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STONEHENGE AND GOLAN

(This piece is a precis of an article by Yoram Kessel from The Jewish Chronicle of July 13, 1973)

Rujum Hiri - "The Mound of the Spirits" - is 12 mile N.E. of Lake Kinneret. The Arabs gave it its evocative name, and after the Six-Day War Israeli geographers mapped it at a point which being a crossroads of civilisations led them to assume it was a fortress. Infra-red photographs suggested something else. A conservative estimate dates the site as Middle Bronze Age -- though circumstantial evidence tends to place it around 3,500BC. American astronomer Gerald Hawkins argued less than a decade ago that Stonehenge was in fact a prehistoric computer for calculating a variety of data. Though some dispute this it is accepted by the team here. They believe that the object of their research is not simply an accurate solar and lunar observatory but that its alignments are geared to the movement of the stars as well. This would have given an elaborate solar, lunar and stellar calendar by which to organise the fundamentals of agricultural life. Yet size and intricate layout are incidental to the central purpose. There is no immediate visual similarity between the upper structures of the two sites. But the ground plans are almost identical; they apparently served an identical purpose and are, in effect, the only two known structures of their type.

Yehoshua Yitzhaki, of Tel Aviv University, says: "How many days of sunshine and of cloudless moonlight does south-west England have every year? To construct so impeccable a planetarium, to test and perfect the astronomical assumptions would have required decades." Was Stonehenge then the result of decades or centuries of tests? If there is no direct link between the architects of the two structures, does another common purpose account for the remarkable similarity of structure? Rujum certainly has nothing to match the splendour of Stonehenge, but it appears to have been a much more elaborate and complicated mechanism.

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NOTE TO SUBSCRIBERS: This issue and No. 46 have been produced simultaneously in order to catch up and you will receive copies of each together. It is hoped there will be no great delay before publication of issue 48.

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WANDERINGS ON DARTMOORby PAUL DEVEREUX

A widely-travelled friend once commented that one can feel more remote in some parts of Britain than almost anywhere else in the world. This must be true in the case of Dartmoor. One leaves the last straggling hamlet and follows the narrow road until it fades out on the edge of the moor. One's breathing rhythm gradually adjusts to the heavy terrain and soon this sensation of remoteness grows in strength. Up here the rest of the world grinds on somewhere below the strange and wild skyline. Vast as the moor is, the remoteness is not geographical -- it is temporal. Society's machine-time petered out with the roadway on to the moor. Here a mighty, elemental time broods. Sparkling streams and rivers disappear into the blue heat-haze: primordial waters.

Standing within a Dartmoor stone circle at the end (or beginning?) of a stone row miles in length one senses strongly that the whole enigma of the prehistoric cosmology is bound up with the understanding and control of the co-ordinates of time and space -- the cross of our consciousness and thus our reality. They are moveable co-ordinates. High on Dartmoor the orthodox scholastic notions of prehistory seem, for the most part, preposterous. One is too close to reality in this elemental fastness for the smug fantasies of the Industrial Age to survive.

As one sits on one of the larger stones of a Dartmoor row, one's posterior thus supported approximately one megalithic yard above the ground, tentative correspondences between Dartmoor and Nazca begin to present themselves. Both are raised, isolated areas with still visible prehistoric lines traversing them, changing direction only at elevated points or where a cairn indicates the commencement of a deviation. In the case of Nazca the lines are scored into the pampa because there is virtually no rainfall and no wind at ground level. The situation on Dartmoor is, of course, markedly different -- a rugged upland of granite and turf with abundant moisture. Given the differences of climate and surface one detects similar (not identical) engineering principles shared by the Peruvians and British cosmologists. They were obviously recording something on or within the landscape that was essentially the same. The Britons used the most suitable material for their conditions -- stone.

Both Nazca and Dartmoor display an intensive and generally self-contained system of prehistoric engineering. Highly worked areas. On looking at the 1" O.S. map of Dartmoor the stone rows do not appear really numerous, but this would seem to be misleading. At least some lengths of what are shown on the map as civil parish boundaries are, on the ground, marked by ancient stones making rows of prodigious lengths. These stones tend to be larger and much more widely spaced than the officially designated stone rows, but they are most certainly similar structures. If one follows such a row of stones on the southern area of the moor known as Ugborough Moor one discovers an absolutely perfect example of the sort of feature Alfred Watkins termed "water sight point" or "flash". The line rises up to Butterdon Hill and misses the huge cairns on top of it. This is initially a disappointment but the O.S. maps shows the line striking the now almost invisible remains of another cairn close by. The row becomes vague and hard to follow at this point but then one picks it up again on the southern slope of Butterdon Hill and one's excitement mounts. Down the row goes to the hollow between Butterdon Hill and Western Beacon to the south. The line goes straight through a pool nestling between the two hills -- BLACK POOL by name, and a significant name it is. The stone on the immediate northern edge of the pool is much larger than the others in the row (it stands about 8' tall). Close by are remains of a mound or low earthwork. The stone row continues up the northern slope of Western Beacon and happily coincides with a cairn on the top. The O.S. reference of Black Pool is SX655581 (map 187). This particular civil parish line on the map does bear the legend "stone row" as well for part of its length, but even on lines where no additional information is printed one can find old stones marking the way.

Dartmoor is a ley hunter's paradise. There is a tantalising example of the connection between prehistoric stone structures and underground water noted by several researchers. Just south of the A384 road that cuts through the moor is a complex made up of two short, parallel stone rows, a stone circle formed from low stones and an outlying

stone standing about 11' tall (this is unmarked on the 1" map which is surprising considering that it is such a large stone). When one stands within the vicinity of this complex the sound of water under the ground at one's feet can sometimes be clearly heard. On other occasions the sound is not audible. This variation must presumably be due to the dryness or otherwise of the season affecting the supply of subterranean water. The reference of the complex is SX554748 (map 187).

There are, however, at least two notable differences between Nazca and Dartmoor. On Nazca giant effigies drawn on the ground mark the junction of lines whereas no figures have been noted on Dartmoor. Maria Reich has likened the Nazca figures to those found in southern Britain, though. Perhaps a close scrutiny of aerial photographs of Dartmoor for subtle clues in appropriate areas might prove worthwhile!

Another difference between Nazca and Dartmoor is that the former site has apparently no traces of prehistoric peoples living in the immediate area whereas the British complex abounds with such evidence. Remains of hut circles can always be found within the vicinity of prehistoric works. Dartmoor seems to have been intensively occupied in prehistoric days then curiously abandoned, more or less, until mediaeval times. The moor is usually an inhospitable place and one wonders if it was really so much more inviting in prehistory. Could it be that the remains of habitation are not those of normal prehistoric dwellings but of the "student quarters" of aspirants to the cosmology of former times? Large hut circles have been found that leave no clue as to their purpose; hardly any weapons have ever been uncovered and the fairly frequent discovery of clear quartz prisms raises a few questions. Was Dartmoor a vast, open-air university of the prehistoric engineering programme and the phenomena to which it could give rise?

Too many thoughts. A lizard scuttles by. A white pony drinks from a dark pool. After a day on the moor one descends to the first signs of habitation and meets the tourists who have ventured a hundred yards into the wilderness before setting up their picnics. With one's mind still bewitched by the mystery of the moor it takes a while to readjust to the bad joke of "civilisation".

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#### STAR CHANNELING AT GLASTONBURY: A Note.

by ROSS NICHOLS

Recently attention has been focused upon a site just NE of Glastonbury by the activities of John Michell thereabouts, acting, it is rumoured, under the direction of Professor Thom. Between them there are likely to have been found a number of important star alignments concentrated into this small area. We have to await publication of the results, naturally, before commenting.

Once attention is drawn to the area, however, it is evident that from it was held to be drawn part of the power channeled into the Tor - or the chamber within the Tor - and into the Chalice Well or its predecessor - the present well chamber etc. is 18th Century.

Now the site of the present well is not where the chalybeate pool originally was. At first, when water levels were different, the water came into a pool at about where the 18th Century bath can now be seen - strangely changed, but recognisable - perhaps 100 yards westwards of the well.

Upon Stone Down are three menhirs in a N-S row. Parallel with the northernmost one is another stone to its west. Due north from it is a hillside spring.

The intriguing thing is the orientations. For directly NE of the Tor tower - or the chamber beneath? - is the northernmost of the stones; and directly NE of the former Chalice pool is the spring.

It is evident that the NE was the channeling-down way, whether directly from the solstice sun or from other forces. The layout of numerous circles etc. tell us this. So whatever star links these distinguished investigators will be found to have discovered, it is evident that here is the path by which it was considered to have been passed into these two sacred features.

This is not to say that they had and have no autonomous powers of their own, merely that the neolithic wise men thought to boost them with this sort of 'fluence.

~~SECRET~~

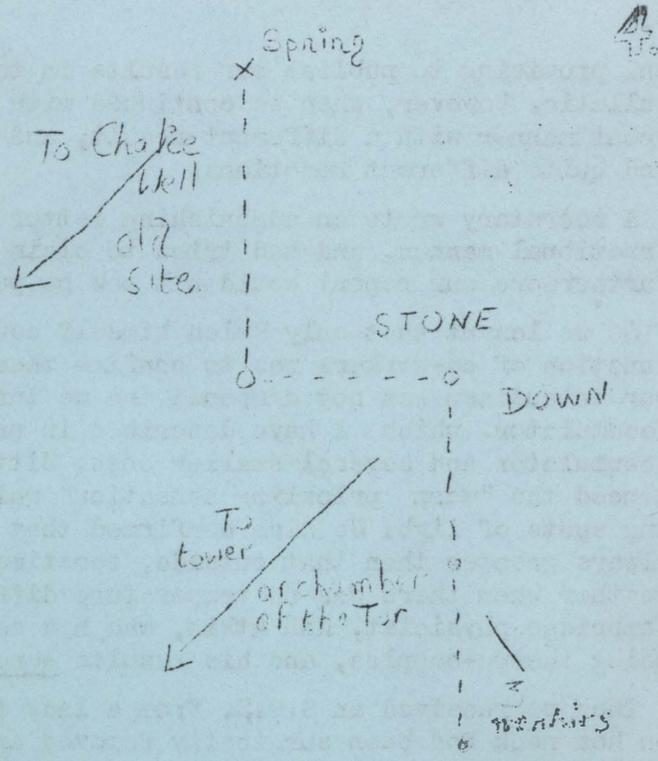
WILHELM REICH  
(Part 3)

by LESLIE MARR

Having attempted in the previous two articles to outline Reich's main discoveries, I shall now give a brief account of my own part in repeating some of his experiments, which I hope may make his work a little easier to accept. One of the difficulties about Reich is that, often he seems so "way out" that the comment of a friend of mine, "Very interesting, but surely he's got a bee in his bonney", is rather typical and not really surprising. Having been able to confirm, as far as I am able to judge, several of his more important discoveries (at least we did obtain exactly the same results as he did, whatever the causes may have been), I am no longer in doubt about the validity of his claims. My only doubts refer to some of his explanations and "dogmas" which are of lesser importance than the discoveries themselves.

In 1949, a friend of mine who was an osteopath and naturopath gave me "The Cancer Biopathy" to read, saying that he was fascinated by "Experiment XX" which seeks to demonstrate the production of living forms from sterile preparations, and the account, and the account of the orgone accumulator. After reading the book I was equally fascinated and we decided to try and repeat Experiment XX, which really seemed very simple, and to require little more than a microscope and a pressure cooker. We acquired a splendid old brass Victorian microscope which had nevertheless smooth controls, and with the addition of a very good modern objective we could easily work at the required maximum magnification of 2-3000 X.

Carefully following Reich's account we made separate preparations of earth, sand, animal and vegetable carbon, with water in test tubes, which we then "cooked" in the pressure cooker for half an hour at 120°C (thoroughly sterilizing it). The sand was first heated to incandescence with a blowlamp and the carbon was made in a similar manner. After cooking, the tubes were sealed up and placed in deep-freeze. Five days later two tubes were thawed out and examined microscopically. Both had, exactly as Reich had described, large numbers of irregularly shaped flakes which Reich had named Plasmatic Flakes. Twelve days later still, new preparations were opened and these showed small round cellular forms with nucleae, showing lively movement, having all the characteristics of live cells, and looking exactly like the photographs of Bions in "The Cancer Biopathy." With the help of a medical student we were able to make successful cultures of the Bions, and we also managed to take photographs through the microscope of Plasmatic Flakes and Bions which we sent to Reich with a full account of the experiment. We received a cautious letter asking for our qualifications, and as my friend was a qualified osteopath and naturopath, and in America would have been addressed as "Dr.", and as I had a science degree we apparently passed the test, for we then received an enthusiastic letter from the man himself welcoming us as co-workers



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and promising to publish our results in the next issue of the Orgone Energy Bulletin. However, when we continued with Experiment XX and did it in a different manner with a different result, and sent Reich a report of it, we provoked quite different reactions.

A secretary wrote an admonishing letter saying that "We had behaved in an irrational manner, and had tried to claim a modification of Dr. Reich's work. Furthermore our report would not now be published in the Orgone Energy Bulletin.

So we learnt that only Reich himself could make the discoveries and that the function of co-workers was to confirm them and conform, or get out. Nevertheless our enthusiasm was not dampened and we turned our attention to the orgone accumulator, which I have described in previous articles. We built a man-sized accumulator and several smaller ones. Sitting inside the big one we all experienced the "warm prickling sensation" which Reich described, and saw tiny moving spots of light. We also confirmed that the temperature inside the Ac. was always greater than that outside, sometimes as much as 8°F except in very damp weather when there was no temperature difference. This had been confirmed by a Cambridge physicist, Ron Atkin, who had set up a carefully controlled experiment using thermo-couples, and his results were published in the O.E.B.

Then we received an S.O.S. from a lady in her late 50s. Previously, a growth on her neck had been surgically removed and now it had grown again, and her doctor had advised an immediate operation to remove it a second time, warning her that the original growth had been confirmed as malignant. She knew about Reich's work with orgone accumulators, and asked us to lend her one, saying that she had no faith in repeated surgery.

We built an accumulator for her and she used it daily for three months, during which time the growth successively shrunk and disappeared. Her doctor was surprised and angry that she had refused to take his advice, and telephoned her some time later, asking, "How much bigger is that thing, and have you got any more yet?" When she replied, "It's gone and there are no more", he would not believe it and became angrier still. She had no recurrence and lived to a ripe old age.

As a footnote to Experiment XX there is a report in "Wilhelm Reich and Orgonomy" by Dr. Raknes of work done on it by a doctor in Canada confirming Reich's findings. This is a welcome sign that at least some orthodox scientists are willing to concern themselves with Reich's work. At the time when we were working on it I thought that what we were witnessing was what must have happened at the time of the volcanoes, when substances such as sterilized earth, newly made carbon and incandescent sand poured out of volcanoes in various combinations, and fell into boiling water, this in fact being the real origin of life, which may well be taking place today in the few active volcano areas, and of which Experiment XX is a laboratory replica. I was most interested to hear, during a TV programme on volcanoes, that at the University of Miami, an artificial volcano had been constructed, and that as a result of the experiment, some small cellular forms had been found with all the appearance of live cells! Surely Bions.

Further thoughts on the accumulator have led me to the speculation that the Ark of the Covenant may have been one. Certainly the Ark described as "A substitute for Yahwe, and a focus of divine power," would seem to have been a powerful transmitter of energy, similar to the Pyramids but much more portable!. Twice the Israelites omitted to take it with them into battle, and each time were defeated, but had no trouble in crossing the Jordan and taking Jericho when it accompanied them. Biblical accounts tell us that only the high priest and the Levites were allowed to visit it in the Tabernacle, and indicate that it was of similar size to a Reich accumulator, and similarly constructed, being made of wood and lined inside and outside with gold-leaf. There is evidence that it possessed a lethal electrical charge and transmitted dangerous radiations also. Usually the Levites carried it by wooden poles pushed through rings (thereby insulated?), but when it nearly slipped from an ox cart and a



The simplicity of character necessary for the retaining of old memories and beliefs is being lost, more rapidly in England perhaps, than in any other part of the world. Our folk are giving up the old myths for new ones. Before remorseless 'progress' and the struggle for existence, the poetry of life is being quickly blotted out." Written eighty-three years ago, and ever true today, the collection "FOLKLORE AND LEGENDS OF ENGLAND" (Reprinted 1972, £2-50), contains such gems as, "The Worm of Lambton", "Legends of King Arthur", "The Tavistock Witch", "The Spectr Coach", "The History of Jack and the Giants", and "Nelly the Knocker."

Alfred Watkins in discussing crossroad \*(2) said, "One of the most constant and curious experiences in mapping out leys is the way in which present-day crossroads seem to be also the crossing points of ancient tracks, and that while these points remain constant and unchanged the tracks and roads have entirely altered. The persistence is reflected in folk-lore customs.

Two Hereford informants have related to me their personal experience that at funerals in the present century they have been surprised to find the bearers lay down the coffin at a crossroad and say a prayer, "because it always had been done." At Brilley, Herefordshire, the "Funeral Stone" was outside the churchyard gate, and a coffin was carried three times round this before entering. Mr Leather ("Folklore in Herefordshire") reproduces an old print illustrating this; but the stone is now broken up."

Later Watkins refers again to this book \*(3), "Mrs Leather in her 'Folklore of Herefordshire' gives five instances of legends that the mounds of local castles contain hidden treasure, and such legends have an earlier origin than Norman times."

Although out of print for nearly fifty years, "THE FOLKLORE OF HEREFORDSHIRE" by Ella M. Leather has seen the present light of day in a new reprinted version by E.P. REPRINTS at £3-75.

Dragons are associated with leys. \*(4) "Beyond the traceable origins of the earliest Dragon and Serpent myths, the writhely serpentine form can still be found. A prime example although even then in its final stages of decay was described by the antiquarian William Stukeley, in the eighteenth century. He found evidence for the giant serpent laid out on the land in standing stones, and centred around Avebury, probably the most important region in early Neolithic times.

In many other parts of Britain, Serpent mounds, and megalithic avenues in long undulating serpentine forms can still be seen to this day.

The whole of the British Isles is thus permeated with the remains of a Dragon/Serpent culture from the most ancient of days. Which poses the obvious question -- what was the Dragon/Serpent that so inspired this early religion, that motivated men to construct long stone avenues in its image; that continued into the culture of the Druids; that was seen as such an opposing force to the early Christians; and that has survived to this day, as the central figure of legends that are still very much alive."

Many a good Dragon legend is told in "FOLKLORE OF THE NORTHERN COUNTIES OF ENGLAND AND THE BORDER" by William Henderson first printed in 1866, and available in a modern reprint -- E.P. REPRINTS at £3-50. Spells, divinations, portents, auguries, and charms are also detailed. Fascinating too, are the accounts, now well over a hundred years old, of haunted spots, sprites, goblins, and the inevitable cases of witchcraft.

Witchcraft is a subject that is well covered by the new E.P. Reprints, three of which I have been engrossed in, of late:

"WITCHCRAFT IN SCOTLAND" or its original title, "A HISTORICAL ACCOUNT OF THE BELIEF IN WITCHCRAFT IN SCOTLAND" by Charles Kirkpatrick Sharpe originally published in 1884, now available £3-15.

The first Witchcraft of Scotland gleaned its inspiration from the ancient paganism and magic of the earliest Scottish tribesmen. Scottish folklore is virtually based on Magic and Sorcery but witchcraft did not come alive until its ritual and practice was made heresy. The pattern of the Scottish witch trials was set by King James VI who wrote "Daemonologie" in 1597. Many a highland tale is told in this volume by C.K. Sharpe, and like the majority of other works from this era, (late nineteenth century), it is well written, although at times the text is unnervingly aggressive --

"He spak a word in jest,  
Her answer wasna good,  
He threw a plate at her face,  
Made it a 'gush out o' blood."

"IRISH WITCHCRAFT AND DEMONOLOGY" by St. John D. Seymour, originally published in 1913, now available at £3-00.

The book elucidates many scattered stories and records of Witchcraft in the Emerald-Isle, and follows its progress to the zenith in 1661 to 1690. And it is with no small degree of enthusiasm that I leap straight to a mysterious but strangely vivid account, that was incidentally first recorded in a work by William Turner, "THE COMPLETE HISTORY OF MOST REMARKABLE PROVIDENCES", 1697.

Seymour, writing in 1913 says, "Many strange stories of apparitions seen in the air come from all parts of the world and are recorded by writers, both ancient and modern, but there are certainly few of them that can equal the account of that weird series of incidents that was seen in the sky by a goodly crowd of ladies and gentlemen in Co. Tipperary on 2nd March 1678 -- ["At Pointstown in the county of Tepperary were seen divers strange and prodigious apparitions. On Sunday in the evening several gentlemen and others, after named, walked forth in the fields, and the Sun going down, and appearing somewhat bigger than usual, they discoursed about it, directing their eyes towards the place where the Sun set; when one of the company observed in the air, near the place where the Sun went down, an Arm of a blackish blue colour, with a ruddy complexion'd Hand at one end, and at the other end a cross piece with a ring fasten'd to the middle of it, like one end of an anchor, which stood for a while, and then made northwards and so disappeared. Next there appeared at a great distance in the air, from the same part of the sky, something like a Ship coming towards them; and it came so near that they could distinctly perceive the masts, sails, tacklings, and men; she then seem'd to tack about, and sail'd with the stern foremost northwards, upon a dark smooth sea, which stretched itself from south-west to north-west. Having seem'd thus to sail some few minutes she sunk by degrees into the sea, her stern first; and as she sunk they perceived her men plainly running up the tacklings in the forepart of the Ship, as it were to save themselves from drowning. Then appeared a Fort, with somewhat like a Castle on the top of it; out of the sides of which, by reason of some clouds of smook and a flash of fire suddenly issuing out, they concluded some shot to be made. The Fort then was immediately divided into parts, which were in an instant transformed into two exact Ships, like the other they had seen, with their heads towards each other. That towards the south seem'd to chase the other with its stem (stern?) foremost, northwards, till it sunk with its stem first, as the first Ship had done; the other Ship sail'd some time after, and then sunk with its head, first. It was observ'd that men were running upon the decks of these two Ships, but they did not see them climb up as in the last Ship, excepting one man, whom they saw distinctly to get up with much haste upon the very top of the Bowsprit of the second Ship as they were sinking. They supposed the two last Ships were engaged, and fighting, for they saw the likeness of bullets rouling upon the sea, while they were both visible...These meteors being, vanished, there were several appearances like ships and other things. The whole time of the vision lasted nearly an hour, and it was a very clear and calm evening, no cloud seen, no mist, nor any wind stirring. All the phenomena came out of the West or South-West, and all moved Northwards; they all sunk out of sight much about the same place. Of the whole company there was not any one but saw all these things, as above written, whose names follow: Mr Allye, a minister living near the place,

9.

Lieutenant Dunsterville and his son, Mr Grace, his son-in-law, Lieutenant Dwine, his brother, Mr Christopher Hewelson, Mr Richard Foster, Mr Adam Hewelson, Mr Bates, a schoolmaster, Mr Larkin, Mrs Dunsterville, Her daughter-in-law, Her maiden daughter, Mr Dwine's daughter, Mrs Grace, her daughter"}"

Seymour adds the note, that the "WONDERS OF IRELAND" by Joyce, page 30, contains an account of an apparition of a ship in the air in Celtic times.

For anyone associated with Donald H. Menzel's theory of ship-in-the-air-Mirages ("FLYING SAUCERS" Menzel, Putnam & Co. 1953, page 215.) it should be noted that Co. Tipperary referred to in the 1678 account, is at no point on, or even near, the coast-line of Ireland.

I have found many such accounts, in old books on a variety of subjects, from Witchcraft to Astronomy. Let me add for the record that I am not convinced of the physicality of UFOs although I witnessed, with others, a very intriguing "day-star", silver disc phenomena for over one hour, in the Summer of 1966. Notice that "1967" was a peak-year for UFO sightings, and since that time the "Saucer-fashion" has been on the comparative decline.

"HISTORY OF THE DEVIL" or its original title -- "SATAN'S DEVICES OR THE POLITICAL HISTORY OF THE DEVIL, ANCIENT AND MODERN" by Daniel Defoe, first published in 1726, and available in a modern reprint of the 1819 edition, at £4-00 (431 pages).

When the book was first published, it did not appear under Defoe's name, neither did his other 500 or so works. The book in question was not attributed to him until twenty years after his death. Defoe was credited with "common sense" but did accept two forms of divination which were, "Bibliomancy" and "Second-sight", the former is particularly noticeable in his "Robinson Crusoe."

"HISTORY OF THE DEVIL" is long, and written in a now out moded style, but with patience, many fruitful paragraphs leap across the centuries to both interest, and even amuse the reader:

"It was a smart repartee that a Venetian nobleman made to a priest who rallied him upon his refusing to give something to the church, which the priest demanded for delivering him from purgatory; when the priest asking him, if he knew what an innumerable number of devils there were to take him? He answered, Yes, he knew how many devils there were in all: How many? says the priest, his curiosity, I suppose, being raised by the novelty of the answer, Why ten millions, five hundred and eleven thousand, six hundred and seventy five devils and a half, says the nobleman: A half! says the priest, pray what kind of a devil is that? Yourself, says the nobleman, for you are half a devil already (and will be a whole one when you come there) for you are for deluding all you deal with, and bringing us soul and body into your hands, that you may be paid for letting us go again."

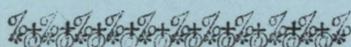
To sum up -- In an age when so many newly published books are no more than adult "toys", it is reassuring to see the re-emergence of these fine folklore works and E.P. Reprints are to be congratulated for their enterprise for producing such books, which at best have been, and will be, of minority interest. A heartening thought in this modern age of mass-production, consumer-level ratings, and pan-materialistic philosophy. A special feature of all these books is the presentation, for unlike many other productions, the reprints are actual photographic reproductions, the type has not been reset, which means the origin "atmosphere" has been keenly preserved.

Leys and Folklore will always be inextricably bound, (the latter providing valuable clues to the former), the Folk-memory living on, and surviving even the most ruthless ravages of time:

- \* (5) But miss our 'secret path' that leads,  
 To 'hidden nooks' of wonderland;  
 And, where the 'faded rooms' you 'mark',  
 You know not of the 'ancient spell',  
 That o'er them in the firelight fell,  
 When all the world outside was dark;  
 Elsewhere is your 'enchanted ground',  
 Your 'secret path', your 'treasure store',  
 And those who sojourned here before,  
 Saw marvels we have never found,  
 For Earth is full of 'hidden ways',  
 More wondrous than the ways it shows,  
 And treasures that outnumber those,  
 For which men laboured all their days.

\* NOTES

- (1) "The Old Straight Track" by Alfred Watkins 1925. Reprinted 1972, Garnstone Press, page xix "Introduction" by Alfred Watkins.  
 (2) Ibid. pages 30,31. (3) Ibid. page 136.  
 (4) "The Dragons and Serpents of Antiquity". William Porter. 1973. (A manuscript in preparation which expounds the theory, with evidence for the origin of the Dragon/Serpent cult of Antiquity, and a comprehensive gazetteer, with map, of sites with Dragon/Serpent Legends.)  
 (5) From "Hidden Paths" (poem); "Horizons and Landmarks" by S.R. Lysaght. 1911.



MISCELLANY: Hope you all noted the advertisement for "THE NEWS" on the back of issue 46 -- sounds a really worthwhile venture worthy of support.....Now, to IT 159, belatedly, and the mag's piece by Captain Nemo on a search for Atlantis. A large expedition will now be seeking the fable Atlantis off Cadiz. Mrs Maxine "we literally sold the family jewels" Asher of a Los Angeles University is in charge. Also there is Egerton Sykes, whom most readers will have heard of. Mrs Asher remarks that Edgar Cayce foresaw the first rising off Florida. Then we find Nixon Secret Service banned the expedition from that zone as the active "vibrations" of the expedition's members would or might interfere with micro-wave transmissions from Key Biscayne. Believe it or not department: "Plans for a feature film of the expedition are already afoot, Gregory Peck is 'interested' in the part of Dr Nava, Melina Mercouri is being considered for Mrs Asher. Mark Spitz is keen to play Robert Stein. Producers are auditioning unknowns for the part of Grekk (resident bore). Egerton Sykes will be played by James Mason." Apparently they found an early setback with the authorities. Perhaps they would regard IT's headline as the least of their worries: "Atlantis Search: Nutters Gather".....last month Miscellany drew attention to the writing activities of a Mr Weiner in a certain musical trade paper. Here for your entertainment is a contribution he made to the issue of Sept. 8: "Anyway, Morrison already had the name: the Doors. There are two versions of how he came upon it, though. One legend has Morrison taking the name from William Blake, an early English freak of great moment, poet, painter and composer of "Jerusalem". Blake wrote: "There are things that are unknown: in between are the doors." Pretty symbolic, huh? Alternate legend has it that Morrison actually got the name from a book by Aldous Huxley, "The Doors of Perception". Aldous Huxley was a boring old English novelist who spent his twilight years out in California tripping out, studying the universe as revealed to him by the fluff inside his own trouser turn-ups and writing 'The Doors of Perception', with a title inspired by Blake, in praise of such awe-inspiring voyages into inner discovery. Since the Doors would quickly become known as an "acid rock" band, this story fits pretty well too... ..several books will be reviewed in these pages next month along with the usual features...announcing NINE, a new magazine of visionary art and magic. One dollar per issue. Edited by Storm de Hirsch, 414 Park Avenue, South, New York, N.Y. 10016. Manuscripts invited.....