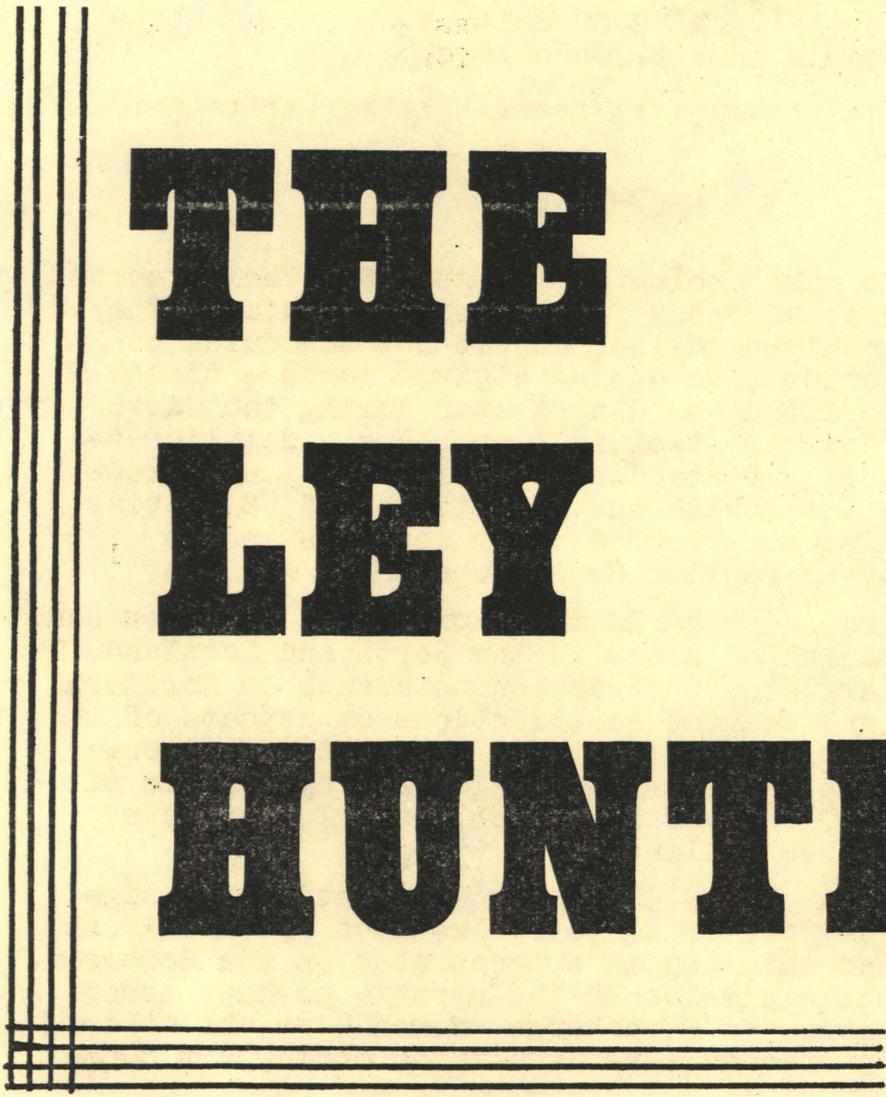


**THE  
LEY  
HUNTER**



THE LEY HUNTER

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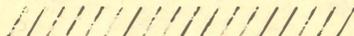
Now is the time to make apologies. Firstly for the lateness of last month's issue; secondly for the southern bias. "The Ley Hunter" is a monthly magazine, but is not scheduled to appear at any particular time during a given month - though I try to have copies printed and distributed during the first half of any month. However, technical problems (deteriorating impression roller, sub-standard stencils etc., were responsible for difficulties with the last issue and "Mysteries of Ancient Man"). Also pressure of other work has led to lateness and brevity in replies to letters sent.

The second point raised regards the shortage of articles sent and the lack of material on sites in the North and Scotland. I hope to write some articles for subsequent issues on northern and Scottish leys, and welcome contributions on aspects of ancient wisdom related to both northern and southern sites. Subscriptions and shop sales are accounted for by a ratio of approximately 9:1 in favour of the south, and I can see no way of producing a better balance.

We in the North have plenty of highly interesting and significant sites. Discovered or tentative zodiacs are mostly in the north, yet zodiac interest is concentrated on the Somerset Zodiac. There are stone circles in the north - perhaps Arbor Low being the key one - yet Stonehenge overshadows all others. Some of the most significant leys lie in the north, yet those in the South-West are still the best-documented ones.

It is my hope that this imbalance in the magazine can be rectified.

Articles, comments on articles and the magazine itself, as well as clippings of items of possible interest or snippets of news regarding personal discoveries.



\*\*\*\* Congratulations to Jimmy and Doris Goddard on the birth of a daughter, Emma Clare, on August 19 \*\*\*\*

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CONES AND TRIANGLES OF POWER IN

MAN'S DEVELOPMENT

by ROSS

NICHOLS

The cone of power is amongst the very earliest mystical concepts of man. The vortex of force created by any circular dance was well-known; with it power was sent out or stored in the stones around. It was not a long step to realise this not as on the flat but as a rising spiral. It was thus that men lighted upon one of the basic shapes of life. T.C. Lethbridge, in his recent books on his work with the pendulum, has made it quite clear that all objects radiate to some extent and that their spheres of radiation describe cones, both above them and below. Every biologist indeed knows of the curve of growth in nature, part of the same pattern.

Discovering this life-principle therefore, early men proceeded to use it. The cone could be activated to magick in game to the prepared pits, to stupefy the direction of a rival tribe, call up the spirits of the dead to prophesy, indeed for any purpose benefic or malefic, since it was a neutral power dependent upon a technique. This was probably the conviction and the power that travelled with the stone circle cult. Its spread may also be the reason why the custom of cremation replaced the preservation of ancestors. You used to call up their spirits through shamans in the house of their remains; now you found that it was more efficaciously done in general concentration, and ancestors' spirits were better off separated quickly from their decaying flesh and purified by fire. Witchcraft, dating perhaps from these times, knows a good deal of all this - it represents a certain stage in man's evolution. Druidry included it amongst its complex of concepts, together with orientations and the later knowledge of sun and moon powers.

Already there has been a great development of mind evident; observation of effects upon what we now call the 'psychic' plane, an appreciation of collective power. We are moving towards the neolithic abstract type of mind, when a scratch representation can be accepted for a realistic animal, and an abstract design can represent a human being or an idea, and be so understood.

The cone began to be seen as an outline or pointer. The whirling cone in the air had an edge one could draw; perhaps an outline will have the same effect? So arrowhead shapes and pointed sticks and bones generally are tried out. With due concentration they seem to work, and the bone-pointing witchcraft techniques are born.

But also the larger mind of the period began working. A cone raised by a large circle must be a pretty large thing; eyes began to look up at pointed hills - could they not personify this psychic power? Did the mysterious spirit behind all things perhaps intend them so? And so holy hills begin, and naturally the summit was the abode of the numinous power. This is at least as likely an account of the holy hills as the Freudian talk of phallic symbols. Man has had the phallic kind of mind

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at all stages of civilisation, certainly; but also he has always had a higher awareness. Man is at least as much a spiritual searcher as a phallic grubber.

Now the abstract mind begins to apply: the pointed hill itself, the cone of power, begins to be conceived as an equilateral or isosceles triangle. A bold effort of the mind this, probably belonging to the comparatively abstract kind of thought that worked out orientations: the longitudinal vision adding itself to the smaller-scale idea of vertical cone and hill. If bone-pointing worked, what about orientating the 'ghosts', spirits or outlines of pointed hills? And so we find undoubted isosceles triangles between certain man-placed stones or pillars. One at Houldsworth and several at Brown Willy have been given in this journal (issues 11 & 18); but they can be noted generally. Whenever there is a marked line of orientation it is worth seeing whether there are two ancient monuments at equal distance from it. If so, they will probably form its base.

Such a triangle is in fact the concept of a cone of power laid out flat, an abstract. Few are perhaps as yet noted, because one does not see what is not expected. An isosceles triangle acts as a confirmation, at the least, of an orientation whose intention or existence may be doubted. The presence of the phenomenon is scarcely, if at all, recognised by archaeologists. A dozen duly observed examples would strengthen considerably the realisation that early men were geometers as well as exact observers of directions.

The flattened cone of power, however, means much more than that. It does not require genius to reflect that the concepts of a cone of human psychic power, an arrow-like pointing-bone and a conical hill, whilst they suggest each other by shape, are so radically different that they imply different schemes of thought. The pointing-bone is on the power-directing line; the hill is a fixity that may send or receive power but cannot be swayed. The change is fundamental. A hill has mana of its own from its shape, height and perhaps natural magnetic charge; man attaches a devotion to it and it seems to be a kind of unformulated god. Magic power-raising is saying, in the esoteric formula, 'as below, so above': as we direct, so let wider effects follow. But when there begins the observance of a non-human power in a hill, man is beginning to feel: 'this is a holy thing and it should guide me' - he moves towards "as above, so below", which is a basis for a higher concept.

If therefore one accepts that the isosceles triangle of power follows or develops together with the hill-cult, such triangles represent the aspiration to receive, as man using an actual holy hill aspires to receive. If an isosceles triangle orientates to the north-east, it is unlikely to be projecting anything thither; but the north-east is the great receiving place of the seasonal mana from the sun, so the triangle is likely to be a gesture of drawing down blessedness from the sun-god - the magic of induction; a new idea, with an immense effect upon man's development and the emergence of an attitude that has opened humanity's eyes to the idea of a great and perhaps beneficent power beyond itself.

The opposite approach, that of witch-users of the cone of power, is memorably illustrated by the claim by its use witches three times saved England from invasion. According to the late Gerald Gardner, patriotic witches directed the winds that effectually ruined the Spanish Armada's plans for landing in England in

the days of Elizabeth I. The next occasion was when witches in Sussex organised the consistently blowing south-west winds that prevented Napoleon's pontoons at Boulogne from carrying over here his 'Army of England'. The third great coven was one in which Dr. Gardner took part, when witches gathered on the Sussex Downs not to encourage winds but to project the idea that invaders could not come over here into the minds of Hitler and Goering. The projection appeared to work as did the others. This nation-size claim for magical powers will be news to most people

Books: T.C. Lethbridge, "Ghost and Divining-rod".  
 Gerald Gardner, "Witchcraft Today".  
 Justine Glass, "The Story of Fulfilled Prophecy" (or  
 "They Foresaw the Future", U.S.A. edition).

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### UNUSUAL TREES - SYMBOLS OF LEYPOWER?

-by-

JIMMY GODDARD

In a previous article I mentioned some cases of double trees occurring on ley points and centres. Since then I have been on the lookout for this curious phenomenon and other possible effects of leypower on trees.

A good example of the double tree is the double sycamore in Crouch Oak Lane, Addlestone, Surrey. (The Crouch Oak, an 800-year-old tree, is a ley centre and the lane is aligned to the site of Chertsey Abbey). The sycamore also leans with an appreciable tilt towards the ley. Another leaning double is the Scots pine in Bittams Lane, at the base of a large mixed clump on the hilltop above St. Peter's Hospital, Ottershaw. This clump is the centre of several good leys, one of which passes through a tumulus on Chobham Common, this clump, an unmarked centre in Woburn Park, a moat in Chertsey and a church in Surbiton.

Ottershaw Church and St. Paul's, Addlestone, are both Victorian buildings with no evidence of a previous church on the sites, but they are both ley centres and on visiting them the evidence for this can be seen. This is especially so of Ottershaw Church, which is built at the centre of a marvellous hilltop clump including a number of Scots pines, two of which are double. St. Paul's, although not on a hill, has Scots pines in its churchyard; also, opposite the church there is a line of seven copper beech trees obviously planted in fairly recent years. Four of these have grown double.

Another form noticed quite a bit is the tree with a spiral trunk. Tony Wedd, in a previous issue of The Ley Hunter, mentioned the spiral sycamore near his home (Chiddingstone, Kent). There are also some spiral trees in the St. Peter's Hospital clump. Near the base of St. George's Hill, Weybridge, there is a very unusual tree which starts as a double with two trunks in a spiral form round each other, and they meet again higher up. At Walton Bridge, an ancient fording place on the Thames where Julius Caesar is reputed to have crossed the river, there is a spiral tree on the Walton side. On the Shepperton side there are several doubles. The bridge has a ley passing through it.

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It is noticeable in several of the clumps that even the trees which are not double or spiral are often twisted into weird shapes (especially noticeable in the pines in Bittams Lane) or lean in various directions for no apparent reason. It is as if they are buffeted and pushed during their growth by great static waves and whirlpools of energy, caused perhaps by the effects of various features in the landscape on the ley current. This fits in with Circumlibra's ideas, expressed in a previous issue of *The Ley Hunter*, that buildings etc., on ley centres can affect their power and often magnify it.

The double tree is reminiscent of the dowser's twig, and also of a sign made with the fingers which today is used as an obscene sign, but which may once have represented fertility, leypower and the Earth Mother (which seems to be the title given in ancient times to the living, intelligent planet with which we should be living in a kind of symbiosis, if indications are correct). Desmond Morris, in *The Naked Ape*, interprets the sign as an aggressive sexual one, pointing out the movement with which it is usually accompanied. This is no doubt true as it is used today, but if originally so, why are two fingers involved? Indeed, it is very similar to the early Christian sign of benediction. There is a late Roman bronze model of a hand making the benediction sign illustrated in *Man, Myth and Magic*; the hand has a pine comb on the thumb and a snake-like ring on the ring finger. The serpent is, of course, like the dragon, a symbol of leypower, healing power (as the twin serpents entwined round the Staff of Mercury, now used as the symbol of the medical profession).

And so we see the possibility emerging that ancient symbols of leypower may well have origins in observed effects of it, as seems logical. The sign of the double tree became the sign of benediction and perhaps fertility, and the spiral tree became the serpent. These are, of course, only random observations, but may well indicate a possible avenue for exploration.

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### GLASTONBURY VISION

by NANCY FORD

I have thought much about what happened to me in January 1970 in Glastonbury. Should it be told or should I remain silent? I then remembered what a friend once said, something never written never happened.

It was a very wet miserable day, in fact it had been raining for about three days. A friend (who I will not name without his consent) came in very excited from Glastonbury Tor. He told me that I must go up there with him, that he had something to show me. I immediately thought, "in this weather, I think not, it is much too slippery up there." But due to his enthusiasm I decided to go with him. I will give a short description of what the Tor looked like before we began our climb to the top.

It was flooded in the fields around the bottom, looking just as it must have done when Glastonbury was an island in the sea. A big grey cloud hung over the tower which is on top of the hill. It was

just like the floods in the Book of Revelations. We climbed through the first stile from the entrance on the Chalice Well side, it was very slippery and I really thought I would not be able to make it to the top, but the fellow said, "take it step by step, moment to moment." I did this and immediately found that I could easily climb the hill. We arrived at the second seat which has a broken mark-stone behind it, on which there is carved a Druidical symbol. There we sat down to rest. I must say I was really out of breath. He then told me to look at the sky, at the earth, to the left, to the right, behind me, but not look round, to take it all in and meditate on a tree. I did this and I then became full of energy, my mind began to accelerate and filled with exhilaration. We hurried on up the hill, then strange things began to happen. The wind made sounds as if it were full of demons and it tried to push us from the hillside. I was so excited I turned and laughed at the entities, then they immediately lifted us up the hill, we put in no effort, we were feathers in the wind.

As we reached the top there was a great sound coming from inside the tower, as if there was a battle of forces going on in there. I said, "This hill is Mother Earth, this tower is a psychic chimney, she fights the battle with the energies then throws them out of the top clean." I was very excited, this was wonderful, we were in another world. We then went round the Tower to the side facing Wells and sat on the seat. The sounds inside the Tower seemed as if they were miles away, everything was still, then a moaning and wailing began. I thought, "My God, I can hear the dead!", but I realised it was the 'living dead' and as I thought this, it stopped. The sounds inside the Tower again began to get louder. I jumped up from the seat saying, "Let's go and help inside with the battle." As I moved towards the Tower I became tired and felt very feeble, looking at my body I was no longer me. I was an old man dressed in robes with a beard, and I had a crook in my hand. I became very scared and said, "Let's go down." My friend said, "Let's stay a little longer," but I was very frightened and began to go down the hill.

Approaching the other side of the Tor facing the town, we were suddenly in Eden! I am thankful that I did not go through this experience on my own, and that he was with me to witness the final "Spiritual Transfiguration" that had occurred. I doubt that I would have had the experience at all if I had not been with a male companion, and the strange thing is that as we finished our walk, it had become a beautiful sunny day.

I have since received news from other "Shepherds", the New Age has begun!

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## PHYSICS - RADIESTHESIA

by ENRICO VINCI

A fundamental difference exists between the two terms: "Radiesthetic Physics" and "Physical Radiesthesia". Physical Radiesthesia is intended to study particular fields of force which only the pendulum can reveal and allow to be studied, and which brought our consultant, Prof. Gambigliani-Zoccoli to coin a new phrase for Radiesthesia in terms of actions of forcefields.



Many thanks Mr Perrett for pointing out this thought-provoking feature.

1 Derbyshire mile = 10 furlongs = 100 chains = 100 links = 100 ? Were we using a metric system before Napoleon was even thought about?

Derby appears to have been so named by the Danes who never occupied the part of the present county in which Foolow and its ley is situated around which my article was written. There is no outstanding Peak in the whole of the Peak District. Maybe those who say it is a corruption of Pict are right. Now the Picts came before either the Romans or the Saxons and I would say my standing stone was there and in use before the Romans ever set foot on Albion. Were the Picts responsible for setting out this part of the country? If not, I wonder who were the real Ancient Britons.

A further look at this  $1\frac{1}{4}$  mile length of the ley reveals no fewer than eight mounds and two cairns. I know this area has been worked for lead from time immemorial and there could be a connection between the two although the lead rakes themselves are, of course, east to west, and this ley north to south.

Foolow according to the Oxford Dictionary of Place Names means, "The Bird Hill". Knowing the district I would not think it worthy of being singled out for such a name, in fact it is rather more in a hollow than on a hill. On the other hand it is well known that the Roman soldiers were nicknamed "Birdies" and they probably did stay here for a time.

One of the mounds on the ley is close beside the local inn, The Bull's Head. A lead rake does appear to cross here and there are several mounds on this cross ley and at the other side of the village also on the cross ley a standing stone with a sort of surrounding arena said to have been used for bull baiting. A small chapel lies in between, all within a few hundred yards.

May I add that recently I was invited to attend a private lecture given by Mr Perrett to a group of orthodox-thinking people, when Mr Perrett had on display a map showing sections of quite a number of local leys, although his talk was based more on the markers laid down for sunrise and sunset at the Equinox. So popular has this talk been that he has given it three times already. This is very valuable from a ley hunter's point of view, because it shows without argument that ancient sites do line up. And so 100 people are made aware of our theories without us having to say a word.

Open letter from Circumlibra to C.D. Croft:

Dear Mr Croft,

Your letter to the July issue of The Ley Hunter really frightened me until I realised that not being a ley hunter you were so fascinated by 'gravons' and excess of brain activity that it had seriously interfered with your perception. There's far more to leys than gravity wave bumps and lines of force shown on Geophysical maps. Now that you have brought yourself into contact with this strange section of the community you might possibly join us in our endeavours to elucidate the mysteries connected with our leys. Gravity bumps makes a good start.

After my initial shock, being blinded with your science, I tried to analyse each paragraph and noticed several were repetitive and others merely old truths dressed up in present-day jargon. Some are

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true and relevant, some partly true and far too many just speculative. For a scientist to even contemplate such ideas detracts from the initial approach. However, there are statements which do warrant constructive comment.

Para. 4. Really superfluous and only accepted in part. This so-called line could possibly have height and depth and a little width.

5. Leys have many man-made objects on them as well as natural features which will put quite a number of bumps into the gravity wave until it looks almost like the dragon of old.

23-24. Emotion and Religious sensation etc. are only linked to gravity wave changes, but not entirely under the domination of, for there are other more important factors to consider.

28+ Astral travel. Speculation or personal experience? Can thought be scientifically proved, plotted and written down as a mathematical formula?

33. Undoubtedly buildings are the modern mounds, particularly churches, in their many shapes and sizes.

34. The essential ley points were already there before man put up a stone, made a mound, or built a skyscraper on them. Religious activities, social functions, shouting for your favourite team or pop star plus gravity wave radiation and one or two other impulses, surges and what-have-you all impinge upon those within range and bring about emotional reactions in many, but not all.

I trust that at this point I have not offended you or those who have inherited a similar emotional response. You have certainly elaborated on one aspect of the leys and speculated on many, but I hope you are not seriously suggesting you have covered the whole field of research. As for your last paragraph, I would suggest you obtain back numbers of The Ley Hunter and read what other writers have to say.

And so I will leave you to your calculating whilst I travel along my own ley, leading my own personal dragon. I hope you won't mind me saying you'll never turn a ferocious beast into a docile servant working out the 'gravons' which make my friend so humpy.

All the best

CIRCUMLIBRA

P.S. Sorry, I forgot about the UFOs. They do definitely operate in conjunction with our leys and leave their influence behind.

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John Benney, of Chatteris, Cambs., did not think much of Mr. Croft's letter. He writes: "Was it Hasrat Imayat Khan who wrote, 'The two great mistakes are to have knowledge and not to act on it, and not to have knowledge and to act upon it'?"

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Allen Watkins writes: "I was particularly interested in Barbara Crump's leys in Somerset, Devon, and Cornwall (Trevose Head we look straight out upon from our caravan, being only just across Constantine Bay).

She makes a strong case for her leys in giving compass bearings. But some of the sites she mentions which contribute greatly to the ley-atmosphere are adjoining her line and not exactly on it, and

that can be misleading. We must be careful to keep to the Watkins standard of accuracy. Half-inch maps do not really prove a ley, but can be accepted if an extension of a ley already proved on a larger-scale map finds other manifest ley-points such as a ford or cross-roads. One of her leys exactly bisected a cross-roads: now that is first-class evidence. That is the sort of thing we want to emphasise when claiming a ley.

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T.W. Cox, of Bodmin, Cornwall, also wrote to the editor about Miss Crump's article in the last issue:

Further to Barbara Crump's findings on the West Country ley lines the following may be of interest to your readers.

I had considered that nearby Helman Tor was connected by a ley line to Yes Tor; on drawing this line on a map and extending it north the following information became apparent. From Helman Tor the travelled through Haltroad Downs, tumulus at Goonzion Downs, camp at Berry Down, tumulus at Northwood, Tregarrick Tor, The Cheesewring, a camp and Bishops Rock at Rezare, Yes Tor, Burlescombe Priory near Red Ball, passed within one mile of Stockleigh Priory and Bickleigh, close to Glastonbury Tor and Farleigh Hungerford, on to Barbury Camp two miles from Avebury. Towards the south the line from Helman Tor passes over Lands End close to St Michael's Mount.

The line from Yes Tor to Avebury is not very exact, but as it passes close to other known ley lines and places, it is worth mentioning.

Returning to Helman Tor, a line drawn from here to Brown Willy also crosses places of interest, as does a line from Brown Willy to The Cheesewring, and Helman Tor to Fowey, crossing Lanlivery and Castle Dore of Tristram and Isolde fame. To fully appreciate the Cornish leys it is necessary to use a one-inch map showing the tors, tumuli, stone crosses, etc. My wife and I have studied these local places over a period of years; particularly Helman Tor and The Cheesewring. At the moment and as a result of our investigations we believe that these ley centres not only give out certain forces, but receive them as well, probably from a cosmic source, in effect they are receiving and transmitting at the same time.

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T.T. Laverick, of Blyth, Northumberland, has drawn the editor's attention to a passage in "The Bog People" by P.V. Glob (Paladin Press, 60p). On page 24 - "Ancient burial mounds can be seen in rows on the high ground surrounding the fenland. They mark the line of ancient highways....These mounds date from the Stone and Bronze Ages and are therefore between 1,000 and 2,000 years earlier than Iron-Age man." Mr Laverick comments: "The above book, whilst about Iron Age remains in Denmark (excellent, factual, concise, illustrated), incidentally mentions what must be Danish leys. The remarks are merely made 'in passing' and the author (an eminent professor) does not really deal with them, but at least he makes statements, albeit brief, that are considered heinous crimes by British archaeologists. Prof. Glob does not discuss "ley power" (about which I am still, frankly, very dubious) but I would recommend this book to all readers of The Ley Hunter as being of real interest

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READING MATTER OF BRITAIN  
 READING MATTER OF BRITAIN

KEEL'S PSY WARRIORS & TRENCH'S ANGELS

all  
 reviews  
 by PAUL  
 SCREETON

OPERATION TROJAN HORSE	:	THE SKY PEOPLE
by JOHN A. KEEL.	:	by BRINSLEY LE POER TRENCH
(Souvenir Press Ltd.,	:	(Tandem Ltd.,
95 Mortimer Street,	:	14 Gloucester Road,
London, W1N 8HP) £2.	:	London SW7) 25p.

"Operation Trojan Horse" is the summation of four years of intensive UFO research, and the fruits of John A. Keel's labours provides ufology with a thought-provoking theory which I doubt will be acceptable to many. To a disinterested observer of ufology what he writes makes sense, not only because his conclusions and my own are broadly similar, but the basis of his remarkable assertion was told to me several months ago, and at the time I was extremely sceptical.

Ufology does tend to be a narrow pursuit, in that researchers have their pet theories and are blind to the findings and hypotheses of others. The fantastic is scoffed at by many, who wish to narrow down the field to either an extraterrestrial theory, and therefore concentrate on the hypothetical mechanics of interstellar flight; or seek to put the whole subject within the confines of psychoanalysis and doubt that the phenomenon has any reality outside the inner space cosmos of the deeper levels of the mind.

Keel regards UFOs as being part of the occultist's universe, rather than orthodox science's. He draws attention to the similarities between ufological phenomena and that of the black magician's rituals, spiritualist seances, and the whole spectrum of parapsychical reality.

He believes that the underlying force which controls what we call UFOs - and which he believes are electro-magnetic manifested forms - has duped us into believing they come from an extraterrestrial source, whereas, Keel maintains, they are ultraterrestrial and share our planet at different vibratory levels to our own.

I have come to the opinion that the ley power is, broadly speaking, felt at different vibratory levels, which some can tune into while others cannot, and that the odd happenings along the leys and creatures met on them are in the same super-reality as the UFOs. But I would disagree with Keel when he lumps everything beyond the comprehension of the five senses into the same category as UFOs. I am strongly disinclined to believe that elementals, ghosts and giants - which I accept as "real" - are part of the UFO syndrome. UFOs and the aforementioned beings are tenuously linked by the leys themselves, but the connection is very much an indirect one.

Nevertheless much which is thought to be unconnected with UFOs by the majority of researchers is certainly connected. In County Durham, not so long ago, a priest's charred body was found, yet the surroundings were untouched by fire and

it seems to have been a case of spontaneous combustion of his body. A light in the sky was seen above his dwelling at the time of death. Fires, poltergeists and other such manifestations of energy may have a common source.

All such phenomena cause confusion and ufology is a hot-bed of diverse opinions, and schisms appear in UFO groups with monotonous regularity. The ufologists will defend the extraterrestrial theory and yet ridicule those who claim contact with alleged extraterrestrials; they charge governments and the Forces with lying about UFO data while being equally forthright in defending the honesty of UFO witnesses, whose sightings are subjective and therefore requiring analysis beyond the scope of the average investigator. Suspicion is rife within and outside ufology: between rival factions and within groups; between government departments and ufologists; between the public and ufologists. Keel's book will make people more suspicious of individuals and phenomena, help foster, perhaps, a "Cold War" feeling between its readers and an invisible hostile force lurking in the skies, able to attack physically or mentally... Psywar.

But if you are not too disturbed by Keel's ominous evidence of extradimensional menace, and wish to see a genuine example of the UFO phenomenon, Keel advises, "pick a good Wednesday or Saturday evening, visit the highest ground in the area closest to you which has a magnetic fault, and watch the sky around 10 p.m. The best times are the last two weeks in March and the first two weeks in April, all of July-August, the last two weeks in October, and the first weeks in November and December." But he warns: "Dabbling with UFOs can be as dangerous as dabbling with black magic. The phenomenon preys upon the neurotic, the gullible, and the immature...even suicide can result....A mild curiosity about UFOs can turn into a destructive obsession."

Brinsley le Poer Trench, however, supports in "The Sky People" a view that extraterrestrials had a major role in mankind's evolution on Earth, and the spiritual interpretations make his book as far divorced from recent works by Kolosimo and E. von Daniken as it is from Keel's. One has little choice but to choose between Trench's view and Keel's, and I favour Keel's. The widely-held belief by both many ley hunters and ufologists that beings from other worlds played a role in megalith building is, I now believe fanciful and fallacious....but I am still willing to take its proponents seriously. This does not mean to say that Trench's hypothesis is worthless, for his extraterrestrials and Keel's ultraterrestrials may be one and the same. It is valuable to read both books and make one's own decision. Trench is explicit in his judgment: "I am going to suggest that these celestial visitors, Lords and Angels, are one and the same as what are termed 'space visitors' coming here today....our genetic cousins, the Sons of God, the true Race of Mankind from the Galaxy." I would suggest that Trench's angels, Keel's beings, and also those entities encountered by certain ley hunters are all part of a shared environment of differing dimensions, vibrations, and time continuums. Readers of this magazine will find in Trench's book discussion on evolution, consciousness, the serpent symbol, and much more of great value. In a work written more recently Trench comments: "Ten years ago most UFO writers accepted the interplanetary concept as the only possible one to account for the coming of the flying saucers. Today, nearly all the leading writers consider the earlier supposition obsolete. Nevertheless it is our firm view that the real Sky People come from other realms, probably invisible universes interpenetrating our physical universe."



