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A GROSS IN THIS PANEL DENOTES THAT YOUR
SUBSCRIPTION EXPIRES WITH THIS ISSUE -

LEAD-IN

People are strange. Take for instance a man I was introduced to recently in my local hostelry. The conversation got around to the occult and the gentleman in question (who is a Freemason) was asked about UFOs.

"Hallucinations", he stated.

Fairies or elementals?

"The creations of aberrated minds."

Spirirualism?

"Rubbish."

Astrology?

"Ah," he said. "First thing I do when I open my morning paper is see what my horoscope says. It is generally around ninety per cent right."

As I said, people are strange.

"MYSTERY ON THE DESERT"

Maria Reiche's book on the Nazca lines and patterns in Peru - available from Linda Wroth, 30 Moorhouse Road, London W.2., for £1.15. 92 pages with 10 colour photographs, 25 black and white, 7 drawings. Trilingual. Mentioned in John Michell's "The View Over Atlantis" and other books. The editor of "The Ley Hunter" wholeheartedly recommends this book.

John Michell's new book "City of Revelation" to be published March 27 by Garnstone Press. See next issue for more information.

GOD-NAMES AND SIGHTING LINES ON EXMOOR

-by-

ROSS NICHOLS

The English are a race oddly incurious about their own fine countryside with its suggestions of myth at every turn. The associations of names are not so secret and there are plenty of odd enough ones on those not-secret documents called Ordnance Survey maps. Yet how many people think upon names in connection with sites and draw any reasonable conclusions?

This is especially so with regard to perhaps the best-known beacon point in the west of England, which has been impressive to thousands in the past as well as in the present - Dunkery. It was a real beacon for news transmission in recent centuries, and the remains of the fire-basket are, or were until recently, on the site. Yet who has even asked if the names nearby bear any relation to its function, old or new?

The northern Exmoor heights of Somerset, bare now, perhaps more wooded then, rise to a cluster of downs of which Dunkery is considerably the highest. It is part of a ridge running East-West for some miles and overlooks valleys in several directions. Beyond, to the North, North-East and North-West, the sea of the Bristol Channel spreads far below.

Traditionally, Dunkery belongs to Lugh as god of the setting sun. The cluster of significant names indicating light, and pointers to the North-East and North-West, seem to show the high point and the death point of midsummer.

It must be common knowledge that Hu, in various forms Hou, Huw or Hugh, was a main deity of sun. But finding two stones called Robin How and Joaney How to the North-East of Dunkery, has no one thought that these must be the male and female forms of Hu? Robin and Joan are witch-names, Robin the slang name for the male organ, and the combination is as clear as Gog and Ma-Gog.

Not surprisingly, there is the Great Mother as well: Ceridwen of the many forms, becoming St. Catherine and 'Kit'. And here is her Kit's Barrow, as at the well-known Kit's Coty House in Sussex.

The high place, however, seems reserved for a horned god, for cer or ker is horn, - is a diminutive, 'the little chap with horns', and it is his dun or hill - Dun-kerri. Is he the child of the witchy Robin and Joaney?

This quartet of distinct old god-names is at the highest point of the ridge (1705') that runs briefly westward, then breaks up into separate heights. Rowbarrow, answering to the name, and some tumuli are in the same line, with lesser heights of 1520' and 1353' beyond. A line of sites, natural and human-made, runs more or less westward, then; but no names give anything suggestive, unless anything can be made of 'Bendell's Barrows'?

In the direct East is nothing striking, but in the more exact North-East line a name clearly marks the maximum sunrise of summer: Bratton Ball, i.e. the sun-disk, high over the Channel.

The western meaning must be sought either South-West or North-West. The South-West has little: that is, beyond Codsand Moors and between a height of 1285', marked by a tumulus, and Great Steddon (1265'), is Rood Castle, a camp, and Rood Hill beyond. This would be a death-place. Further south the entrance to the area is by Comer's Gate and Comer's Cross. True, the South-West marks the death of the winter sun; but nothing really corresponding marks the line to the South-East as the rebirth place of the small sun of winter. Wheddon Cross might well be 'gwiddion', 'of the witches', and Brendon Hill = Brandon = the hill or fort of Bran, the old raven god of the Craft. It might even be 'the hill of burning'. These are interesting, but do not link with rebirth, rather with fiery sacrifice.

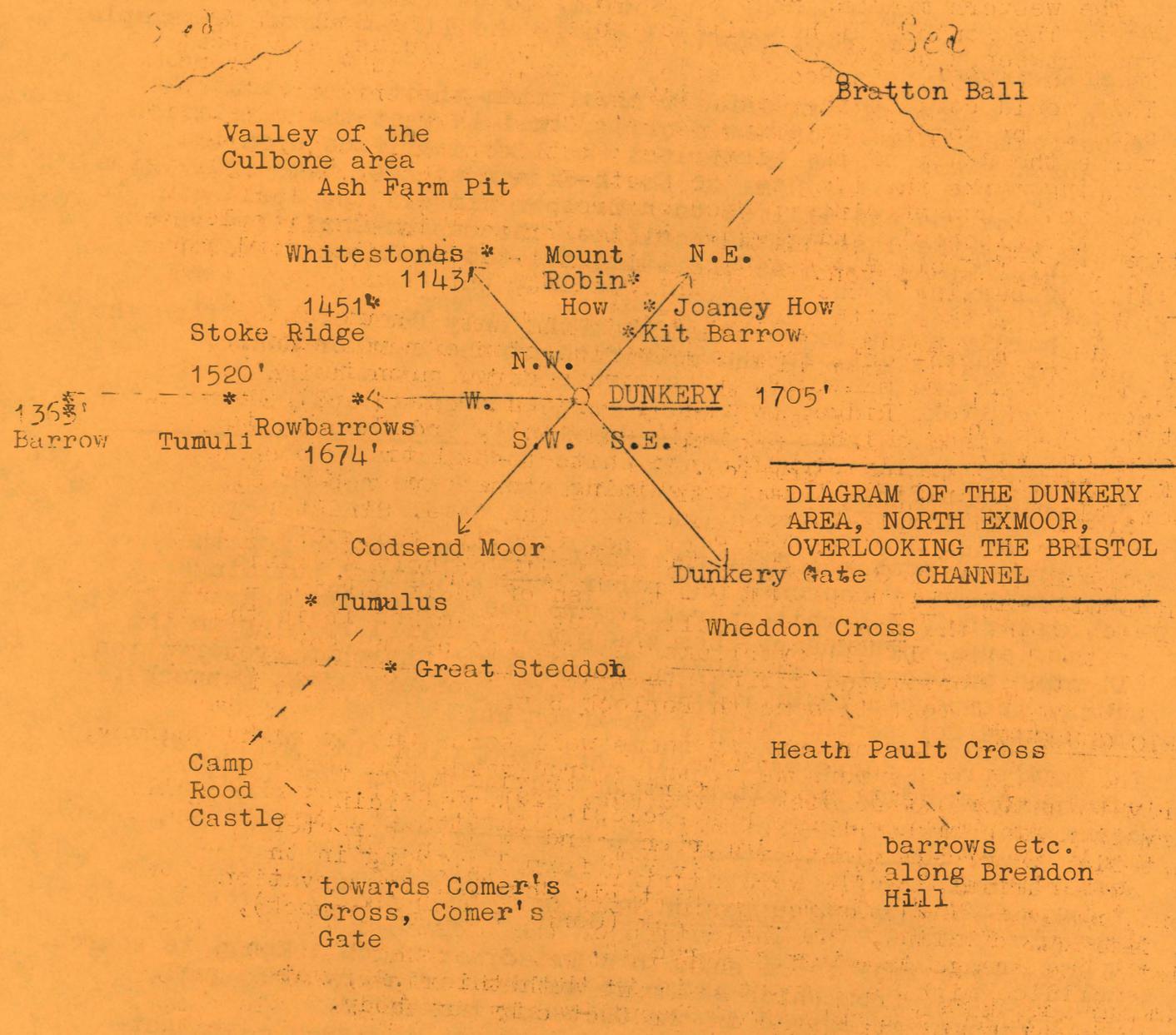
To the North-West, however, the location of summer death, indications are manifold. A line runs between two heights, The Mound and Stoke Ridge, over Pool Farm (sacred water?), between two more minor heights of 1431' and 1143', and then to a site that may be really significant: Whitestones, a very possible place of sacrifice. White or shining stones are repeatedly linked with temple-barrows, cults of the dead. Sinister names cluster below - Pitt, Ash Farm and, finally, the whole valley and area called Culbone. There are white or holy sacrifice stones - the pit for bodies - the ash of their burning - and the area where the bones are 'culled' out - or maybe it is the cell of the bones. It all overlooks the sea far below, for this is all steep convoluted cliffs; they used to be even higher, for submerged forest is beneath Porlock Bay.

The reputation of Dunkery seems well borne out by such a survey. The tumuli line runs west, the sacred names are north-east, culminating at the disk of the sun, Bretton Ball - Ball usually means sun. The north-west axis has 'altarstones', burning and bones where you might expect them, the setting-place of the summer's sun. People were sacrificed at this time, as later on at Lamma. The solstice period will have been one of several days; in Ireland, the indication of the season of Alban Heruin at New Grange is of five suns or days. The other time when sacrifice might be expected is in the dark of the winter before the rebirth of light, at the south-west; but Rood Castle camp is rather a slight indication.

Any of these lines of apparent meaning could be lines of power or guidance for flying saucers. The whole granitic mass of Northern Exmoor can be felt to radiate something by those who cannot give it a name. The line, for instance, running south-west to north-east from Alderman's Barrow, one way to a standing stone, the other to Tarr Ball Hill, looks worth investigating. Of what cult is this likely to have been a relict?

We all know by this time that orientation to the north-east means the cult of the rising sun of the high summer solstice, as legendarily carried out by the ancient Druids and certainly carried out by the present ones. Not so well realised is that orientation to the south-east is to the reborn sun of the winter solstice, the 'Mabinog' of December 21st, as on Parliament Hill. This is the 'mother' aspect, of mother and child, and we find that sites so orientated on the whole are earlier than those to the north-east and seem to belong to the matriarchal period.

At the north-west and south-west we have the dark or sacrificial aspect of these two cults. At the south-west the year



'dies' - he grows weaker and paler; a few degrees further north he would disappear altogether, and this celebration may indeed originate beyond the Arctic Circle. There is clearly a call for blood to strengthen him and induce his rebirth.

At the north-west the feeling of sacrifice seems even stronger. The midsummer marriage is a time of sacrifice. When later on seasons were sorted out further, Lughasadh (eve of August 1st) is the time of the marriage of Eire (earth) and Lugh (light) in Ireland, and of sacrifice symbolised by the cutting of the crop. If we follow Fraser, it is when the former mate of the northern was killed off and a new mate taken. June 21st seems to have had the same characteristics.

The sheer height and long views of Exmoor at a period of Mediterranean-type climate lent grandeur to any seasonal-racial rites held there. Those sacrificed probably considered themselves highly honoured to be so chosen, as in some sun cults of the New World. To die so as to save your people is after all what later

HESTINGGARTH (PART II)by EDWARD MILLES NELSON(Reprinted from
"The Cult of the
Circle-Builders")

MEASUREMENTS - The first measurement made was that of the "outside" diameter of the outer ring; this was found to be $83\frac{1}{2}$ links; the outside circumference measured 262 links. The distance between the Cardinal stones was next measured, that between Nos. 13 and 7 was 540 links, and that from 4 to 9 was the same. The distance from 9 to C was $235\frac{1}{2}$, and from 13 to C $245\frac{1}{2}$ links. From I to C was 530, from 2 to C 293, and from 2 to 3 180 links. The first discovery in connexion with this circle was made on the spot at the time it was first visited in the summer of 1905. It was recognized that the stones 13, 4, 7, and 9 were stones at, or near, the cardinal points, also that those in the meridian were the same distance apart as those in the prime vertical, and that they were not the distance from the centre of the ring. A few days afterwards, when the measurements and angles had been reduced it was seen that the conclusions arrived at, during the time the measurements were made, were correct, and that the stones 7 and 13 were 270 links distant from the point A, and that 4 and 9 were an equal distance from the point B.

HESTINGGARTH FOOT - Before proceeding it will be necessary to make a digression. Upon examining these stone circles, when reconstructed, a peculiar feature, common to all of them, will force itself upon even the most unobservant; this feature is the repeated use of the numeral 3 and its multiples. The architects of these circles must have built them with the intention of impressing all who should behold them with the importance of the numeral 3. At Stonehenge there were 30 stones in the outer ring, 30 in the inner ring. Trilithons, and three stones in front of each trilithon. The fine circle of Broigar, in Orkney*, had 60 stones, that of Stenness, near it, had 12 large stones; at Hestingarth there are 33; many other examples might be quoted. Carry now this idea of the importance of 3 and its multiples further, put it into the above measurements, and carefully note the result. Take the distance between the cardinal stones, viz 540 links⁺ and assume that the builders intended this for 330 of their feet, which throughout this paper will be called the Hestingarth foot, H.F., is found equal to 1.636 links, or 12.96 English inches. The foot is .6 of a cubit, therefore a Hestingarth cubit, H.C., is 21.6 English inches, and 10 H.F. = 6 H.C. Probably there was a 5ft. measure of 3 cubits**, this will be called a fathom, so in a statute mile there would be $977\frac{3}{4}$ of these fathoms as against 880 of our fathoms. Converting the other measurements into H.F. the following results are obtained.

-----	↑	From 13 to 7	.....	330 H.F.
* "Proceedings Soc. Ant.,"	↑	" 4 to 9	.....	330
London, vol 34 (1851),	↑	" 13 to C	.....	150
pls. 13 and 14. Capt	↑	" 7 to C	.....	180
Thomas, R.N.	↑	" 4 to C	.....	186
+ 356ft. 5in. English	↑	" 9 to C	.....	144
measure.	↑	" A to C	.....	15
** In the Bible a measur-	↑	" B to C	.....	21
ing reed of 6 cubits	↑	" 13 or 7 to A	.....	165
(two fathoms) is ment-	↑	" 4 or 9 to B	.....	165
ioned - Ezek. 40. 5.	↑	" 1 to C	.....	324
-----	↑	" 2 to C	.....	179
	↑	" 2 to 3	.....	110
	↓	Outside diam. of outer ring		51
	↓	Inside " " inner "		42.5

From this list we learn that the measurements, connected with the cardinal points, are multiples of three. Two other stones, Nos. 12 and 6, placed on a diameter, have a distance between them of 351ft.; this and the distance between I and C, and 10 and C, are all multiples of 3.

(Nelson then shows that the Hestingsgarth foot is also used at Broigar, Stenness, Avebury, Stanton Drew, Withypool, Maumbury Rings, and in other notable buildings in this country. He then claims that the circle-builders' value for π was $\frac{22}{7}$ or 3.1714, designated by him with the symbol κ .)

THE NUMBER 666 - The number 666 is given in the Book of Revelation (xiii. 18) as that of the Beast; it is only by the statement there made that this number is known to have any particular significance. It is the product of the numbers of three divinities, viz. that of the Moon, the Sun and Venus. Three was the number of the Moon, this was also connected with Phallic worship*, seven was the number of Venus, Ashtoreth, Astarté or Ishtar**; while the circumference-diameter ratio $\frac{22.2}{7}$ was the number of Bel, Vaal, or the Sun-god. The product of these three is 66.6, which is the number of the idolatrous trinity, called "the Beast" in the Apocalypse. The numbers 3 and 7 are freely displayed, but κ and 666 are hidden, especially 666. As yet there are only a few instances where 666 has been found directly laid out.

In the list of measurements at Hestingsgarth it will be seen that the distance between A and C is 15, and the distance between B and C is 21 H.F. The reason why the builders did not place the cardinal stones symmetrically with respect to the centre of the ring has been for a long time a great puzzle. It is a very peculiar construction, evidently made with a design in view, and carried out by careful measurements. The explanation seems to be as follows:- The builders laid out their meridian line by the bisection of their observed co-amplitude angles of α Bootis; it then became necessary for them to draw a line in the prime vertical through the centre of the circle, at right angles to the meridian. A surveyor, in default of a theodolite or set square, would make use of the Theorem of Pythagoras, and measure 6 on the south line A C, 8 on the east line B C, and 10 for the hypotenuse A B; then because $6^2 + 8^2 = 10^2$, the angle opposite the hypotenuse is a right angle. It is clear that the builders of the Hestingsgarth circle did the same thing, only they measured 15 of their feet to the south, and 21 feet to the east, making the hypotenuse A B 25.8ft.

* This subject cannot be dealt with here the reader is referred to the Egyptian hieroglyph for the numeral 3 and to the cartouche of the King Ka Kau (BC 4100). It is known that men and women ran naked nine times around stone circles; the stone circles in America have around them stone causeways for that purpose.

** In Cruden's Concordance of the Bible the entries for 3 and 30, and for 7 and 70, far exceed those for other numbers. The number 666 has only two entries beside the one quoted above.

Square out these figures, and the reason for their choice of these numbers becomes at once apparent. Thus: - $21^2 = 441$, $15^2 = 225$. The sum of these numbers is 666, the sacred and secret number of "the Beast".

The architect of this circle wished to stamp the temple with this sacred number. He could have easily done so by setting out the cardinal, or other important stones of indication, 666ft. apart; but then that would have been too apparent, and would have exposed the secret number to the vulgar gaze, so he hid it in this ingenious manner.

.....With regard to the two remaining stones, Nos. 6 and 12, which are placed on a diameter $3\frac{3}{4}$ degrees out of the meridian, it is by no means clear for what purpose they were intended, but the tangent of the bearing is .0666.

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ROTHIEMAY

In "A Record of one of the oldest establishments of the United Kingdom", namely THE CASTLE AND PLACE OF ROTHIEMAY, (privately printed 1948), John Foster Forbes, F.S.A. (Scot), pieces together the ancient history of his family home situated on an eminence above the River Deveron. In the following extracts from the book he explores the meanings hidden in its name, originally the RATH OF MAI; or MAI-DUN.

"From observations made from investigators working independently there is distinctly a volume of evidence to show that the arrangement of Standing Stones in any area stretching from Orkney or the Outer Hebrides right through Britain to Brittany were erected not only in conjunction with astronomical observation by the advanced priesthood, but that the actual sites should serve in some measure as receiving stations for direct influences from heavenly constellations that were known and appreciated by the priesthood - especially at certain seasons of the year.....

"It is from one of these sources - Godfrey Higgins of Skellow Grange, Doncaster - who recorded in 1827 in his "Celtic Druids" certain pieces of evidence that can enhance even further the value of the Rothiemay Stones. Taken in conjunction with data from the late Right Rev. G. F. Browne, (formerly Disney Professor of Archaeology in the University of Cambridge), this evidence establishes:-

- (a) The ceremonial and religious purpose of the Standing Stones as practised by the Druidical priesthood;
- (b) That in their knowledge of the Stars they were able to identify the retrogressive motion of the twelve Zodiacal signs according to what is recognised in these days as the precessional of the equinoxes; and
- (c) That it is possible to determine from this the exact periods when these megalithic sites were used and for what purpose; and finally
- (d) That these inferences point to the Rothiemay Circle as having been used during the New Stone Age by Pict/Iberian inhabitants at a

period between 4000 and 2000 B.C., or approximately 6000 years ago, and that the observations and ceremonies carried out there contribute towards the meaning of the place - name Rath-May and of adjacent lands on the high ground above the River Deveron known as Mayen.

"Those seeking for information concerning the original earth-works of Britain will be struck by the fact that they bear in their name some reference to the Bull; some of these are actually known as 'Bullbarrows', whereas one Megalithic site in Cornwall (viz. Boscawen) bears the same term, only in the Latin form. A reason for this is not far to seek; for it is known that a period of approximately 2,000 years covers that of the influence of each Zodiacal sign. The Sun is now in the sign of Aquarius, having entered that sign at the close of the Piscean era, which covered the whole of the historical period from the birth of Christ. That of Aries - the Ram - covered the whole of the Bronze and Iron Age periods of approximately 2000 years B.C. That would fix the era of Taurus, the Bull, from 4,000 to 2,000 B.C. - or to be precise - 6,480 years ago, which is conceded to be the exact time when the Sun entered the sign of Taurus. All the earth-works of Britain are connected with Sun Worship, and it is presumed from this calculation that they came into being at the time of the Pict/Iberian culture, it affords ample reason therefore for many of these sites still bearing Tauric names. Now let us take the point yet a stage further. The great ceremonies and rituals in Britain were all connected originally with agricultural rites in connection with the fertility cult; the aforementioned authority Godfrey Higgins states in his work, "I have little doubt therefore, that May Day - or at least the day on which the Sun entered the sign of Taurus - has been immemorably kept as a sacred festival from the creation of the Earth, and was originally intended as a memorial of that auspicious period and that momentous event." It was, in fact, the great day of the rebirth - the real 'Eostre', or arising again of the Earth from its night of sleep - in other words, the great spring festival which has never yet in England been separated from May Day, it is even possible to calculate that the term MAY could well be one of the oldest in all languages and has an inner meaning which transcends any linguistic interpretation. If we search through the records of the earliest religious cults from Egypt and Babylonia to the Far East we will come across many instances which reveal a common knowledge concerning the events connected with the Sun and Taurus in the May Festival.....

"Little wonder then that many of the original Tauric sites in the West still bear the ancient title of Maid-Dun, and that there are several Maiden Castles in Britain, of Maiden Rocks and even Maiden Ways. There is, therefore, every justification for attaching no undue importance to RATH-MAY or ROTHIMAY as having been originally an establishment in the North Easterly corner of the British Isles for the celebration of this, the greatest festival of the year."

 Barbara Crump adds - As a matter of interest in this connection, Glastonbury Tor has a Maiden Croft Lane climbing up to it from the Somerset levels on its north-eastern flank, turning east into Paradise Lane when it reaches The Stone-hill plateau, and presumably where the people began their circuitous climb to the summit.

The Taurean sign of the Glastonbury Zodiac lies due west of the centre, and in a roughly south-westerly position from the Tor which occupies the Aquarian sign, - hence its particular attraction at the present time. According to Katherine Maltwood, the Equinoctial line went from the central point of the Zodiac through the Bull's eye. From the summit of the Tor this line of the Equinox could be sighted to the east through 2, possibly 3 ancient Stones on the lower levels, now lost but marked on the O.S. 1886 Map; and to the west this line is now marked by the Abbey Barn.

THE CONTROL OF ENERGY IN MAN

by JOHN WHEATON

In an earlier article I wrote about the intake of Ch'i in the human body and its circulation via the Meridian pathways. Apart from this, Ch'i permeates man's whole being and in a different form, the solar system as well.

Ch'i flows spontaneously because of its 'magnetic' properties, obeying the law of like poles repelling and opposite poles attracting each other, but all the while keeping in rhythm with the sun, its pacemaker.

Notwithstanding this, Ch'i is very mobile and can be controlled by the will and imagination. Freely flowing, it does not appear to have much power, but if concentrated, its strength can be as a hurricane or the waves of a violent sea.

The Chinese and Japanese experts in these matters believe that by controlling the energy within one, a change can be brought about conducive to spiritual development through the breaking down of old forms, identifications, blockages and restrictions in the psyche and then reforming the personality on the lines of the Higher Self, forming in fact, a suitable temple for the spirit.

How is all this brought about? By a suitable regime of meditation, visualisation, complete sexual abstinence and breathing techniques designed to accumulate Ch'i in the lower abdomen in what is known as the 'One Point' or Tan Tien. When this has reached a suitable pressure it then breaks out to circulate in the eight extra meridians mentioned in the previous article. Even then it has to be controlled by the correct breathing and mental methods in order that the would be adepts' aim be achieved.

The control of Ch'i, or as the Japanese call it Ki, confers certain powers which are graduated to one's ability. Certain Japanese masters can use a shout (sound waves) to carry a charge of Ch'i which can stun a bird in mid-flight or an enemy 20 feet away. It can also revive those who have been rendered unconscious by a blow, strangulation, etc. At a much lower level one can put to nought the ordinary laws of Physics. If one sits on an ordinary straight backed chair, placed on a non-slip surface and a partner places his hand on your chest and pushes, even gently, the chair will tilt backwards on its back legs. If one grasps

the pusher's arms and pushes him back, tilting backwards will be accelerated. But if one uses Ch'i under mental control, a whole team of 'pushers' - three or four, one behind the other - can be thrust away without the chair moving!

There is a trick beloved of stage hypnotists whereby a subject is entranced and placed in a rigid position with head on one support and feet on another. Whilst in this state he is able to support a man standing on the abdomen. Using Ch'i the same thing can be achieved whilst awake with three people sitting on the unsupported body.

Again by using the same principles an exponent can make himself unliftable and an adept can make himself absolutely unmoveable, or conversely, extremely light to the extent of levitation.

From the Far East also comes accounts of men using Ch'i who can be struck by a Japanese sword or shot at without any harm at all. The development of these powers also gives an awareness of all that is going on. The adept cannot be taken by surprise.

From different parts of the world come accounts of religious devotees able to walk unharmed on red hot coals, broken glass or sharp sword blades without injury. The North American Indian medicine man in some cases was able to disable an opponent by a touch or by merely pointing a finger. This latter is similar to the aborigines' 'pointing bone'.

All these things seem to be of the same order as the Chinese or Japanese adept's powers and have their as Ch'i, Mana or Prana etc.

In the West at the present time we are probably not so far behind in these things and if the ley system is anything to go by, we were once way out in front.

So-called spiritual healers who claim that 'Spirits' are working through them, maybe of long dead doctors, would seem to be well off beam. The power that they use is Ch'i, which originates from their own Spirit, the inner point of contact with all life.

The old magnetisers or mesmerisers knew more of what they were doing and achieved results commensurate with this. It is an interesting fact that Mrs Baker Eddy was trained by a 'Magnetiser' called Phillipot (I believe).

The latest phenomenon in this line is the so-called psychic surgeon, who actually operates with his bare hands, the flesh dividing before his fingers and healing behind them. This would seem to support my assumption, particularly as the Polynesian priests who could heal wounds or broken bones instantaneously claimed to use 'Mana' (Ch'i) for this purpose.

Even now 'mediums' will produce apports, that is, objects brought instantaneously from a distance, or levitate very heavy tables and other objects, and the most famous of the last century, Douglas Hume, would float out of a window in his chair and back through another window.

Most of these people, however, are acting unconsciously, but there are in this country people in various magical groups or even some therapists who know what they are doing and use the mind and imagination to control energy.

The most common magical ceremony at present being performed in every town and village in England is the Celebration of the Holy

Eucharist, when bread and wine are transformed into a Talisman or charged with Spiritual energy so that those who partake thereof will at least have a temporary impetus to their own spiritual natures. It must be borne in mind, however, that the efficacy of this operation depends a lot on the act of will, mental attitude, aptitude and training of the priest concerned. If he and his congregation believe that what is done is purely symbolic - they get what they put into it.

The training methods mentioned previously are not the only ones nor yet the best. More suitable techniques are available from India or Western magical practises, some of these do not require celibacy and others quite the reverse. Therefore there are many ways of learning to control and build up Ch'i, and one can find the most suitable for each individual.

THE HARVEST MOON OVER THE SACRED DRAGON HILL
CLEY HILL

Over the downs a soft breeze whispers,
A pale mist floats across the lower meadows,
And a bright moon shines above the hill.
Pale twinkling stars adorn the endless skies.
All around me calm, the golden corn now cut,
The harvest carried home, only stacked bales remain.
Sweet earthy smells reach out and clears the head,
The soul finds peace upon these dreaming slopes.
Up on the hill, an ancient HolyPlace,
That long ago was the scence of festivals,
Where people gathered beneath the Pagan moon,
There lingers still, an atmosphere of mystery.
Spirits of the past, float from the mists below,
And gather once more upon their Sacred Hill
To sing of the "Wisdom of the Ancient Ones"
And the Golden Age beyond the Mists of Time.
For when the world was very young, and Elder Race
Set down across the hills, and along straight paths,
A wisdom hidden in the earth for those
Who could follow wherever Wisdom leads,
Built into stone circles and stone rows.
Even when the centuries took their toll,
And wisdom was trodden into the dirt and lost
To the many, still came those who knew the Paths.
Until time was, only the winds carried the torch,
And the spirits of those sleeping beneath the earth
Of the ancient barrows on the hills around.
But there come still, those who would find the "Wisdom"
That they feel beneath them, on the "Sacred Hills",
Seeking out the paths of the "Lost Inheritance"
Guided by vibrations which mark out the way,
Written in the earth, and on the ancient stones.
White clouds cover the moon, it's time for me
To go, back to the world I know, I sigh and
As I take the downhill track, the white mist
Swirls around me now, bidding farewell.
The moon peeps out, almost gone below the hills.
My heart sings as down the road I swing.
Soon I too will sleep, but in my dreams I'll go
To seek the Paths, the Truths of long ago.

MISCELLANY.....

Dave (of London N.20) writes: "Two friends and I were on holiday in Scotland last year. We made it up to Skye in August and spent two nights camped on a deserted beach near Kyleakin, which faces the mainland of Scotland. Both days were very sunny and the sky was clear during both the days and nights. On the night of August 24 we lit a fire as usual and settled down to listen to the waves, make music and watch the stars. The sky that night was fantastically full of stars and as we lay back and stared at the heavens, shooting stars left fleeting trails across our eyes.

"Then, at some time before midnight I happened to notice a 'star' that was moving slowly. It was a little brighter than most of the stars and seemed very high up. It was definitely not an aeroplane, and it moved towards the south, in a straight line, which bore slightly over towards the east, i.e. in the direction of S↗W England. It took about 10 minutes to cover the sky that was visible to us before disappearing. Perhaps it was a satellite, but in the next day's papers there was a small reference to a police sighting of an object in the sky later that night in Devon, and no mention of a satellite."

.....On December 21, 1971, I saw a blue object streak over the sky near my home in Seaton Carew and disappear in a brilliant flash. Two passers-by also gazed in astonishment, and one immediately said to the other: "Do you think it was one of those unidentified flying objects?".....

.....Rick Walker lives at 253 Pensby Road, Heswall, Wirral, Cheshire. He would like to contact anyone in North Wales or on Merseyside who is interested in studying leys and stemming the "commuter/industrial tide".....

.....Ralph C. Sutton writes: "After reading the article on Cley Hill and Warminster in the December issue, the mention of twin hills made me wonder if the Wrekin in Shropshire is a Twin Hill. It has a small hill called the Ercall to the east and a small knoll to the west as well. On one occasion my brother and I observed distinct signs of a ley running north from one of the notches on the top of the Wrekin. An attempt to photograph it was not, however, successful. About three years later, while cycling along the A458 Stourbridge - Bridgnorth road, from a bend in the road I was able to line up the spire of Worfield church, a low hill with a copse on it, and a notch on the Wrekin. While this incident occurred about 30 years ago, and since that time I have not had so much opportunity to study leys, I should be most interested to know if any readers living in east Shropshire have done any research into the question of leys crossing the Wrekin.....!"

.....If you can get hold of a copy, the January issue of "Perception" contains an exceptionally lucid introduction and explanation of leys by Nadine Smith. The article is "The Ancient Ley of Britain".....

The February issue of "The Ley Hunter" will contain books and magazines news, articles by Mollie Carey and Tony Roberts, also a reprint of an important pamphlet by Douglas Wintle. letters and news of what's happening in "live archaeology"....