

THE LEY HUNTER

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IF WITH THIS ISSUE YOUR SUB. EXPIRES THERE
WILL BE A CROSS ON THIS LINE:

On November 13 Garnstone Press will publish MYSTERIOUS
BRITAIN, by JANET & COLIN BORD.

The authors are no strangers to regular readers of The Ley Hunter, both having contributed articles, and their book covers the following ground: stone circles, standing stones, crosses, earthworks, ancient buildings, sacred sites, wells, mazes, leys, UFOs, zodiacs, Arthur, Grail Quest, fairies, dragons, Loch Ness monster, ghosts, giants, pagan ceremonies, and includes a reading list and index. It is a panorama of questions, clues and answers on topics of interest to those who read this magazine. It is a large and beautifully designed picture book, complete with O.S. map references of the places, facts and beliefs which have made Britain so special.

It is to be published on November 13 at £5.90, and Garnstone Press is offering readers of The Ley Hunter a pre-publication offer price of £4.50 post free per copy. Cheques to Garnstone Press, 59 Brompton Road, London SW3 1DS.

Garnstone Press has now brought out a revised edition of THE VIEW OVER ATLANTIS, by John Michell. It is largely the same as the first edition, but with some exciting new illustrations. Cost is £2.50.Also coming from Garnstone Press is THE BLACK HORSEMEN, by S.G. Wildman, which will be of interest to more than just Arthurian researchers. Though I've yet to read this book a number of people have recommended it.....The third number of ARCANA is out with King's College Chapel, puddingstone track, and William Blake, with the Cambridge v Glastonbury controversy going like a forest fire. It's 30p + postage from Cokaygne Bookshop, 1 Jesus Terrace, Cambridge, Cambs.

THE ATLANTEAN: This is a bi-monthly magazine which believes in the essential unity of seemingly diverse aspects of existence. Its contributors deal with subjects ranging from prehistory to metaphysics; from the esoteric sciences to the pros and cons of vegetarianism. It is not a specialised publication. Every issue contains interesting and unusual articles for all readers. One might describe it as the occult magazine which is different, using the word occult in the widest possible sense. Send for a sample copy, price 15p post free or annual sub. of £1 to: The Atlantean Magazine, 21 Rodney Road, Cheltenham Glos.

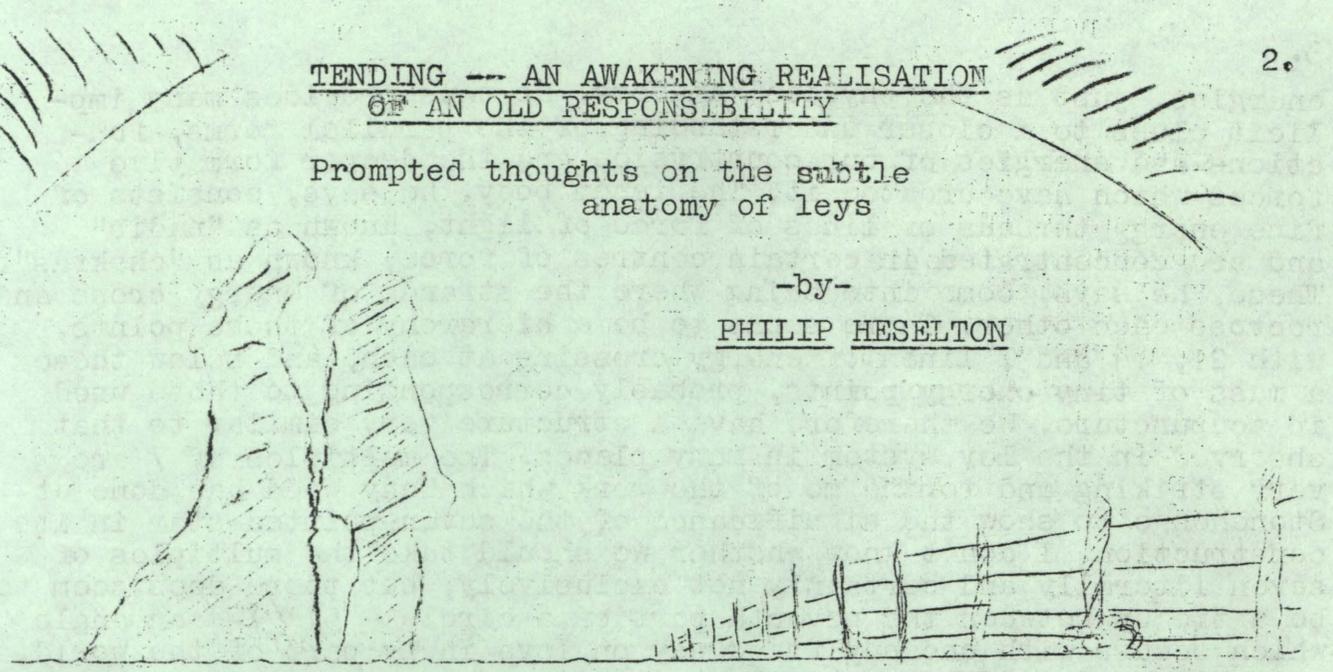
TENDING -- AN AWAKENING REALISATION
OF AN OLD RESPONSIBILITY

2.

Prompted thoughts on the subtle
anatomy of leys

-by-

PHILIP HESELTON



Just occasionally, one comes across a book which stimulates thinking in a related but separate field in ways which might otherwise take much longer to come to birth. Such a book came into my hands the other day and inspired, one might almost say "dragged", out of me some thoughts on leys which had always I felt, been there but had never been made conscious enough to be grasped before just a few weeks ago.

Whenever I go down to London, I always make a point of heading on the straight track towards Watkins's Bookshop to spend a quiet hour browsing through the shelves. During the 13 years which have now elapsed from the first awakening of my interest in flying saucers I think I've become immune to being in a minority and being interested in things which the majority think way out on the lunatic fringe. I am not normally attracted therefore by the claims of a book to be ranking among the current "best sellers". Watkins, of course, is different, and the lady in the shop very cheerfully pointed out that the book which I had selected to buy was in fact the top seller in Watkins's at the moment. The book was "RADIONICS AND THE SUBTLE ANATOMY OF MAN" by David V. Tansley, D.C. (Health Science Press, Rustington, Sussex. August 1972. £1.25 net. ISBN 0 85032 089 5). After reading it I can understand why.

Tansley's main thesis is that radionics in the past has tended to concentrate on the effect of radiations and treatments on the physical body and much time was spent studying these actions and mechanisms in great detail. The structures and workings of the other, subtler bodies of mankind have, conversely, been largely ignored. Tansley claims that it is only through a much closer study of these subtler bodies that a true understanding of the radionic process can be obtained.

I have not read deeply on the subject of radionics and radiesthesia, and I do not propose to elaborate on Tansley's "Centre Therapy" and diagnostic techniques here: what I do propose to do is to take the concise and very clear exposition of the etheric bodies and forces contained in the earlier chapters of the book and try to bring out their relevance, as it seemed to me on reading, in our particular field of patterns and underlying energy forces in the landscape of Britain.

Tansley is attempting to show to radionic practitioners that the subtle anatomy has a definite form, clearly defined functions and

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energies, just as the physical anatomy. He thus provides many implicit clues to a closer understanding of the parallel forms, functions and energies of our countryside and the deeper formative forces which have created it. The inner body, he says, consists of fine energy threads of lines of force of light, known as "nadis" and are concentrated in certain centres of force, known as "chakras". These, he says, come into being where the strands of energy cross and recross each other. There seems to be a hierarchy of these points, with 21, 14 and 7 lines of energy crossing at each, and below these a mass of tiny energy points, probably corresponding to those used in acupuncture. We therefore have a structure very similar to that observed in the ley system in many places. The multiples of 7 are very striking and remind me of the work which Tony Wedd has done at Stonehenge to show the significance of the seven-pointed star in its construction. I don't know whether we should take the multiples of seven literally and certainly not exclusively, but there does seem to be a tie up between the seventh part of a circle - $51\frac{3}{7}$ - an angle which occurs with uncanny frequency on leys in my part of the world, and which a friend has recently pointed out occurs in the construction of quite recent churches to be found to be built upon leys.

The etheric body is said to have three closely interrelated functions - reception of energies, assimilation of energies and transmission of energies. The chakras are the focal points for the reception of this energy, which may be cosmic or human in origin. They act to vitalize the physical body, to bring about the development of self-consciousness and to transmit spiritual energy in order to bring the individual into a state of spiritual being. They are distributing agencies, providing dynamic force and qualitative energy.

I have paraphrased Tansley in the above paragraph; hopefully enough to stimulate the thought that if we substitute the idea of leys, ley centres and the Earth for nadis, chakras and the human body we begin to get some idea of the place and purpose of leys in the care and tending of our planet. We thus have a picture of ley centres receiving cosmic energy, perhaps modified in some way by human intervention: is this what the witches are really doing - raising the cone of power to assist in the flow of this cosmic energy? The ley centres in some way "assimilate" this energy. This suggests to me that it must be retained for some length of time at least, before it is "transmitted" out along the leys in order to benefit the surrounding countryside.

Why was it necessary to do more than simply mark, once found, the position of these centres? Much more elaborate constructions were in fact placed there - stone circles, pine clumps, moats and mounds. We can only guess that they were constructed in some way to assist in the natural functions of the centres: the assimilation. The closest analogy in physical terms we have to the ley power is probably water - falling from the skies, vital to life and in a very real sense forming the landscape in which we live. In order to have some greater control over and be able to gain greater benefit from this water man has used his technology to construct such devices as water wheels and tide mills, and, of course, reservoirs. So it might I think be helpful to see the ley centre marks in these terms, as either reservoirs to store the power until it was wanted or as devices which could draw off the power as desired. Now a reservoir, of course, has two functions: one is as a store of water for when it is needed and the other is as a regulator of flow. This suggests that we may be dealing with a power which fluctuates, quite likely daily and possibly seasonally as well. Mention has been made previously in "The Ley Hunter" to the phenomenon of "The Tides of the Day", and it is well known that psychic phenomena

such as telepathy are often more pronounced at sunrise or sunset. This seems to be true of the power resident in such mark-stones as the one in Hart, County Durham, as your Editor can testify.

It seems from what David Tansley writes that there are particular energies with specific tasks to perform. He says of their influence upon man, "They produce definite effects upon his physical appearance, and through their continuous activity his character tendencies emerge." We may therefore speculate that the energies which are manifested along leys also vary and it is through this variation that some of the variety in the landscape, flora and fauna is created. There is much scope here for future study to try to formulate the laws under which this operates. There is probably a very complex and infinitely subtle variation here, but for convenience early man probably tried to classify the forces. The signs of the zodiac may be one attempt, and by all accounts, judging by the many terrestrial zodiacs coming to light again, a very widespread one. Another old classification was into the four elements - earth, air, fire, water - as Allen Watkins reminded us, and it may be that these four elements are represented by the mounds, clumps, stone circles and moats. Further subtlety could be obtained by varying the species of trees, or mixture of trees in the clump, or the type of rock, or spacing of the stone circle; a basis of trial and error finding what was perfectly suited for the particular location - the aim being to have a clear flowing and evenly flowing power into the surrounding countryside. Judging by the time and effort that early man must have put into such attempts, the benefit must have been thought equal to or greater than those derived from more orthodox "irrigation" of the land, the water and the ley-power fulfilling different but parallel functions to their crops, their animals and, indeed, to themselves.

Gradually a system was perfected where the visible mark was in a very definite way linked with the type of energy or "character" which was present in and could be directed from any particular ley centre. As regards the stone circles, the piezo-electric qualities of quartz crystals are well-known, but we need to be able to show clearly the link between the type of stone used in our circles and marks and link this with the type of power emanating from each centre. We might, for example, speculate that some energies are very powerful and erratic: one might therefore need a crystal structure which insulated one from these fluctuations and provided a means whereby a more even flow might be achieved. Other energies may be very faint in their natural state: what one would need here might be a crystal which could be charged up until there was sufficient power built up to be tapped with beneficial results. Again, the parallel with water applies: different types of flow require differently designed reservoirs. The size and shape of stone circles and the number and height of the stones might perhaps be explained in this way.

Tree clumps can be approached in a similar way. The different qualities of woods may well perform a similar function. Ronald Beesley mentions tree therapy whereby the healing of various ailments is achieved by sitting under the particular tree appropriate to your affliction. The many legends about the various species of tree may perhaps be seen more clearly if their function as a transformer of particular cosmic energies is investigated further. Infinite elaboration on this theme of the various flowers and herbs linked with particular leys is possible, perhaps linking in with Dr Bach's flower remedies and country herbal lore.

I wish to draw attention to a phenomenon which I believe may still be practised in some parts of the country and which may well have been a common activity until comparatively recently: one which might explain a great deal - This is the practice of Tending. By "tending" I mean the caring for and, indeed, maintenance of the mark points at our ley centres and along the leys, I am not of necessity postulating the existence of a body of people who, throughout recorded history, had knowledge of the purpose of the points, though I suspect that the witches, for example, kept a lot of the secret through the ages. Rather, it could well have been an almost instinctive behaviour which would only have been lost with urbanisation on a large scale and an increasing lack of concern for the environment, which is only now, slowly, beginning to be restored. The beliefs still exist that it is wrong to move or interfere with the old stones, and I think the tree clumps, landmarks for people in all ages, may well have been looked upon similarly.

What would this tending involve? Tansley again provides a clue. He says that blocks tend to occur fairly frequently at the points where the energy enters or leaves the human body, and that therapy should be concerned with the energy flow and distribution by diagnosing and correcting imbalances in the three functions of reception, assimilation and distribution. Applying this therapy to leys and their energy systems, what would this mean in practical terms? Certainly, as any hydrologist would point out, frequent testing of quality and consistency to make sure that things were running smoothly. A pendulum or divining rod such as Guy Underwood suggests might be the appropriate instruments once we had learned what to look for. Purely practical tending in terms of keeping the right trees and plants growing well and excluding the others is I am sure an important aspect, in other words "weeding". I remember visiting King's Caple Tump in Herefordshire a few years ago: a prominent ley centre but really overgrown with brambles and semi-mature trees. One only has to look at the illustration facing page 2 of "The Old Straight Track" to realise what fifty years' lack of tending can achieve. Perhaps ley hunters have an additional responsibility to help keep clear the old sacred centres, not recognised and thus ignored by orthodox archaeologists.

King's Caple Tump was kept clear largely by its use for dancing - another major element: what we might perhaps call "ritual tending". This may take many forms, but one of the most common and perhaps most effective is that of the witches in their ritual raising of the cone of power. Power within the body can be raised and, if the magic circle has been drawn, can be concentrated within such a circle. Is the function here that a great concentration of

BACK NUMBERS

There are still a moderate number of the following issues available: Nos. 22, 30, 31, 34 and 35 at 7½p + postage; also at 10p + postage Arthur Lawton's "Mysteries of Ancient Man". In short supply are Nos. 29 and 33, so hurry if you want copies.



bodily energy is created in order to facilitate an even flow of cosmic energy by dispelling any blockages that may have been created since the previous ritual, which apparently was seasonal and in one aspect can be looked upon as routine maintenance of the energy supply. It is similar in operation, I feel, to the "pranic healing" which, in a variety of forms, is used by present-day healers.

In this context, then, tending can be seen to have been as natural and necessary as the tending of our food crops. It is this art which is in danger of being lost and which has certainly fallen into almost total disuse over, I think, only the last 50 years through, I believe, the increasing centralisation and quickly changing pattern of economic life and its resultant loss of natural sensitivity to the rhythm of the landscape.

It is an interesting thought that perhaps Alfred Watkins's revelation came at precisely the right time to generate a reawakening of this sensitivity in a new form - no longer subconscious and almost instinctive, but with a new vision and an intellectual and spiritual striving to understand, perhaps more in keeping with the mood of the age and certainly one which it is incumbent upon us to develop - to find again the old rhythms and once again keep the ancient centres in good heart to ensure that the inflow of the cosmic energy is not hindered in its purposes. At such a time of change as this its healing and directing power is sorely needed.

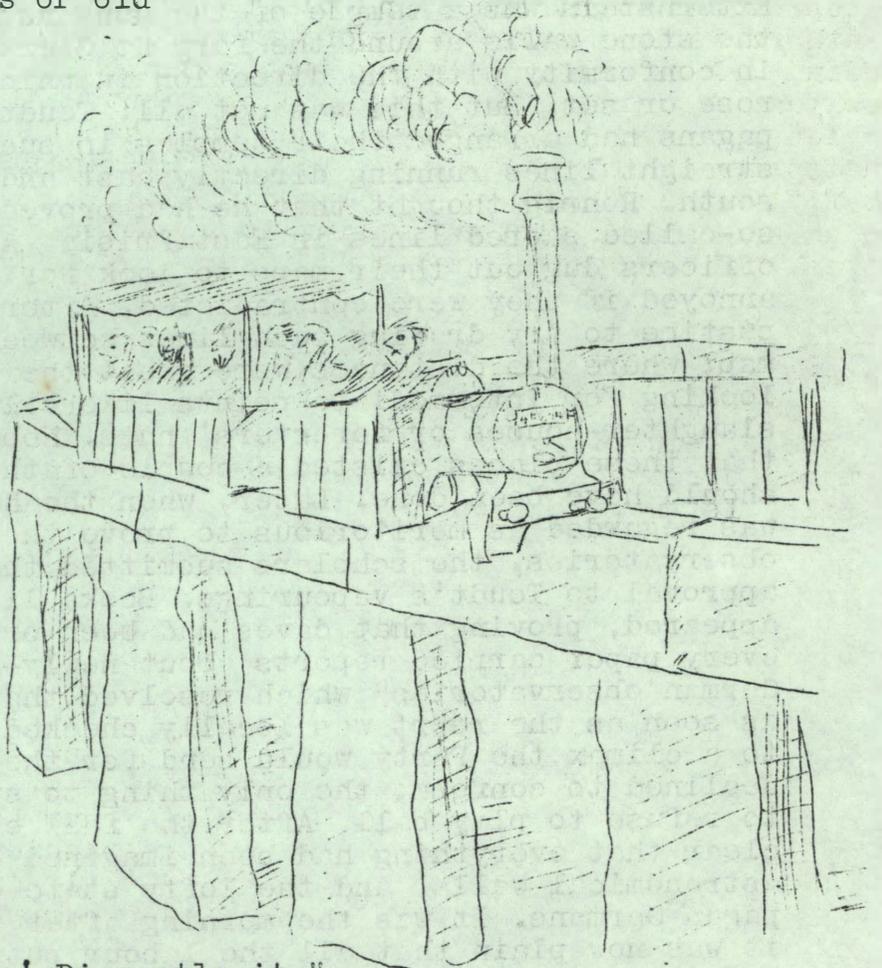
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"There is a joy in every spot
made known by times of old"
- John Keats

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OBSERVER COLOUR
SUPPLEMENT, Oct. 1:
Plenty of ley
hunters here. An
occult bookshops
feature depicts
John Nicholson
holding a copy
of "The View
Over Atlantis",
Bram Stokes,
Diane, and
Geraldine Collins.



"The Romans are coming! Dismantle it."

ORIENTATION & THE THIRD REICH

-by ERNST ZINNER



Hart Church
Co. Durham.

(The following is an extract from Zinner's book, "The Stars Above Us". (Allen & Unwin, 1957).)

Before 1910 Nissen and two astronomers Lockyer and Charlier were

the great authorities for anyone who made orientation his hobby. Stone circles of the kind found on prehistoric tumuli were at that period interpreted as being proto-Germanic observatories: astronomers were requested to draw lines connecting the centres of the circles and hence to deduce what particular stars used to be observed by the alleged primitive astronomers. Teudt went a step further; he declared that the medieval structure on the Externstein was a temple of the sun and moon, and thought that the stone walls around the farm at Gierke had been constructed in conformity with the direction in which certain bright stars rose or set. But this was not all. Teudt maintained that these pagans had arranged their temples in such a way as to form straight lines running directly east and west or north and south. Röhrig thought that he had proved the existence of these so-called sacred lines in East Frisia. All over Germany ex-officers dug out their maps to look for similar lines, and were annoyed if they were contradicted. After all, it was an amusing pastime to try drawing such lines between the old towns on the map; where the distances were great the game was extended by looking for intermediate points like belveders, cemeteries, slaughter-houses or foresters' huts. Nobody bothered to prove that these places existed a couple of thousand years ago, as should have been done. Later, when the Nazi Reich began and it was regarded as meritorious to prove the existence of pagan observatories, the scholars submitted themselves and gave their approval to Teudt's vapourings. Books like that by Friedrich appeared, proving that caves had been orientated, and nearly every paper carried reports about newly-discovered "early German observatories" which resolved themselves into nonsense as soon as the report was locally checked. To carry this lunacy to a climax the Party would send for the dossiers of people who declined to conform; the only thing to stop the persecution was to refuse to play ball. After the fall of Hitler it became clear that everything had been imagined - the sacred lines, the astronomical walls, and the lofty state of astronomy among the pagan Germans. It was the morning after the night before, and it was now plain that all the labour put into calculating the risings of the stars had been a waste of time. People began to realise that, given the existence of thousands of stone

circles, alignments, churches and stone walls, it would always be possible to find some pointing more or less exactly towards the rising or setting of the sun or the brighter stars, which can then be used to fix the age of the structure if we go back to 15,000BC. But all this is a matter for art-historians or archaeologists, and not for astronomers, who are rarely in a position to check facts.

(← Editor: Apart from the throwaway ending, what does all this mean? Herr Zinner certainly does not sit on the fence. Perhaps it would help if someone could get hold of the paper given by Dr Heinsch in 1938, "The Principles of Prehistoric Cult Geography", which would, I believe, shed some light into the matter and allow us to judge for ourselves the veracity of the claims so disapproved of by Zinner. Any volunteers to translate a copy?→)

BRITAIN - THE HAUNTED ISLAND

by JIMMY GODDARD

A book which must surely be of interest to all ley hunters, but especially to those interested in the connection of leys with hauntings, is THE GHOST HUNTER'S ROAD BOOK (Frederick Muller), by JOHN HARRIES. It is a veritable atlas of British ghosts, each chapter dealing with a particular area of the country and accompanied by a detailed road map. Each account also has road number references and the sites are thus easy to find on the relevant O.S. map.

One is led into the book by the front cover, on which is depicted a road running into the distance over a darkened landscape over which an eerie cloud-covered moon is rising. The lines on the road are long dashes, the hazard warning line (was this intentional? The Highway Code does not, at the moment, include a sign of a phantom in a red triangle, but after reading this book one gets the feeling it should!)

A high proportion of the accounts could be explained by T.C. Lethbridge's theory of etheric recordings. For instance, the case of ghostly vehicles and buuldings - surely few people would claim that these posses spirits? There are numerous cases of spectral coaches reported in the book, but perhaps more striking are the three cases of modern vehicles. On a stretch of straight road near Lamberhurst in Kent a parked black limousine has been seen which, when the approaching driver swings out to overtake, disappears. The drivers coming from the other direction cannot see it, so do not slow down. North of Melrose in Scotland a ghostly lorry has been seen that has made cyclists dive for safety and motorists swerve; another and even more frightening lorry has been seen between Rugby and Coventry - this is suddenly seen to be on a collision course with the approaching vehicle, but at the point which would be the impact, the lorry fades from sight. As well as these, there is the story from Kent of the noise of a wartime "doodlebug" being heard in 1963 in an empty sky.

There are two cases of phantom houses described in the book; one, at Rougham Green in Suffolk, looked so normal that nothing was thought of it till some time later, when the witness again passed the spot and there was no house there, not was any known to have existed. The other is thought to concern Henry II, and was of an old style house seen not far from South Cadbury hillfort, with two figures in front of it. This vanished as the observer watched, though seemed perfectly tangible.



Puffins face extinction

9.

One example of the strange and rare phenomenon of "doppelganger" (coming face to face with a ghostly mirror-image of oneself) is mentioned - at Holland House, in Kensington. This, too, could be some strange quirk of the strange force which produces etheric recordings. The ghost of Hereford Castle also supports the theory, as one brave soul actually approached it and asked it what it was doing there! There was no reaction; the apparition continued on its way and vanished. It was a figure of a monk.

Another strange recurring feature is that ghosts often move not on the present land surface, but that which existed in the past. The phantom coach of Enfield (north of London) has been seen to move a couple of feet off the ground, and the wraith of the wicked Lady Ferrers at Markyate gallops her horse a foot from the ground. The nun of Borley Rectory ("the most haunted house in Britain") ignored the lack of flooring when the house was burnt, and still appeared at upper windows.

But it must be admitted that, while these instances support the recording theory, others clearly do not fit into it, and it would obviously be unscientific to assume these were not genuine. We may be faced with the possibility that perhaps many phenomena have been lumped together under the general heading of "ghosts". The Drury Lane theatre ghost has reputedly helped productions by propelling actors to different positions on the stage. The ghost of a coachman's lover apparently returned to guide her beloved through the fog, and continued the service with later coachmen, even once reputedly foiling a hold-up. She is said to guide lorry drivers today, and the cat's eyes in the road are reputed to gleam through her spectral form.

Then there is the talking ghost (the only one recorded in the book) of Castle Powis in Wales. This is said to have led the way to a box of documents of great value to the family living in the castle. However, "intelligent" ghosts of this type are rare; most seem completely unconcerned with the happenings of this world, and give every indication of being simply recordings, as Lethbridge has described.

It is the recording type of ghost which will probably be of most interest to ley hunters, and indeed many ghosts seem to haunt places of ley interest. Ancient churches and ruined abbeys abound in this book, and there are also a number of apparitions at more ancient places. At the hillfort at Uphill, east of Aylesbury, Buckinghamshire, the night has often been disturbed by screams and grunts of a mass of animals which appear to be black pigs. At Bryn yr Ellyon (Hill of the Fairies), an artificial mound at Mold in Wales, now disappeared, there was the ghost of a very tall man sheathed from head to foot in gold. This haunting stopped when the mound was excavated and a skeleton thought to be 3,000 years old was found, with parts of its cape still intact. It consisted of small circles of hammered gold riveted to strips of copper, originally stitched to cloth. This case is similar to the ghosts of a woman and child at Crathes Castle in Scotland; alterations to the building a century ago revealed the skeleton of a woman and child sealed up behind a fireplace. At Llanrhidan in South Wales there is a cromlech called Arthur's Stone near the ruins of a Norman castle. A luminous figure emerges from beneath the stone at the time of the full moon (especially Hunter's Moon) and moves towards the beach. Also of possible ley interest in the light of my own findings is the ghost of Brooklands Track, Weybridge, which haunts the aircraft factory built on the site, overshadowed by the vast bulk of

the powerful hillfort of St George's Hill. The ghost is of a racing motorist, or apparently so as he wears goggles and a leather helmet. He has been seen by night shift workers to walk through a wall.

The legend of the Cader Idris group of peaks in Wales is interesting too, from the point of view of ley power. It is known as the resting place of the spirit of the Welsh bard, and any climber who spends a night there will return either an inspired poet or lunatic.

All in all, this book seems to be highly interesting from a ley hunter's point of view, and it would be extremely interesting to see if any of the haunting sites fit in with the ley system, or if nocturnal visits to ley points or centres would stimulate apparitions. An interesting reflection by the author, in the light of our study, is that "when urbanisation comes, the ghosts usually depart."

(← Editor's postscript: Excavations in Hartlepool this summer revealed a medieval graveyard near St Hilda's Church. Dig supervisor, John Hinchcliffe, noted that 14th Century folk built over an older graveyard, and added "it's a wonder they weren't haunted" They found a hunchback and a skull with holes at the back suggesting "some kind of surgical operation was performed, probably to relieve pressure on the brain." Coinciding with the dig, a "presence" manifested in the cellar of the nearby Cosmopolitan Hotel. Those who have felt the "magnetic" aspect of ley power may put an inference to the fact that one of the claimed effects in the cellar is that objects such as sacks at times cling to those who venture in. St Hilda's Hospital, also on a 100 or so yards away, has its resident Grey Lady phantom. St Hilda's Church is on a headland and is the culminating point of a powerful ley.→)

PENDRAGON, Vol.6, No.3. Templars, Pumpsaint Zodiac expedition, Story of the Sangraal, Bran, Arturian fiction, alchemy of diet. Edited by Mrs J. Foster, 22 Alma Road, Clifton, Bristol. The Pendragon Society is holding a symposium on Nov. 25. Topics will include Pumpsaint Zodiac. Details from Mrs Foster.

TORC, No. 6. C.D.F. Shepherd on "The Countenance of Michael", Hawkeye's "The View From The Tor", Paul Screeton on zodiacs, Rollo Maughfling on New Age changes, letters, snippets, poems, etc. 10p + postage from Avalon House, The Batch, Ashcott, Bridgewater, Somerset.

QUEST. A subscription of 75p for four issues will save you at least 2p per issue, and you will receive copies as they are published. From Marian Green, 38 Woodfield Avenue, London W.5.

Bob Rickard, of 31 Kingswood Road, Moseley, Birmingham 13 9AN, is researching into oriental forms of magic - especially Taoist & Confucian Magic, Japanese Shinto Magic, Chinese and Japanese Buddhist Magic, Tibetan Buddhist and Bon Nag Magic, and Indian Buddhist, Jain and Hindu Magic. Any experiences or accounts of such, any book references, leads or information in any form would be sincerely appreciated.



BOOKS FOR THE ENQUIRING MIND

As a reader of *The Ley Hunter* you have an open and enquiring mind. You do not necessarily accept the current views but are prepared to consider the unusual, the unorthodox.

As publishers of books on unorthodox subjects we feel you may be interested in seeing our Book List. Particularly recommended are *THE LIGHT IN BRITAIN* - by Grace and Ivan Cooke.

Clairvoyance penetrates the mystery of the origin and purpose of such centres as Stonehenge, Avebury and Silbury Hill.

"Much of the material in this book is in harmony with ley hunters' ideas....This is an optimistic book and the esoteric knowledge revealed should be considered by all our readers." (The Ley Hunter reviewer)

"I was enthralled with this book and can recommend it to all those who are interested in our ancient heritage." (Beyond reviewer)

"I don't think that any serious student of the affairs of this planet can afford to disregard a book like this. It should be read, owned and referred to in times of despair." (Jacqueline Thorburn - The Atlantean)

Fourteen pages of illustrations. £1.65 post paid.

THE ILLUMINED ONES - Grace Cooke.

A vivid and inspiring description of two past lives - one in Egypt and the other in the ancient Maya race. Illustrated with photographs. £1.45 post paid.

Please write for a Book List and sample copy of the Lodge Magazine to: White Eagle Publishing, New Lands, Liss Hants.

THE PATTERN ALTERS

Review by
Paul Screeton.

In a "posh" paperback, GUY UNDERWOOD's *"THE PATTERN OF THE PAST"* makes its third incarnation since 1969. Abacus, a Sphere Books imprint, has done it full justice with all the original photographs and diagrams -- at 50p. By now most readers will be conversant with Underwood's theory of subtle, geodetic currents associated with sacred sites, even if they have not read this book. In an earlier issue I reviewed it at some length and do not intend repeating myself. I still find his Uffington Dragon conclusions untenable, but remain a supporter of his basic thesis. However, he has had his detractors, such as John Griffin (see *Journal of the British Society of Dowzers*, No. 154), who charged Underwood with "chasing a phantom of his own creation". His conclusion: "Underwood's geodetic lines are the creations of humans engaged in different mental activities." Personally, I don't think he can be dismissed as easily as that, Mr Griffin."

In my original review I noted with astonishment that Underwood failed to detect ley power, yet harvested a rich assembly of

other power lines. Following these comments is the contents of a letter from a reader, which refers directly to this problem and amplifies R.G. Wood's article in T.L.H. 34.

LINES OF THE ELEMENT AIR

**** by JOHN LEGON

I was pleased to see the article by R. Wood on ley dowsing.... since after reading Guy Underwood's book I had experimented along these lines myself, and had convinced myself that leys could be detected by dowsing in much the same manner as those geodetic currents recognised by Mr Underwood. It is clear from his book that Mr Underwood did not accept the existence of leys, and this fact alone would have prevented him from detecting them "accidentally". The reason for this is that, in order to detect a particular type of geodetic current (e.g. the water line, aquastat or track line known to Mr Underwood), it is necessary to create in one's mind a thought or impression concerning the nature of the current under investigation. Dowsers tend to talk in terms of "charging the grip on the rod", which, I believe, is just a simple way of applying oneself mentally to the type of current in question. As dowsing is a psycho-physical phenomenon, working through the subconscious, having the right thought in mind is as important as holding the dowsing rod in such a way that the arms and wrists are susceptible to involuntary reflex actions.

In addition, Mr Underwood was concerned with essentially telluric currents - those of earth and water - his mind was focused, as it were, on the ground - and he says that when "tuned in" to one type of current, all others would go unnoticed. Emanating from a dense, irregular medium, these currents naturally follow irregular, winding paths. Leys, on the other hand, being currents of the air element (and symbolised by the winged serpent or dragon), are of a more rarified and subtle nature, and travel in straight lines. Thus Guy Underwood would not have been able to detect them unless he had applied his thoughts in that direction.

An interesting point in R.G. Wood's article is the correspondence between leys and blind springs. Since, according to Underwood, all medieval churches, as well as sacred "pagan" sites and tumuli, etc., are positioned over blind springs, and many of these sites can also be shown, by using maps, to lie on leys, there is clearly some important relationship between the two.

Normally, leys travel from one blind spring to the next. In order that a particular ley be perpetuated over a long distance, it is necessary to prevent the "leakage" of ley energy by constructing some form of "container" or insulator over each blind spring that the ley crosses if it is to continue in its straight alignment. These may consist of burial mounds, for instance, which might be considered as "static" in operation, being constructed of suitably insulating layers of inorganic and organic materials, of standing stones, and of churches. In this latter case there is perhaps the possibility of the active regeneration of the ley energy when the human element comes into play, as well as its perpetuation.

If it is accepted that there are a limited number of "sacred power centres" from which ley energies of a particularly beneficial and distinctive nature emanate, then the purpose of the complete system becomes clear - to cause the interflow of energies from one centre to another, and to distribute these over the entire country to the benefit of all.

It can be seen that the position of church or tumuli represents

the intersection of ley with blind spring, where it is considered necessary for the ley to be perpetuated. Blind springs occur quite frequently, and the proportion of churches, etc., to blind springs is given simply by the probability of ley intersecting spring over a given distance.

This should avoid the confusion which seems to have arisen in the minds of some people to the effect that leys are telluric currents which have somehow been "engineered" to lie in straight lines across the countryside, when in fact their currents flow naturally in straight lines, since they are either strictly "of the air" or else of too high an energy to be affected in any way by the irregularities of Terra.

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"ALFRED WATKINS OF HEREFORD" - by ALLEN WATKINS, M.A., F.C.A.

The Ley Hunter presents two testimonials on this work, published at £5.50, by Garnstone Press.

As a model of filial respect, as a straightforward account of the life and work of the great Alfred Watkins, as a humane, humourous and rational work of literature, this little book is a classic. In it are displayed the same qualities of perception and understanding that have endeared the subject of this biography to whoever has read THE OLD STRAIGHT TRACK. Allen Watkins gives a simple and complete record of his father's achievements in archaeology, flour milling and photography. These two latter are naturally less familiar to ley hunters than the first, but, as the author points out, they show that the discoverer of the ley system was not just a crank as archaeologists tried to present him, but a man of science, experienced and practical. His great discovery was made towards the end of his life at a time when evolutionism was the fashion among scholars, and the resistance he met was based not on consideration of his evidence, but on a theory of history that has now been discredited. Thus Crawford, editor of ANTIQUITY, wrote that Alfred Watkins's work was "entirely valueless....based on a misconception of primitive society." The notion that a primitive society carried out the work of the megalith builders - a notion quite untenable since Professor Thom exploded it - was given precedence over the firm evidence to the contrary, presented by Watkins and since confirmed by all who have studied the subject.

This biography of Alfred Watkins by his only son, now himself an old man, is a delight to read and a really fine production by author, publisher, and printer: it will be a valued possession to whoever can afford the enormous price at which Garnstone have published the 325 copies of this edition. Will they please now issue a cheaper one.

- J.M.

The very same day that I finished reading Allen Watkins' new book, I sent him my congratulations on a truly vivid account that he rendered of his father, Alfred Watkins; the high spots of which, must surely be, the candid description he gave of his inner psychic gift; his original flash of insight leading to the awareness of leys; and his basic honesty, which is clearly manifest in his statement, "That way madness lies!"

This is true, for that way madness does lie, but only for those who chance to lose their way, and stray from the Straight Track. Lost, Alfred Watkins, would have never been, for he knew the dangers, and he knew the way, which he took utmost care to chart.

Yes, a fine little book, well written and a positive treasure to all ley hunters. A document of goodly memories for the "elderly", and a decided inspiration to the "young blood."

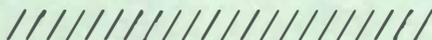
The true soul-task of Allen Watkins' father has brought us that much closer to our ancient brothers, in a time when mankind lived closer to eternity.

This is what modern man has to discover when our current age of abject materialism has run its course.

So let ALFRED WATKINS OF HEREFORD stand as a portrait of a fine man of supremely individual spirit; an account of a bygone age, and as a blueprint for an intuitive lifestyle of the days ahead.

May ALFRED WATKINS rest, for his brothers now know him.

- Bill Porter.



"THE ANATOMY OF WITCHCRAFT"

by PETER HAINING

(Souvenir Press, £2.50)

If you don't know the difference between a witch and a black magician after reading this book then you never will. The author introduces hereditary witches in the mists of the Essex marshes, metropolis satanists in New York, a Sheffield high priestess, and Satan's Slaves of the Californian dunes. We are taken through centuries of persecution to Gerald Gardner and Margaret Murray's impetus for revival, and then given a thorough picture of the present practices in Britain and worldwide. The point about this book is that it is largely concerned with NOW.

Reviewer - P. Screeton.

I know that those who read such magazines as this one are generally sympathetic to witchcraft of the white variety, if not active participants, and there is much of interest along the ecological, calendrical, folkloric lines, though unfortunately no reference to choice of sights or cones of power. Haining estimates 30,000 "white" witches in Britain and 10,000 Satanists.

The author has gleaned information not from taking chunks of others' books, but by interviews and correspondence. The result is comprehensive, rewarding, serious and entertaining.

Maybe therefore I am allowed a few quibbles, such as Haining's disbelief in elementals; dismissal of witches' ability to influence boxing matches, Wall Street, etc. (sacred planting of saplings led to a company dropping a factory project in the North-East a couple of years ago); and maybe he paints Gardner in too bright colours. Also a frog is not a reptile - it is an amphibian.

Nit-picking aside, it is an exceptionally readable book. Illustrated well too.



NEXT MONTH in THE LEY HUNTER: Articles will include Mollie Carey writing on Dorchester. Books by Pauwels and Bergier, Conway, and Berlitz will be reviewed.

