

56/57

# THE LEY HUNTER



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\* JOHN FULLER M.P.

by Mike  
Collier

# LEYS

Sussex appears to have been relatively overlooked

by many ley hunters, but as befits

the reputedly last pagan district in England it is rich in folklore. There are the South Downs, too, which run through most of the county and are covered in earthworks.

Many lines appear to cross at Brightling, a wooded district roughly ten miles behind Eastbourne and Bexhill, near Batemans, the house where Rudyard Kipling ended his days. On the exact spot indicated stands The Obelisk or Brightling Needle as it is also known. Forty feet high and built of stone. Brightling Beacon is a few hundred yards away according to the map. It is almost 650 feet above sea level.

The gentleman responsible for its erection was John Fuller M.P., who must surely rate as one of the most intriguing Members ever. He had it built to provide work for the poor of the parish, as well as building a stone wall several miles long, but the reason given is one that crops up elsewhere on occasions.

Jack Fuller died in 1833, having been an M.P. from 1801-1812. He was known as "Honest Jack" because he refused a peerage from Pitt and "Mad Jack" for other reasons. He once drove frantically to Westminster to speak against the abolition of slavery. He derived his income from sugar plantations and became so incensed in debate that he insulted the Speaker and had to be escorted from the House. Interestingly, his portrait shows that he may have had slight Creole ancestry.

Near the obelisk he built an observatory with the latest instruments of the time including a Camera Obscura. In fact the obelisk was purported to be a meridian mark for his transit instrument, NL57°54', EL22°42'.

His estate, Brightling Park, was then known as Rose Hill and there he built a small one-roomed Grecian temple with a domed roof. He also built a folly known locally as the Sugar Loaf. The story of this is the usual one about a wager with a guest concerning the number of church spires that can be seen from the house and then he immediately having the thing built. Some of these structures do appear to have more to them than that and this is another story that appears more often than one would reasonably expect. An old inhabitant said that he could remember a family living in it.

It does seem that some of the great poets and landscape painters could sense things more than other people and it was no real surprise to learn that Jack was a great patron of J.M.W. Turner and commissioned him to paint; at least one picture being of a sunset from the observatory, others being in the neighbourhood.

He gave £10,000 to the Royal Institution of Great Britain to found the Fullerian Professorship. One was taken up by Michael Faraday, undoubtedly the father of electro-magnetism in this country.

A great lover of music, he donated nine bassoons to the church, which must have made a curious and rather vibratory noise.

What was regarded locally as the best thing he ever did was in buying Bodiam Castle, an important site, and presenting it to the nation. This was to prevent it being pulled down by builders from Hastings for the use of its materials.

He erected his own mausoleum in Brightling churchyard from a design by Sir Robert Smirke, who also designed the observatory. It is the height of an average bungalow and is rather dominating. Apparently he was interred inside sitting in a chair surrounded by bottles of claret having asked for broken glass to be sprinkled around the area so that the Devil could not get at him without cutting his feet.

The mausoleum is a pyramid in stone and he was only allowed to erect it if he moved a nearby public house to a position further from the church. Before he died he sought for a hermit to occupy it; the conditions being that the applicant was to occupy the structure for one year and was not, during that time, to shave, to cut his hair, or wash himself; nor was he to hold any sort of intercourse with the outer world.

His bust in the church carries the inscription --"Nothing is of use which is not honest."

Footnote: Looking at his picture gave me a slightly eerie feeling as there was a date written on an envelope lying on a table. It was June 10 1806. I was born June 10 1929, 123 years later.

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## SNAKES

by Circumlibra

## ON THE

## GRID

Ever on the look-out for confirmation of my own findings, I read with great interest the article on "Webs & Mesh" by G.R. Phillips. His diligent search along the leys reveals parallel leys inclined at a definite angle of  $4^{\circ}$  west of magnetic north. I rather think that if he traced leys at the same angle but east of magnetic north he would get a similar series of leys.

The ley on which I live and type this right now is inclined at, I would say,  $31^{\circ}$  east of magnetic north. I can trace parallel leys particularly to the west at short distances. I am indeed very fortunate that the countryside to my west is of such a character as to have left considerable evidence of megalithic sites and so the range of leys is more clearly defined. It is also possible to trace a series of leys at the opposite angle, that is  $31^{\circ}$  to the west of magnetic north.

Some years ago Tony Wedd was plotting UFO sightings in Kent and he brought sketches to a small gathering of pre-ley hunters which was held in a Derbyshire cottage. He also showed photos of tree clumps which appeared to serve the same purpose as the more permanent stones in the Peak District. If we draw our leys as suggested above we also arrive at a diamond pattern.

Tony's diamonds were small as he was covering a small area and knew his district well. The angle of the diamond pattern did not seem to matter at the time so I am not able to give it now. The  $4^{\circ}$  pattern is, of course, very elongated and quite different from that of my  $31^{\circ}$  pattern and yet they both reveal an underlying common denominator. This underlying pattern is very simple and capable of an endless number of superimposed patterns.

Not all the crossings of the basic pattern show evidence of special usage but I do believe there is a special quality about many of them. They are the Etheric Centres which are the fountains of energy which pulsate and make our leys so vital. To me the most important pattern to superimpose is that of the "Tides of the Day", which I discovered some time ago and which fact is confirmed by the old Saxon divisions of the day. I know of one sundial which gives these tides. There are sure to be others and I would like to know where they are.

The above is but one aspect of the leys and one that is capable of being plotted on maps etc. The question of energy flows is more difficult as we do not seem to have any approved instrument to either detect or record them. However, they are there and can be noted perhaps more by their effect than anything. Their influence on various things can be observed by all of us if we are patient and observant enough. Maybe those who live nearest to nature have the best opportunity to become aware of them.

The other day I almost trod on a muddy coloured serpent which slithered off as I approached its resting place - and can't they move. That kind of serpent wriggled more or less sideways but I rather believe the "serpent power" of our leys follows the undulations of the terrain. It is a surge of a particular

energy which travels along the surface of the Earth. Perhaps ancient man could see this surge for it has colour. He may even have known something of its content and how to manipulate it. In wooded country, perhaps most of this country, no doubt rides would be kept clear so the surge was not lost in the trees and so could the more easily be harnessed. Such clearings would be used and so became the forerunners of drove, Roman and other roads.

Ley energies are all embracing, the serpent power mentioned just one ingredient. They are the activating principle for all man needs on Earth. A tremendous activity goes on unseen, unknown, unacknowledged, even denied but it is there nevertheless and affects every living creature in many ways. There is little doubt that the mind of man is being turned at this very moment by some influence beyond his comprehension.

Given free play mankind has the habit of perverting almost everything. That is not a new characteristic, it must have always been so and many times before things have reached such a pitch as to need drastic realignment. There is increasing evidence to shew that throughout the ages civilisations have reached a peak and then faded away. Only by force of circumstances will the masses change to saner ways. Today the modern variety of science is driving man around the bend; he can't handle it so that all shall benefit and none be damaged or deprived. He is depleting natural resources to an alarming extent and liberating base materials and energies which will, and are, reacting in such a way as to almost destroy him.

There is always hope and so we turn to "The New Age" which, we are told, is coming shortly. We all see this new age in a different way, perhaps it will affect us all differently but not quite as we now envisage. There are so many factors at work and as we all need individual treatment present calculations may go astray. When we reach the impasse the creative thoughts which lead to better ways will predominate and so mankind will live on. After a time mankind will pervert and once more he will have to be rescued - just in time.

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THE LAY OF THE LAND by Mollie Carey

It is not always easy to find out about leys. A map doesn't reveal everything, and ancient sites have vanished through time and constant ploughing. Even air photos can miss things, as archaeologists are finding out as they try to rescue sites being destroyed by motorways and development. Some maps show very little in the way of ancient sites, and this does not mean that there is nothing there for ley hunters.

# MISCELLANEOUS

DEVIL CULT: The Bishop of Derby, the Rt Rev Cyril Bowles has warned his flock - "It is wise to keep well clear of every form of witchcraft. There are hints (sic) that more and more people are becoming involved with the occult and they should be aware of the dangers. The Church has a vital ministry to those who become caught up in such practices".....IN VON DANIKEN's footsteps comes "Some Trust In Chariots!\*" with academics examining the evidence (Bailey Bros. & Swinfen Ltd.).....THE AQUARIAN CENTRE at Oaklands, Look's Lane, Butleigh Wootton, Glastonbury, Somerset, continues to organize lectures, tours and discussions. At the Convent School Hall upcoming events include: Aug 3, nature foods lecture; Sept 7 folk music and dancing lecture; Oct 5, Dr James Forth with slides on India.

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The map of the part of Oxfordshire where I was born shows few burial mounds and prehistoric sites, and yet all along the river gravels there was a great deal of occupation, and some of these have come to light recently through air photography, and also revealed that some good sites are vanishing through development of gravel working.

There are some clues supplied by field or hill names, and sometimes old folk tales can help. For instance there was a Barrow Hill near Dorchester (Oxon) and though very little showed on the ground, excavation revealed several round barrows on this hill.

A good thing to find out about is whether the land area that one is interested in was covered by forest or downland, for there was little occupation of forest land in ancient times, although there are sites on river banks. The rivers must have provided a means of transport and food. Only the other day I dug up a flint spearhead in my garden, and I feel that the owner of it had been out shooting at wildfowl probably as this land would have been a marsh in those far-off days.

In fact the best way to start to find out about the past is to study what kind of terrain would have existed in Neolithic and Bronze Age times. They wouldn't have built Stonehenge on a marsh! Libraries have books with such information.

Of course, there is a possibility that leys were taken through some forests, and then one would "look to the hills", as they would have been the best markers. The difficulty here would be that the markers would probably also have been trees which were alien to the district, deliberately planted to show the way, stones would have been put along the route, and some of the single standing stones may figure here. So what can we do with just those few things to go on? The trees will have gone for sure, there may have been a few cairns or burial mounds marking the hills. Here I pause to wonder what were "Coldharbours" which are to be found all over the land? They are believed to have been shelters for travellers, but they seem to turn up where there are prehistoric stones or mounds. Do they fit in somewhere.

I have lined up churches, and sometimes where there are only three churches on drawing a line across the map, amazingly enough the line goes alongside farms, along the edges of woods, or near enough allowing for spreading, alongside hills or even over them, but not one prehistoric site is shown. Now it's an even bet that if I had the time to follow this up properly I would be able to trace sites that no longer show. So I would hesitate to decry anyone who has only three churches to show. They have indeed got a ley there, but the ancient sites or markers may no longer be visible. It would need more investigation. Try a museum for facts on sites of interest. (Ed.: However, remember Alfred Watkins & Maj. Tyler stipulated four aligned ancient sites.) One can definitely "feel" the lay of the land sometimes and I proved to my satisfaction that a trackway in my village (Corton, Wilts) must be prehistoric because first I "felt" something whenever I walked along it, and this led me to search the surrounding fields and then I noticed a slight rise right alongside the track which just could be a very spread round barrow. On getting a 2 $\frac{1}{2}$ " map I found that I was correct and I realized it was a marker for the track which led to the river and on the other side is a most interesting church which is probably built in a "henge", although no one else seems to see anything odd in the fact that it is built within circular banks.

The track must have gone originally along the road outside my house and up the hill alongside Corton long barrow and away over the downs. What all ley hunters want to remember is that we are all treading "unknown ground", and none of us know very much. I have noted "boobs" made by people who think they are right, and I know I make mistakes. In fact I have blushed for people who have published books, and I know the professional archaeologists get many a laugh at our mistakes. Well, that's all right, as long as we don't make mistakes all the time! Don't anybody be "put off" by other people. I know I have picked up all sorts of tips from other folk. I get a lot out of my researches and I have made a lot of friends, and we laugh at our "boobs" together.

I would point out to those researching leys that it is very important that the dedications of churches on leys should wherever possible be noted, as when this country was Christianised sacred places were often used to build churches and some of the churches themselves were named after "old gods". I have a strong suspicion that St Michael and Apollo and Mithras are one and the same. St Nicholas may be Noden, or as he was known to the people of Stonehenge, Norden. Apollo is pictured on one of the trilhons at Stonehenge and as I gazed at a beautiful portrait on one of the outer stones before it vanished to leave only a dim but identifiable trace, I had an impression of the name "Norden" and then I later saw in a book about the old British god Noden, so I believe there is a link there. Many people have seen Norden at Stonehenge and taken pictures of him. It is not much good trying to photograph him until late afternoon when the sun is shining at the right angle. Then even his mouth can be seen clearly. Some folk think that he resembles a Greek, but the Stonehenge people were themselves, not copies of any other culture.

Why is St Peter the "Keeper of the gate of Heaven?" Is this a code? Did the St Peter churches guard something only known to initiate? Why is it that in most instances wherever you find a St Michael church, St Andrew turns up nearby?

It is sometimes difficult to find the dedications for churches, but some of the Shell guides give them, and I have found the Penguin "Buildings of England" series most helpful for Gloucester (2 vols.), Somerset (2), and Wiltshire. For Devon churches "Devon" by W.G. Hoskins. St Michael and St Andrew turn up a lot by prehistoric sites or hillforts. There are a number of St Nicholas churches in Wiltshire, Somerset, and Glos., but I have only located about nine in Devon, although not every church is mentioned, of course. St Michael likes the hills and his churches are often on hilltops, but St Andrew hugs the foot of the hills. Of course, I have not been able to do the thorough research needed, only touched around the edge.

There are many paths to follow in researches into the past, and you take up one thread ----- and you never know where it will lead you.

SILBURY  
HILL by N.P.  
Courtnadge

One thing that I should mention, perhaps, is that when land became enclosed, roads and tracks were diverted and sometimes when looking at a map you can see the tracks go right up to the estate, vanish and emerge at the other end of the estate.

Being confined indoors by wet Scottish weather I have had time to catch up on some reading and have turned up some evidence as regards the use of Silbury Hill. I should like to hark back to T.L.H. 41 where there is an article by Mollie Carey, who was asked to take part in an

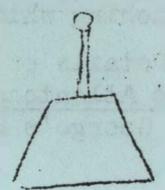
I make no claim to be an expert ley hunter, it is just part of the work I am interested in and I know only a very little about any of it. But perhaps this article might point something out to somebody, in which case it will not have been written in vain.

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experiment by the Paraphysical Laboratory, Downton. She visited Silbury Hill and got the feeling "NOTHING, NOTHING, STEPPED PYRAMID". She was, of course, proved correct during the 1968-9 excavations. Later she says: "My own impressions are that this mound is connected with science in some way, and that it may have had a 'pearly light' on a post at the top, although I cannot get the light clear in my mind. "

Before I go further, let me reproduce a strange hieroglyphic found in an inscription around Saqqara in Egypt:-

It is interpreted as an obelisk atop a truncated pyramid, with a solar disk balanced on top of it, and I must point out that it looks remarkably like the diagram reproduced in Mollie Carey's article.



7. This hieroglyphic was sent to Moses B. Cotsworth and it immediately struck a chord in his mind; he found the similarity to Maeshowe, Silbury Hill maypoles and obelisks atop a mastaba or unfinished pyramid inescapable. According to Cotsworth "the truncated cone of Silbury Hill enabled the ancient astronomers to measure the length of the seasons and the year by the length of the shadow cast by a pine maypole, which served as an obelisk, atop a hill intentionally truncated so that its edge would also mark the summer solstice, or shortest shadow of the year (1).

Silbury Hill was chosen as the site, and built up with more than 1,000,000 tons of "hand-moved material" in about 2750 B.C., because an absolutely flat piece of ground was required on which to mark the progress of the shadow. The hill itself is 130' high and the maypole on top supposed 95' high, by no means excessive - there used to be one 100' high in the Strand, this would mean a total height of 225' which, at the latitude of 50/60° in England, would give a shadow length equivalent to the one of the 480' Pyramid of Cheops. Presumably the users of Silbury Hill would have been able to get figures as accurate as those in Egypt, i.e. 365.2422 days per year.

The name of the hill, Silbury denotes surely a solar use of the place. Legends tell variously of King Sil who was buried there on horseback, a life-size figure of solid gold, a king in golden armour on horseback or a king in a golden coffin. King Sil is surely a reference to the sun, of which the colour is golden, and the idea of it being buried is surely a poeticism of the understanding of the sun's motion obtained with use of the hill.

So the "pearly light" would be the sun, the post a 95' maypole and the whole thing a scientific instrument for measuring the length of the year to a very accurate degree. References: (1) "The Secret of the Great Pyramid" by Peter Tomkins; also T.L.H. 41, "A Look at Avebury" by Mollie Carey and "Mysterious Britain" by Janet & Colin Bord.

#### THE SECRETS OF THE ORKNEYS

During the Easter vacation I was lucky enough to spend some time in the Orkney Islands, famous for their various megalithic antiquities, including Skara Brae (a semi-complete Stone Age village), Maesh Howe burial chamber, the Stones of Stenness and most spectacular the megalithic lunar observatory known as the Ring of Brogar. Largely unaffected by mass-mechanised farming, the ancient feature of Orkney mainland (the largest of the islands) remain intact, enabling alignments to be easily identified.

Work on the O.S. Orkney map (sheet 6) revealed a complex network of more than 60 possible leys, varying in length from 3½ to 20 miles, mainly in the northern (Continued in page 8)

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half of the mainland island. However, I found the ley pattern, or geometric symbol, made up of several ley lines (and shown on the accompanying map) quite by accident. Figure one is a sketch map of the islands intended to give a general idea of the ley \*\*\*\*\*  
 network there.

By CHRIS LEE  
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Working out the possible ley system with pencil and ruler, the first "trend" to come to light was a "fan" of lines radiating from two small artificial mounds on the west coast at C. I next found the north/south line (AB) which runs from St Peter's chapel to another small mound, at which it formed an angle of  $60^\circ$  with line BC (ie angle  $ABC = 60^\circ$ ). This suggested an equilateral triangle (ABC) but the only line that could possibly make up the third side (AC) gave a slightly distorted figure. Thus angle  $BAC = 65^\circ$  and angle  $ACB = 55^\circ$ . However, bearing in mind the possibilities of slight earth movements over a period of 5000 to 7000 years, certain small inaccuracies over long distances do not seem unreasonable.

The next significant line to come to light was FJ which bisected AB at F, close by the ancient settlement of Skara Brae (uncovered last century by a severe storm). Other lines when projected, were found to cross AB at this same point. One of them (FE) terminates at the summit of Wideford Hill (which at 738' is the second highest hill on the island). Two other lines begin at Skara Brae itself and run NE through F before diverging slightly to a knowe and a chambered cairn on Rousay Island (at D). It is not clear as yet which of these two lines is the true side (FD) of the second triangle FDE, but I have chosen the most convincing of the two until further field work is possible. A third side (DE) was constructed by extending a line directly through the knowe and chambered cairn on Rousay in a southerly direction. This line passes right through the first of the two mounds at C and meets FE on the summit of Wideford Hill.

This now presented me with two intertwined triangles in the form of some sort of symbol. Eleven miles wide by 12 miles high, laid out over the Orkney landscape. The geometry of it is slightly distorted but the concept remains strong. Having discovered the symbol, the next problem was to identify its origin and meaning. This and other symbols made up from two triangles are to be found on various scales in many parts of the world. The one marked out in the Orkneys is a fertility symbol, recognised to be of Egyptian culture. It is one of a series

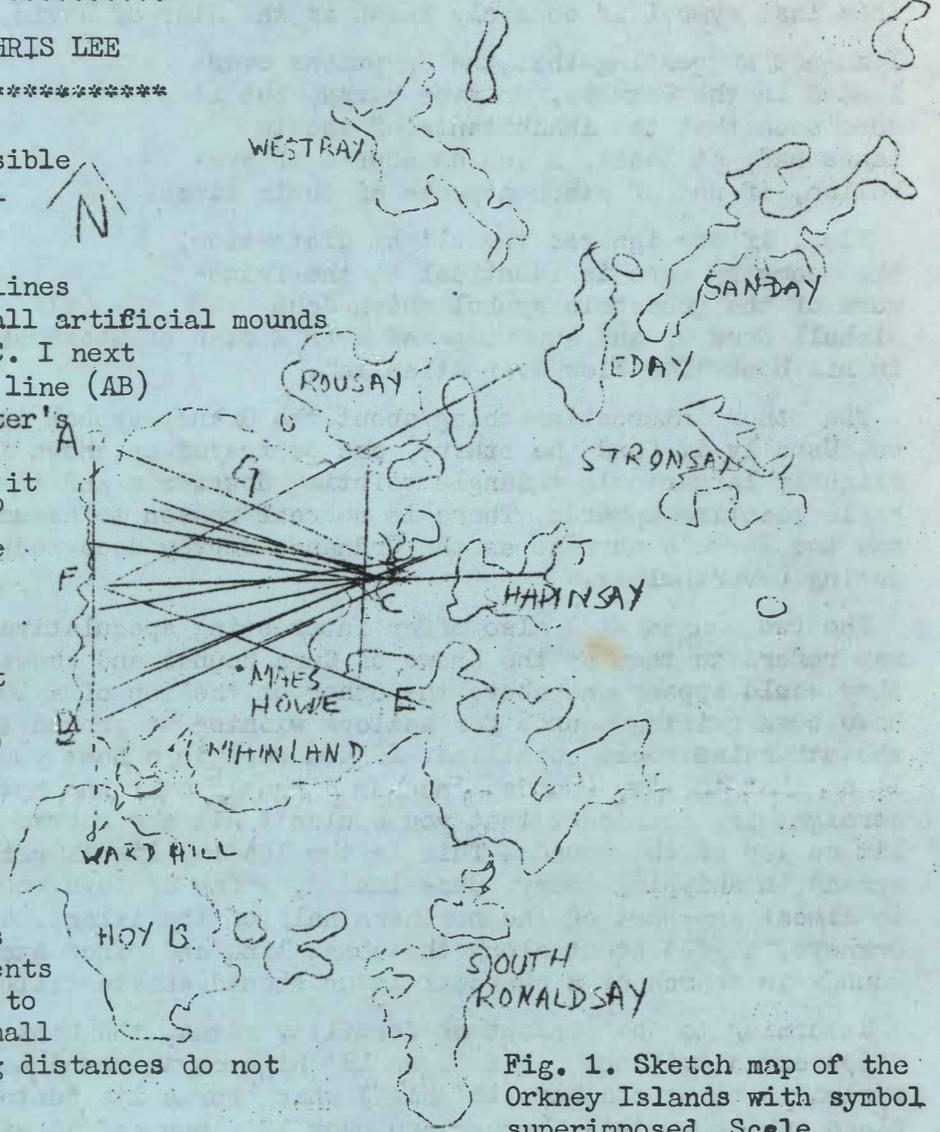


Fig. 1. Sketch map of the Orkney Islands with symbol superimposed. Scale 1:500,000.

of three symbols depicting the stages of fertility. The two triangles point to point (fig. 2a) represent the male and female elements. The Orkney symbol (fig. 2b) shows them in the act of intercourse, and fig. 2c shows fertility realised. This last symbol is commonly known as the Star of David, though incorrectly.

I am not suggesting that the Egyptians ever landed in the Orkneys, or vice versa, but it does seem that the inhabitants of the two lands had, at least, a common source of symbolism, if not of other aspects of their lives.

Also, if one ignores the slight distortion, the geometry here is identical to the framework of the geometric symbol which John Michell drew up and superimposed over a plan of Glastonbury Abbey and surrounds in his book "The View Over Atlantis".

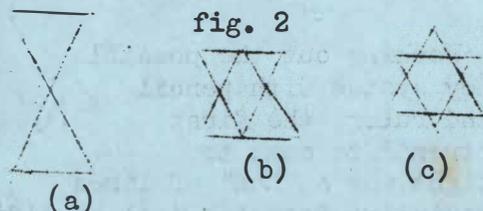
The other interesting thing about the Orkney symbol is that it is sideways on. Usually it (and the others) are portrayed as shown in fig. 2 with the slightly larger male triangle pointing downwards and the recipient female triangle pointing upwards. There is no real reason to assume that Ancient Man saw the Earth's surface as the Ordnance Survey does today, but it is interesting nevertheless.

The two mounds at C also offer interesting speculative material. The O.S. map refers to them as the Knowe of Cura Mounds and shows that from the sea they would appear one above the other on the top of a 100' rise. They could have been guiding mounds for sailors wishing to ground their boats safely on the otherwise rocky coastline. If you were in a boat you simply positioned it so that the two mounds lined up directly over the bows and then rowed straight in, confident that you wouldn't hit any rocks. At night fires would be lit on top of the mounds. This is the leading lights principle still in widespread use in shipping today. Once landed, a fan of leys would guide the traveller to almost any part of the northern half of the island. Another visit to the Orkneys, a good scout along the coast line and minor excavations of one of the mounds in search of a charcoal layer should substantiate this theory.

Returning to the concept of fertility rites, the Maes Howe burial mound provides extra evidence. This is an 18' high earth mound heaped around a hollow pyramidal stone chamber (15' high) which forms its centre. Some of the stone slabs making up this chamber are over 12' long and 5' wide. The base of the chamber is square and the four corners point almost exactly north, south, east and west. In three walls there are burial "cupboards", unfortunately rifled by Vikings around 400 A.D. Of less immediate significance is the entrance tunnel, approximately 20' long, entering the chamber on the s-w side. A line projected down the centre of the tunnel and out across the landscape runs s-w until it reaches the summit of Ward Hill (on Hoy island), the highest hill in the Orkneys. The base line AB of the triangle ABC, if projected south-westwards, meets the Maes Howe line right on the summit.

Strangely enough there is an ancient custom still enacted today of lighting a fire on the summit of Ward Hill on Midsummer's Eve. The locals do not treat this lightly. It entails collecting dry driftwood from the seashore and carrying it in armfuls up the steep 1570' hill. It seems that they perform this ritual simply because it has always been done. They certainly weren't aware that their fire, in theory at least, shines directly down the entrance tunnel and into Maes Howe burial chamber. This fire-lighting practice at Midsummer was, and still is, fairly widespread throughout Britain. The hills in question are called "Beltane" meaning "Baal Fire". Baal was the god of fire and these customs of lighting fires on hilltops have strong fertility connotations.

It must be stressed, in closing, that the above account only constitutes the initial results of work in and on the Orkneys. The island will have to be visited again to check out fully the alignments on the map; and further, more detailed,



work on specific sites may add to or alter what is written here. This I hope to be able to do in the not too distant future. Meanwhile I would be interested to hear from anyone on the above and also from any ley hunters living in or having worked on the Cheltenham area.

(Editor: I will pass on any s.a.e. to Mr Lee)

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whose curiosity would surely be a distracting influence. It could be quite embarrassing to display a divining rod in front of bystanders muttering about "black magic in holy places."

Underwood's claim to have found and plotted lines of earth currents is so categorical that one wonders why it has not been widely tested by other dowzers since his book first appeared in 1969. Perhaps some people who would like to test his results are afraid of making themselves conspicuous, or of being questioned by the authorities. If so, there is a need for a rod that can be used without attracting attention.

The need was recognised by Underwood. Although he does not say how he went about his surveys, he does describe his experiments to design more and more sensitive instruments. Of the final model he says: "It responds to exceptionally faint reactions, does not need to be watched, and its use in public is seldom noticeable." He called it a Geodetic Rod, and it seems to be ideal for checking his results, both because it is unobtrusive and also because its sensitivity might appeal to those who would like to experiment, but think that they have no dowsing ability.

Unfortunately, his descriptions are scanty. The rod consists of "a wire link connecting a flexible wire rod and a stiff handle". It is held by grasping the end of the rod between finger and thumb of one hand. He goes on: "A gentle pressure is put on the link of the flexible rod, keeping the line balanced on the handle. The movements, though they be slight tremors only, can be detected."

Such a rod is, in fact, quite noticeable in use, and also presents several practical problems in construction, such as the method of connecting the link, rod, and handle. I should therefore like to suggest the following means of overcoming both drawbacks.

One activity by visitors to a church which is never questioned is wandering about with a pious expression and a notebook, preferably black, as if taking notes. The modified Geodetic Rod, or GDR2 for short, therefore consists of a notebook behind which the rod is held and operated. The rod is made from any plastic ballpoint pen with a replaceable ink tube.

Construction: Take put the tube and empty it by running hot water through it and rodding it with a straightened-out paperclip until it is clean. This is to be Underwood's flexible wire rod. The barrel of the pen is his stiff handle. Next, take a piece of wire, about 3" long, which is the wire link. This wire may need changing until one is found which suits the user, ie, gives a reaction when the plastic tube is put under slight pressure, but does not buckle. I suggest that trials should be made between the limits of fuse wire and plant

# DIVINING

## AN UNOBTRUSIVE DIVINING ROD

BY SID BIRCHBY

One of the most remarkable things about Guy Underwood's book "The Pattern of the Past" (Abacus, 1972) is how he managed to plot the lines of force in various churches without attracting attention from the verger and being asked to leave. How could anyone walk about Westminster Abbey, for instance, without attracting attention? A divining rod is not easy to conceal. Even if there were no officials about, there might be other visitors,

tying wire. The correct rigidity will vary with the individual. It is worth being painstaking, because this is the crux of the function of dowsing, on the mechanical level. If you don't get this right, the rod won't be tuned to you, and it won't work.

As Guy Underwood says: "There are hundreds of different types of divining rod, and most of them are effective. In fact, it is said that anything which can be held in a state of unstable equilibrium is satisfactory." The essential of GDR2 is that this state of unstable equilibrium shall exist. This is ensured by the pressure, which the user can vary, on the plastic tube, transmitted to the wire link. The rigidity of the pen barrel (stiff handle) is constant, so that the degree of flexibility of the wire link is critical. That is why differing thicknesses of wire must be tried until one is found in which tremors occur without undue buckling (A good source of spring metal for the connecting link is an old-fashioned woman's hairpin). To fix the wire link bore holes in one end of the plastic tube and one end of the pen barrel, using a thick needle or bodkin, and an awl. They will penetrate easier if heated first in a candle flame. Tie the ends of the wire around the tube and barrel. If the wire is thin enough, it can be twisted together. The rod is now complete.

Note that it departs from Underwood's design in the use of plastic instead of metal for his "wire rod and stiff handle". This may delay the reactions, for he says: "The objections to the use of metals in divining rods is that metal objects held in the hand when dowsing temporarily prevent the dowser perceiving the line, and though the effect will pass off in about a minute, this hiatus may be critical. Synthetic resins have a similar but stronger effect; a pair of spectacles or a pen made of resin will obliterate reactions for two or three minutes... but only when held in the hand." The modification is therefore within his design criteria.

Suggestions for use: For a right-handed person, the pen barrel is held in the right hand, and the plastic tube in the left. Both are held behind the open notebook. Although it may not seem so, it is quite easy to hold both book and rod at the same time. The wire link will move relative to the plane of the pages. Its movements will quickly be sensed, but at the start a piece of squared paper may be pasted into the book, and the movements of the wire checked against it.

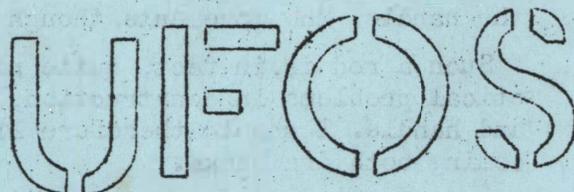
These suggestions can be varied according to what the user finds most suitable. A second pen, in working order, should be used for recording results.

I would be glad of comments, via the editor, from anyone who decides to make a GDR2 and use it. There may be a lot of people like me who would be more willing to try their hand at dowsing if it were not for the fear of being goggled at by passers-by. Surely, dowsing nowadays ought not to be any more dotty than, say, caving was in my young days, or meditation is today. And we do need to know if there really are currents of something under our leys, cathedrals, stone circles, and so forth.

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UFO "BUZZED" ICBM, SAY EXPERTS

Evening papers of June 26 were offered a piece by Barry Casebolt (via Reuter) which readers may have seen in their local paper. It was about experts at an army missile base in Huntsville, Alabama, being puzzled about strange "ghost ships" picked up by powerful radar scanners in the Pacific during a tracking exercise last summer. There has been little official comment on what they found during the exercise, but Major Dallas van Hoose, the Army's base spokesman, confirmed recently that "some unexplained phenomena" were observed during the exercise. Radar experts tracked a UFO next to a Minuteman missile's nose cone. It was an inverted saucer-shaped object. Two separate radar systems saw it at the same time which should eliminate the probability that there was a malfunction in one system.





disputing only about whether it works or not! The ideas along which I want to work are more concerned with applying these body instruments to geodetics and leys. The coincidence of high potential points on the body and acupuncture points leads me to think that the same might be true for blind springs, though the idea of measuring Earth potential is a bit ludicrous to me. If it is possible it would lead to a whole lot of possibilities. And then, of course, there is the faint hope that an adaptation of the Kirlian machine could be used in a similar manner. I now have the financial ability to do these things but I would like to try and avoid solving problems that others have already overcome.

From Philip Heselton: For the sake of accuracy I would like to comment briefly on the news item from "The Yorkshire Post" in TLH 53 entitled "Long Walk Settles Churches Alignment". The item attracted me as it is an area I know reasonably well, and I immediately took out my map to draw on the ley, one which I had evidently not discovered!

Having done this there are three points that I would like to make: (a) There are three spelling mistakes in the names of the seven churches as printed in "The Ley Hunter". The correct names are Kilham, Cottam, Sledmere, Wharram Percy, Birdsall, Burythorpe and Westow. (b) More important, these churches do not align, even approximately. Why it should have been necessary to have to undertake a walk to determine this fact, and even then come up with the wrong conclusion I do not know. However, I did find two alignments in the area which incorporate some of the churches mentioned: (i) Crambe Ch. (733648) - Westow Long Barrow (769652) - Wharram-le-Street Ch. (864659) - Langtoft Ch. (008669) - Rudston Ch and monolith (098677) - Boynton Ch. (137680). (ii) Wharram Percy Ch. (858642) - Sledmere Ch. (930645) - Cottam Ch. (993649) - Rudston Beacon (094655) - Bessingby Ch. (159659). (c) Just to make up for these revelations, I do know of the existence of a genuine 7-church alignment in the same area, which may have escaped the attention of Mr Waudby and his companions. It would make a good day's ley hunt for anyone. This is as follows: Wharram-le-Street Ch. (864659) - West Lutton Ch. (930692) - Helperthorpe Ch. (953703) - Weaverthorpe Ch. (967711) - Foxholes Ch. (010732) - Fordon Ch. (049751) - Hunmanby Ch. (096775).

I hope this letter does not sound too discouraging to those who are willing to go out on to the Wolds and trace the old ways. This part of the Wolds has many ancient lines and paths to follow, but please let's not say that churches align when they don't as that doesn't really help anyone.

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MISCELLANY: QRE No. 18 is out.

The magazine includes an article on round towers, poems, and reviews on the first folk who came to Britain. At 17p from 11 High Plash, Cuttys Lane, Stevenage, Herts.. ...Legends: "One has to learn to take legends seriously without taking them literally. They aren't true, or at most they're only true to a slight extent. Yet they point to the truth..." character Geoffrey speaking in "The Finger & the Moon" by Geoffrey Ashe (Heinemann, 1973).....The British and Overseas Optical Mission refurbishes and grades any old unwanted spectacles, and these can be sent to the mission at "Hinstock", Sandy Lane, Church Crookham, Hampshire.....

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