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THE LEY HUNTER

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QUICKSILVER HERITAGE

Your editor's hardback volume QUICKSILVER HERITAGE was being published by Thorsons on November 21 at £4-50. Illustrated and with 304 pages, including bibliography and index, it covers the same ground as The Ley Hunter. I naturally hope that readers of this magazine will wish to own a copy and suggest that perhaps it would also make a gift for someone you love at Christmas.

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STRANGE ARTIFACTS (Continued from Page 16).

As you can imagine, I end by urging you to buy these volumes, not only to support Corliss's work, but because their value as reference works, and the great saving in time tracking down ancient scientific articles, is virtually incalculable. Their atmosphere is far from what you would normally expect of extracts from dusty ancient texts - why! even a casual browse easily turns into a couple of hours, if you're not careful, so fascinating is the material. If you require any further information, e.g. about the best way to pay, then drop William Corliss an air-letter. He has put these together with love, for people who care - and it shows. In the years to come, this multi-series, will become a major, if not standard, reference work on "fringe" science and Fortean data - and you may end up wishing you'd got yours when they were going.

Refs.: 1) Editorial "Science Beyond the Fringe", NATURE, Vol.248,p541, April 12, 1974; 2 "Book of the Damned", Charles Fort, Ch. 12.

Bob Rickard is editor of THE NEWS, a bi-monthly magazine of Fortean at £2-10 annually. Cheques etc., to be payable to R.J.M. Rickard, of 31 Kingswood Road, Moseley, Birmingham, B13 9AN.

John Michell subsequently was allowed space in NATURE to reply to the disputed editorial. See Aug. 23 issue.

MISCELLANY: Pop group Jack the Lad have recorded an album, "The Old Straight Track", and that title track is about leys. They also sing of the Loathly Worm of Spindleston Heugh -- a Northumbrian dragon..... John Sladek in "The New Apocrypha" (latest in series of books knocking via selective and slanted information freethinking preceded by Dr C. Evans and Patrick Moore) mentions John Michell and leys on p83.....The next issue of The Ley Hunter will hopefully include reviews of Quicksilver Heritage; Bob Brown on a mathematical approach to ley probability; Wyoming cairns (held from this issue), and much more.....Does any reader know where Lewis Edwards died and whether it is possible to contact any surviving relations? Lewis Edwards discovered a terrestrial zodiac in Wales and is believed to have died in a nursing home in Blackheath.....Article in November/December issue of The Atlantean by Amenti on The Old Straight Track....."Secret of the Ages" is title of new Brinsley le Poer Trench book from Souvenir Press.....

TWO SOMERSET SITESby JIMMY GODDARD

During our week's holiday in Warminster, my wife, daughter and myself spent a very enjoyable day with Mollie Carey visiting Stanton Drew stone circles and Stony Littleton long barrow, near Wellow.

On arriving at Stanton Drew village, our attention was first drawn to the Cove, an arrangement of three stones in a horse-shoe shape, set high up from the road, near the church. One of the stones was fallen and split. The stone used was a rather ugly local conglomerate stone resembling gravel-mixed concrete and very brittle. It appeared to contain all kinds of things, including what appeared to be a piece of fossilised bone in one of the stones.

After visiting the Cove we made our way to the circles, which are on the other side of the church. There are three; a Great Circle 368 feet across, with an avenue leading from it; NE of this is a small circle (with larger stones) and avenue, and south of it another small circle. Across the River Chew there is a single stone known as Hautville's Quoit. The circles are made of the same stone as the Cove. There seemed to be a very peaceful atmosphere among the stones; more so to me than Stony Littleton which we visited later. Emma, my daughter, was firmly convinced that the stones were for "nothing but tickling"!

Mollie Carey pointed out pictures, mainly of heads and faces, on some of the stones of the Cove and circles. Some of these were barely discernible, but others were clearly visible, especially one on a stone of the NE circle, which I attempted to photograph. Some of the faces appeared to me to be slightly leonine; this may be my imagination, but would not be entirely incongruous, as the lion is an ancient symbol of power.

After lunch we visited the church. This is fairly old, but most of it did not seem extremely so; however, a notice stated that the site is at least 700 years old. The most interesting thing in it was a rather faded but very accurate map of the circles, surveyed in 1872. It showed that the centres of the Great Circle, the NE circle and the Cove are in alignment, and that this line passes through the SE corner of the church. I presume this is a ley, although the only other point it passes through on the Frome map is a crossroads north of Pensford. However, the line only passes through a small corner of the map, and if each point is taken separately (cove, church, Great Circle centre, NE circle centre and crossroads) this does make five points. I believe Hautville's Quoit is also on the line but cannot be certain of this as the exact spot is not marked on either the O.S. map or the map in the church.

Apart from this, there did not seem to be much going through the circles, although the Cove and the spot I take to be Hautville's Quoit are centres.

From here we travelled to Stony Littleton long barrow, which we entered after obtaining the key to the surrounding fence from the farmer. This is very impressive, with three side chambers on each side of its central passage, but did not seem to have such a good atmosphere as Stanton Drew, in spite of the fine view obtainable from near it. Mollie Carey pointed to a face on the lintel stone and I thought I found a spiral marking in one of the chambers, but on shining the torch on it found it was a fossil.

A very interesting day, and I have no doubt that the winding Somerset lanes stood me in good stead for my forthcoming driving test!

BRISTOL CROSS SITESby JOHN MICHAEL

While looking at a map of "Old Bristol in the 1480s", I was surprised to find no less than ten crosses on it.

Having previously been led to believe that Bristol only ever had a High Cross, I studied the map more closely one afternoon and noticed that some of the cross sites were in streets that are still in existence today. I got a copy of the 6" O.S. sheet on central Bristol and attempted to transfer the cross sites to the more up to date map. This was only possible because the old map was a reconstruction of the city of Bristol "as known to William Wyrcestre". All the

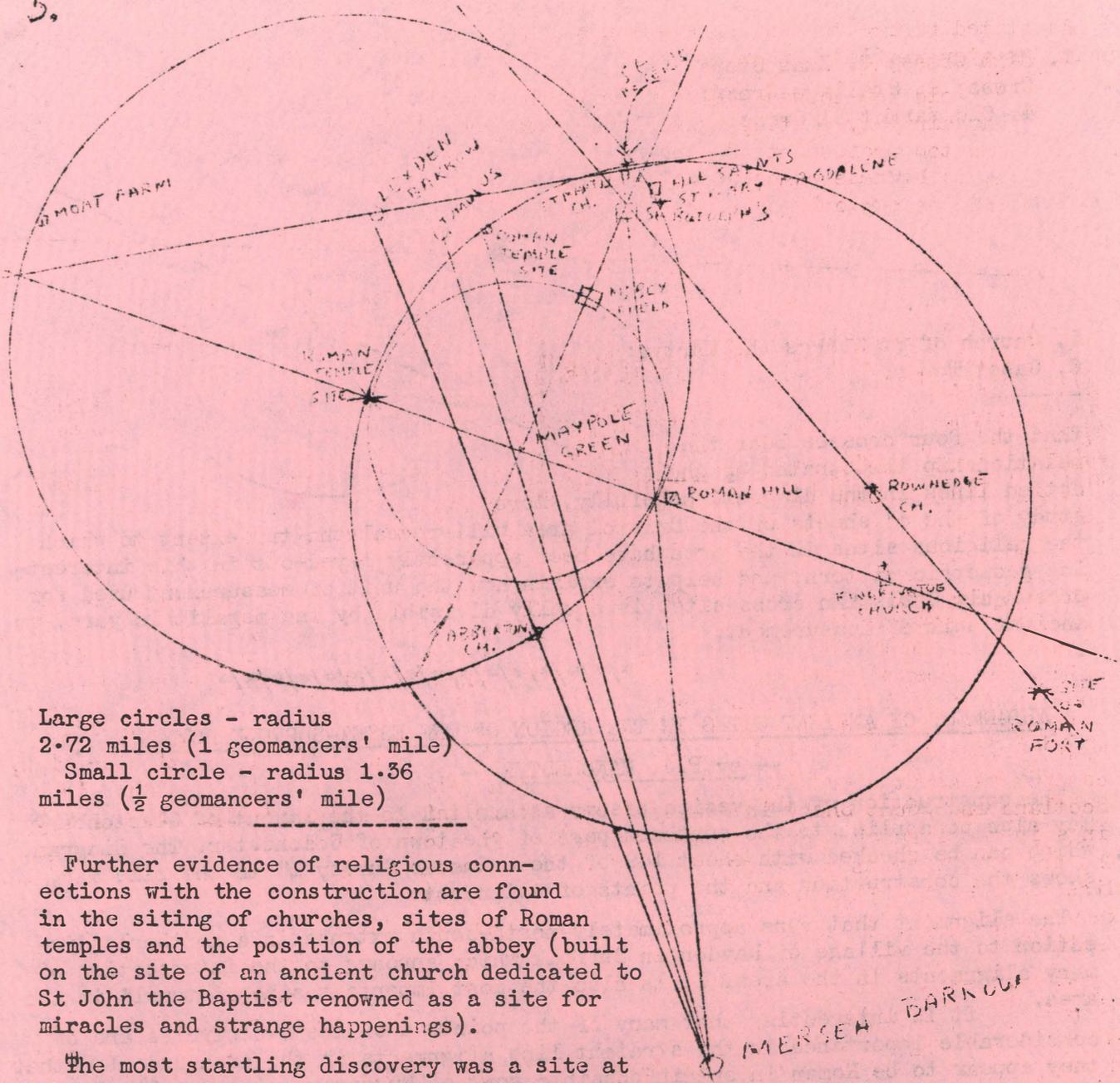
old places mentioned by William Wyrcestre were plotted on an accurate map of the river and hills of Bristol, and does bear a very accurate resemblance to Bristol as it is today. Firstly the High Cross at the junction of Corn Street, Wine St., and Broad St. this was easily plotted on the 6" sheet as all three streets are still with us today and have been altered in other parts than the junction of the three. The cross at the top of Xmas Steps was easily plotted on the 6" sheet as the old map places it on Colston St. directly in line with the steps. Stallage Cross was a little more difficult to place as Touker St. no longer exists but has been replaced by Bath St and Philip St. However, Temple St. is still with us and this made it possible to plot the site of this cross as the old map gave its position as in the centre of Temple St. at the place where Philip St. now joins it. Baldwins Cross also was fairly easy to plot on the modern map as the steps leading to it still lead to the point on Baldwins Street where it once stood. The cross marked on the old map as being at the edge of St James's churchyard has either been moved inside the churchyard itself or the churchyard has been extended to encompass the area of the cross site. The base steps and the stump of a column are all that is left standing of the cross now, but even so it is more than what is left of any of the other crosses. Bewell Cross, shown as having been out on Henbury Road is almost impossible to plot now as it is the cross shown to have been outside the Hermitage opposite St Mary's Redcliffe. The cross marked on the map as being at the bottom of Old Market Street by the side of the castle walls was also proving to be rather difficult to plot on the modern map, as the castle walls no longer exist and the bottom of Old Market St. is now an underpass complex. The only way it seemed possible to overcome this was to align the cross site with ANYTHING that was still in existence today and to transfer these alignments to the 6" sheet. This was not too difficult as there was an abundance of sites to choose from.

The alignments most worthy of mention is one that could have solved the problem almost on its own. The two main sites on the alignment are the High Cross and the Chapel and Hermitage of St Brendon, now replaced on the same site by Cabot Tower. A continuation of this line, besides going through the cross at Old Market St. also passed through the site of St Andrew's Church on Clifton Hill and the church of St George the Martyr on Great St George St. Alfred Watkins had described Bristol as "rich ground for ley-hunters", many sites were looked at on both maps and many strong alignments were found.

While looking for these alignments we noticed that a line drawn from Stallage Cross to the High Cross, if extended, also passed through the cross at the top of Xmas Steps. A friend then pointed out that the High Cross was exactly halfway between the other two crosses and that a circle drawn with centre at the High Cross and radius to Stallage Cross passed through the site where the cross at the top of Xmas Steps once stood. With the centre this time at Stallage Cross, and the same radius, another circle was drawn describing a vesica piscis. The circumference of this second circle was found to pass through the site of the cross at the bottom of Old Market Street.

This seemed too much to be a coincidence, and so the cross sites were checked and rechecked until we were sure that we weren't stretching any points in our transference from the old map. The diameter of the two circles was found to be 748 yards (825 megalithic yards) exactly, and the radius of 374 yards (412.5 M.Y.) was found to be the distance between many other old and religious sites in the central Bristol area.

The distance from Old Market Cross to St Peter's Church was found to be 374 yards, as was the diameter from Stallage Cross to both St Ewan's and All Saints. The same distance was found from St Thomas's to St Peter's Church, and again from St Peter's to St John's and Gate. Also 374 yards was found to be the distance from St Stephen's to both St Mary-le-Port and St Michael's, on St Michael's Hill. Altogether about 20 instances were recorded of this distance between sites of religious importance in an area of about two square miles. It is also interesting that the line from Old Market Cross through the High Cross to Brandon Hill cuts the line through the three crosses at exactly 30°. It can surely be no accident



Large circles - radius
 2.72 miles (1 geomancers' mile)
 Small circle - radius 1.36
 miles ($\frac{1}{2}$ geomancers' mile)

Further evidence of religious connections with the construction are found in the siting of churches, sites of Roman temples and the position of the abbey (built on the site of an ancient church dedicated to St John the Baptist renowned as a site for miracles and strange happenings).

The most startling discovery was a site at the centre of the construction called Maypole Green. No evidence has been forthcoming to support the site as being used for pagan festivals or religious ceremonies as yet. It is, however, a peculiar coincidence that the site lies where it does -- exactly the mid-point of the vesica piscis and forms the basis for the whole construction.

There does not appear to be enough data available to attempt any kind of interpretation of the construction. It is, however, possible to speculate on the fact that there is some ancient significance attached to the construction.

That Colchester is an ancient town and has been a site of considerable importance throughout recorded history indicates that it was just as important prior to the dates of records.

That the ancient site upon which the abbey was built by the Normans was dedicated to St John points to further mystical associations -- the Book of Revelation in the Bible being attributed to him from which comes many of the clues to ancient knowledge. There seems little doubt that the construction as shown exists and that it has some significance. There are too many coincidences to dismiss out of hand.

As stated before the interpretation of these phenomena must be left to someone with greater knowledge than myself.

"Of old he who was well versed in the way
 Was minutely subtle, mysteriously comprehending,
 And too profound to be known
 It is because he could not be known
 That he can only be given a makeshift description"
 -- Tao Te Ching I, XV

A SUGGESTION AS TO THE POSSIBLE ORIGIN OF CHURCHES THAT ARE DEDICATED
TO ST. MICHAEL AND ST. ANDREW
 by BARBARA CRUMP

Although not primarily concerning leys, I think that a partial rewrite of a study that I made a few years ago might go some way towards answering some points made by Mollie Carey in No. 56/57, and might suggest other possible ideas that can be gleaned from "the lay of the land".

My study began through my attempts to elucidate the puzzle of what has become popularly known as the Swastika Stone, a unique carving among the cup and ring stones found in some abundance on Ilkley Moor and its locality in my native Yorkshire. Its name is misleading to anyone not having seen the stone as the symbol is not a swastika, but is reminiscent of one given by James Churchward which is formed of crossed curved strokes forming in his interpretation of the sound "SH" or "SHEE". I believe that this sound might well be the sound of this particular sign, connecting as it does with the names "Sheba" and "Seva", and with Glen Shee in Scotland and Mount Shehy in County Cork. Within this "swastika" sign are cup markings in the form of a cross, each arm having five cups, thus.....

The arm of the cross pointing towards the north is oriented directly at a well-known crag or hilltop above Bolton Abbey known as Simon's Seat, with its adjoining twin-peak called Earl's Seat.

The first question I asked was "Who was Simon?" and this led me to Rendel Harris's deductions that "Sim-on" was a variant of "Sem-an", the SEM Priest or High Priest of the Great Father-God of the Egyptians. Thus I became aware that the symbol of this stone may have been a form of prayer-wheel for the travellers of that time who passed by that place in great numbers as it was then a well-worn highway along the edge of Rumbalds Moor (or could it have been Rumbler's Moor?) between the east coast of Britain and the Isle of Man and thence to Ireland. The Egyptians were only one part of the Mediterranean peoples who were travelling in Phoenician ships to all the lands of the far west in search of tin, copper, gold and other metals, and were bringing with them not only a new culture and way of life by the import of grains and cereal growing, but also brought their own religion.

An agricultural people might be expected to worship the Creator or Supplier of the life-giving food provided through the beneficent and multiplying grains, and his son or high priest was looked upon as the corn spirit or god who was called upon to bless the land and the ploughing, and to grant his people an abundant harvest. It is as such a god that TAS is found; his likeness on their coins being often accompanied by grains or ears of corn. So that through all the countries where these people spread there is this connecting link, for they came with peaceful intent, having a great reverence for the One True God personated by the Priest King, epitomised in the Sun, and symbolised by the Sun Cross, whose mediator was the provider of food and originator of the Plough -- His Son, the SEM-Priest, known as Tas, Tascio or Taxi, etc. He was known in Mesopotamia around 2400BC as Me-ki-gal, and in Egypt as Resep-Mikal, and thus was the precursor of the Christian Michael, Archangel and "Taxiarch or Heaven" in name, function and representation.

Tas was the first-born son of King Tur of the Sumerians, founder of the 1st Aryan dynasty (according to L.A. Waddell in his "British Edda") and King Tuur, or Thor, can be equated with Father IA, or Bel, or Jove, or Indra, the hurler of the four-angled, rain-producing bolt (Rig-Veda). Five is the number of vowels sacred to the name of the Father God IA and also is the number associated with Tascio. If placed as $\begin{matrix} \circ & \circ & \circ \\ \circ & & \circ \\ \circ & & \circ \end{matrix}$ it signifies Indra, the Father God of the Eastern Aryans, and the worship of Andrew (the same names) with his diagonal cross was widespread in Britain long before Christian times.

The sanctity of hundreds of holy hills dedicated to the worship of the Corn God or the Sem-Priest of the Great Father has been lost during the intervening centuries through warfare and disturbance by incoming peoples, whereas the hills still known and revered as those which have been Christianised and rededicated to the Archangel Michael. Many have been crowned by religious buildings, churches or towers -- a legacy no doubt or original poles, standing stones or circles. It is now being discovered that these are linked by leys, which means that these "lines of power" could have originated from knowledge brought by the Aryan priest kings and which was once known on Atlantis. They were certainly preserved into comparatively recent times by the high priests of the Sun cult.

I realise that I have greatly simplified what is an extremely complex story with much confusion of names, but this possible idea does seem to make a bit of sense and helps me to convert the "cultures" of the archaeologists into real people who existed and travelled the world as it was before our Christian era. I had a recent proof of the validity of TAS as the God who was worshipped when I found a number of Cornish churches recently a copy of the Lord's Prayer hung on the wall, and written in the Cornish language, which began: "Agan TAS-ny, us un nef (Heaven)...etc."

I should just add that I also have found that where a church is dedicated to St Michael, there is often one dedicated to St Andrew in the vicinity. Many, but not all are on hills, and most can be found to be on leys. Many Michael churches are linked, especially around my home in Somerset. Around the swastika stone in the Yorkshire Dales I have found five Michael churches and five Andrew churches within a few miles of it, and Simon's Seat is undoubtedly on some leys. A job for some Yorkshire-based folk to discover??

* The swastika symbol on Ilkley Moor.

MISCELLANY 1: HELP -- Nancy Aspinall of Northumberland College of Education, Ponteland, Newcastle-upon-Tyne, would like to contact people in the Newcastle/Northumberland area interested in leys and able to offer ideas/information on the subject. Apart from being of great personal interest to Ms Aspinall it will help her with her college dissertation.....
 NESSIE -- Sgt. Keay, an Inverness Army recruiting officer claims he saw the Loch Ness Monster on Oct. 16. He was driving alongside the loch when he spotted Nessie 20ft from the shore as a black dome about 1ft high and 4ft long, which was much too big for a seal or dolphin.....

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POWER CENTRES -- WHENCE DID THEY ORIGINATE?

In this lecture I intend to throw a little light on the subject of power centres, as I know that in many of your minds these raise a nebulous question mark. But first I must approach the subject from a broader viewpoint.

by Helio-Arcanphus,
founder of The
Atlanteans

The question of power centres is closely linked with one of the fundamental tasks of the person who is studying the occult in a physical body. The word "occult" would suggest to many a picture of hidden mysteries and the many different approaches man has made to them. Systems such as the Qabbalah, Hermeticism

and even the more open-minded religious approach are more generally associated with the study of the occult. I would consider, however, that an understanding of occult principles is essential for evolutionary progress, and a person who is deeply spiritual without entering the world of occultism is really eating the bread without the butter. They are trying to experience on a finer level of understanding without really understanding the finer levels; whereas a study of the occult is designed so that you not only find the higher level of understanding but you understand what you find. This is the difference and it is very important for me to stress this right at the beginning.

In the Atlanteans we have very carefully avoided the ritualistic approach, not because we think it is wrong but because we are endeavouring to be more flexible; for any set system, however conscientious, is always limited by the very rituals it employs. We are trying to take a new look at occultism, unfettered by time-honoured tradition. Let me say here that there is nothing new in my teaching because there is nothing new in the universe. It is the same universe which existed ten years ago except that it has had ten years' more experience. The fundamental principles do not change, neither are the fundamentals of my teaching different from the basic principles of the universe. So, although I have tried to dispense with tradition, I cannot eliminate that which is history and has formed the milestones; for the milestones are not tradition, they are the points which have been reached in order to find and understand a finer level.

You may wonder what a statement like this has to do with power centres. You see, basically, each one of you is a power centre giving out your own little force field, each of an individual pattern and density according to your individual stage of evolution. You all understand in your own particular way, which is why

each person interprets a picture individually. Thus, it is with a teaching and thus it is with our power centres. They exist on different levels and they can be understood on different levels.

As the planet has evolved certain civilisations have grown up, each with its own type of power and culture. From an occult point of view these powers accumulate with each successive generation. Let us take an imaginary example.

If you were to build yourself a little hut in the middle of your garden, or set aside a small room in your house purely for psychic use, you would find that in time an atmosphere would build up, for the power generated in that room would accumulate and make its mark. When you do psychic or occult work you create a web of power with its own magnetic field which exists over many octaves as its own point in time and space.

I have often explained to you how every thought goes forth into the universe to exist there for eternity, gradually decreasing in intensity. Similarly, when you speak and create a sound in the way that I am using the voice of this sensitive at the moment, the sound continues to travel on and on in an ever-widening arc, growing fainter to human ears but nevertheless existing. In my previous teachings I have always said that, when you send a thought distance is no object. This is true, but only from the point of view of someone who is using thought in a trained manner.

Picture a series of shock waves all proceeding outwards, gradually spreading and dispersing as they go. This is what happens when the average person sends out a thought. But, supposing you are an occultist, is there a difference between your thought and a non-occultist's thought? Yes, there is, not in the basic creation of the thought but in the way in which it is used. The thought sent out by the trained occultist proceeds in a straight concentrated beam to the point at which it is aimed without diffusion. The thought sent out by the healer also does this, but to a lesser degree. Therefore, those who are completely untrained in the art of thought-projection will find that their work is more effective on a localised basis, because it will not have a chance to become dispersed. There are, of course, exceptions to all rules and one such exception to this rule owes its existence to inheritance from previous incarnations.

Some of you will have noticed in our example that I have emphasised the smallness

leys across Europe? It could be that we have the answer as to where the prehistoric British went on holiday! On my next trip I shall try to find out if a megalithic yard was used; it seems worth a try. The equivalent maps to our Ordnance Survey are the Spanish Army survey maps of the area of Menorca. These I have looked at but are not very relevant to archaeological information, but may provide some basis to work on. Many stones of great size I have seen thus incorporated into walls which are around all fields, thus camouflaging them beautifully.

The wealth of other items, rock cut tombs, collective graves in the shape of upturned boats, troglodyte caves, elaborate wells, all of great age, would fill a book just to catalogue them, which might not be a bad idea. On the subject to date I have found only one book, in Spanish, which I have on good authority theorises and mentions astronomical orientations of sites. Anyone who can add more information on the subject, I would like to correspond with, as I feel that investigation of these sites in relation to our own country may prove interesting.

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MISCELLANY::::: YETI -- The Abominable Snowman has been recorded again by a Polish climbin expedition who saw footprints in the snow "characteristically and clearly the tracks of a yeti", but saw no beast. The largest measured 13 1/2" and showed distinct heels and toes, according to reports reaching Katmandu (Newcastle Journal, Nov. 9).....Ted Turner formerly of Wishbone Ash pop group has been UFO hunting in Peru.....

From John Coombs, c/o Coleg Prifysgd Dewi Sant, Llanbedr ont Steffan, Dyfed, Wales:

Can you put me in touch with anyone else in mid-Wales who is interested in leys, and the more mysterious side of Britain's past. I've been over the O.S. map of our local area (shbet 146) and cannot find any traces of ancient sites aligned along straight lines. I did find when I was in Switzerland that on large-scale maps of certain areas that you can find churches aligned along straight lines in some areas; sometimes four or five over a very short distance.

From Alan Jones, of Solihull; "I don't know if my criticisms of "T.L.H." are valid ones since my bias is probably not that of your average reader. I am, I suppose, a sceptic who would like to be convinced; and for this reason I find so many of your articles and the theories put forward in them are unconvincing, being based on methods like psychometry and other "psychic" ways of perception. I am not so much of a sceptic to deny that they exist at all, but I would say that they are totally unreliable and no theory based mainly upon them can be accepted. There is an article in T.L.H. 31 by Mollie Carey which shows this, "Some Impressions at Stonehenge". Everyone at Stonehenge appeared to be picking up different impressions by exercising their "psychic powers", so how can such powers possibly be reliable -- even ruling out the possibility of self-deception?

Another problem is that many articles are so vague and inconclusive as to hardly merit being written at all, as they really add nothing to one's understanding of the ley system and related matters. It would be unfair, I think, to name any, however. I

would rather have down-to-earth, grassroots documentation of actual leys than rootless speculation or groundless psychic waffle (sorry, that's probably a bit too harsh -- it's only a minority of the articles which are that bad). The sort of thing I mean is the "Leicestershire Hey" debate -- actually getting down to investigating alignments. (As a matter of fact, working from maps alone, I've found some more convincing alignments than those mentioned in the Devereux article. A lot of these are centred on Twycross Church. For example, using grid references from the 1:50,000 O.S. map it would be a good idea if all of your contributors used references; there is a line from the lower edge of the motte and bailey 258076 at Seckington, through Seckington Church 260075 through Austrey Church 296063, Twycross Church 338049 -- which appears to have three other leys going through it -- and the Peckleton Manor moat 467007, which has two other leys going through it).

I think that this should be one of the main functions of your magazine -- actual documentation of leys. If they are lines of earth force, why are they so erratic and irregular? I would expect them to be in some kind of pattern, rather than looking as random as they do now. Either we should eventually emerge with something regular or begin to question whether there is any natural force there at all. Anyway, despite these criticisms, I am eager to go on receiving the magazine.

From John B. Goody, of Guildford: I have a copy of Dion Fortune's "Psychic Self Defence", in which I have read a few relevant chapters. I shall quote: "Note whether there are any prehistoric remains in the neighbourhood, and if so, how the house bears in relation to them. Observe not only whether it is near any of them, but whether it is in a direct line between any two of them. Look up the history of the district and see whether it affords any further information. Roman remains are often at the bottom of the trouble, for the legions brought some very cults with them in the days of Rome's decadence. Druid remains, too, should be suspect if they are near neighbours..." And -- "But thought forms are a different matter. They have position in space, and although they can be moved about with the speed of thought, and can be withdrawn to the subtlest level of the astral and there anchored to an idea and thus prevented from impinging upon the planes of form for all practical purposes, nevertheless, although they do not occupy space, they can be referred to definite positions in space. They can, for instance, be associated with a particular object, and will follow that object around, and remain within its magnetic field. The immediate magnetic field is anything from 12 to 30 feet; the remote magnetic field from 100 to 300 yards. Powerful holy centres, like Glastonbury and Lourdes have a bigger magnetic field than this, extending possibly to a couple of miles; they are also interconnected among themselves by lines of force..."

These paragraphs were mere casual asides in this book which dealt with detection and destruction of psychic attacks.

If these nodal points on leys do have varying grades and sizes of field, which can be "activated" at specific times of the year to give a boost to crops and people alike; then perhaps one could relate length of ley and number of crossings at that point to these differing quantities. Perhaps also there may be a "super ley" system of the more powerful nodes, perhaps those crossed by five or more leys acting over and above the all inclusive ley system of the present. Naturally these mark points would be much further apart, and will probably remain theoretical until much more mapping has been carried out. One might even discover one prime site, which if one could "work" might "switch on" all the rest.

As Dion Fortune thought that these points are occupied by thought forms, and if one was right, they must have been arranged at Atlantean times, concentrating an undefined field into something workable. In which case perhaps Guy Underwood's blind springs are man-made (See "The Pattern of the Past"). I doubt that men could influence the course of water lines so perhaps they altered the powers of the water lines or created aquastats or track lines, where at intersections they could create their own blind springs, running in alignments. Perhaps dowers would conduct work on these lines?

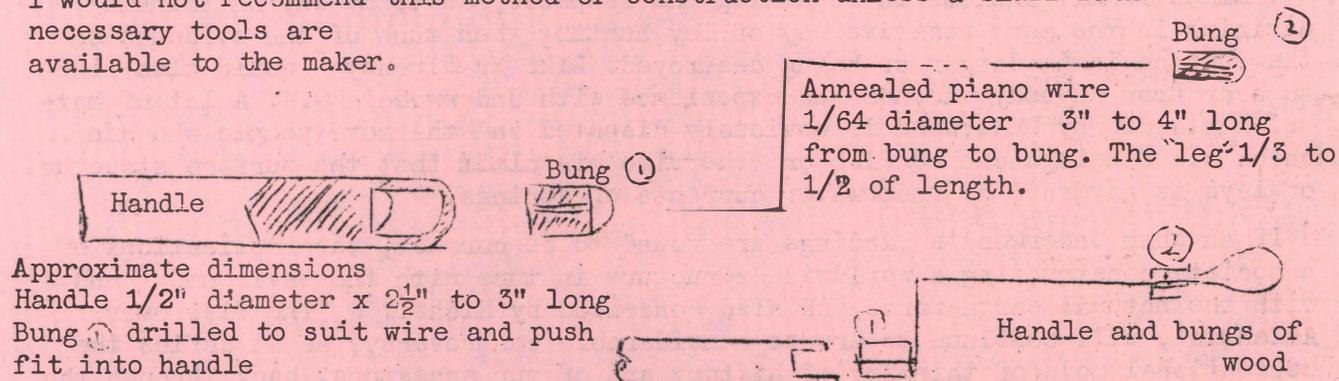
DIVINING: A POSITIVE WAY OF LEX HUNTING

by S.C. STROUD

In reply to Mr S.J. Birchby's article on divining, using Guy Underwood's geodetic rod. After reading Underwood's "The Pattern of the Past", I decided to have a second try at divining. My first attempt was by using the L-shaped rods without any significant success. I also found Underwood's construction of the G.R. somewhat vague. I therefore constructed a rod to my own interpretations of his design, hoping that by making it a little larger than illustrated, it would increase the sensitivity.

The instructions of the rod is as follows:

I would not recommend this method of construction unless a small lathe and the necessary tools are available to the maker.



Eager to test the G.R. my first attempt was at Figbury Ring, a large circular earthwork just outside Salisbury. After getting no reaction for over half an hour I started to leave, but made on more attempt to the side of one of the entrances. To my delight I got a strong reaction. Making absolutely certain that the wind or any body movement while walking did not cause the reaction, I tried to stop the force pushing the wire up, but could only do so by changing the hold from a left hand to a right hand one. My wife, who had accompanied me, also tried, with the same results.

The following evening I tried at Salisbury Cathedral and for the first 15 minutes got nothing. A person who had been watching me asked if I was divining. I replied, yes, but was told that I would get no reaction as the cathedral itself was on a bed of gravel. The person was also a dowser but had only used the hazel rod. Undaunted, I tried at the place where Underwood had found lines and again to my delight I got the reaction. As I was trying to follow the lines, a cathedral warden, who had also been watching me, pointed to a spot just wide of the plate in the floor denoting the position directly underneath the spire. I had previously walked across this spot but had got no response. This time, however, the wire was pushed up with considerable force. But the R.H. and L.H. holds produced the same force. This was indeed a promising start, and although I did not get the triple movements claimed by Underwood, I felt this would possibly come in time as my ability increased. However, time and circumstances did not allow me to check the extent of the lines in the cathedral. On that occasion, my seven-year-old son also tried the G.R. over the blind spring and achieved the same powerful force. A week later at sites in Dorset, I could get no reaction at all.

I had shortened the wire a few days previously, as I found the rod to be a little "flimsy". I immediately reverted to the original design and tried again, with my son, at Figsbury Ring a week later, again with no response. At this stage I was beginning to wish that I had not got such a positive reaction at my first two attempts, as if nothing had happened on my second attempt at divining, I would have given up altogether. Completely puzzled as to why the rod should suddenly "stop" after giving such positive results at the start, I have since manufactured and tried a number of G.R. with various modifications, to try and increase the sensitivity in the hope of achieving my initial success. I have also manufactured and tried, together with my family, the oasis rod and various other rods illustrated by Underwood, all to no avail.

centres, some of which were planted by the priest of the path of Light and others by those whose intentions were evil.

Now this raises an interesting point because I have always explained that occult power is neither good nor evil in itself; it is the way in which it is used which directs it on to either the path of Light or the downward spiral of Darkness. A simple example of this is your own means of exchange -- money. On your planet you often say, "Money is the root of all evil," but, of course, it is not. It is the way in which it is used which can make it so, not the money itself which is simply a means of exchange. In a complex society, such as you have today, to exchange money is simpler and more flexible than to barter.

When these power centres were created by the early Atlanteans -- and by other occult orders since that time -- they were carefully sealed and a protection was placed around them so that no one could stumble on them by accident. If by chance one should, by some fluke, release the key to the centre, one could be affected mentally or could even disappear, for these centres hold the accumulated power of centuries and can be extremely dangerous to the uninitiated. Those power centres which were planted by people of evil intent have rather different forms of protection. So, beware, power centre hunter, make sure you know which type you are seeking and what you are doing when you try to turn the key, because you may be releasing power which you are not equipped to control, which could destroy not only you as a person but bring suffering and misery on countless others! It has happened before and, I regret to say, it will happen again.

At the time of the fall of Atlantis, a number of power centres were placed in different parts of the world, not the least of which are those which were planted in this country. There is a very special reason for this. Here I must choose my words carefully when I say that this power was placed here because this country will have the opportunity -- and I stress the word "opportunity" -- to play an important part in the affairs of your planet in the future, not in the field of armed belligerence but as a leader in the effort to achieve sanity and balance. Your country has far from reached such a goal at the present time and, as most of you realise, there is a grave danger that it might even veer in the opposite direction. But it is hoped by beings such as myself that as time goes on the right type of groups will gradually begin to tap these power centres and use the power which they find to benefit humanity and the world at large.

Having discovered a power centre and learnt to tap it, it is essential that the operators appreciate the responsibility involved. This is not a game, it is not an achievement, it is a fundamental responsibility to mankind. Having thus tapped such a centre, it must be used constantly or it will eventually close up again. Such powers are not for aggressive use but for the bringing of Light to arrest the evil which is rampant in the world. The evolution of this planet is reaching a critical stage; I am sure I need not emphasise this to **you**.

Where are these power centres? Well, in view of what I have already said, you can hardly expect me to tell you! It is something you must find out for yourselves, either as individuals or as a group. As you progress so you begin to see, and as you reach for those higher levels so you begin to understand. In understanding you will find one power centre which will in due course lead you to the next. But before you seek the road to the next I implore you to be confident that you are capable of going further, that you are capable of handling what you are likely to find behind the next sealed door. This I regard as of great importance.

The positions of the power centres in this country form certain patterns of which it would be wrong for me to speak because such knowledge could be harmful. Let me put it to you this way: it is not that these patterns

are secret but it is better that you find them for yourselves. The key to each power centre differs according to the person or the group because it is an occult key and, if I were to explain it to you, it would mean nothing and only confuse you. There are instances, such as this, when knowledge can be dangerous, but if you care to seek for yourselves it will gradually unfold. It is something which needs to be approached with patience and care, and not a problem to which the solution will present itself in a couple of weeks.

It may take years of work to achieve the stage of understanding necessary for work in this particular field of occult study, and then only if you are able to touch the frequency of those who originally planted the centres will you be able to discover and tap them. If you were to peruse a map of England and plot on it details of some of the power centres which are already known you would find a pattern emerging. I am not telling you anything when I speak of such famous centres as Glastonbury, Stonehenge, Avebury, for there are many others, perhaps the most important of which you do not know. But even by taking the ones which are well known you can begin to build a picture, and from this picture some interesting deductions can be made. You would find a pattern emerging as a result of such studies, a pattern which reflects the evolution of the planet.

The power waiting to be tapped at these sources could benefit not only those immediately concerned with its release, but could also generate peace and confidence amongst the peoples of this planet, thereby adding strength to the forces of Light in this ever-increasing battle between good and evil.

(Reprinted from the booklet "Spirit Evolution" published by Atlanteans Assoc. Ltd.)

THE ATLANTEAN SOCIETY is centred around a New Age philosophical teaching based upon the occult traditions of Atlantis. We seek an awareness of the oneness of all life, to gain wisdom, knowledge and understanding from the Father/Mother God, creator of all universes; our four Festivals of Isis echo the timeless teaching which links the past, present and future. Details of the healing, meditation courses, sample copy of our magazine The Atlantean and Diary of Events from "The Atlanteans, House of Isis, 42 St George's Street, Cheltenham, Gloucestershire, GL50 4AF.

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REVIEW: "Strange Artifacts-- A Sourcebook on Ancient Man", Vol.M1. pp262, indexed. Six dollars (post paid) from: William R. Corliss, P.O. Box 107, Glen Arm, Maryland, 21057, U.S.A. Reviewer: Bob Rickard

We have recently seen a classic example of the prejudice that operates in some so-called "scientific" minds. Note this extract from a recent editorial in

NATURE: "Archaeology is being plagued by a series of ideas which have achieved a following particularly among the young. Professor Glyn Daniel has tilted against some of these nonsenses in his fascinating and always readable editorials in ANTIQUITY. At one end of the spectrum there are innocuous extrapolations of conventional ideas about the significance of Stonehenge. At the other there are people busily poring over Ordnance Survey maps of Britain plotting mythical alignments between ancient monuments and erecting fanciful hypotheses about prehistoric technological civilisations." (1)

It is not my purpose here to dwell on the age-old resistance of the Establishment to a new emergent body of knowledge that threatens it in any real or imagined way -- but to use this by way of introduction to a new series of reference works. Had the editor of NATURE given some thought to the role of his illustrious publication in a similar situation little over 100 years ago he would have sensibly avoided these generalisations, for at that time NATURE was a platform for many of the papers and researches and theorising that now form the bedrock of today's orthodoxy. Indeed, there was much published in those days which seems to cause embarrassment to some "scientists" today, and these "damned" disclosures and discussions are not only enlightening about the practice on the science of the day, but contain many references of great interest to today's inquiring mind,

especially as we set out to explore the Unknown and some of the mysteries inherited from our past. Much here to excite ley hunters too. William Corliss has spent some years, effort and thought about his Sourcebook Project, which quite simply sets out to present extracts and summaries of key articles and theories, and the "homeless facts" of Fortean data, from the very beginning of modern scientific thought. Corliss explains in his preface:

"The collecting net I flung into the literature was a broad one. It had to be because 1) valid data and interesting theories are often published outside the mainstream of scientific thought; and 2) people were just as observant a century or two ago as they are today. Quotations in this volume will demonstrate that they viewed the world with great curiosity and if they sometimes misinterpreted things perhaps they also saw the cosmos through less biased eyes. Some of the material here will be labelled 'pseudoscience', but some of the data so castigated will be legitimate science a decade hence. The antiquity of man is, of course, a case in point. The reader should bear in mind that many items are inserted with the express purpose of 'rocking the boat'."

The format is roughly A5 in a PVC loose-leaf ring-binder. There will be further volumes and indexes which can therefore be arranged to suit your own methodology. ARTIFACTS is Vol.1 of Series M (i.e. Ancient Man) and concurrently we also have STRANGE PHENOMENA (Series G, for Geophysics; same price). Already G2 is being printed; G3, M2 in camera ready form. Further series are in preparation and the project's value will be felt for a great many years to come.

But specifically the material in ARTIFACTS is of primary interest to the exploration of the theory of ley alignments and power. The main divisions of this volume deal with anthropology; geological artifacts including fossil footprints; graphic artifacts, including articles on cupmarks, dragon and serpent symbols, and effigies in mounds; legends and myths concerning the antiquity and decadence of Man, humanoid variations such as giants and "little people", and various diffusionist theories of culture; manufactured artifacts, including evidences of high technology like etching, and metals in antiquity; and lastly the main section relevant to ley hunters, on structural artifacts, which is further subdivided into buildings; canals and waterways; dolmens and standing stones; forts; graves and mounds; henges; obelisks and stellae; pyramids; systems of structures; tunnels and mines; and walls.

Besides many items from NATURE, a journal called ARCHAEOLOGIA provides much of the oldest material. For instance, an account dated 1780 of "A singular stone" at West Hoadley, Sussex, called Great upon Little; and long reports dated between 177 and 1790 on those mystifying vitrified forts of Scotland, Ireland, Brittany and Bohemia --"surrounding England, but not in England" as Charles Fort remarked, speculating on the vengeance by Azuria on the peoples of the earth who would not turn blue to suit her.(2). The present editor of NATURE seems to have forgotten the scholarly contributions of Sir Norman Lockyer (himself one of the first editors of NATURE) to the questions of the alignments and astronomical uses of Stonehenge (e.g. 'On the attempt to ascertain the date of the original construction of Stonehenge from its orientation!' from NATURE, Nov. 21, 1901).

Corliss includes coverage of much of the ensuing discussion on the alignments of ancient artifacts, including other stone circles and lines of stones such as Carnac and Menec. Again Corliss's Fortean leanings show as he extends the "net" to cover the prehistoric stone spheres in Filadelfia, Costa Rica (which reveal alignments in groups of three toward the magnetic north - surely an enigma in itself), and orientation of buildings and monuments in Egypt and elsewhere toward the Pleiades. "Thunderstones" and stones of meteoric or mythological connections are also figured.

The indexes are extensive and well cross-referenced to time, source and author lists. The word leys appears in the subject index, which leads to another item from Lockyer on the misguided efforts of the authorities, who in an attempt to "protect" Stonehenge from vandals erected fences which cut across the ancient rights of way, "old ways, long and systematically used, which lead directly to the stone circles..." This is dated 1902, and, of course, Watkins was yet to give these "ways" the generic label leys, and so the word does not appear in Lockyer's article. It is worth mentioning that many of these items contain useful an interesting references to other works and books, and will thus be of bibliographical value alone. (Cont. Page 1)