between Great Hucklow and Bretton from which, towards the north a panorama of sandstone hills and dales may be seen and in the opposite direction an expanse of limestone country surrounded by limestone hills.

I have passed this way many times, but beyond noting the stones are odd have taken little heed of them, but one day with the wintry sun shining low down I noticed some kind of marking on the angled stone. This must have been done a long time ago as it is not chiselled in and therefore rather indistinct. It resembles a rectangle divided down its length. A little way above and set apart are two indentations. I decided it could be a local mark stone and so consulted the 2½" map.

With the aid of this map I was surprised to find a little way down the hill towards Foolow three tumuli in line, a little further along a spring of good water emerges which until recently was a useful amenity to the local folk. To continue we pass through a couple of farms on the edge of the village, through a dew pond to a small quarry in a triangle of roads at the hamlet of Housley on the main road where at least six ways converge. This main road was once a busy packhorse road, the line of which may be traced right across Derbyshire; no doubt one of our oldest highways.

The quarry mentioned was only small and now almost filled in. It was made by digging down and not into the hillside, although this easier form of quarrying is to be noticed only a couple of hundred

yards away. The several features on the ley may not appear very remarkable but it is only  $1\frac{1}{4}$  miles from the gate post to the quarry. An Irish mile, 2240 yards, is also about this distance and it brings to mind an old saying that Derbyshire miles are longer than ordinary miles. I have no means of checking on this, but I do remember the dust covered roads of yesterday and how long the miles seemed to be.

I decided to use the quarry as a centre and inscribed a circle on the map of  $1\frac{1}{4}$  miles radius from it. The upper half of the circle passes close to the village of Wardlow, by the Peter Stone a hill in a dale, Grindlow with its Dulce's hole a natural pit, the hamlet of Bretton and by the spring at Eyam which is decorated annually for the Well Dressings. The area contained in the lower half has few habitations, having been extensively worked for lead etc. No fewer than 10 road or track crossings are on the circumference of this circle, as are a few tumuli and several farms.

Quarries may not strike one as ley markers, and yet they must not be overlooked. Not so long ago "parish quarries" were available to those who lived within the parish and they were allowed the stone for the digging. These and similar small quarries are to be found on leys. The one at Housley may have some outstanding quality or even be on an etheric centre.

An extension of this ley towards the north brings us to Brough with the remains of the Roman fort of Navio and its corn mill. Towards the south it is to be traced to the vicinity of Robin Hood's Stride, in all about 12 miles. From Brough to Great Longstone we find roads and tracks which run very close to the ley. I have not yet decided what the rectangle on the stone stands for or the two indents, which could relate to other sites or perhaps the sun at solstices.

From a straight ley I discover a circular ley - if such a ley can be said to exist - and a measurement of distance, for I note the Irish mile seems to be a significant distance between places in this area. Incidentally it is also about a couple of kilometres. If I inscribe a further circle from Housley of two Irish miles, I get a similar ley which includes three present day churches, the stone circle of Wet Withins, a number of tumuli, crossings, etc. Also it is interesting to note the place where the local lead miners changed the course of history when they turned the tide against the Danes, who were advancing along this route, a defeat from which they never recovered and which culminated in the Treaty of Wedmore.

Ley hunting has many sides, each aspect fascinating in its own right. In concentrating upon this short ley and finding the dwellings, crossings, etc., on my two circles, the abundance of lows, tumuli, etc., within the area enclosed together with names which suggest Saxon or earlier in origin, I have laid a foundation for

an absorbing study of the district, which would appear to have been set out to a definite pattern.

How far back must I go to find who first organised this community or who set up the original corn mill at Brough? The Romans probably found a corn mill there and modernised it as they did some of the roads, but they came much later. The Housley circles are not the only ones to be detected around here, in fact the whole district appears to be mapped out in a similar fashion. It would be interesting to note if these measurements prevail in other parts of the country.

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UFO EXPERT PAYS SECOND VISIT TO KYOGLE

One of Australia's top investigators of flying saucers and other unidentified flying objects was in Kyogle on Tuesday, his second visit within five months.

He is Mr Ron Gunn, a science teacher at Picton High School and president of the Picton UFO Research Organisation (N.S.W.).....

Mr Gunn said his researches on his previous visit had merited a return because there had been some "highly interesting" possibilities.

Reports of flying saucer landings have been committed to a district map. They reveal an incredible straight pattern running roughly north and south between Bungawalbyn and Duranbah on the Tweed, and east and west between Lismore and Afterlee.

Mr Gunn said a similar "grid" pattern had been established in the Picton area where there had been 70 sightings in the last 12 months.

-----the above item was sent by Dan Butcher. It is taken from The Kyogle Examiner of May 15, 1970. Kyogle is in New South Wales.

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THE ATLANTEAN

"The Atlantean" is a bi-monthly magazine which believes in the essential unity of the seemingly diverse aspects of existence. Its contributors deal with subjects ranging from prehistory to metaphysics; from the esoteric sciences to the pros and cons of vegetarianism. It is not a specialised publication. Every issue contains interesting and unusual articles written for all readers.

One might describe "The Atlantean" as the occult magazine that is different, using the word occult in the widest possible sense.

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READERS' S FORUM

"I read with great interest your review of THE PATTERN OF THE PAST, by Underwood. Having recently read the book myself, I too was struck by the same possibility that has occurred to you. The exactness and detail with which Underwood shows that these geodetic lines at Stonehenge delineate the outlines of apparently fallen stones, the examples he gives of cracks and breaks in the stones marking the courses of aqueducts and the number of times pits and hollows in stones mark the point of a blind spring all suggested to me that the stones had not been placed and carved to mark these geodetic lines as he thought, but rather that these force lines were following the shapes and outlines existing at present on the Earth's surface. In order to advocate Underwood's theory, one must believe that the stones of Stonehenge have remained unchanged since its original construction some 4,000 years ago. Also that on the hillside at Uffington the underground water courses and lines of force delineated the shape of a dragon/horse and that the ancients only had to discover and plot the lines and remove the turf to have the exact representation of the animal. Similarly with the Cerne Abbas giant. This is more than I am able to accept.

"I feel it is far more likely that these lines of force can 'flow', and, as any alteration to the bed of a stream will alter the shape of the eddies and currents, so changing the shape of the Earth's surface will similarly alter the 'flow' patterns of these subtle earth currents. This idea could go some way to explaining why such apparently senseless constructions as Silbury Hill or even the pyramids were erected. They were possibly part of a huge scheme of planetary engineering. But I would not suggest that the builders of these constructions and the mediaeval church builders were ignorant of the existing force lines and did not take advantage of the most favourable situations for their purposes.

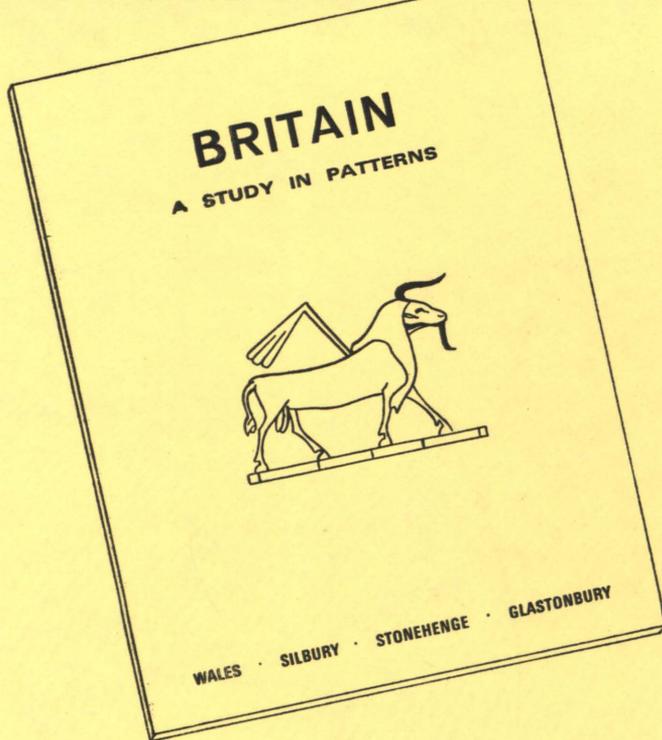
"There is in Derek Samson's NICAP JOURNAL (Vol. 1, No. 3) an interesting paragraph. He points out that the Leicestershire, Nuneaton and Staffordshire areas of England have of recent years had quite sizeable alterations to their topography due to the building of motorways, which often necessitate the moving of thousands of tons of earth, making cuttings and raising banks, creating new hollows and artificial hills. These same areas of England show a higher than average number of UFO sightings! Perhaps our modern engineers are altering England in ways they little understand.

--- Colin Bord, London W.9.

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The editor has received a 60p P.O., issued at Walworth, S.E. 17, but no covering letter. If any reader knows of anyone who has not received a magazine would they let me or that person know.

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BOOK REVIEWS

MAGIC ARTS IN CELTIC BRITAIN - Lewis Spence (Aquarian Press, 37/38  
Margaret Street, London W.1. £2.25.)

Enchantment and mystery, magic and marvels, a telling of more than the Arabians's 1,001 tales (and better ones too), riches more valuable than the contents of Aladdin's cave, voyages more sensational than Ulysses's, flights weirder than the Apollo programme, spells bound into 198 pages of wizardry and erudition by that chronicler of our prehistoric heritage, Lewis Spence. In this book he takes from his magic hat (surely conical for truth and power) demons, witches, dragons, divine kings, gods, druids, heroes, villains, elementals, the once and future king....until the mind reels dizzily. For here are the wonders of the "British folk in the morning of British time, while yet this magical island was a demesne of enchantment cinctured by grey ramparts of sea, the very prototype of a territory under defensive spells."

This book is a treasurehouse of sorceries and secrets. Spence has catalogued it and for we who wish to shun the Greek gods, who see the Romans as the stormtroopers who made a solitude and called it peace, who have found a deep spiritual kinship with Albion, here is knowledge within the Western Mystery Tradition for us to appreciate.

Spence worked untiringly and carefully at producing this account of Celtic magical tradition which was objective and could be substantiated. He has bequeathed to us a marvellous source book which can not only be read for itself, but be useful for individual study and interpretation. We must try not to simply read these legends as a child reads fairytales, enjoyable as this can be, but examine them in the light of the nearly-lost knowledge which we are slowly rediscovering. To take one passage, as an indication of what I mean, I have chosen one of particular interest to ley hunters.

The story tells how Merlin saved himself from death by explaining the cause of a disturbance which caused the building of a fortress to be nightly interrupted by some force. Spence tells the tale straightforwardly, but we may interpret it as Merlin's ability to dowse ley power. The disturbance was, Merlin deduced, due to the presence of two dragons beneath the ground. Ley power equals dragon pulse. The two dragons could be some form of negative versus positive reaction.

When Spence gives examples of invisibility of beings, one wonders if Spence believed this could be actual, and if not, why have legends regarding fern seeds conferring invisibility ("We have receipt of fern-seed, we walk invisible" - Shakespeare) are true? Could our ancestors use fern seed to raise their vibratory levels and achieve invisibility?

He deals at length with the vexed problem of Druidism, its origins and beliefs; witchcraft; divination; fairies; spells; magical books; the spirit world and karma; Arthur; the Grail; and Second Sight.

THE OLD STRAIGHT TRACK - Alfred Watkins (A Sago Press book published by Garnstone Press, 59 Brompton Road, London SW3. £3.25)

It is some years since I first read this book. I had been introduced to ley hunting by a John Michell article

in 1967, and while working in Hull looked out Watkins's "magnum opus" for a basis from which to begin my own researches. The library there had a battered copy, and as I read it my interest in the subject was vastly heightened. Here was heresy and I lapped it up. Here were refutations of the theories propounded in the archaeological books I had previously read, and put down knowing that not only were they almost entirely erroneous, but seemingly part of a huge conspiracy which could not have been sounder had it been masterminded from the Kremlin or Peking. Alan V. Insole's "Immortal Britain" had given me some idea of the fantastic truth about prehistoric Britain, John Michell had capped this a hundredfold in a couple of articles, and now here was Watkins. Intuitively I had long before realised that there was some slumbering truth in the landscape, just beyond my senses' conceptions. Alfred Watkins has provided the key to this wondrous land for many people.

The evidence for the ley system's actuality is in this book, on every page, and I pity those who cannot accept it. Those who fail to appreciate the wonder of the leys are missing something almost as remarkable - a thing which is boundless and precious.

It was almost 50 years ago - on June 30, 1921 - that Alfred Watkins rediscovered the leys and it is befitting that this book should be republished this year. No one has written so important a book on topography, and despite some erroneous conclusions it stands as the most valuable book ever written on prehistory. It is the ley hunters's bible.

Watkins amassed his evidence with skill, determination and insight. He comprehensively researched his subject and gave his findings to the world, enriching the lives of those who were able to comprehend the simplicity and validity of his vision.

When half a decade he made the discovery Watkins may have had some idea of how investigations would follow. New knowledge has taught us that the leys mark the passage of a subtle form of energy, perhaps once controlled by man, and that the alignments were not meant primarily as tracks. Yet all ley hunters, I feel sure, realize how great our debt to Watkins is and regard his memory and this monumental work with affection.

I have watched the growth of interest in leys reach new heights in the past couple of years and been surprised by not only the diversity of lines of research it has encouraged, but the way in which the leys have come to be regarded as having an important bearing of what we regard as spiritual or occult. Watkins

certainly had some inkling of this aspect of the leys (see pages 83 and 100 for instance), but chose to write a book which would provide a sound footing for the study and which would make it acceptable to his archaeological contemporaries. It met with derision, yet continued to be read by those not blinkered by orthodox dogma.

Today we salute it as the standard work on identification of leys, a purpose it fulfills so admirably that I cannot imagine anyone else being capable of writing an improved version without providing almost a carbon copy.

However, to say the book is perfect would be misleading. I could argue with certain points in the book here, but to do so would seem churlish. In all sincerity I can recommend the book wholeheartedly and assure the reader that it will not lead the ley hunter far from "the straight and narrow." The book should be owned by every ley hunter, for the hugeness of the factual content and the 126 photographs which make ley point identification simple. There are also included biographical notes by Allen Watkins on the dust cover and an introduction on Alfred Watkins by John Michell.

- P. Screeton.

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### JUNE 30

To celebrate the anniversary of Alfred Watkins's rediscovery of the leys on June 30, 1971, the editor proposes, with John Michell's aid, to arrange a meeting in Hereford on June 30 this year. Perhaps we could hold a bus trip to the first ley discovery point, a picnic and maybe a short walk. So that suitable arrangements can be made, would those interested in such a get-together let the editor know as soon as possible if they would wish to take part in such a venture, adding any suggestions which might be helpful.

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The editor has in his possession a paper on standing stones, temple pillars, written in Italian. If any reader would offer to translate it, the editor would be grateful.

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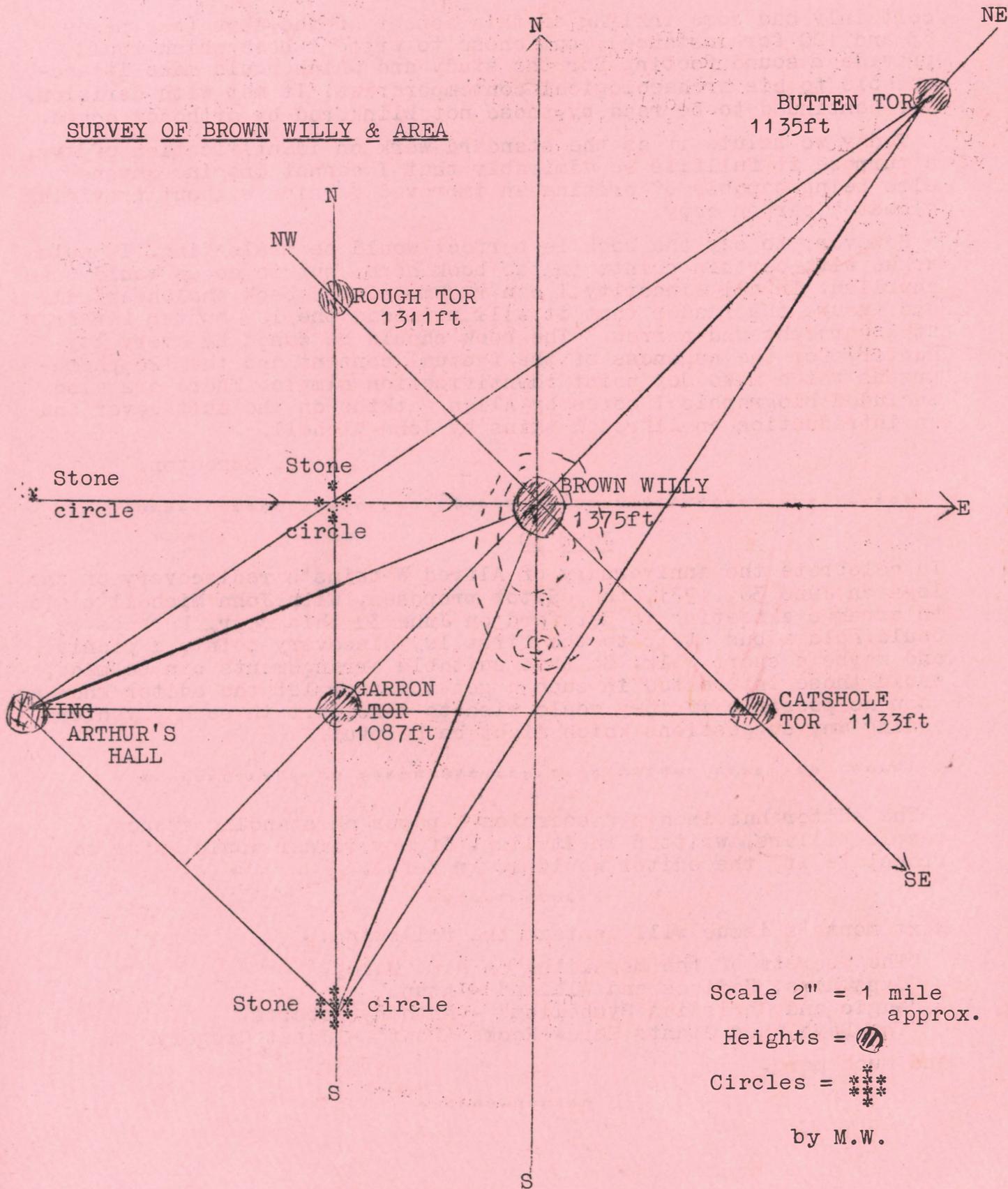
Next month's issue will contain the following:

- "The Secrets of the Megaliths" - M.E. Carey.
- "Gypsy Lore, Zodiacs and Albion" - Atun.
- "Magic and Christian Symbolism" - Anthony Roberts.
- "The Days When Giants Threw Rocks About" - Janet Gregory.

and much more.

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