



THE LEY HUNTER

THE LEY HUNTER

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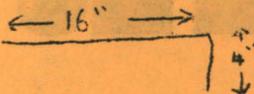
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LEY DETECTION

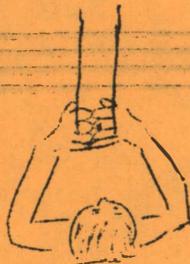
by SIMON GLEN

The crossroads where I saw a "vision" are at ST791121 (Dorchester map) and date from mediaeval times. The roads that passed here formerly went to the large local market, held on Mondays, but are now only overgrown "droves" of which there are a great many in this locality. When I was exploring these "droves" one time with my mother, one sunny June Monday, according to another person present, we both went white and stood still. After a little while I recalled to the others there a scene in tremendous detail and clarity of how it must have been then, all mud, with brightly-dressed people with sacks, and horses and carts plodding to market. It was exactly as though we were stood at the roadside THEN, watching the passers by. All three of us experienced the exact same "vision" identically. Incidentally this crossroads is immediately adjacent to an Iron Age hill fort, which I suggest a ley passes through. Also I found three lines crossed at a settlement at Ringmoor, one being exactly east-west with 13 points.

To find these lines on the ground one may take two pieces of ordinary wire, about 20" long, with about 4" of this bent at right angles. If these are held one in each hand they will swing and cross over "undreground disturbances", e.g. streams, wells, power lines, etc. I don't know how they work, but if a piece of metal of known type is suspended from one rod by a piece of thread then they will only cross over when one walks over that type of metal. Tile or bone may also be used and the rods will only cross accordingly. The only clue as to the wire's own material is that they must be electrically conductive. I have used these rods to find all sorts of mysterious items and power lines. On leys they work far better than normal!



Material, thin ¹/₈" wire (two)
Will detect general under-
ground (or overhead)
disturbances.



Person holding rods so they
can swing freely. Hold level
and parallel. Will cross over
when object passed over and
will uncross when passed.
Method: slow steady walk
along path chosen (with
knuckles touching).

Specialised:



1 rod as above,
1 rod + cotton.
Item to be found e.g. metal. Example hung on cotton thread on ONE rod.
Proceed as before.

FACTORY FOLK

The founder of the firm was one of the old school versed in all the processes necessary to produce an article from start to finish. I had a good tutor who initiated me into all the mysteries of the trade as well as into his own character and philosophy. When others did not conform his favourite expression was "There's nowt so queer as folk". How right he was for one can usually get to the bottom of the material side and put things right if need be, but folk - there's no knowing. Strange as it may seem the queer folk are not ourselves but the others who may not be as queer as we think when we get to know them.

 * by CIRCULIBRA *

To keep the article within bounds I will choose just one or two who worked in the factory whose make up tended towards an expression of the things unseen. I once discovered quite by accident that we had the "City's Seer" on our payroll. Anyway that is how he dexcribed himself when he wrote to the local press with his predictions. As there's an element of truth in most things I always believe in letting folk have their say.

He would produce a piece of chalk and make long and complicated calculations on the shop floor. Soon there was nowhere in the works where the evidence of his mathematical genius was not to be found. His presentements were rather disturbing but fortunately seldom maturing and so it was not long before he sought his living elsewhere. Maybe some other individual may have made his system work but the other chap never came way. After all it is a rhythmic Universe; his sums may have been right but his conclusions wrong.

The premises were rather old and included living accommodation for the owner when first built. I think we made his living room cum office into the packing room and his sitting room above into my office, his bedrooms into stock rooms. The street in which it stood was rather dreary and no doubt the "boys" who lived there kept a dossier of all of us who had business in the vicinity.

Originally the works were built around three sides of a square with an open yard between. On occasion I would have to call rather late at night to attend to some process or other. One night I unlocked the front door at the bottom of the stairs which led up to my office. All was in total darkness yet I heard footsteps upstairs. It sounded as though an old man with a stick was walking from the top of the stairs through the front building and down the side building until the sound faded away. Perturbed? Not really for I soon realized it was not one of the "boys" but rather the sound made by some old chap who may have lived there long ago. This was partly confirmed by a young woman who worked in the packing room who would tell me of hearing someone going upstairs when in actual fact there was nobody to be seen.

The works have a domestic side and for a time we had a Jamaican woman to do the chores. She was a good and kindly soul, black as night, but very happy in her own way, singing hymns as she worked. She brought a bit of Jamaica itself and as she cleaned my office would tell me something of her country. This included something of the occult side; her own particular strong point being dreams. She was really good and it was not long before I discovered I had better change the topic for my inner self was being revealed. To offset that she thought I was good at dream interpretation also, yet my methods were quite different from hers. She had an ambition to do hospital work and when the opportunity came she left to do a far better job in healing others.

Another "chore woman" doing satisfactory work would sometimes create quite a disturbance amongst the other women. "She s been passing on messages again and upset so and so". When next he came to my office I questioned her and soon found her world of people was far greater than ours, so much so that she became confused trying to please both the seen and the unseen. However, my interest had a steadying influence and soon she was quite reliable when it came to exchanging passages with the unseen in my sphere. She often spoke of the "Major" who, unknown to her was the founder of the firm and of others also who were known to me but whom she had never met.

Her contact with the unseen was on quite a different level to the one I was working on and most valuable to me at that time as I was able to get confirmation and cross references to many things. Alas, when her work in this particular field was over she was released from the steadying influence, to return to her old disturbing ways. On returning from a holiday I learned she had suddenly decided to seek employment elsewhere in my absence.

Many who have worked for the firm during that period have been forgotten but no matter how pressing other duties I have always had an ear for the unusual and recorded same. Eventually one finds a pattern behind the things which happen but one must be patient, examine every bit of evidence carefully, sometimes to place on one side until something else falls into place to link it up. There's so much to learn, the knowledge comes through so slowly and so the time it takes is endless. And when we've learned all we ever shall it only amounts to a fraction of the whole.

!!*!*!*!*!*!*!*!*!*!

LONG MEG AND HER DAUGHTERS

The site is situated above Salkeld on the edge of the Pennines in Cumberland. It is a wonderful position, having clear views from whichever way one looks over the surrounding country. We visited it on a clear, sunny day, and the psychometry was as follows:

"This is a central receiving-station used for tuning in to all other stations throughout the country. As we now use wireless transmitting for communications, so in that past age the earth was used in the same way to transmit messages by tapping. (Possibly because the earth was passing through a Zodiacal earth sign) Certain magnetic currents relating to the earth forces were chosen in accordance with the site at which they wished to inquire. Such as in Dorset or Devon. The message was received by ordinary psychometry, but it does seem in this case that the palms of the hands were used and not just the finger tips, the message being as usual, transmitted by the nervous system to the brain and spiritual body. Consider all these stones and how they once stood; they were all tuned in to the principal pillar (Long Meg) and this pillar stood as it does today, outside the circle. The reason for this is that it is of a lower rate of vibration and is chosen of the local Cumberland stone because of her sympathetic earth sensitivity and resonance and so could tune in to her base more accurately than imported stone of closer density. In this way she acted as a sort of transformer in relation to the granite boulders which carried a higher amplification. These are not themselves constituted of terrestrial substances and come originally from a much higher plane of activity and need to be earthed for better transmission through a transformer. The main purpose of Long Meg was to take up the earth currents in her own body and convert them to a higher rate of activity which the granite could accept. You will find that each granite stone will represent a sign of the Zodiac. I feel that the fairies still dance around these stones at night and draw the magnetism which is still held in this ring of stones. This they convey to the flower and vegetable kingdom which they tend. So you see the stones are being gradually de-magnetised, but it is not lost, for it travels through the vegetable kingdom and is taken up again and accepted by the animal which feeds upon it. Stones are losing their value as talismans, and a flower will more often be given you to bring you luck and healing than a stone, for, in fact, man is passing from the stone period, through the vegetable kingdom, back to the body of Light. This circle was erected at the height of the period of pure Druidical culture. The troglodyte Dwarfs of aboriginal fallen Picts had nothing to do with this circle. It was, in a manner of speaking, the control room, It was the operative theatre just as the chart room of a ship is the control room, but the place of the captain is on the bridge (the controlling

This extract from
"GIANTS, MYTHS &
MEGALITHS" by
John Foster
Forbes and Iris
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priest). I get that about A.D. 16 would mark the close of the period of this site; its influence extended over approximately 1,000 years. In conclusion, I would say that this centre of activity was in complete control of all others, including those of healing. The principal pillar, Long Meg, could not have stood so long as she has done (even though she is now leaning somewhat) if she had not been highly magnetised."

Note - J.F.F. In fact the inference to be drawn from this is that the induced magnetic content in stone remains as the life force in that stone for many ages. It is even as salt is, a preserving element, and possibly explains why all ancient stones not held together with cement still stand and withstand disintegration. Magnetism binds all together.



Long Meg & Daughters

One may wonder if the Druids were as great as they undoubtedly were in many respects from the evidence of their astrological knowledge alone. How was it that they practised anything so inimical to a loving and protective God as human sacrifice and, in particular, the death of the first-born. Yet this teaching may have come with them from the Middle East, where it seems to have been prevalent. Did not Abraham intend to sacrifice his only son to his god and was not an animal substituted instead? And late on in the Bible, when God requires through his prophet that the firstborn son shall be his alone, does he not require his life as a priest, to serve him in life in the place of the shedding of his blood in death? Has not a deeper understanding of service and sacrifice been steadily built into the teaching given to the human race as the falsified teaching of the Dark Angels has given to that of the saviours down the ages? The Druids were great in their day, but their sun set at the end of an epoch

and a new teaching came in with another Zodiacal sign on the horizon. It is a sad truth that in their darkest hours man has ever turned to the shedding of blood in various ways and for numerous beliefs and/or excuses in order to seek strength in adversity even after 2,000 years of Christianity, and the one perfect and sufficient sacrifice words which are repeated in some church services today, a sacrifice never required by God but in order to satisfy the erroneous demands of a fallen priesthood.

((The book is available from W. Chudley & Son, 10 Holloway Street, Exeter, Devon, EX2 4JE, at £1-35, inc. p&p.))

ORIENTATIONS AT FIRLE DOWN

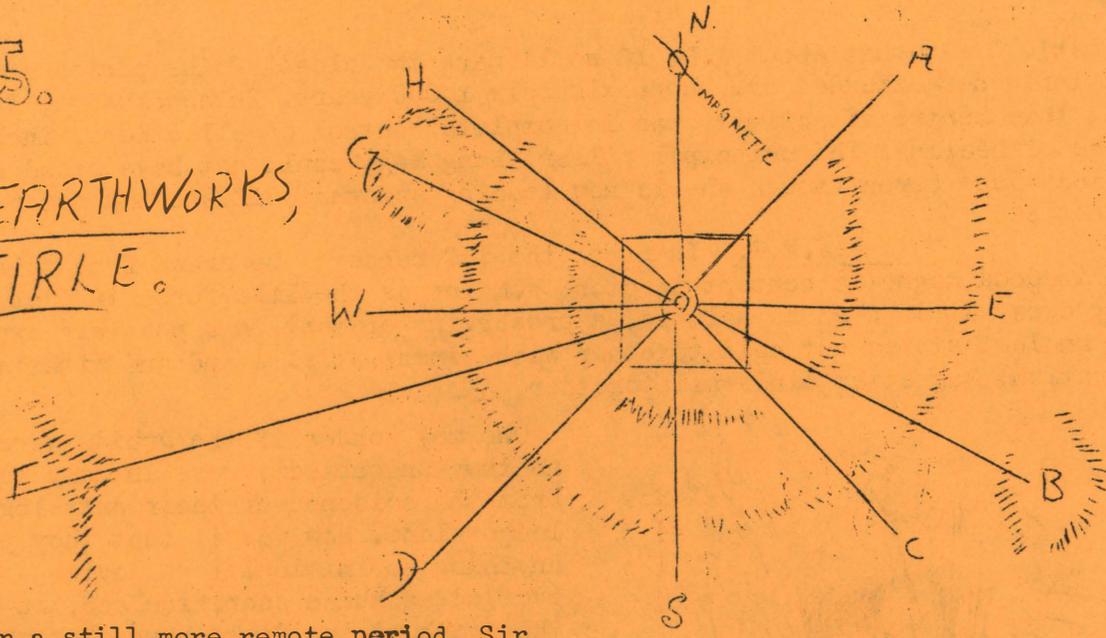
By ARTHUR JOHN HUBBARD
and GEORGE HUBBARD --
from "NEOLITHIC DEW
PONDS AND CATTLE WAYS.
(Longmans, Green, &
Co., London, 1907).

In the autumn of 1906 Mr G.G. Treherne and one us found a curious earthen structure on the top of Firle Down in Sussex. Owing to its inconspicuous appearance, it has previously escaped observation. Before attempting to describe it, we desire to point out that a period must have existed before man had devised any method of measuring time. This earthwork, whether by accident or design, supplies a method of doing so. Early man measured the year from the ripening of the crops of one year to the corresponding period in the succeeding year. Thanks to the investigations of Sir Norman Lockyer and Mr Penrose, it has perhaps been established that this system of measuring time gave the early part of May as a starting point for the year in ancient Egypt, as it had been in

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EARTHWORKS,
FIRLE.



Chaldea in a still more remote period. Sir Norman Lockyer considers that some of the stone alignments on Dartmoor and elsewhere are directed to the point on the horizon where the sun rose in the early part of May. At Stonehenge, not only is the May year indicated, but also the midsummer solstice. It is interesting to find that in Scotland, even at the present time, the quarter days fall in accordance with the old May year. In England the dancing of the girls round the maypole and the decking of the trappings of the horses on the first of May are possibly survivals of the May year festivals. The custom of passing the wine around the table in the direction of the sun's course may have an ancient solstitial origin.

We find on Firle Down what appears to be an extremely early and complete method of observing the position on the horizon when the sun rose and set in the early part of May, and also its rising and setting during the midsummer and winter solstices.

Lying on top of Firle Down may be seen a segment of a circular embankment rising only some 18" or 2' above the general level of the ground. The diameter of this circle is about 90'; it may have been a complete circle when it was originally constructed, but there is evidence that a portion of it has been worn out of recognition by wheel traffic. Within this circular embankment there remain three segments of a concentric circle of approximately the same elevation as the outer circle, and about 45' in diameter. In the centre of this inner circle, a square depression, the sides of which measure 27', has been made concentric with the raised circles surrounding it. At points lying outside this design are three small subsidiary figures. We append a diagram.

If a line OA be taken from the centre of the square O through the NE angle of the square the direction is found to be N. 48° E., and indicates the point on the horizon where the sun rose on the longest day of the year, i.e. during the midsummer solstice. The line OH from the centre of the square through the NW angle of the square has the direction N. 48° W., and points to the horizon when the sun sets on the longest day. The line OC from the centre of the square through the centre of the SE gap of the inner segments has approximately the direction S 48° E. This cannot be very accurately defined; but it may indicate the point on the horizon where the sun rose on the shortest day of the year, i.e. during the winter solstice. The line OD from the centre of the SW gap of the inner segments appears to have the direction S. 53° W., and indicates the point on the horizon where the sun set on the shortest day. The line GOB passes through the centre of the square and the centres of the two outlying figures, and has the direction S 62° E. and N 62° W., and indicates the points on the horizon where the sun rose and set in the first week in May. This line appears to refer to the old May year, which was in vogue before the solstitial year.

By taking the diagonals from the centre of the square through its north-west and north-east angles, and producing them to the horizon, we obtain the positions where the sun set and rose on the longest day of the year. By taking the lines from the centre of the square through the centre of the gaps of the inner circle (which do not correspond with the southern angles of the square), and producing them to the horizon, we obtain the positions of the rising and setting sun during the winter solstice. By taking the line from the centre of the crescent-shaped mound lying to the north-west, to the centre of the oval mound lying to the south-east, we find that it passes through the centre of the square. This line gives us the position on the horizon of the rising and setting of the sun at the beginning of the old May year.

It has been calculated that the foregoing orientations coincided with the rising and setting of the sun at these special times of the year at about 1900 B.C.

Such an extraordinary combination of solstitial bearings seems almost to preclude the element of chance. Its position amidst tumuli and other neolithic works certainly lends some probability to the antiquity of the structure, though, of course, it does not preclude it from being a comparatively modern work. If it does belong to the neolithic epoch, it is certainly an interesting discovery, for, as an observatory, it is more complete than Stonehenge or any other monument in this country of a like antiquity that has yet been discovered.

The square in the centre is found to have its sides nearly to the true (not magnetic) cardinal points. We should, moreover, like to point out that on the assumption that the structure is an ancient observatory, the astronomer, while squatting in the centre of the depressed square, would have his eyes on a level with the ridges of the enclosing circles. These circles were of equal height, and so long as he had the ridges of both of them in line he would possess fixed points by which to determine a level artificial horizon. The use of the gaps in the inner circle now becomes clear. Had the inner as well as the outer circle been continuous, the observer would have found difficulty in making certain that the tops of the two mounds were on a level with his eye. A gap in the inner ring would enable him to make sure that they were so, and a small mark placed on the outer ring would enable him to make sure that he was looking in the right direction. The arrangement would resemble the sighting of a rifle, the V-shaped back-sight representing the gap in the inner ring, and the foresight the mark on the outer ring. But, in this case, the rifle would be fixed, and the man adjusting his line of sight to it, instead of vice versa. Bearing in mind the limitations of a neolithic astronomer, we cannot suggest any improvement. On the other hand certain difficulties present themselves to our minds, and we are anxious not to lay more stress on this curious structure than the facts warrant.

The grass with which it is overgrown does not look like the ancient down-turf which has not been disturbed since times of antiquity. Hence we regard it with a certain sense of suspicion, which is unfortunately intensified by a tradition which exists in the neighbourhood. The belief in the minds of the shepherds, and the locally accepted explanation of the mounds which we have been describing, is that they have been left upon the site of an old windmill which no longer exists. Although the rustic mind is restless until it has been satisfied by some explanation of the apparently incomprehensible, yet is never safe to reject summarily a local tradition of this character. On the other hand, when we find so many astronomical bearings accumulated in connection with these mounds it is certainly dangerous to attribute them to accidental coincidence. We should do so without hesitation if we found that only one, or even two suggestions of astronomical significance could be traced. But here the cumulative effect is so great that, if the observations are correct, coincidence is ruled out of court. Unfortunately the remains are so ruinous that it is a matter of great difficulty to obtain really accurate measurements.

Even this does not show the full complexity of the matter. Three or four miles away on Mount Calbourne, is another very similar depressed square surrounded by a concentric raised circle of much the same dimensions, and at hand are other outlying works.

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Even this does not show the full complexity of the matter. Three or four miles away on Mount Cabourne, is another very similar depressed square surrounded by a concentric raised circle of much the same dimensions, and at hand are other out-lying works. Up to the present no investigation has here been made, but there is no astronomical significance on the face of it, and had we only had before us these works on Mount Cabourne we should have accepted the local tradition of the shepherds without hesitation. Even here the square-and-circle is not quite free from astronomical associations, for close by are two large raised circles in the turf, one of them traversed by a mound which, passing over the centre of the circle, runs true east and west. These circles are certainly free from the taint of the windmill, and as certainly have some bearing upon astronomy.

Thus we are compelled to leave the matter in doubt, only hoping that it may be submitted to a searching investigation by someone possessed of the necessary combination of the skill of the antiquary and of the astronomer.

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READERS' FORUM

from PAUL DEVEREUX: May I respond to some of Janet Bord's criticisms (TLH 52) of my Leicestershire ley notes (TLH 50)? As I was acting as the editor of snippets of information rather than as the author of an article I stand exposed, to a certain extent, to Janet's attacks. However, there are a few issues I cannot let Janet get away with completely.

I was "enthusing" over the feeling that the area was special. Another time we experienced this sort of intuition was on passing a certain wood during a scenic London-Cambridge car journey with some friends. We even stopped and took photographs. The area seemed to be teeming with fauna, too. It was Cross Leys. Later we heard of Nigel Pennick's exciting discovery of the Nuthampstead Zodiac. Janet should remember that an idea, vision or intuition must precede even the most painstaking research - otherwise there is nothing to research. She is being patronising, too, in assuming that the rest of us are likely to swallow place names whole, as it were, while she can declare flatly that the "stone" endings of the villages named in the notes are "nothing to do with stones." The explanation she gives might apply in many cases but why in all? She is prepared to accept the obvious meaning of Humberstone (also pronounced "-stun") as there is still a stone there. Because there is no longer a stone, or Janet Bord cannot find one, at the other places she implies that the "stone" endings of the names are necessarily to enclosure references. Weird. Then there is Janet's ley/line problem (and I am aware of the difference, Janet. Honest!). I realised that most of the alignments on David Morris's maps are not satisfactory leys at the present state of research (merely an "emerging" ley pattern) so I studiously referred to them as LINES. But they are lines suggesting unusually regular patterns passing through some obvious ley points. Surely they are at least worth a closer scrutiny

REVIEWS**"THE OLD STONES OF LAND'S END"**

by JOHN MICHELL
(Garnstone Press, £4-25)

If ever a vindication of Alfred Watkins's ley system theory has been provided this book must rank as the ultimate. For

Cornishamn John Michell has surveyed megalithic monuments in the West Penwith peninsula, those last few square miles before Land's End, and found positive verification of a network of aligned pre-Christian sites.

Aiming to be scrupulously honest to the straight line theory, John Michell has confined his analysis to existing stone circles, standing stones and dolmens, neither moved nor altered since the Neolithic era. He concludes that indisputably the alignments - of stones standing virtually all on more than one alignment - were perfectly accurate and in certain cases having astronomical significance.

Secondary evidence is provided by the incidence of tumuli, stone crosses, Celtic sites, prominent natural sites and boundaries aligning with the megaliths. Several lines, too, are extensions of astronomical projections noted by Sir Norman Lockyer, a pioneer astroarchaeologist.

The excellently-produced book details 44 megalithic sites, some previously unrecorded, as well as several ancient stone crosses. There are close-up photographs of stones and telephoto lens views to support Watkins's concept that stones and ley points can frequently be seen one from another to aid travellers. There are plans, drawings, maps and details of alignments together with any information relevant to the site.

Necessary, and unimpeachable, as John Michell's survey is, the closing essay on megalithic science truly brings the evidence of a prehistoric technology into a coherent context whose basis is that the monuments are neither random or the remnants of idols to superstition. The were -- and are --- the INSTRUMENTS OF THEIR SCIENCE.

Without throttling the reader into submission to his ideas, the author puts a strong case for a once universal high density of population, a society of equals and mutual co-operation, a tradition combining architecture with astronomy and geometry with numbers now decadent and largely lost, and naturally the existence of subtle energies related unequivocally with the ley system.

Here's a glimpse into the Golden Age of antiquity, but make no mistake we're going to have to go a long way before we refine our own vision to pure gold and along the way there's much dross to dispose of. This book has removed a fair amount of impurities and is essential reading.

"ALTERNATIVE LONDON" -- Nicholas Saunders (Wildwood House, 1 Wardour Street, London W.1., 85p)

Readers who have bought either of the three previous editions will know that Mr Saunders is a dedicated individual, providing information over a wide spectrum of subjects to make life easier. But most important, don't be misled by the title, for such subjects as housing, eating, money, the law, publishing, self development, drugs, sex, crafts, community development and politics are national, in fact global. Addresses are capital city based, but the advice can be applied wherever you are. The tone is free and easy and the illustrations are easy to follow where do-it-yourself is concerned.

It is in a new format and the index makes it simple to find what one is looking for. The mystical scene is exceptionally well covered, including mention of this magazine, and there are a multitude of addresses to cover every conceivable wisdom path. I await "Alternative England" eagerly. But in the meantime buy this fourth edition.

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GHOST HUNTING: A Practical Guide -- Andrew Green (Garnstone Press, £2-25)

Ghost hunting is obviously a fascinating hobby, and as one in ten of us will see one apparition must release a personal response -- even if it is only to relate a friend's having met a spook.

Where this book differs from the average -- and after several, boring -- books on the subject is that it does not (like UFO books too) detail case histories to the point of boredom, but gives sensible advice on determining the nature of any manifestation.

He suggests how to examine the haunting in the contexts of location, percipients, natural cause possibilities and the realm of parapsychology. The book is in my opinion the best book on the subject which I've read (I'm currently researching my own book) and though it does not cover everything (who could?) it is as comprehensive as any I've come across. It will appeal to the dabbler in such lore and the layman who would care to research further.

His matter-of-fact attitude is refreshing and can be applied by ley hunters who suspect a connection between leys and paranormal phenomena. Often a rational explanation will be found though it could be equally possible that evidence will affirm a link between subtle energy and the sighting.

One puzzle has been solved to my satisfaction at least by the author. Referring to "cold spots" he logically suggests that an underground well, spring or stream rising near the surface can cause these. I and others have affirmed that Sun Honey stone circle is always extremely cold and here surely is the answer as megalithic monuments have been found by diviners to be located over blind springs.

Ghosts do exist. He and I agree and I hope you will after reading this sane account.

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THE JEWEL IN THE LOTUS: Creative Meditation -- Grace Cooke (The White Eagle Publishing Trust, Liss, Hants, GU33 7HY. £1-25 + 20p p&p).

Having never been attracted to meditation I feel unqualified to judge this book and simply will reproduce the blurb, in the trust that it will be totally truthful and balanced:

"The jewel in the lotus is that deep and true centre of creative life that the aspirant can reach in the stillness of his own heart. Grace Cooke has been teaching students the art of meditation for more than thirty years, and draws on some of their accounts to give the key, in wonderfully illuminating interpretations, to the experiences which can come during the hours of meditation. This, her latest book, includes further teaching from White Eagle, offering a practical, deeply inspiring picture of the place of meditation in everyday life; this combined wealth of sound guidance gives a steady and gentle insight into the practice and understanding of the art, pointing a clear path into inner worlds. Simply to read the book is to feel lifted out of the confusion of earth into light.

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CHALLENGE TO SCIENCE: The UFO Enigma -- J & J Vallee (Tandem, 35p)

Here is a book which has already proved itself a bestseller in hardback sales. Its strength lies in the fact that Jacques Vallee is a mathematician and astronomer who has approached this subject without any wishful thinking or sensationalism. He sets out facts which are verifiable and considers whether they justify the assumption that the phenomena do exist on a material plane. He notes the global existence of activity in our skies and looks to classification, analysis and investigation. The fact that I am sceptical of nuts and bolts UFOs, despite having seen two enormous "mother craft" over Hartlepool, should not detract from the reader's possible interest in this book. It is written by two serious people and deserves serious attention naturally. It is a classic in the study and anyone interested in UFOs should include it in his or her library.

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