



**THE  
LEY  
HUNTER**

THE LEY HUNTER

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From "The Atlantean", Sept/Oct. 1971:

"The balance of the planet as a whole is aligned to a system of channels of what might be termed magnetic power. Some people call them LEYS. These are like ribs of energy or psychic force which form a kind of auric protection around the planet as a whole, and where these lines cross or meet, vortices of power result. The ancients possessed a considerable knowledge of these LEYS and they were able to draw on the vortices of power, sometimes with good intent and, regrettably, sometimes for evil purposes.

"Certain scientific experiments which are taking place today, particularly in the more advanced fields of physics, are affecting the structure of these power lines or leys. If you bear in mind that these patterns are a reflection of the structures of the planet as a whole and the force fields which hold it together, it takes little imagination to consider the consequence of such ignorant tampering...."

- Helio-Arcanophus.

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Articles to appear in subsequent issues of "The Ley Hunter":

"God-Names and Sighting Lines on Exmoor" - Ross Nichols.

"Yarnbury Castle Hillfort" - Mollie Carey.

Notes from "The Castle and Place of Rothiemay" - J.F.Forbes.

"The Control of Energy In Man" - John Wheaton.

"Historical Perspectives in Ancient America" - Anthony Roberts.

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HESTINGSGARTH

-by-

EDWARD MILLES NELSON

\*\*\*\*THE FOLLOWING is taken from "The Cult Of The Circle-Builders" by Edward Milles Nelson, published in 1911. From the book the editor has chosen to reproduce the Preface and notes on the Hestingsgarth stone circle. In fact, the book deals with many other circles but the key to Nelson's suppositions lie here in the Shetland Islands.

.....

In the summer of 1905, when in the Shetland Islands, the author's attention was directed to the stone circle of Hestingsgarth; a casual inspection showed that it was a structure of much interest, therefore a second visit with proper measuring instruments was arranged; when the measurements were reduced, the astronomical data, such as the solar solstitial marks, and the co-amplitudes of  $\alpha$  Boötis, were at once found. Subsequently the foot used by the Hestingsgarth circle builders, and the secret number of the Sun-god, were worked out solely from the study of this monument, and quite independently of books or knowledge of any other stone circle. When the author returned to England other circles were examined, and with much surprise the same foot was found there, as well as the cult of the Sun-god. The cult of the trigonometrical functions, and of the areas of the right-angled triangles, was discovered in England. Investigations were afterwards carried farther afield, and the measurements of buildings in other countries were obtained, with what result will be seen from the following pages.

With respect to the astronomical significance of stone circles it is very doubtful if there was any beyond the laying out of the sun's solstitial amplitudes. It seems that the builders first laid out the meridian by the co-amplitude angles of a circum-polar star, and then set out the prime vertical at right angles to it. In regard to the alleged astronomical importance of the bearings of placed stones it is necessary to remember that there are several bearings, and several stars, so that if one star over a particular bearing does not fit in with some preconceived theory, or date, another star may do so; or if it does not, probably some other star over some other bearings will. The astronomical cult has been much pressed into the examination of stone circles, but it is extremely doubtful if there is any astronomical cult to investigate, apart from the solar amplitudes which served the purpose of the almanac to the people who built and used them.

With regard to the cult set forth in this work the case is different. All the bearings which have been investigated pass through the centre of the circles, and all point to the same conclusion. Take, for example, the Cusi, at Stonehenge, the bearings of the three extremities and their respective right-angled triangles, and there are no more than three, all tell the same story; all the groups of tumuli at Stonehenge and all the long barrows have been investigated, both at Avebury and Stonehenge; all the circles and stones at Stanton Drew have been dealt with; there has been no selection and retention of data which fitted the cult, and rejection of that which gave negative results. Anyone wishing to examine for themselves the data given in

this work cannot do better than begin with Stanton Drew, because the whole is on one sheet of the Ordnance Survey, 25 inches to the mile, (Somerset XII. 11)

We do not offer any adequate theory as to the race or genus to which the circle builders belonged; but the fact that the Assyrians, Babylonians and other Semitic races practised a similar cult would seem to indicate that the circle builders were akin to, if not identical with, one or other of these races.

Any attempt at definitely determining the question presupposes a minute inquiry into ancient history and ethnological distribution. This is more than we can undertake. But to those who have the time and means for this task at their disposal, the discovery of this cult should prove invaluable. The presence of the same linear measures at Baalbec, Great Zimbabwe and in British stone circles is very significant of a Phoenician origin.

Beckington,  
Somerset.

EDWARD M. NELSON

1908.

HESTINGSGARTH\* - There is possibly no published description of this stone circle. The ring is a small one, in an out-of-the-way place; there are no Megalithic stones, Maenhirs, Trilithons, or Dolmens to attract public attention, consequently it has remained practically unknown to the present time; but apart from mere size, it is a most interesting example of an Astronomical Temple, erected for the worship of the Sun-god.

POSITION - Lat.  $59^{\circ} 53' 40''$  N. Long.  $1^{\circ} 18' 30''$  W, in the south of the Shetland Islands. It is well placed, 246ft. above the sea, upon a flat piece of ground on the shoulder of a hill. On the ENE. the land rises some 40ft.; on the West, about two miles distant, there is a range of hill 900ft. high; and northwards the island extends, but towards the south there is a sea horizon from ESE. to W., by S., embracing an arc of upwards of 100 degrees.

DESCRIPTION - The outer circle consists of a ring of 33 unhewn stones placed edgeways, and in contact, like curb stones. They are about 18in. above the ground; there is a small break in the SE portion of the ring forming a passage or entrance. This ring is in a very fair state of preservation. The larger of these stones measure  $6\frac{1}{2}$ ft. long and  $1\frac{1}{2}$ ft. wide; others are  $5\frac{1}{2}$ ft. long by  $1\frac{1}{4}$ ft. wide. There is a concentric inner circle of 26 stones, but not in nearly as perfect a condition as the outer circle; it is probable that there were originally 30 stones.

BEARINGS - Standing at the centre of the ring, some outlying stones placed in an upright position are seen; none of these stones are large, probably the tallest is but 3ft. out of the ground; the interest attached to them depends solely upon their position.

In the accompanying plan (opposite) the position of the stones is indicated by a cross. Beginning at the north and going eastwards we find two upright stones, 1, placed close together; farther towards the east are two upright stones, 2 and 3, in a line with the centre of the circle. At the east is a stone, 4, or rather a stump; only a small portion of it is above ground. At 5 is an

----- upright  
stone. In  
the south,  
at 7, is an  
important

\* A Norse word meaning an enclosure for horses.  
It is also called Hestingot, Hestingoat.



5.

in that position, so that these bearings should be the reference marks for this transit instrument. It was customary, before the Gauss invention of collimation, to set up distant meridian marks for the adjustment of transit instruments at observatories. These bearings at Hestingsgarth have precisely the same significance; for if an isosceles triangle be formed with these bearings for its sides, the bisection of its base will give the meridian.

If the eye be placed at C, the centre of the ring, and near the ground, two hollows in the stones of the outer ring will be observed at points indicated in the plan by arrows pointing towards the centre. The bearings in the hollow in the south-east measured  $37\frac{1}{4}^{\circ}$ , and that in the south-west  $38^{\circ}$  from the meridian; these angles are very nearly the calculated co-amplitudes of the rising and setting Sun at the Winter Solstice. It is obvious that these hollows were made for the purpose of observing those phenomena.

With reference to the stones which mark the cardinal points, Nos. 13, 4, 7 and 9, it will be seen that all are displaced in one direction from the cardinal points as indicated by the compass; the amount of that displacement is about 1 degree.

The NNE stones, No. 1, are important because this bearing marked the rising of the star  $\alpha$  Boötis. If there had been a sea horizon behind these stones it would have been quite easy to calculate, within comparatively small limits, the date when this star would have risen over these stones, but unfortunately there is land in this direction. If a date is calculated upon false supposition, that this star rose on this bearing from a sea horizon, it will be seen that the event would have taken place in A.D. 300. This then will be our "terminus a quo". If, however, it is assumed that this star must have risen  $1\frac{1}{2}$  degrees before it became visible over these stones it will be found that it did so at the commencement of our Christian era, which will be our "terminus ad quem". The above perhaps is a too liberal allowance; taking all things into consideration, it may safely be inferred that these stones must have been placed there about the year A.D. 100. In the case of No. 11 stone, if  $1\frac{1}{3}$  degrees be allowed for the disappearance of  $\alpha$  Boötis on that bearing, then it must have been set up about the year A.D. 1. It was by means of these  $\alpha$  Boötis stones; Nos. 1 and 11, that the architect found his meridian. The NE stones, 2 and 3, mark the rising of the sun at the summer solstice. From the point C the stone 3 cannot be seen owing to an intervening hillock; the circle builders had therefore to employ an intermediate stone to carry the line of sight over the hillock. This bearing is only a quarter of a degree from its calculated value. Enough has been said about the orientation of the stones; there are, however, more features of interest connected with this building yet to be described.

\*\*\*\*\* NEXT MONTH the measurements of Hestingsgarth will be described, including the discovery of the critical length christened the Hestingsgarthfoot by Nelson; also his comments on the number 666.

FOLLOWING last month's article on Tomnaverie stone circle, the editor would welcome similar articles on stone circles, taken from the exoteric or esoteric viewpoint.

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THE SACRED HILLS

CLEY HILL, WARMINSTER, AND GLASTONBURY

by MOLLIE CAREY

I visited Glastonbury twice, and as a result of experiences there, I became convinced that Cley Hill, just outside Warminster, was in some way linked with Glastonbury.

Although Cley Hill was not many miles from where I live, I had never visited it, and so when John Bennet visited me and offered to take me there I jumped at the chance.

It was a lovely sunny day when we climbed to the top of the hill, and a feeling of elation filled my whole being. As we wended our way upwards I had an impression of spirals, just as I had as I climbed Glastonbury Tor, and I felt myself respond to some pull, and the feeling that we trod on Holy Ground was very strong.

As we reached the old Iron Age fort at the top, I nearly ducked, the impression of flying arrows and massacre was so strong here. A bitter battle had been fought here long ago.

We made our way to the two tumuli (ancient burial mounds) that crowned the top of the hill, and we stood on top of the highest and admired the wonderful views. As I looked out across the countryside I became aware of a figure in a beautiful blue gown. I couldn't really see him, but the impression was very strong. He was a bard, a poet, he was singing in a beautiful voice to the people gathered on the hill around him. He played on a harplike instrument, and the tune was beautiful. The crowd took up the chorus, and the hillside rang with melody. He put down his instrument and sat down. The vast crowd followed suit and he talked to them, and they craned forward to hear him. He wore a plain gold band around his head with coloured feathers waving over his back. Oh, how he loves these people, and they love him. The scene fades, and I am left standing there with a tear running down my cheek.

We walked on around the hill, pausing to look at the little hill that stands beside Cley. This little hill is by no means dominated by the bigger hill, as it commands notice and attention. It looks rather like a ruined pyramid and recalls to mind Silbury Hill not so far away at Avebury. It is easy to see that it has been artificially shaped and there are lynchets or platforms around its base.

As we wandered about the two hills, the feeling that we were treading very Holy Ground persisted, and my soul was responding to some call beyond my understanding. This hill was one of the High Places of the Ancient Wisdom, as was Glastonbury Tor. The Dragon Path! When I was on Glastonbury Tor I had impressions of "Dragon" and "Hill". I didn't understand it then, but somehow it applies to certain hills. In some ways it is a symbol.

We went back again to Cley, just a few days later, and this time three young people were lying on the old burial mound. They waved to us and we walked over to them. They had come to the hill because they felt it was "special", and they asked us if we knew anything about the "Old Leys." They were on the same wavelength as us!

On the second visit I was more convinced than ever that there was something linking with Glastonbury, so that evening we visited Ken Rogers, as he was an avid collector of any information or history to do with Warminster and district.

I had read somewhere that the Church of St Denys was reputed to have been built on the site of an ancient stone circle, and the road does seem to encircle the churchyard. Also growing there, is a mighty ancient yew tree, now propped up all around and reputed to be over a thousand years old, and was there in Saxon times. Also there is a "Cold-harbour" nearby, and this name often occurs where prehistoric stones or graves are found.

Ken readily provided me with what gen he had, and over a cup of coffee I started to read about the origins of the name of Warminster town, and my hair nearly shot straight up!!! Oh, yes, there were clues alright! Listen to this: Of the derivation of the name Warminster, the historian V. S. Manley writes: ~~Guerminster~~ (Lower Warminster) "The Nunnery (or monastery) by the river!" Wergemister (Upper Warminster) "The town at the nunnery by the streams."

Summary of derivations provides: "THE PLACE OF WATERS WHERE THE BLUE SKY GOD WAS WORSHIPPED IN A GREEN PLACE AT WHICH A DRAGON PROTECTED THE SPIRIT OF A CHIEF IN HIS GRAVE." !!!!!

This is Cley Hill! The dragon is the code description of the Sacred Hills. The grave protected by the Sacred Hill! I nearly did my nut!!

The Blue Sky God - the figure I "saw" on the hill when I stood on the chief's grave. This was fantastic! There have been at least three churches at the site of St Denys. The first, a Saxon church of wood, according to an old document, was in a meadow about 100 yards west of the present church where "there is still seen a burying place, where coffins and bones are continually being dug up, as well as some foundations of an old building seen in dry weather by the appearance of the grass."

The second church, built by the Normans, was dedicated to St. Simon and St. Jude. In a sermon given at the Minster in 1940 by the vicar of Longbridge Deverill. this dedication was referred to as follows:

"A former dedication of the Minster was to SS Simon and Jude, probably because of Cley Hill being a twin hill, but more likely because the name Jude coincided with the ancient Neolithic God of the Sun named Dhu, or Sol-dieu. A relic of those far-off days was found in the ancient wall in a field near Longbridge church, which is still called Dhu's Wall."

Of the legends of Cley Hill, I find this one very enlightening: "Inside the barrow there once lived the guardian spirit of the the Bugley folk. One day he heard the trickle of water beneath him, and, entering into the spring, he directed its course underground until he reached a convenient spot which is now called Hog's Well. He told the folk not to drink the water, but use it only for curing weak eyes, with which complaint the people were much affected." My mind pictures another well - the Chalice Well at Glastonbury.

Now, to sum up, this is what I would say: There was once a Celtic monastery at Warminster near an ancient stone circle. These Celts at least had a memory of the Sky God and worshipped his memory. Later, a Saxon church was built there. Who was the god? I feel that he was a real man who made a tremendous impact on the people. There was no carved statues of him, he was too Holy.

The links with Glastonbury.GLASTONBURY

A hill with a ruined monastery and legends of an earlier church and Christ and His disciples.

God (Jehovah) of the Sky worshipped on the hill and in monastery and church.

Chalice Well. A holy healing well associated with Christ and His disciples.

Holy Thorn planted by Joseph of Arimathea, disciple of Christ.

An island surrounded by water.

CLEY HILL & WARMINSTER

A hill with a monastery only preserved in the names of the town of Warminster.

A sky god who was worshipped on the hill and for a time in a Celtic monastery.

Hog Well (Hog spelt Hogh denotes hill). A healing well associated with "the spirit of the barrow". Distorted memory of the sky god who gave this holy well to the people.

Ancient yew tree. Sacred tree of the Celts. This would be associated with stone circle and Celtic monastery.

The place of the Waters. There were many streams here. It is a watershed.

I also note that Longleat House, not far from Cley Hill, was built on the site of a priory.

I should be used to the unexpected turning up when one seeks the "ancient Truths", but my hair is still up over all this.

I am wondering now, is there a Zodiac connected with Cley and Warminster? Unfortunately I cannot work at this as I am up to my neck in all this "tangled ball of fury" and I shouldn't be able to cope, but if there is, then let the archaeologists beware! Now perhaps it's a little easier to understand why 13 leys pass through Warminster!! I am still working at this; there are more legends to chase up and prehistoric stones to find. Also why are so many UFOs seen over Warminster? Is there a specific reason, and I still wonder who the sky god was. He inspires me! I should mention in passing that when I followed a straight line of tumuli etc. on the map from Cley Hill I landed right at the end of the cursus at Stonehenge!

A MAGIC ISLANDby MARIAN GREEN

Britain, usually looked upon as an island, is, of course, a large group of islands, varying in size from one large one to many much smaller. In particular, the west coast of the British Isles abounds with islands, and it is these which are magical.

Ley hunters are gradually re-establishing the network of ancient trackways and power lines that criss-cross the country, and are speculating upon their use and the kind of people who made them. Were they runways for the winged chariots of the Gods? Or lines of power that could be tapped by the knowledgeable for help and healing? I do not know. What interests me is that they were, and still in many cases are, magical.

People who have not experienced the feeling of a magical place can have no idea what it feels like to stand before the Magic gates and find them closed. Perhaps Tolkien in his "Fellowship of the Ring" describes the effect when the travellers reach the gates at Hollin, beside the black lake, and find them closed and escape cut off. They were lucky to find the password, but having sat outside a closed magic gate on an enchanted island, I have experienced the feeling of desolation and hopelessness.

There are many magical gates in and around Britain and many legends of the King who sleeps forever under the holy hill. There are tales, too, of the king who sails away to the west to the Celtic paradise. This brings us back again to the islands off the west coast, and one island in particular, Lundy, the puffin island off the north coast of Devon.

This small lump of granite sticking up whale-like from the cold waters of the Bristol Channel, at the gateway to the Atlantic Ocean is one of the most magical places I have ever visited. About three miles long and half a mile at its widest point, one would not think much of it, yet the ancient people did. There are many traces of early habitations, especially towards the northern end. Hut circles still stand among the heather and wind-blown grasses. There are no roads, so no traffic. There are many species of animals and water which falls upon Dartmoor emerges fresh and cool from many springs 300 feet above the sea. Peace is natural here, but not the calm peace of some inland valley, but the peace of a resting warrior still armed against the onslaught of wind and waves. The air is never still and bears upon it the whispers of forgotten things. Who were the ancient people who came there and set up their homes, on a small rock 12 miles out into the sea? Were they driven from the mainland or did they, too, seek the strange restless calm which makes the place feel magical even today? I am sure they were magicians and from the heights of Beacon Hill watched the rising and setting of the sun at the turning points of the solar year. Perhaps they waited for the King to come, wounded from his last battle, westward in the boat of glass. Perhaps those three dark queens bore him up the steep winding way from the steel-grey pebbles of the shore to a place of rest. Maybe he still sleeps there, undisturbed by the cry of the gulls or the bleating of the sheep. Did the arm clothed in white samite take back Excalibur into the depths of the black water of the pools. Who knows? Perhaps ley hunters will find leys that point to the island. I am sure there are some from Glastonbury, as well as other parts of Devon, Cornwall and Wales.

If you have the chance during a holiday in Devon to go by boat from Ilfracombe cut to Lundy, I am sure you may experience something of the strange feeling that is like coming home, to me. And perhaps there will be found the ending of many lays, both those sung by the minstrels of old and those trodden by the ley hunters of today.

READERS' LETTERS

A number of readers have commented upon Arthur Lawton's pamphlet "MYSTERIES OF ANCIENT MAN", which I recently republished. Copies are still available from the editor, at 13p each (inc. postage).

Jimmy Goddard writes: "Thank you very much for the Lawton booklet. It's certainly very interesting and must have been very much ahead of its time. The mathematical parts were a bit lost on me, but I was very interested to read the part about subtle energies, especially as it was written so early."

Allen Watkins writes: "Thank you for Lawton's booklet, which I am very glad to have. It is most enterprising on your part to have it duplicated, and I have read it with great interest. I once heard Professor Bateson, the Cambridge biologist, say that the contribution of "Erewhon" Butler to biology and evolution was one that no serious student of biology could afford to miss. That was an astonishing statement from an expert scientist about an author whose background was "merely" classical and literary.

In the same spirit I think that no student of leys can afford to miss Lawton's essay, because he does realise that leys have a deep philosophy behind them, and he has set out his own belief as to what the philosophy is.

It has many times been said of Woman that her conclusions are nearly always right, but her supporting reasons nearly always wrong. Well, Lawton is like traditional Woman.

He feels sure that leys are conducting-wires for a real force which ancient Man could have utilized, but I can't quite trust his arithmetic, though obviously he is quite a deep mathematician. I do not find his "coincidences" of distance between points very convincing. Many of the measurements are approximate only, and the more approximations are taken as a standard, the faster coincidences disappear. You can prove anything on earth by a string of approximations. In a proved ley there are no approximations at all, but exact coincidence of a line on a large-scale map down to a few feet.

Again, are the measurements "as the crow flies" or "as the crow hops on its feet!"?

Lawton is struggling to express a genuine conviction, but his logic is poor. He has not shewn any convincing connection between peculiar units of measurement and a flow of real power.

His conception of "eustasia" is perfectly logical and is vouched for by the experience of mystics all down the centuries. But eustasia is a thing quite independent of leys, and by traditional methods of meditation can be reached by anybody without the help of a special geometrical layout. However, ley points may have offered a short-cut; else why are churches sited on the old sacred spots?

William Porter writes: "Many thanks for Lawton's "Mysteries of Ancient Man". I found it both stimulating and frustrating. Stimulating; because here is a man that gets straight to the centre of his argumentation in a clear, concise manner. Frustrating; because his central tenets are not, (even within the context of the essay), sufficiently expanded. In addition, diagrams for both the Avebury configuration and St Mary's Church, Netley, would have been to great advantage.

I disagree profoundly, "that it would be tedious to describe other cases that correspond with the thes&s", as Lawton himself states; one has the appetite whetted and then left without further food for thought!

However, what is exemplified is clear, concise and refreshingly ordered.

Lawton states, "for more examples...see my separate papers on this matter." Could you please forward any additional available information on works and papers by Lawton? ((Editor: can any reader help on this point?)).

Even in its present form, the paper is of high value and great interest; such a published venture is commendable.

....Finally, it would certainly be most interesting to hear the views of Atlanteans or Atlantis researchers, to the recent claims made by geologists and technophysicists, while making one of the most comprehensive studies to date of plate tectonics, in the Atlantic Ocean."

Mr Porter draws attention to two magazine articles of interest to ley hunters. Apparently "Nature" (Friday, Sept. 3, 1971) features an article by G. A. Kellaway on "Glaciation and the Stones of Stonehenge", with a list of 38 reference books and articles on associated studies.

Also, he writes: "Very close to 'Ley Hunter studies' is the text of C. Cochrane's article in the new archaeological magazine 'Ago' (No. 4, Aug., 1970). Entitled 'Looking for Lost Roads', it features illustrations by William Stukeley, with references to Belloc's 'Old Pilgrims Road' and Hippisley Cox.

Cochrane writes: "Road-seeking, like most aspects of archaeology is a challenge to the Sherlock Holmes instinct, the whodunit. There is no point in noting the existence of a lost old road without finding its purpose, its origin and destination....Also a road is mostly time-less, retaining traces of its original line long after its original purpose has vanished." Cochrane stresses the need to go back to original sources - Defoe, Leland, Stukeley. Cochrane concludes the first part of his article: "Test it in your own area, and even if you conclude it is false, the pursuit of this old hare - and it is high time to revive it - will more than compensate you in establishing a mental liaison over the centuries with your antiquarian predecessors."

Jimmy Goddard also had some information to pass on to the correspondent who inquired about the significance of Wittenham Clumps. He writes: "I don't know if it is a ley centre or point, but I expect so from the poem which is carved on one of the trees:

As up the hill with labouring steps we tread  
Where the twin clumps their sheltering branches spread,  
The summit gained, at ease reclining stay,  
And all around the widespread scene survey,  
Point out each object, and instructive tell  
The various changes that the land befell.  
Where the low banks the country wide surround  
That ancient earthwork formed old Mercia's bound.  
In misty distance see the furrow heave  
There lies forgotten lonely Gwichelm's grave.  
Around the hill the ruthless Danes entrenched  
And the fair plains with gory slaughter drenched.

While at our feet where stands that stately tower  
 In days gone by, up rose the Roman power.  
 And yonder where 'Thames' smooth waters glide,  
 In later days appeared monastic pride.  
 Within that field where lies the grazing herd  
 High walls were crumbled, stone coffins disinterred.  
 Such, in the course of time is the wreck which fate  
 And awful doom await the early great.

The poem was thought to have been carved between 1844 and 1847.

Also: "After mentioning the Wittenham Clumps poem in my letter yesterday, I came across some information about a UFO sighting there in some old records. It was Thursday, Nov. 10, 1966, seen over North Berkshire by two people. It was high up, partially obscured by cloud. It had 'legs' dangling from the outside like an octopus, and was near Wittenham Clumps. The object was one like the one seen near Vauriat on the BAVIC orthoteny. From the sketch map in Flying Saucer Review I managed to find a suspected ley centre there of three-point alignments. This suggests the possibility that Wittenham Clumps may also be an active ley centre.

Mr. L. Banham of 10 St Johns Road, Watford, Herts., is interested in English mysticism and would be grateful if any groups or individuals in his area would contact him if they share his interest.

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#### "FLYING OBJECT" OVER SALTASH MYSTERY

More than 30 people phoned local newspapers and TV on Saturday to report a mysterious cigar-shaped object hovering above Saltash, and Mrs Marilyn Preston\* of Saltash says she watched the object for over half-an-hour - with a witness.

Mrs Preston, who practises spiritual healing, claims that advanced thinking are able to achieve contact with UFOs through a method not understood by most.

Mrs Preston, who has previously reported seeing mysterious objects in the sky, was driving back from Launceston with Mr Mike Mansergh, a local government officer, who lives at Grenfell Avenue, Saltash, when at about 6-15 pm at Ellbridge, they were attracted by a strange "pink and golden light" in the sky.

Trying to get a closer look they drove west on the Pillaton road but found the light had disappeared. They returned to Ellbridge and "arriving at this same spot we waited expectantly for a few minutes watching a perfectly clear sky. In an instant the UFO reappeared."

(Report from The Cornish Guardian, Oct. 28, 1971.)

\*Mrs Preston runs the Spiritual Healing small Hospital for Wild Birds and Animals, at 18 Higher Port View, Saltash, PL12 4BX, Cornwall. So if you have a sick pet you might like to get in touch.

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#### IN BRIEF

The editor has now got four photostat maps of Holderness Zodiac, which may be borrowed.....John Michell visited us recently .....January issue of "Prediction" (out Dec. 10) to include "Britain's Mysterious Leys" by Nadine Smith....Can anyone supply with information as to why Capella should be so important a star?

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OBITUARYT. C. LETHBRIDGE

The death has occurred at the age of 70 of Tom Lethbridge, archaeologist and explorer. It was he who did sterling work to recover the Gog Magog hill figures in Cambridgeshire, and who, towards the end of his life helped popularise extra-sensory perception. He was not, however, favourably disposed towards the value of psychometry, but was aware of the psychic atmosphere of places. I am told that he was not convinced of the existence of leys, which readers of his works may find surprising. Nevertheless he was an archaeologist with mind more open than the majority of his colleagues.

This is neither the time nor the place to rake over the ashes of the problems he allegedly met at Cambridge among the archaeological faculty. Yet the hill figures he discovered in Cambridgeshire are his best remembered discovery. Referring to them in *The Times* (Oct. 2) the obituarist carefully phrases his words: "In 1957 Lethbridge published his most controversial work, "Gog-Magog; the Buried Gods". He claimed to have excavated the hill-figure of a giantess and horse at Wandlebury Camp...Some archaeologists disagreed with him, claiming that the figures were the result of frost action on chalk..." Prof. Christopher Hawkes referred to the hill figures in *The Times* on October 6.

Tom Lethbridge leaves a widow, Mina, and I am sure all who sympathise with his approach to archaeology will feel sympathy for her in her great loss. - Paul Screeton.

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READING MATTER OF BRITAIN

WALRUS, No. 8. (From Endsville Press, 140 Murchison Avenue, Albany Park, Bexley, Kent. DA5 3LL. Cost unknown).

This is the autumn issue and has a specially good article on geomancy and Cambridge by the editor, Nigel Pennick. Nigel discovered the Nuthampstead Zodiac, and much of his thesis is related to Cambridgeshire antiquities. The article ends, "Who can say Cambridgeshire's occult lore does not equal, even surpass Glastonbury?" The remainder of this duplicated magazine contains information on Cambridgeshire and what's happening on the alternative scene.

AZOTH, No. 4, Nov. 1971 (Michael Magee, 2 Wetherby Road, Leeds 8. Price 13p (inc. post).)

A well-produced duplicated magazine with illustrations and interesting contents based on practical and theoretical occultism. Old Verbeek cartoons are reproduced, in which the strip cartoon has the first part with the pictures on way up, and then continues with the same pictures upside down. A real treat. Reminiscent of certain megaliths and mark stones, which from different angles reveal new faces. Alchemy, Crowley and much more.

"WITCHCRAFT FOR ALL" - Louise Huebner. (Tandem Books, 25p).

Witchcraft is not a subject to be treated lightly, and I doubt if many readers of this magazine do not believe there are real witches with potent powers at their command. Los Angeles witch Louise Huebner certainly takes the subject seriously, and her ideas are generally commonsensical and believable. The book's content is reasoned and her style flows, though older readers might be confused by lapses into Stateside slang such as "the witch's bag in a nutshell" and "not all witches do their thing in the same way."

There is a wealth of information, including spells, such as the "sexual seduction spell", "Blood charm" - not for the squeamish - and "money increase spell". Herbs, vitamins, candles, bells, nudity and the whole gamut of witchlore is dealt with. There is not broomstick aerobatics or orgies with the Devil. However, Miss Huebner can be rather more dogmatic than I would have expected. She claims lycanthropy to be an impossibility, and calls the Tarot deck "nonsense". Her method of numerology is definitely suspect, and does not even make 11 a "non-reduction" number.

Still, I found the book enjoyable, and would recommend it to the general reader. Possibly the book will appeal mainly to women readers as the author writes as a hip Evelyn Home dealing in psychic marriage guidance at one end of the spectrum and orgies and gambling at the other.

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"METEOR STRIKES AND THE HOERBIGER THEORY" - Egerton Sykes.  
(Markham House Press Ltd., 58 West Street, Brighton.  
Cost unknown).

This detailed duplicated booklet has been written to enable attention to be focussed upon particular meteor strike zones. Recent research into meteor craters has led to a reappraisal of the theories of "catastrophe merchants", who were debunked previously. Mr Sykes has blended scientific findings with the theorists as Donnelly, Hoerbiger and Velikovsky (whose works are again in demand), and also legends. Hoerbiger's doctrine of cosmic ice and fire had a great deal to do with the workings of Herr Hitler's war machine, and this has led to a disinclination to take him seriously. Nevertheless such theories cannot be ignored, and any research which seek to substantiate such theorists findings makes fascinating reading.

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Also from Markham House is the magazine "NEW WORLD ANTIQUITY". The double issue, Vol. 18, 7/8, July/Aug. 1971, is composed entirely of writings by its editor, Egerton Sykes. Articles included discuss meteor strikes in the North Pacific, early European discoverers of America, European writing in 4000BC, an inscription of ancient origin on a stone in Tennessee, and a primitive Chinese culture. I was most interested in a piece on gravitic anomalies, and Mr Sykes states that there are two examples in Ayrshire, one in Surrey, and another in Shropshire. If I can find exact locations we might be able to relate these to leys. Egerton Sykes is an exponent of diffusionism, and for those interested in ancient civilisations, migrations and exploration, his works will be of great interest (Cost unknown).

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IN BRIEF....Doreen Valiente has completed a second book, and is working on a third....Marian Green would like to know if any leys end on Lundy. Her address is 38 Woodfield Avenue, Ealing, London W.5....Various errata - in this issue the stone circle in the Nelson article should be HESTINSGARTH; in the "Dee Days" article in the October issue it is PANNANICH not Pannatrich; in last month's issue CROMAR was spelt incorrectly as Cromare in the Ogston extract; the address for Stella Polaris above is The White Eagle Publishing Trust, New Lands, Liss, Hants....Magazines which arrive too near the deadline will be reviewed next month, also the second part of Anthony Roberts' "Atlantean Traditions in Ancient Britain" (30p from Tony at 7 Hugon Road, Fulham), and "The Witches" by Francoise Mallet-Joris. ....back issues of "The Ley Hunter" still available are 11, 15, 16, 17, 19, 20, 22, 23, 24 and 25.

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"TARANTULA" - Bob Dylan.  
(MacGibbon & Kee/Granada Publishing, £1.10).

In the days when I had idols, Bob Dylan ranked higher than all the others. But I have since met most of my heroes, and found them only too human. Yet Dylan still means a great deal to me. Whenever I have reached crucial points in my life, a line or phrase from one of his songs has put my dilemma into perspective and pointed me in the right direction.

He has meant a lot to a whole generation - the radical, seeking, spiritual ones. He has been a spokesman for the 15 to 35 age group for ten years, bringing into focus the deceit of politicians, all form of authority, the wondrous agony of love, and he has led piedpiperlike questing souls towards higher consciousness.

His songs, says Allen Ginsberg, "put poetry in the jukebox; the combination of Dylan and the Band produced the finest rock music of all time; he has never stagnated, constantly moving from one music form to another and proving himself the best at each. He saw "a highway of diamonds with nobody on it", and we tread such tracks; he said "no one along the line knows what any of it is worth", but we are learning. From personal misfortunes of the underdog and the unloved, to the cosmic vistas of "Mr Tambourine Man" his vision has encompassed both outer and inner realities.

As for this book, written 1965/6, which has been around in "bootleg" form for some years, it reflects Dylan's mind at the time he recorded the album "Highway 61 Revisited", though the book is richer and more complex. "Tarantula" could, and has been, likened to Genet, Burroughs, early John Lennon and many "nonsense" writers. It is obscure, exasperating, frantic, mind-bending; an array of phantasmagorical characters, hal-Bosch, half-liberal Americans. You sympathise with those who live outside the law in the book. Psychedelic, surrealistic, imagery-packed, humprous, brilliant, explosive...the superlatives could be endless. This is the idiocy of Desolation Row seen not through rose-coloured spectacles, but through a half-opened third eye. A penetrating and haunting collage of the U.S.S. Titanic.

To the casual reader, the book may appear to have been written in a state of delirium, but careful reading reveals clever word play ("Hill bully" for hillbilly); insight ("everybody knows by now that wars are caused by money & greed & charity organizations" - that's a deep one); marvellous juxtaposition ("lawyer's pig"); there is so much here by the man who is truly in the tradition of the minstrels of yesteryear.

Here's a snippet to whet your appetites:

"dear buzz:  
i want the bibles marked up thirty percent -  
to justify the markup, i want free hairbrushes  
given away with each bible - also, the chocolate  
jesuses should not be sold in the south...."

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"THE LIGHT IN BRITAIN" - Grace and Ivan Cooke (The White Eagle Publishing Trust, New Lands, Liss, Hampshire, £1.50)

"The human race is not very evolved today but it will become great again when this secret power has been released and the whole vibration of the earth thereby raised."

Professional archaeologists are not going to reveal the truth about prehistoric Britain, therefore we must turn to the psychics, who can tap those far-off days. Clairvoyance and psychometry must be our tools. Though such results cannot be tangible, they must be trusted if we are to increase our knowledge of the Megalithic era.

Grace Cooke is a woman with a highly-developed and proven clairvoyant faculty. She utilised this to gain insights into the lives of Britons whose kindness and brotherhood created a wonderful lost civilisation.

Psychism by such writers as Iris Campbell and Mollie Carey and others has helped make clearer our vision of the age when the leys were marked and the power utilised. I have myself worked with a psychometrist, and the results were astounding and left me in no doubt that it is a worthwhile approach to revealing our past. Nevertheless I feel that there are certain pitfalls to this practise, and that not everything received is correct and that certain aspects remain hidden until the right time.

Much of the material in this book is in harmony with ley hunters' ideas - notions of the etheric power, elementals, astronomical practice, the spiritual sun, etc. There is also information on Hyperborea, Atlantis, diffusionism, Hoerbiger and the Essenes. Sites visited, at which Mrs Cooke received impressions, include Stonehenge, Avebury, Rollright Stones, Dragon Hill, Maiden Castle, Carnac and Wayland's Smithy. There are also passages communicated by the spirit guide White Eagle.

This is an optimistic book, and the esoteric knowledge revealed should be considered by all readers of "The Ley Hunter."

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"THE HISTORY AND ORIGINS OF DRUIDISM" - Lewis Spence. (The Aquarian Press, £2.25)

There is a great revival of interest in the works of Lewis Spence, who was a prolific writer on not only Britain's past, but other ancient civilisations. He was particularly interested in his native country and fabled Atlantis. He wrote 37 books.

This one will certainly prove popular now that the subject of druidism is again in vogue, though not in the cranky sense of the Victorian age. Spence is a fair writer, and when he wrote this work Stonehenge was still regarded as being of the druids' making. No doubt the Iron Age druids were spiritual ancestors of the Megalithic technologists, though having only a fraction of their wisdom. Nevertheless their arts were not insubstantial and included a host of divinatory methods, spells, charms and astrology.

Spence's thesis is full, based on commonsense, and takes into consideration all previous theories. He writes of the after-life, festivals, human sacrifice, places of worship, divine kingship, druidism's origins and influences.

This is the definitive book on the subject and should be on the book shelf of any serious student of antiquity. It will prove a great reference book to all.

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