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**THE  
LEY  
HUNTER**

TACITUS AND THE CANON

"The earlier and more happy period of the world, or, as we poets call it, the golden age, was the era of true eloquence. Crimes and orators were then unknown. Poetry spoke in harmonious numbers, not to varnish evil deeds, but to praise the virtuous, and to celebrate the friends of human kind. This was the Poet's office. The inspired train enjoyed the highest honours; they held commerce with the gods; they partook of the ambrosial feast; they were at once the messengers and interpreters of the supreme command. They ranked on Earth with legislators, heroes and demigods." - Tacitus de Orat:Sec. XII.

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LEAD-IN

This month's issue contains some first-class material, led off by R.G. WOOD's notes on ley dowsing. I am afraid that I'm totally ignorant of Mr Wood, and receipt of the article was my first contact with him. The pattern which he propounds is of great interest as I have seen its basis on a recumbent stone and had identified with etheric energy and DNA. TONY ROBERTS, however will be well known to regular readers and he has published three parts of a work on Atlantean traditions in Britain. He discusses Prof. A. Thom and geomancy. MOLLIE CAREY and BARBARA CRUMP have both been studying ancient sites for many years and they contributed recent findings. The piece by ALAN COHEN was in actuality submitted as a letter, but forms an interesting article. PATRICK BENHAM, of Torc magazine, and noted author JOHN MICHELL have replied to Alan Cohen's commentary on John's book "City of Revelation", which appeared in issue 33. It may have some bearing that I in fact specifically requested the piece by Alan (who is writing a thesis on the golden age at Oxford University), and that it was not casually submitted.

Extensive reviews of several books have had to be held over until issue 35, together with various advertisements. The September issue will also contain an article on Ivinghoe Beacon and district by ROSS NICHOLS.

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LEY DOWSING

by R. G. WOOD

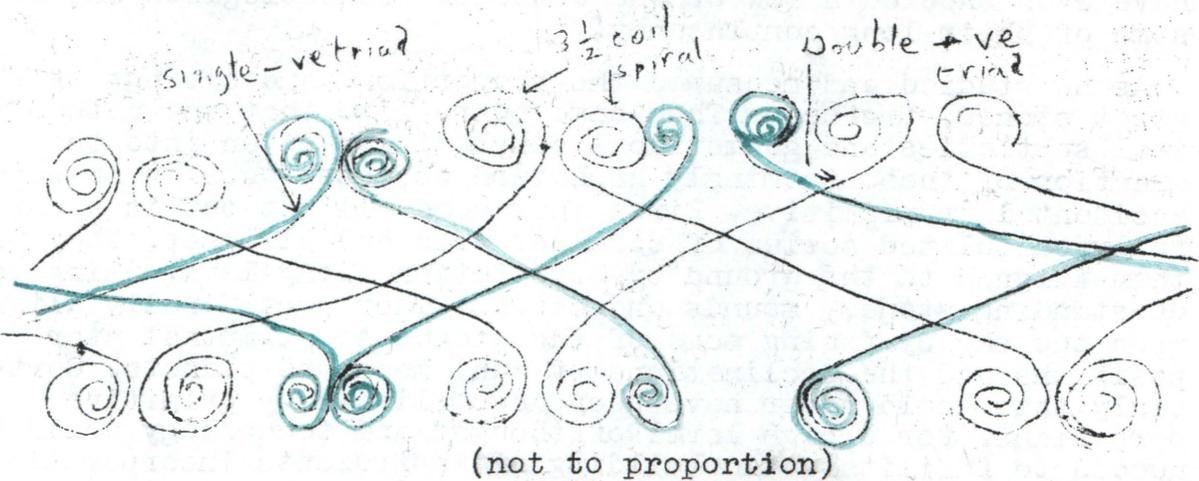
The manner in which ley hunters have apparently ignored the possibilities of the dowsing-rod as developed by Guy Underwood has always concerned me. So, having become proficient in its use, I set out to rectify this position.

The ley-line, I found, could be dowsed just as ANY other geodetic phenomena could. When crossed, the reaction obtained is that of four positive triads and a central negative triad.



When followed, however, a pattern reveals itself which extends over a greater area than the ley itself. These patterns are in short sections and there are an infinite number of these patterns superimposed on each other as with the circles which go to make up the water-line parallels; similarly, which individual pattern is picked up depends on where the ley is crossed.

The pattern is composed of two double positive triads which reticulate and terminate in  $3\frac{1}{2}$  coil spirals at each end of the section. At the point of reticulation of the double positive triads, two single negative triads terminate in  $3\frac{1}{2}$  coil spirals and these reticulate at the point where the positive triads terminate. Each section butts up to the next but do not touch or cross each other. Thus the ley pattern is like a lattice composed of alternate positive and negative lines.



It should not be forgotten that the ley is composed of an infinite number of these patterns.

I have found that leys pass from blind spring to blind spring and that the leys drawn on maps are exact alignments of man-made objects. Also, I have found at least two leys to pass through all the blind springs that I have so far located and I now use leys as a quick method of locating blind springs. The majority of leys are short, only the larger ones being found on maps. All leys terminate at blind springs. Over the blind spring itself, no ley is apparent. Because the ley cannot be followed by dowsing, the only

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way to plot a ley in the field is to constantly cross it, changing the grip on the rod after each crossing. Also, for this reason, no openings were necessary in mediaeval architecture where a ley passed through a wall.

Another phenomenon that I have found is rays which appear to emanate from blind springs. . These are found by first tuning in to a ley near a blind spring and walking in a circle around the blind spring without altering the grip on the rod. These rays, when crossed give the same reaction as that for a ley, but have a different pattern, but more work needs to be done on this. It will be found that there are exactly 36 rays at  $10^{\circ}$  intervals (perhaps this is why there are 360 degrees in a circle). But, by tuning into a different ley, a different set of 36 rays will be discerned. In fact, an infinite number of rays emanate from a blind spring, and they are in groups of 36.

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### THE SCOTTISH MEGALITHS

A study of landscape geomancy

by Anthony Roberts

Scotland is a country that is particularly rich in its number of stone monuments, especially circles, and in the work of the Scots engineer, Professor Alexander Thom, the incredible constructional design and mathematical accuracy of these structures becomes readily apparent. Professor Thom made the study of these dramatic monuments his life's work and his books "Megalithic Sites in Britain" and "Megalithic Lunar Observatories" (Oxford University Press 1967 and 1971) give clear pictures of the prehistoric world that are both awe inspiring and beautiful. They have even shocked a few of the orthodox archaeologists out of some of their long complacency!

As he studied and measured the proportions and sitings of the great stones, Professor Thom came to realise that the mathematical subtleties and geometrical complexities woven into the erection of these seemingly haphazard objects, were in no way accidental or primitive. First they were all set out in a carefully calculated series of circles, arcs and ellipses. They were then aligned to the ground by orientation along leys, using rows of standing stones, mounds and cairns. They were finally aligned upon the sky by facing some of the stones to azimuthal star positions and the declinations of sun, moon and planets. Certainly this could never have been accomplished by primitive barbarians, for a high level of thought and technology would be needed to facilitate the building of instruments incorporating such acute scientific sensitivity.

In some instances the geometrical methods employed in creating the monuments were based on right angled triangles, employing a highly sophisticated system of proportionately developing radii and integer perimeters, which were extended well beyond the original, immediate perimeter of the base circle.

It appears that the first step in building a stone instrument was the divination by the geomancer-magician of the precise site where the astronomical influences and terrestrial currents

were exactly correct. Then came the setting out of the triangles and related patterns, some of which used the theory of geometry now known as Pythagorean to very great degrees of subtlety and precision. Pythagoras was the famous Greek philosopher, mathematician and scientist who lived between 582-500 BC. He was said to have been influenced in his creative development by learned Druids from the islands of Britain! His mature theories of geometry are today still recognised as profound, forming the basis of much of our modern calculation. It is now obvious that Pythagoras must have drawn upon the remaining arcanum of the previous universal culture, for he expounded his theories through a religious interpretation, always pointing out that the way to understanding was through the study and measurement of natural growth in a corresponding pattern of ascent that reached to the heart of the universe.

Pythagoras was teaching these truths to his fellow Greeks before 600 BC, yet in the stone monuments of Scotland as measured by Professor Thom, the theory of Pythagorean geometry was expertly used, although they were erected thousands of years before Pythagoras himself was born. This anomaly can only be explained by realising that for all his learning, Pythagoras was actually a rediscoverer rather than an innovator.

The initial figure at the roots of all megalithic geometry is the same as our own, the triangle, and its standard use is seen throughout the stone architecture of the ancient world. The basic theorem we know today as Pythagorean is simply that the square on the hypotenuse of a right angled triangle is equal to the sum of the squares on the other two sides, and from this any number of alignments and developments can be extrapolated in a direct geometrical ratio of proportion, order and harmony. The antiquarian John Michell, in his highly detailed book "The View Over Atlantis", examines stone geometry very closely, particularly the work of Professor Thom and the professor's discovery of the basic prehistoric unit of design and length:-

"The discovery of the megalithic unit of measurement, a yard of 2.72 feet, enabled Thom to recognize many of the problems which the British of 4,000 B.C. met themselves. From basic right angle triangles whose sides measured in whole units 3, 4, 5 or one of the other five combinations of small numbers which demonstrate the Pythagorean theorem, they constructed ellipses, and circles either true or with a calculated distortion, in such a way that their perimeters and diameters both were, as near as possible, whole multiples of their yard, preferably expressed in units of  $2\frac{1}{2}$ . At the same time the ratio between the diameter and perimeter of the distorted circles was contrived as 3:1, so that the incommensurate number represented by  $\pi$  should be exactly 3."

This knowledge was widespread throughout all the prehistoric societies ages before its rediscovery by the ancient Greeks. It was handed down from the Alchemical sciences of the Atlanteans as one of the foremost principles on which solar unity and controlled geometrical growth were based. It formed one of the mystical building blocks on which the applicab-

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-ion of the old magic firmly rested. To have known and used these principles of canonical geometry, and to have related them to the alchemy and astronomy as the early megalith builders did, totally destroys once and for all the myth that they were only primitive barbarians. The careful measurements of Professor Thom and the complex researches undertaken by John Michell, have revealed that wherever the stones were raised, either in the British Isles or elsewhere, the hand of true wisdom was the guiding force that lay behind them.

The contemporary researcher into the civilization of megalithic man owes an immense debt to both Michell and Thom, for in their own separate ways, they have both arrived at a profound conclusion. This conclusion, although deceptively simple on the surface, carries the deepest of reverberations, for they have proved, both mathematically and mystically, that the principles used by megalithic man for the astronomical and geometrical ordering of his society were intimately based on an exact scientific method. The engineers and scientists of prehistory are now revealed as men little different from ourselves in their intellectual capacity, to define an abstract problem and resolve it through the application of exact calculation.

Professor Thom's work has been confined to Scotland, although he has measured and interpreted sites throughout the British Isles and the mainland of continental Europe. However, it is in Scotland that megalithic sites are thickest on the ground and their ornate geomancy can be most easily deciphered by the determined hunter. The long studies of Professor Thom have gradually unravelled the lost meaning behind the stones and why they were positioned so precisely within the landscape. This meaning as usual, is triadic. First was the definition of the exact calendar (as exact as our own). Second was the astronomical observation, which synthesised a number of ancillary disciplines such as surveying, mathematics, geometry and engineering. Third was the tying of all these into a ritualistic recognisance of the spiritually energising properties inherent throughout all the ranges of knowledge. John Michell's description of all this as 'spiritual engineering' is the most succinct encapsulation coined so far. The whole country was once laid out as an astronomical and astrological garden, the heavens on the earth, the geomancers' greatest feat being the alchemical fusion, both spiritual and physical, between matter and energy.

When some of the Scottish stone sites are examined in detail, a fantastic pattern begins to emerge that rolls back the fogs of time and throws a sharp illumination upon the 'age of stone'. This is most clearly seen in the methods used by Megalithic Man in his astronomical observations of the universe around him. In principle they were as careful and calculated as those carried out at Jodrell Bank and Mount Palomar today. The prehistoric scientists erected observatories in stone that were capable of performing the most complex mathematical and geometrical computations. The recent work of Professor Gerald Hawkins at Stonehenge in England, has proven that the Aubrey Holes, in conjunction with the Bluestones and Trilithons, formed the basis of a complicated astronomical computer that could be activated with the utmost sensitivity. The positions of planets, stars, sun and moon are all precisely marked by Stonehenge, whose earliest foundations have now been pushed back to well before 2,000 B.C. This date is revised radiocarbon, which of course, only works on organic matter, not stone!

There is every reason to believe that Stonehenge, Avebury, Silbury Hill and many of the other megalithic monuments in Britain are all thousands of years older than has up to now been suspected.

With the Scottish monuments it is easier to decipher their function, for they interlock into a tighter grid-system than their more thinly scattered neighbours in England and Wales. It must, of course, be sadly noted that the monuments in the rest of Britain are only thinly scattered because so many have been needlessly destroyed by the depredations of time, and the even worse depredations of man.

In Scotland, Professor Thom has shown how all the sites have definite functions to perform, within the framework of a unified system of landscape geometry. Some are orientated to solar observation, some to lunar. In these powerful places, accurately sited declinations of sun and moon are obtained down to particles of a degree. The great standing stones of the sites are aligned in rows, horseshoes, ellipses and circles, often lining up with geomantically shaped mountain tops and skyline notches up to 50 miles away. Analysis of sited declinations produce mathematical values for the moon's orbital inclination, parallax and azimuth, that tally almost perfectly with modern deduction. The megalithic astronomers of ancient Scotland were capable of extrapolating the turning values of the moon's declination and accurately predicting lunar eclipses. The computation of the declinational turning values was a feat of pure, almost abstract mathematics, for they could not be observed directly and the stone instruments had to be placed with incredible accuracy to make such prediction possible. On some sites, Professor Thom has discovered patterned stone rows that form the computers through which these calculations were performed. The stones in these rows are often only one or two feet tall, and their significance has been hitherto overlooked by the orthodox archaeologists, who seem intent on digging only for reputations.

There are elaborately constructed sites in Scotland that are orientated to the Summer and Winter Solstice. There are others that line up on the position in the heavens of the summer and winter rising and setting of that mysterious group of stars, the Pleiades, and it is here that the elusive Atlantean connection surfaces again. For the Pleiades were always associated by the Ancients with great cataclysms and inundations that were said to have shaken and drowned the world. They were also noted as being the dwelling place of certain 'Giant Sky Gods', who once visited the earth and conversed with early humankind. If the wonderful science employed in megalithic architecture is to be interpreted as anything more than an academic exercise, it is to myths and legends such as these that the enquirer must turn for enlightenment. The men of the past studied the skies with great objectivity and concern, for they knew that the macrocosm of the universe had direct effects upon the microcosm of their own world. They knew of the energies and forces that held the balance throughout creation and they utilised and charted these forces through the stone instruments and the ley system. Because they recognised the terrific energies of the spacial and terrestrial currents, the importance of predicting lunar and solar eclipses played a paramount role in their science and their culture. These eclipses could have drastically interfered with the flow of forces between heaven and earth, and correspondingly would have created havoc with the orderly arrangement of the terrestrial energy cycle.

Although Professor Thom deals with the scientific abilities of prehistoric man and does not range into the realm of pure speculative

archaeology, he has stated publicly that the men of this lost era were certainly his own intellectual equals, and coming from a brain of this calibre it is high praise indeed. When it is recognised just how many stone instruments once covered the surface of the British Isles, it becomes difficult to dismiss them as isolated cult objects put up by savages to placate hostile nature spirits. The clear, stark perfection of their construction and orientation totally negates this pessimistic outlook and necessitates a drastic reevaluation of the quality of prehistoric life. The stones, mounds and leys, pinpointed by Alfred Watkins, measured and evaluated by Professor Thom and extrapolated by Joh Michell, stand revealed as part of the pattern of a once superb culture. The perspective brought to bear on this by the present writer, seeks to place this culture in a late and post Atlantean context, for from what other source could it all have arisen? Such scientific sensitivity does not appear overnight, but can only come from an accumulation of carefully remembered knowledge, handed on over centuries. To seek the answer to this riddle is the main function of the speculative archaeologist and it is to the drowned culture of Atlantis that more and more researchers are beginning to turn.

In the <sup>most</sup>sophisticatedly designed of the Scottish stone circles, like those at Callanish, Aviemore, Moel ty Ucha, Easter Delfour and Cumbria's Long Meg and her Daughters, Professor Thom has discovered and interpreted the lost workings of a science of exact, geometric astronomy, a legacy left in trust to later humanity by the vanished magicians of prehistory. It seems increasingly clear that those magicians found their roots in the rich soil of the original Atlantean continent.

The stones and monuments of Scotland must not be examined in isolation but viewed within the context of many other traditions and folk memories. The civilization that functioned around them cannot be ignored, for it seems more and more definite that the individual entities who motivated its function were of an extremely high intellectual and spiritual calibre. Evaluation of the prehistoric monuments in Scotland leads directly on to speculation about the PEOPLE who dwelt around them and it is here that one begins to move into the labyrinthine corridors of mythology and fairy tale. The grid-pattern of sites that prove the measure of megalithic science must temporarily fade into a stony backcloth, and become a vast stage upon which the human (and semi-human) protagonists move out to enact their colourful dramas.



### LEY-LINES BETWEEN WALES AND THE WEST COUNTRY

by BARBARA CRUMP

On a recent visit to Carmarthenshire with the Pendragon Society and members of the Research Into Lost Knowledge Organisation whose main purpose was to find another Zodiac similar to the Glastonbury one, my own circumstances combined with only a sketchy knowledge of the meanings of Welsh names, led me to concentrate the few days available on locating possible ley-lines in the area. The ancient 'sarns' or 'ways' known frequently as 'Sarn Helen' in Cardiganshire were a good start, but we were also able to find a few natural tarns or lakes, standing stones, and certain place names which seemed relevant.

There was a wooded hill near Llangadog where we were staying which had the names 'Pen Arthur' and 'Pen Arthur-isaf' near its summit. Fairly close to this hill were a Castle Mound, hill fort, two separate standing stones, a very good but buried long barrow easily visible in a cut hay field, a place called Bethlehem and another called Gwynfe (sounding very much like Guinevere), and not least was a raised field in which were three or four tumps with pine trees on them, two of which appeared to line up with a large stone in the middle of an adjoining field. These were probably in line with the fort and the mound on a ley-line going north 30° east to a bridge over the Irfon at Abergwesyn and south-west to some place on the Gower Peninsula. I would have liked to have spent longer in this area, far trees were blocking some of the view, but without doubt it is a place where a number of leys cross.

Another important feature at Talley lakes - a beautiful hill glorious So many ancient that area give but I am of the a 'ley' a 'ley' indefinitely over the surface ably linking two strong centres (of may be) often near the coasts.

ant cross-Abbey truly country, weather stones a maze opinion that when the line

ing of leys appeared to with its two charming sylvan setting in this especially during the we had that week. and circles in all of linking lines, one can only call can be continued of the land prop- whatever sort they

I now have evidence that a number of parts of which we discovered in can be linked up directly with leys and verified here in Somerset. In fact emanate from Glastonbury Tor, I now know Black Mountains and Brecon Beacons and the same lines.

well-marked leys, Carmarthenshire, already well-known quite a few that pass over the Welsh proceed further in

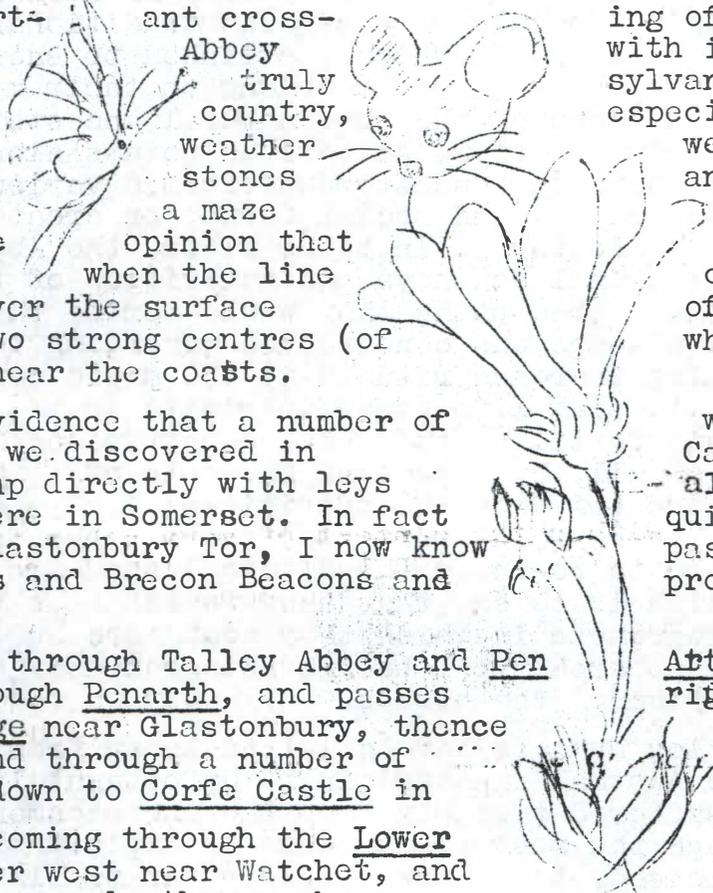
The ley-line through Talley Abbey and Pen comes down through Penarth, and passes Pomparles Bridge near Glastonbury, thence where I live and through a number of churches directly down to Corfe Castle in

Arthur, however, right across past the house village church Dorset.

Another ley coming through the Lower Somerset further west near Watchet, and numerous churches and other marks on a Pilsden Pen. This particular line passes directly through an immense stone called Carreg Fawr right on the edge of a main road near Llangadog which we understood had been impossible to move for road widening. We hope it will remain unmolested; its position being so important.

Pen Arthur strikes again picks up direct line to

Doubtless some leys run in other directions through this area and would repay investigation before any more stones and other marks are destroyed. Most people who are at all interested in leys are convinced of there being ample evidence for them, but a further phase of discovery might well be done by those who can feel strong energies or vibrations along ley-lines or at circles and stones. When, for instance, are these energies most noticeable? Are they connected with the phases of the moon, or perhaps of stars? To what are the lines aligned? Are they connected with sun positions? A few people working perhaps independently, but with intention over a certain area where it is known that there are some lines, and noting down all observations, might well come up with some new aspect. There is bound to be some





ANCIENT FIELDS

by MOLLIE CAREY

Man has left signs of cultivation wherever he has settled since he first found out how to plough the land. From the small farm to communities they all left their mark on the land. It is easier to find Stone and Bronze Age man by his mounds and stone monuments than by his fields, but they can be traced around some earthworks. The people who came later had field systems which are easier to find, and these are known as Celtic Fields. There are many such systems to be found by Iron Age forts, and isolated farms of the time. They are best seen when the sun is low in the sky.

I am not an expert at this subject, so I cannot give a lecture on these things, but the reason I write this is that anyone who is interested in the past should have some knowledge of these "ancient fields", as it is a help in finding out other things about the people of long ago. Ley hunters will find it useful when they are doing fieldwork, as it leads to other clues, and it is a good exercise in spotting things that are written in the earth.

When I was in my early teens I used to spend some of my weekends and holidays around Newbould-on-Stour, not far from Stratford-on-Avon, and it was while we wandered around the countryside here, that I became interested in the mediaeval villages and their fields that had 'vanished' when the land became enclosed.

One of the best preserved of these field systems is that at Crimscote, for the wet claylands had not been good cultivation material, and on the map of the Tithe Award of 1842 Crimscote was clearly shown as still farming the furlongs and bundles as they had done since early mediaeval times. Just before the last war some of the land was reverting to scrubland and not under the plough. During the war the land was under the plough again, but not even the tractor plough had been able to wipe out the high-backed ridges, which remain imprinted in the heavy wet clayland. It was still easy to pick out the furlongs as they are drawn in the old map. Ditchford Farm carries the name of the mediaeval village of Ditchford, the remains of which are next to the mill. I used to roam along the 'street', trying to picture life as it must have been there, but only earthworks are there today. Where did the people go to I wonder? I should say that there were three Ditchfords - Upper, Middle and Lower - but they have all gone, leaving signs on the ground. Other villages now gone are Whitchurch, Wimpstone and other I can't remember, but I know it was good fun tracing out the fields and earthworks of these places.

So I learned early that not all earthworks are prehistoric, not all field remains belong to the same period, and that some of the most mysterious looking earthworks are mediaeval, for the old furlongs carved strange patterns on the landscape. I am glad that I learned so much as I wandered among the old mediaeval fields and earthworks, for it has helped me to distinguish the differences in culture.

I was quite shaken to see the author of a well-known book had published two pictures of the mediaeval fields of Crimscote as "mysterious prehistoric earthworks"!! He evidently didn't believe in researching into the truth of the matter. Pictures should never be taken at their face value, but the place photographed should be visited, and every step taken to ensure that the facts published are correct. Should his face be red!

I know from experience that archaeologists who examine photos always visit the places to verify marks, and they don't miss anything. We have checked out one or two air photos that showed strange



the number of the Great Beast 666 in the Canon exposes the nature of dictatorship and tyrannical rule. This number on its own is all hell let loose unless complemented and fused with the number 1080.

I am sure John Michell would not like to see the rule of the Sacred Canon forced on the people by Act of Parliament! I feel that its place in the New Age enlightenment is as the Canon of Being - of individual self-revelation. This we can achieve because of, yet in spite of, our present democratic liberal humanist social ethic. We can present this in concrete form as architecture, design, literature or whatever, so far as is possible within an 'alternative' movement.

As for the 'Golden Ages' problem, I would agree that they might only become 'Golden' in hindsight once their sun has set. There is a relevant visionary presentation of an original 'cosmically-attuned' Golden Age in the writing of J. Todd Ferrier. He refers this to the time long before the present convolutions of the Earth's crust existed when all the pure magnetic elements now locked in geological strata formed the various ensphering planes of the planet which transmitted and transmuted the vibrations of the cosmic lifestream and served as dwelling places for souls incarnate in differing degrees of manifestation. The 'Fall' was precipitated by a disruption of magnetic balance causing a loss of polarity and contact with the Diving life-source. The vibrational rate was lowered calamitously and physical life was virtually non-existent for a long time. Subsequent 'evolution' has really been the effort to regain the lost time with the Divine, right through all the kingdoms of nature. In this perspective the ley-building period would represent a relatively recent effort to restore the magnetic flow to the elements of this world. But it is to ourselves as Souls who suffered the eclipse of the Fall that the call is sent: to restore within us and around us the glorious life that we once knew. 666666666666-----1080108010801080

From JOHN MICHELL:

THE CANON WITHIN US

Thank you for publishing Alan Cohen's extremely interesting comments on "City of Revelation". I understand but do not entirely accept his objections to my interpretation of the evidence set out in the book, and my reasons are as follows.

Jung, indeed, believed that the mandala and similar universal symbols were 'spontaneous creations of the collective unconscious'. This is obviously true, because if the canon was not already within us, its external expressions would be merely arbitrary and ineffectual; but it is not the whole truth. Alan says that he has not been able to study the essential numerical aspect of the canon on account of being innumerate. This is a pity because the evidence makes it perfectly clear - and later research by other people has only emphasised this - that the true cosmology (the diagram of the cosmic temple, New Jerusalem, etc.) is an actual and scientific representation of the relationships between the earth, sun and moon, their dimensions given with perfect accuracy in a way which obviates any possibility of chance coincidence, and the whole scheme providing a synthetic diagram of the cosmic order as valid today as at any other time in history. This is why I am so excited by the whole discovery. I should like to urge Alan to look again at the numerical passages, particularly the diagrams on p. 61, forgetting his fear of numbers, which is not natural but instilled into most of us together with other inhibitions by education, and to decide for himself whether this precise model of the universe, demonstrating all the qualities the ancients claimed for it, could have been merely the product of an innate idea occurring spontaneously to inspired men.

In my view there are only two alternative explanations for the existence of this remarkable synthesis of astronomical, geometrical and numerical knowledge in prehistoric times, bearing in mind that the earliest examples of the canon are more perfect than those that are found later. It would have been discovered and put together by the philosopher-scientists of a great and unrecorded civilization in remote antiquity. My objection to this is that in order to discover the basis of their science (the cosmic image containing all the ratios in harmonies of creation), they would have had to have possessed it in the first place. To measure the universe it is necessary to have an accurate system of measures are cosmic units, deriving from the canon rather than the other way round. It was not a question of people combining all their studies of astronomy, human psychology, etc. into one comprehensive system after countless generations of fragmented research. The whole secret of the cosmic canon must have been received entire and at a certain time. Thus the only remaining explanation is that it was taught to men by someone or something of superior knowledge. It is of course, as Jung says, innate, and like the ley system, it is recognized like an old friend when it is brought to our conscious attention, but if one theorizes that the actual measurements in miles of the earth, sun and moon are built into us like a computer programme, one evokes the question, who put them there? The abyss of the supernatural yawns and that way lies madness. The orthodox and universal account of how men first acquired the essential knowledge of civilization is that it was given them by the gods, and this seems to me far more satisfactory than Jung's psychological explanation, which is merely the current rationalization of the great mystery. Actually, Jung himself recognized this and in several passages admits the inadequacy of the purely psychological approach, but he was naturally concerned not to lose touch altogether with the other scientists of his generation whom he had already sufficiently shocked by his interest in alchemy, astrology, UFOs, etc. I believe, had he been able to study the dimensions of the ancient cosmology, which contains information "impossible" for early men to have known, he could have found confirmation for his more advanced ideas, of which he was unable to write without destroying his reputation among his contemporaries and losing his power to influence the course of science. Fortunately neither The Ley Hunter nor, I imagine, most of its readers, depend for their living on the favour of the academic establishment, so we are to that extent better placed than Jung to consider on their own merits ideas which are now generally considered heretical because the neo-Darwinians, Marxists and other materialistic schools have declared them so.

On the political aspect of Alan's article I disagree with him sharply. Not only is the human constitution and human society "inevitable hierarchical", but so is every organization in nature from the solar system to the atom. In society there must, of course, be an hierarchy of function. The King justifies his position by analogy with the sun. He provides protection, organization, a certain type of inspiration. In return he receives the support of the people, thus uniting solar and terrestrial power according to the canonical recipe. He is a man educated in the responsibilities of his position, subject to checks and limitations imposed on him by the hierarchy to which he belongs. His opposite is the tyrant who rules for himself alone, and he always emerges in societies formed on egalitarian hopes rather than hierarchical certainties. The canon is within us, and if it is not

recognized, its elements inevitably assert themselves, but in ugly and corrupt forms. The gang leader takes over, and since he is subject to no constitutional inhibitions, having seized power by his own strength alone, he rules accordingly. I refer Alan to Plato and William Cobbet, two sensible men who arrived at the same radical-traditionalist common sense truth from two different directions. The prophet, to whom Alan refers, has his place in the sacred order within the hierarchy, his function being to remind people of the ideal, unmanifest harmony which exists beyond the world of matter and to which we should aspire as far as it is realizable in the manifest world. The prophet, therefore, encourages change in society, not in violent disruptive form but in accordance with the orderly development of the social organism. He transmits the Word by which all growth is maintained.

As to Alan's reference to neo-Fascism and his slogan "power to the people", these are just emotive phrases and unworthy of comment in a mature publication like The Ley Hunter. I thank him nonetheless for his stimulating criticism.

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MAGAZINES:: COSMIC PAPER -- Nos. 2 & 3. Very arty and half English/half Dutch is beautifully produced. Recommended. From Prins Hendrikkade, 142, Amsterdam, Netherlands.....ARCANA, June 1972. G.D.Croft on Templars, John Nicholson on bomb shelters, Tony Roberts on Glastonbury hippies; Nigel Pennicock on dykes; Sylvan Forrester on Gogmagog and more for 30p (+p&p) from Postal Division, Cokaygne Bookshop, 1 Jesus Terrace, Cambridge.....GROPE, No. 2. The Wirral's alternative rag, though the issues discussed are mostly of general interest. Includes "All Along the Leys" by Paul Screeton, in which Bob Dylan's "All Along the Watchtower" is analyzed in relation to leys - kinky. Unpriced. From 10 Church Road, Birkenhead.....MANTRA, No. 3. Mag. has Gandalf's Garden type format and widish circulation. This issue has Tony Roberts on familiar ground, Orensei T. Dukes on Zen, numerology, Paul Screeton on "The Mysteries of Hart", reviews and info. Good value at 15p (+5p&p) or year's sub for £1.20. From P.C. Box 725, London W5 4BN.

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MUSHINDO TRAINING MANUAL: contains sections on meditation (Chinese, Tibetan, Okinawan), Zen Okinawan Magic, Tantric Yoga, Chinese Medicine, Macrobiotics, Acupuncture, Ancient legends and anecdotes, ESP, and much more. 200 pages plus card cover. £2 + 30p p&p. From Orensei T. Dukes, 1 Warriner Gardens, Battersea, London SW11.

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Assorted secondhand UFO magazines for sale - some issues no longer available. Send SAE for list. Janet Bord, 34a Barnsdale Road, London W9 3LL.

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THE LEY HUNTER. Nos. 23, 27, 28, 29, 30, 31, 32 and 33 are still available at 7½p each + 2½p postage. Also "Mysteries of Ancient Man" by Arthur Lawton at 10p + 2½p postage.

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NOTED::: John Wheaton, the Exeter acupuncturist and The Ley Hunter contributor, is to lecture on leys and their relationship to acupuncture meridians to the Acupuncture Associates' Congress in September.....As old monuments go Stonehenge is in the Top 10. Last year 550,700 people visited the circle according to the British Tourist Authority and placed it sixth in popularity. London claimed the top four sites of interest, and Edinburgh Castle was fifth.