

THE LEY HUNTER

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THE LEY HUNTER

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READERS' LETTERS

As Dragon Rise 71.

Dear Paul,

The Laya of Danite Dragon runs through Roche Rock in central Cornwall. Study of this large rock, which has St. Michael's church on top led to findings - through a set of psychic phenomenal happenings - that the whole build up of the rock and circular rings of rocks which stretch from coast to coast (12miles N & S) form a solar clock, which the solar dragon used for turning Space time into Greenwich time and vice versa. Many of these rocks in the circular ring stand like a dove/man, drooping slightly forward. These rocks have spirit which appears as a blue/black mist - behind the actual rock - and are more man shaped.

Many UFO sightings have occurred around the cliffs around the coastline between Mevagissey and Gorran Haven. Green eyes - the size of saucers - have been seen by some locals of the small village of Roche, and links in some way to circular rocks in Scotland. This was a part of Muan culture and the rocks we believe are relics of the Archai period. But the laye has always been the guide of new civilizations and were used by Moses, the Hopi, Gypsies, and now the Aquarian children.

The laye is an evolutional guide and is now known to be used for astral travel along Earth Mandala. We are able to leave this planet, but at present there is an alchemical dome covering the whole of the Earth which has to be broken.

As now we are on the cusp of Aquarius/Leo. The Golden Age is not far away and we have very few years to understand the environment of fusion and orgon living. As now we are far more away from it and our influences become swallowed up.

Love. Tribe of the Temple of the Stars
Gypsy Rye, Met, Tina, Cath, Gemini,
and Lucy

P.S. 72 will be laye year

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LEYS AN INTRODUCTION

by PAUL SCREETON

Never be content to merely sit by a blazing fireside, feet in slippers, concentration battling against deplorable "Coronation Street", and coughing cigarette smoke.

Mapwork is no alternative to fieldwork.

The warmth of the sun shining through a skyline notch is preferable to banked-up coalbrite; muddy boots keep you busy, Woolworth's furry slip-ins make you lazy; the cry of the curlew is more inspirational than one thousand deaths in TV's Dodge City; fresh air takes your mind off tobacco addiction. Standing stones really do look more impressive in situ, not in books; faces on mark stones enhanced by pale moonlight.

Mapwork is essential, but only as a prerequisite for fieldwork - the real work. Its value is only equal to that of a railway timetable to the traveller, which lists where he should go, but does not take him.

Before the stage is reached where a ley hunter need only travel in the countryside and note leys as he walks, cycles, drives, or is driven, the map will provide examples for study. The best scale to use is the Ordnance Survey 1" to the mile maps. These cover a sufficiently large area and gives reasonable detail. Larger scale maps are helpful in providing additional local detail, and specially useful for tracing an exact route of a ley through a built-up district. Smaller scale maps are necessary when tracing major leys, which cross several counties.

Leys are to be found on any O.S. map, and evidence of the system can be discovered in the most densely built-up areas and cities. However, it is preferable to begin one's ley hunting in one's native district, not simply because fieldwork is made easier, but local knowledge is invaluable in determining whether certain features are ancient or modern.

Lay the map out on a perfectly flat surface and with ruler in one hand (A three-foot perspex ruler preferably), and pencil in the other (a pencil with a sharp point and fairly hard lead is essential) you are ready to begin.

Alignments are numerous so you will rapidly begin to see a series of lines emerging on the map. The exercise need not necessarily be to find every single ley on the map, as quantity is not the yardstick to gauge ley hunting by. As many as possible should be found, however, if the aim is to determine whether any particular pattern of leys will emerge. If a map such as that of the Cleveland Hills district of the North Yorkshire Moors be taken as an example, then if each tumulus were to be ringed and each alignment of four or more acceptable points be joined, not only would the map become one blanket of graphite, but you would find it a lifetime's task marking every single alignment. The point of the exercise is to be selective.

Begin by circling several of the prominent sites. Then lay the ruler against any two. If the total of sites found to align adds up to four or more, the ley is acceptable and all points on it may be joined. Another worthwhile method of finding leys is to choose a particular point and turn the ruler slowly in a circle, paying attention to note any alignments radiating in different directions. This is the simplest

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way to find ley centres, though it so happens that they frequently form themselves as lines are added, occasionally in a spot where nothing of interest is marked.

Where a ley centre appears on a map and there is no visible evidence for an ancient site being there, this will act as a spur to the ley hunter to visit the location and seek the explanation. Most likely a tree clump at least will be there, differentiated from the surrounding flora either by species of tree or the form of the clump. If not a clump it may well be that a mark stone will be found.

By making such a calculation on a map, F.R.Watts went to the exact location, found nothing suggestive of a ley point above ground, but discovered a mark stone buried in the exact spot in the field.

Remember always that leys are exactly straight. Do not accept any point for an alignment if the ley does not pass directly through it (except in the case of camps where leys generally only touch the sides of such sites).

Also an alignment of three or fewer points is not a ley. Alfred Watkins and Major F. C. Tyler, the pioneers of this study, accepted a minimum of four points, though five are now accepted as a minimum by some ley hunters. However, and this is where fieldwork can be shown to be of immeasurable value, it may be that if a four-point alignment is followed on foot one or more additional points may be discovered, thus making it absolutely acceptable as a ley.

The following prehistoric and early Christian sites may be considered as ley points:

Marked on maps -

- Stone circles.
- Standing and Symbol stones.
- Camps.
- Tumuli.
- Cairns.
- Dolmens.
- Moats and Mounds.
- Pre-Reformation churches, cathedrals, priories, monasteries, chapels.
- Castles.

Not marked on maps, and where personal judgment will be a guide -

- Mark stones.
- Tree clumps.
- Skyline notches.
- Fords.
- Ponds.
- Springs.
- False hills.
- Mountain peaks.

This is the exoteric side of ley hunting, a necessary beginning to the deep, esoteric, spiritual, extra-dimensional, cosmic significance of the leys.

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***** BRITAIN, ALBION, AND THE NEW JERUSALEM *****

-by-

ALAN COHEN

ONE of the most fundamental urges in religion, but especially those in which myth plays a vital part, is the desire to gain access to another world. This other world may be described in many ways, both literal and symbolic. In myth it is usually either spatial -

Paradise,
Tir-Nan-Og,
Fairylan,
or temporal -

the Dream Time,
the Golden Age,
and so on;

but essentially it is a timeless sphere of great sanctity, and, especially in its temporal expression, it provides the origin of the profane or human world, the shape of which is copied from Heaven in the fabulous era of the dawn of time. Most mythologies preserve the tradition that once the human world and the world of the gods were closely linked, but that some catastrophe produced a Fall into the mortal situation in which man finds himself today, so that access to the other world is difficult and limited to particular seasons or gifted individuals, viz. mystics and shamans. But all men are haunted by a nostalgia to regain that superhuman mode of being which was once theirs, to return to the creative source of all things. There have been many interpretations of this mythical theme. Freud identified the Golden Age with the womb-life of the infant;

Jung enlarged it into a concept of the Collective Unconscious; others have talked about the possibility of other dimensions parallel to ours;
of mysticism;

and also of course of lost civilisations, Atlantis and so on. However, this is a much wider question.

WHAT I want to show is the relevance of this motif to our studies.

THE feeling that a more perfect world exists, and that our world is only a copy or even a shadow of it, is not limited to individual mysticism. Traditional social structures (of many different shapes) were based on the idea that they reflected the heavenly order. But again I am not dealing here with politics, but with architecture, with geomancy. In most religious structures, the theme of the "other world", applies here in two closely connected ways*. First of all, certain parts of the human world are set aside as sacred or holy, generally because they are the scene of a hierophany, an irruption of a sacred power into the human world, the place where the gods appear or particular forces are most active, a place where a bridge exists between heaven and earth. Thus in the Bible there is Sinai, the Burning Bush, and Beth-El,

*Read Mircea Eliade - "The Sacred and the Profane".

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where Jacob had a divine vision in which the ladder, traditional symbol of ascension, was set up from heaven to earth. The importance of these sites is immeasurable. The existence of a divine order, and the dependence of the human world on that order, makes all things sacred in the ultimate terms. It ensures that man lives, not in heaven, but in a cosmos which originates from the divine, rather than a meaningless chaos without origin or end.

The sacred site, as a manifestation of the divine, serves as a declaration of universal sanctity, a firm centre of an ordered world, as well as a gateway connecting earth with heaven.

THUS it is not surprising that all peoples who preserve a traditional culture desire to live close to this centre, since it gives meaning and security to their lives. So we find, when studying the layout of simple tribal villages, a commonly recurring symbolism, whereby the village is divided into four quarters, representing the four cardinal directions, and there is at the centre of the village the medicine hut or temple, which is at the centre of the universe. Beyond the village is chaos, an alien, unconsecrated land; because the rituals which accompany the consecration of a dwelling site are repetitions of the creative actions of the gods at the dawn of time, so that man, by such repetition, makes for himself an ordered cosmos (the village) in which human life can be lived. Thus the village (or city in a larger civilisation) is a model of the created universe. The temple at the centre is also a model of the world - it is usually built with four doors, a roof symbolising the sky, and a central pole, pillar, or altar which represents the axis mundi; but it is at the same time something more, a model of the divine dwelling place, of the world of the gods, so that it is constructed according to a celestial geometry, to a plan revealed in visions. For example, the Babylonian King Gudea saw in a dream the goddess Nidaba who revealed to him a tablet containing the names of the fortunate stars and a plan of the temple he was to build. Ezekiel had a vision of the cabbalistic proportions of the Temple in Jerusalem, a representation of Yahweh's celestial halls (a common theme in Jewish mysticism), as in Solomon 9,8:

THE Christian cathedral often imitates the human world with its four directions, its tree-like pillars and so on, but it is also an image of the Heavenly Jerusalem, laid out in secret magical symmetry, and as such serves as the House of God, a place where divine power is most active (this is usually revealed before the building is raised) and a meeting-place of heaven and earth. Indeed the Holy of Holies in the Temple of Jerusalem, although the centre of the world, was in another sense, not on the earth at all.

to build a temple upon the holy mount, and an altar in the city, wherein thou dwellest, a resemblance of the holy tabernacle which thou hast prepared from the beginning".

BY CREATING such religious structures, man was able to validate his existence, to express the yearnings for salvation which came out of the depths of his being, to make concrete the archetypes and dream-images which haunted his unconscious - in Platonic terms to realise the Form of the Good while still on earth. He made it possible to live in the human world - by making it as ordered and harmonious as possible - and also enabled himself to gain access to the superhuman world, to the realm of perfect harmony and peace, free from all the pain and contradictions of mortal life.

IF WE APPLY this analysis to the geomancers of northern Europe, we find an attempt, on a gigantic scale, to sanctify human existence. In this age, not only does the whole countryside, rather than just a village or a city, become a cosmos - it also becomes a temple, a place of fusion with the divine sphere. The civilisation with which we are dealing is no longer limited to a small, enclosed area, but in a unique way has the the whole landscape for its home. But since the landscape appears to be layed out according to a celestial and magical pattern, which somehow seeks to express a sacred power everywhere, the whole countryside thus becomes a reflection of the divine world, an expression of archetypal spiritual imagery. Since the landscape itself is a temple, the stone circles and monuments like Carnac and Stonehenge, are more than just astronomical instruments

or temples

or devices to control sacred power

- they become like the Holy of Holies itself, places of perfect fusion between heaven and earth, where the power expressed in the pattern of the land is at its most intense. If this is indeed so, the sanctity of such structures must have been inestimable, for they were "not of this earth".*

WHAT WE ARE confronted with here is an attempt by a civilisation to make earth a paradise, to live perpetually in the golden age, on a superhuman level of existence, in a landscape no longer natural but supernatural, perfected. It is surely significant that in China this kind of geomancy was held to be so important, since the religion of the Tao, of which "feng-shui" was a part, also has as its basis a nature-mysticism whose main purpose was to continue to exist in the perfect, harmonious age which preceded the Fall. (see R.C. Zaehner, "Concordant Dischord".)

IN BRITISH folk-tradition, the old mythic urge to fuse human time with cosmic time is continuously re-affirmed, since there is a strong persistence in the idea of a lost Albion which is Britain's true nature and which is itself a kind of Golden Age, an Eden. The civilisation of the megalith builders itself becomes a lost golden age because it managed to achieve a magical fusion with paradise, because it "found" the lost Age of Gold. This is remembered perhaps in the Arthurian mythos, since the basic cycle is far older than 5th. Century Britain, and Arthur's real nature is less a Celtic chieftain than a Lord of Faerie (Even Professor Atkinson

* If one denies the concept of a geomantically-patterned landscape, the old holy places still retain their importance as temples and sacred sites, but they will be much more distinct from the surrounding countryside, which will be either "merely" human or in some places part of "chaos" since they lie outside the consecrated world completely.

has suggested that Silbury Hill may have been the burial mound of the builder of Stonehenge, later remembered as Arthur.* There is also, of course, the traditional connection between Merlin and Stonehenge.) Thus the Arthurian Age, recalled as one of harmony, justice, and enchantment, is the symbol of the great days of the geomantic civilisation; and the belief that Arthur is asleep in some great cavern with all his knights waiting to return echoes the idea that the old magic of the geomancers may one day be reawakened; and thus, as in Blake's vision, Britain becomes Albion once more, and Albion is united at last with the New Jerusalem, with Heaven itself.

 * Recent research has, of course, suggested that Silbury is contemporaneous with Avebury, but we are now more uncertain than ever of the antiquity of Stonehenge, since many doubts now exist as to the reliability of Carbon 14 dating.

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THE GEMATRIA OF THE HEBREW CABBALA: A SYSTEM
FOR INTERPRETING LEY-LINES? WELLS CATHEDRAL
AND GLASTONBURY ABBEY CONSIDERED

--by--

KENNETH KNIGHT

Neroche Castle, an ancient site, standing some six miles south of Taunton, on Beacon Hill, 905ft. high, is aligned North-West by West at the Summer Solstice sunset in the direction of Elworthy Barrows, according to Houghton Spencer, writing for the "Somerset Archaeologist" in 1903. He recorded that a straight line between these two points, will join at North Hill, at Minehead, above Porlock Bay and the ancient earthwork, Bury Castle. In the opposite direction south-east by east is Neroche Castle, and beyond Shipton Beacon, the line eventually reaches Weymouth Bay. This end of the line marks the sun-rise at the winter solstice. Corfe, lying half-way on this line, in Anglo-Saxon means, "a cutting" and near this point a series of ancient pathways about 660 feet in length, known collectively as the Monk's Way, from St Andrew's Cross. Following this line at an angle of 90° and in a north-easterly direction, Wells Cathedral. It would appear that here we have the lines which determine a grid system for the British Isles as well as the world in general. If this is so, then the cabbalistic significance increases, for the diagonal cross identified with St Andrew is not only the saint to whom the cathedral at Wells is dedicated, but in the Hebrew system of cosmology, is a junction point.

The siting of the Saxon cathedral at Wells lay on a central axis of 14° N of E, whilst the present building lies 3° N of E. The present street-plan of Wells was orientated to the same direction of the Saxon building, with its west front facing on to the present market place. This line in fact moves S.W. to Glastonbury, passing through the churches of St. John and St. Benedict, continuing down through Alfred's Fort at Borrow Mump, on to Corfe, near Neroche Castle.

hold potent forces of instilled good and evil, producing an eerie equilibrium. The presence of ancestors from far-off ages can be felt and their disturbance is not always taken kindly.

Here are sites in profusion and variety to keep an antiquarian busy for a lifetime. In a short time it was not possible to visit even a fraction of the worthwhile ley points, and words cannot relate fully or clearly the experiences and knowledge gained by approaching the sites hopefully and cautiously.

There was the subterranean mystique of Culsh earth house, whose original use can only be guessed at. By Tullich earth house - boarded up to stop cows falling into it - there was a hare, whose great size made me first mistake it for a roe deer, and yet another lolloped from the evil-drenched Sun Honey stone circle, while satanically-black crows croaked their anger at my presence. By comparison, Midmar circle was cosy, positioned in a neat churchyard, and Tomnaverie was uplifting, despite the knowledge that on its hill some years ago soldiers fled from two UFO occupants.

Little crumbling churches like St Nathalan's and its inscrutable symbol stones; Migvie churchyard's standing stone emblazoned by prehistoric hands' carving of a naked rider on horseback.

My wife and I watched house martins preparing for migration, saw weasels, rabbits and nervous deer, went through the big hole in mid-stream Pannatrich fertility stone, saw Burn O'Vat cave where a renegade hid, had tea with a radionics expert, and took a soporific pigeon away from the influence of Melgum stone circles.

The sun shone most days, the county's drought continue, and the Dee murmured its shallow journey, while we walked for miles, through Tolkienesque mirkwoods, up to Tillyhermack rock basin; found a four-leaf clover; gazed on the crannog in Lock Kinnord; climbed castle stairs; watched the graceful flight of a heron over Corse Castle lake; felt the presence of joyous elementals and magnificent devas.

And all too soon it was homewards and cold smoky Hartlepool.

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READING MATTER OF BRITAIN
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REVIEWS BY PAUL SCREETON

ATLANTEAN TRADITIONS IN ANCIENT BRITAIN. PART ONE: VISIONS OF ALBION. by ANTHONY ROBERTS. (Zodiac House Publications, 7 Hugon Road, Fulham, SW6. /30p - inc. p & p/).

Readers of "The Ley Hunter" whose acquaintance with Tony Roberts' writings has been solely through this magazine, will be unaware of his investigations into, and passion for, Atlantean speculation. He has written at length, and with great thought and persuasion, on this topic in "International Times", and he knows that my views and his differ considerably in this area of research: also that I at present find myself in a minority. Be that as it may, it is not my intention to make our friendly differences fully public, for

though a reviewer should put his own points of view and not merely produce a synopsis of a work, he need not be purely subjective. Tony's arguments will be tenuous to some, wholly sound to others. Some areas of "live archaeology" can produce debate equally as heated within its own confines, as the vitriol felt by those within the alternative archaeology who are angered by the modern tumuli plunderers. Atlantis, and UFOs, can produce such blood-thirsty debate.

So, let us say first that Tony has written the first part of a work which is stimulating and of great interest, but his conclusions will be hotly contested in certain circles. I can think of several reasons for regarding them with scepticism: there is the theory that Atlantis is a state of the mind; that it existed (does exist) on the Etheric; that prehistoric development in Britain is traceable as being relatively smooth and does not necessitate a diffusionist theory, etc. Yes, I accept an Atlantis, but am dubious about Tony's. However, I am not repulsed by the argument, and have reprinted Christine Crosland Symms' speculations this issue as I believe they are also of interest and that such a notion existed six years ago.

Tony Roberts' book contains an introduction to the physical-Atlantis theory, discusses Neolithic trackways, the Glastonbury Zodiac, leys and Alfred Watkins, and geomancy. He has drawn on many reliable sources, which I have also used, but his interpretations differ from those I would make, and his emphases do not match mine. Nevertheless one must read all material such as this which hammers another nail into the coffin of orthodox archaeology, and which gives a truer alternative viewpoint.

What is odd, annoying and unexplained is the acceptance of only three terrestrial zodiacs - the inevitable Glastonbury, Pumpsaint, and Nuthampstead - and no mention of Kingston, Stanley or Fleet Shot Hill. Incidentally I also suspect two further zodiacs in N.-E. England, one in the East Riding, and another in N.-E. Scotland.

Tony Roberts is a proven popular writer and has attracted a wide following, and whose views are widely accepted. His style is fluid, poetic and sensitive. The theory of an Atlantean tradition in Britain is a highly evocative one, and he has presented it with verve, and argued his case with the forcefulness of an eminent Q.C. As the judge I can only ask the readership/jury to consider his evidence and decide whether our prehistoric heritage has an Atlantean basis, or whether the writer's flamboyant vision and tenacity in pressing home his convictions hides serious flaws or a wholly unsupportable theory.

What is encouraging is the fact that a writer on speculative archaeology has presented his work himself, and I know that the first printing is already sold-out and another underway. The second part will follow before the end of the year.

The readers' column of "The Ley Hunter" is open to those who wish to debate Tony's views, and the editor would welcome comments for publication on this theme.

NEXT MONTH'S issue will include:

"White Tower & Spiral Castle" by Anthony Roberts.
Also an article on Tomnaverie stone circle.

BRITAIN: A STUDY IN PATTERNS (R.I.L.K.O., 36 College Court, Hammersmith, W6. Price £1.50, p & p 10p)

This book presents a midway point between the highly speculative material in "The Ley Hunter" and what insults one's intelligence in "Antiquity". Its contributors theorize on matters where 99 per cent of academics fear to tread, and present their findings in a generally scientific way, as opposed to psychic intuition.

Prehistoric geometry is dealt with by Alfred J. Bird (on two Welsh stone circles) and Keith Critchlow (Stonehenge); astronomical calculations with regard to Silbury Hill is Andrew Davidson's subject; and John Michell writes on metrology. Glastonbury is reappraised. But Julian Calyon's speculations, short and tentative though they may be, on Gothic architecture are the most mindbending and fascinating. As for John M. Coles' piece on "The Bull Cult in the Bronze Age of Western Europe", this would be better suited to Glyn Daniel's magazine as the presentation is somewhat turgid and the subject out of place in such a work.

The mathematics required to fully appreciate certain of the articles may be beyond the majority of those interested in the subjects, but the ideas which they give viability to are proved sound through such an approach.

This is an exceptionally interesting and vital contribution to speculative archaeology, though there is no concerted attempt to relate the evidence of Megalithic science and Gothic technology to spiritual questing.

Andrew Davidson obviously has an inkling of such a purpose behind Megalithic sites, for in the conclusion to his paper he writes: "Here at Silbury, the converging lines of probability are once again beginning to point towards the induction and control of energies and vibrations of which we are scarcely aware and which are not yet fully understood."

The layout and care taken over diagrams is to be commended, as is the general selection of material. Anyone who reads this book will be a great deal wiser.

PREHISTORIC LONDON: ITS MOUNDS AND CIRCLES. (Covenant Pub. Co. 1946. by E.O. GORDON

(Available from "Dark They Were & Golden-eyed" Bookshop, 28 Bedfordbury, WC2 at £1, inc. p & p)

Druids stalk the pages of this book, Brutus and the Trojans too; the diffusionist theory underlies much of the theorising. Parts are factual, parts are debateable, there is some nonsense, but a fair percentage is fascinating and veritable food for thought within the scope of today's "live archaeology".

Mounds, astro-archaeology, geometrical arrangement of sites, stone circles, astrology, prehistoric monarchs, mazes, and early roads form the subject matter of what is a stimulating book, whose conclusions should be treated with an open mind, and in certain parts, with scepticism. Commendably the style and presentation is similar to that of Massingham ("Downland Man" etc.), and the ideas not unlike those of Insole ("Immortal Britain").

Gordon draws comparisons between the physical remains in Wiltshire and those in Israel, and linguistic similarities between English and Hebrew, and his conclusions are those held by today's British Israelites. The Brutus in Britain myth is strong and not so much discredited as suppressed. Whether there is truth in it or not does not concern me so much as Gordon's lumpin it in tandem with the mounds etc., when the Trojan settlers are supposed nowadays to have arrived around 1500BC, when the Megalithic techniques were very much in decline.

However, the book is readable and worthy of some serious consideration.

-MAGAZINES-

THE WAXING MOON, Midsummer 1971 (quarterly)

A journal of the Pagan Movement in Britain and Ireland. Pagan & poetic, heathen magic and the old religion. In this issue articles by Tony Kelly, Joe Wilson, Dewi Browne and Ronald White. Leys mentioned briefly in a letter by Tim Dean. Available from Ed Davies, 103 Maindy Road, Cardiff (19p or 60p yearly).

THE NATIONAL MESSAGE, August 1971 (monthly)

This is the organ of the British Israelites, whose views may not be acceptable to readers of "The Ley Hunter", but in this issue there is a piece on how the orthodox archaeologists are slowly coming into line with our "live archaeology". Hawkins, Thom, Borst, radio carbon dating, and a single mention of leys are included. The conclusion drawn is the diffusionist theory of cultural migration, which in the British Israelites' context I find unproven. From 6 Buckingham Gate, London SW1 (10p + post).

MANTRA, No 1

This is the first issue and an excellent addition to ancient wisdom literature. An introduction to ley hunting, with a diagram of selected leys in Teesside, by Paul Screepton, will specially interest readers of "The Ley Hunter". Other articles are on colour, sound and form; Zen karate; PSI, Ageless wisdom; New Age thought and groups, etc. From Mantra, P.O. Box 725, London W5 4BN (20p).

COSMOS, Summer 1971

Issue devoted to Themes of Contact, with several thought provoking articles. Leys are mentioned with regard to Elen or Helen, who was associated with prehistoric trackways, in an article by Dan Butcher, "Some Notes on the Names of UFO entities." (By membership to Cos-mos, £1.25. From Brian Simmonds, 4 Nutfield Road, London NW2).

PSYWAR, No 4

Theme of life after death in this issue. Includes readers' letters and magazine reviews, including one of "The Ley Hunter". Very bad printing and layout. From Keith A. Walker, Psychiatric Training School, Burnley General Hospital, Burnley, Lancs. 10p.

Would any readers please quote this magazine when subscribing to any of these magazines or ordering copies of the above books.

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WITHCHCRAFT, No 1

Unfortunately this new glossy magazine, in the tradition of American slicks, panders to the sexually immature and seemingly is aimed at such a market. Lewd practices are detailed under the guise of solid, factual reporting in the manner of the muck-raking Sunday newspapers, and the candid photographs - in colour and black and white - leave little to the imagination. However, there is an article on masks and an outline of the history of witchcraft during the past three centuries, though nothing about the healthy rites performed by the Aquarian pagans of 1971. There are many fine pictures taken from old books and the presentation is first class. If you expect deep studies of witchcraft by experts this will appall you, yet if you read "Mayfair" and "Penthouse" this will delight you. From Williams Publishing and Distributing Company Limited, St Crispin's Way, Thurmaston, Leicester, LE4 8BP. Cost is 30p plus postage.

NICAP JOURNAL Vol.1 No.4

A UFO magazine with good presentation and varied content. Leys are mentioned in connection with UFO sightings in one article, and other pieces deal with UFO propulsion, astrology, spaceflight progress, Maldek, a UFO encounter at Shrewsbury, and the Watchers. From Derek C. Samson, 67 Wildmoor Road, Shirley, Solihull, Warwickshire. Cost 22½p

DAN BUTCHER, a regular contributor to this magazine, has published a number of books dealing with UFOs and astral projection: "A Reference Book on UFO Sounds", "Water Symbolism in UFO Encounters", and soon to be published, "The Psychophysical Link in UFO Encounters". Available from Surrey Investigation Group on Aerial Phenomena's Richard Beet, 23 Coatham Place, Cranleigh, Surrey. Costs not known.

Next month's issue will include works published by The Atlanteans, "Quest", "Pendragon", "Pentagram", etc. Also a further review of Alfred Watkins's "The Old Straight Track."

I still have copies of Arthur Lawton's "Mysteries of Ancient Man", price 12½p. postage include. The issues of "The Ley Hunter" still available are Nos. 11, 15, 16, 17, 19, 20, 21, 22, and 23.

PUNCH, Sept. 22, 1971. (12½p)

Kenneth Allsop takes a look at the Underground Press, and though a little baffled is moderately competent in his summing-up. John Nicholson's "The Other Britain" gets a mention, and the extinct "Gandalf's Garden" is made fun of in a mild way. But why no mention of "The Ley Hunter"? But there is Stanley, the Great Palaeolithic Hero.

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