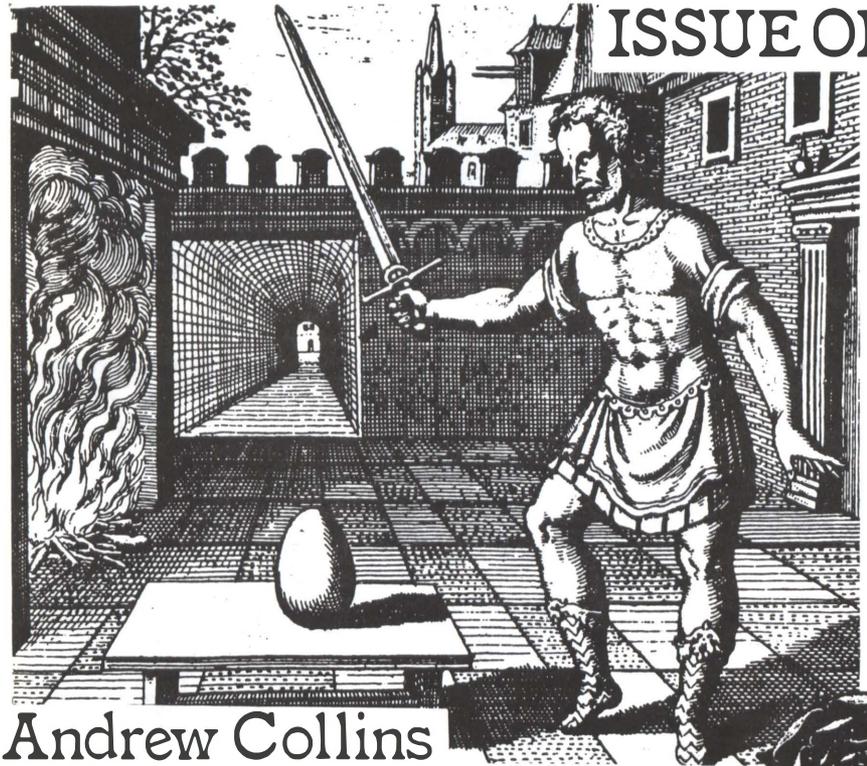


the  
**SUPERNATURALIST**  
one



Andrew  
Collins

THE  
SUPERNATURALIST  
ISSUE ONE



Andrew Collins

Another *PARASEARCH* Production



£1.50

# The Supernaturalist

ISSUE ONE

PUBLISHED: AUTUMN 1981

## Contents...

A NEW DAWN FADES . . . . . Page 4

A few words on the meaning of psychic awareness, along with definitions of the earth mysteries subject and general New Age thinking.

UFOs - THE CHANGING FACE OF ACCEPTANCE . . . . . Page 6

Part one of a two part socio-psychological history of the UFO phenomenon.

THE AVELEY ABDUCTION - A NEW LOOK . . . . . Page 14

The case reviewed and a new look at the lives of the percipients involved, making way for some completely new theories on the abduction experience.

GHOSTS - THE NOT SO ROMANTIC TRUTH ? . . . . . Page 29

Traditionally, ghosts have always been the spirits of the undead. Now there exist alternative, and not so romantic answers. So what are ghosts ?

THE PATH OF THE DRAGON . . . . . Page 40

Another history, this time of the earth mysteries subject. Part one takes us from the 1500s on to the startling discoveries of Alfred Watkins in the 1920s.

ESSEX' FIRST LEY HUNTER . . . . . Page 57

A study of the work carried out by Donald Maxwell, the eminent antiquarian and 1930s author.

AFTERMATH . . . . . Page 64

What the Toxteth riots meant to the New Age mystics.

THE SUPERNATURALIST is a serious research publication edited and written (unless otherwise indicated) by Andrew Collins, of 19 St Davids Way, Wickford, Essex. SS11 8EX. Tel. Wickford 4189., for and on behalf of the Parasearch research group.

It is obtainable, at the cover price, from the above address.

All proceeds will be used to enable the journal to be published in the future, and to aid further research. A copy of the group's finances will be available in due course.

Copyright is registered in the name of Parasearch, unless otherwise stated. Permission to reproduce photographs and artwork has been sought wherever possible, however, we apologise in advance for any copyright infringements.



Membership to Parasearch is available free through the purchasing of this publication by filling in the form provided.

Apologize in advance for any spelling or grammatical errors! A PRODUCTION. IT'LL BE BETTER NEXT TIME.  
CHEQUES / P.O.S MADE PAYABLE TO 'THE SUPERNATURALIST'



Published by The Parasearch Organisation

# A New Dawn Fades...

Within man there are certain mental faculties and abilities beyond the norm, that since the dawn of time he has expressed and interpreted according to faiths and beliefs of any particular age or period. Expression of this 'philosophy' has depended upon terms current at the time, and is accepted and verified by other followers and students of the day as a working teaching.

In many societies and cultures, those 'teachings' remain esoteric, to be understood by the more developed, and considered as spiritual, religious, or - if explained in ways opposing standard ideologies and belief systems - supernatural, heretical, even unholy.

Those faculties and abilities are what we today term as 'psychic'; variously developed in all of mankind. The knowledge and use of which has enabled the construction of a helpful, essential, and workable philosophy of life and evolution.

Psychic faculties are often clearly discernable from normal actions of the human mind and body, yet undeniably, they act on levels not readily perceivable, away from the waking consciousness, influencing the deeper recesses of the subconscious mind. On this level they appear to us as instinct, basic primary driving forces, and in many respects, religious tendency; the overall belief of 'divine' control, intervention, and a basic meaning for life.

In recent times such faculties, under the term of 'extra-sensory-perception', have been studied and accepted from an objective and scientific viewpoint, and have been labelled under the area of research known as 'parapsychology'. Now, more than ever before, humanity is consenting to the existence of these 'wild talents', having seen, heard, or read about the results of the so-called 'psychic awareness'. Telepathy, precognition, mind-over-matter, and visual anomalies, such as ghosts, apparitions, and UFOs occur with such frequency that their existence is only denied by the more ignorant members of society. Interpretations, these days though, are rife, and it is in this quadrant of study that barriers of pre-conceived ideas and views hinder any ultimate progression within parapsychology.

Such (mis)interpretations of psychic faculties have been common since time immemorial, and in the western world the biggest single offender has been religious dogma. Unfortunately, religion has always believed that such 'supernatural powers', if not clearly seen as an aspect of the particular faith, are possessed by people unorthodox to their ideals, and thus, in opposition to the Church. Inevitably, for centuries, those appearing to possess psychic faculties became the opposition to established orthodoxy, and so were persecuted and cast out of society.

For these reasons, even to this very day, there still lies dormant within man an instinctive race memory, a superstitious fear of the unknown when presented in some form or the other. Luckily though, this is fast disappearing from the minds of the masses, and once more a yearning towards a better understanding of the mind and it's relationship to others, to life, to nature, and to the universe itself, is fast spreading. Tolerance towards the presence of psychic abilities is allowing those who believe they possess them, to come forward and openly speak of their personal experiences, with the knowledge that they will not be scorned or frowned upon. From these accounts we can begin to

evaluate their true nature and purpose, and put them into perspective with respect to our current advancements in science and technology.

## ANCIENT WISDOM

People speak of the rediscovery of knowledge and wisdom of the ancients, lost to man for perhaps thousands of years. The true knowledge and wisdom would seem to be a total understanding of man and of nature, and the interaction between the two. In a sense we are now rediscovering this lost knowledge and wisdom; but really rediscovery is the wrong application; realisation is more apt. Realising what, seemingly, our ancestors may well have known long ago. It is happening now and it is being loosely labelled under the heading of 'new age' mysticism.

## THE EARTH MYSTERIES

One of the main areas of study in the current New Age thinking is that of the earth mysteries; the realisation of man's apparent past connection and interaction with the subtle forces of nature. It involves everything from the supposed ancient wisdom of man, to geomancy, dowsing, folklore, prehistory, traditions and observances of the countryside.

'Earth mysteries' is a good label to describe the very new and rich area of research set on discovering the true nature of man and his relationship with nature, and can be placed alongside such interrelated subjects as ecology, conservation, and health of the body and mind, in the current New Age concepts. It is also an apt description of Parasearch's aims and intentions, and will therefore form the basis of the articles and lines of thought for this, and future issues of 'The Supernaturalist.'

## PARASEARCH

Parasearch has existed as a research body in the study of the paranormal since September 1978. Among those who have been affiliated to the group are some of the country's most prolific UFO investigators, and to it's credit are a number of noted UFO cases histories. It has also acted as the host and co-organiser to the country's largest UFO conference in 1980, held in Birmingham. However, it is felt that the group should expand to encompass a more varied audience, by producing this journal and opening it's ranks to the general public in a limited capacity. It's hopes are to gain, by open speculation and attention, new ground for the gradual acceptance of the earth mysteries, the paranormal, and general New Age thinking.

## MIDLANDS BRANCH

Although 'The Supernaturalist' and a membership group will centre around the Essex area for the time being, a Midlands branch is at present being formed by Parasearch researchers Graham Phillips and Martin Keatman. Their approach will be to create a working party to study and investigate the practical application of psychic awareness, while promoting general New Age and neo-Pagan schools of thought. A number of publications and meetings will accompany the launch, details of which will be made available soon.

## ACKNOWLEDGEMENTS

Thanks go out to all those involved in the production of this publication including Bob Easton, Jean, Pat, Dave, and Jeff Seward; without whom this would have taken far longer.



# UFOs - The Changing Face of Acceptance

Flying Saucers and UFOs have been with us for over thirty four years, during which time our accepted beliefs in what they are and what they represent have altered considerably. This has mainly been due to the written word of those who have propagated the existence, or non-existence, of such phenomena. We refer to the authors, the researchers, the media, and those who claim to actually experience it. We follow the changes in acceptance that have taken place since UFOs first appeared in our skies and study the effect this has had upon the way the phenomena manifests to us, and how our own interpretations have altered to suit the times.

Part two of this review will appear in the next issue.

It is now over thirty-four years since Kenneth Arnold made his historic sighting over the Cascade Mountains of Washington State by claiming to have seen nine shiny objects travelling at speed in an echelon formation across Mount Rainier. In attempting to describe the sight he witnessed to eager news reporters soon after the event the term 'saucer' was used. The name stuck, and in a very short time people across the world knew of, and were sighting, 'flying saucers'.

Amongst the more rational of explanations to account for what was being seen by literally hundreds of people was the intimation that 'flying saucers' came from outer space - from other planets. Close ones obviously, such as Venus, or Mars, as in 1947 the boundaries of comprehension could only stretch to planets within our own solar system. Yet those who supported such beliefs were considered crack pots, as indeed was anyone who actually claimed to have seen a saucer or accepted their existence. Most 'sensible' people felt them to be merely an American news media joke, a publicity stunt, and not much more than that. However, almost unknowingly, by accepted the possibility of visitors from outer space the world was creating a new cultural belief system, and certainly a new chapter in the lengthy history of the supernatural.

## FLYING SAUCERS ARE REAL

'Saucers' continued to be seen in the skies and inevitably they began to get more daring in their antics. Suspected landings were recorded, 'beings' from these 'craft' were humorously mentioned, and crashes hinted at. The possibility of their existence was strengthening. Before long it became a party piece to light-heartedly discuss the topic; or to even claim you 'believed'. Books soon appeared, one of the first being, ironically, penned by Kenneth Arnold himself and entitled 'Flying Saucers Are Real'. They gave accounts of apparent sightings and speculated on the feasibility of men from Mars visiting our earth in physical space ships; just like in the old 'sci-fi' movies. The idea of beings inside the 'saucers' grew, and naturally, the next step in their existence would be the claimed contact and communication with aliens. This soon took place, and without doubt the first well documented case was that of George Adamski.



YEA IT'S A  
UFO ALRIGHT  
BUT IT'S NOT  
EXACTLY  
UNIDENTIFIED



Kenneth Arnold, the founder of the UFO enigma in '47.



George Adamski, the leading exponent of the contactee syndrome back in the early fifties. Below is one of the many pictures he supposedly took of 'scout craft'-type 'flying saucers.'



## FLYING SAUCERS HAVE LANDED

George Adamski was an astronomer from Mount Palomar in California who took delight in watching the skies through a fifteen-inch telescope at a time when the early 'saucer' frenzy was at a peak. According to his own life story in his book 'Flying Saucers Have Landed', he had seen phenomena he believed to have been 'saucers' as far back as 1946 when, in his own words, he saw with the naked eye - 'a gigantic space craft hovering above the mountain ridge'. Through his intense skywatching he was 'rewarded' with many more 'sightings'. On one particular night in 1947 he counted no less than 184! Evidently, 'the objects were passing in single file, but appeared to be moving in squadrons of thirty - two'!

Soon afterwards Adamski claimed he had photographed 'saucers', and in 1952, just five years after Kenneth Arnold's trigger experience, he was reported to encounter a landed craft and to have actually communicated with 'a tall, blonde haired Venusian', quite physical in nature who had just disembarked from a 'scout craft', which itself had come from a 'mother ship' positioned somewhere above the Arizona desert. Others, including two people who were to later become 'contactees' themselves - George Hunt Williamson and Alice Wells - also witnessed Adamski's communication with the spaceman. Even the United States Air Force later admitted to spotting the giant 'mother ship' seen by Adamski and his friends. 'Proof' of extra - terrestrial visitors had seemingly been given, and that, at the time, no one could deny.

The following year, 1953, saw the publication of Adamski's classic book 'Flying Saucers Have Landed' marking the beginning of the second chapter in the history of UFOs. Co-written with fellow 'saucer' enthusiast Desmond Leslie, half was an account of Adamski's experiences, while the rest was reserved for a review of current sightings and theories. It was in this section of the book that chapters were devoted over to the sighting of strange aerial objects purportedly seen before 1947; going as far back as the seventeenth century. Desmond Leslie had also realised that a great many accounts of strange aerial boats, or Vimanas as they were known, are recorded in ancient Sanskrit doctrines. He saw many characteristics between strange aerial craft seen throughout the ages to those of the current 'saucer' wave, of which by that time there were literally thousands at hand.

Many authors and researchers of this period started to realise that strange aerial objects, and contacts with apparently alien beings had been going on for, quite possibly, thousands of years. The more they looked back into parish records, religious texts, and old dusty books, the more the references could apparently be found. Such names as 'flying chariots', 'golden wheels', and 'fiery shields', could be found time and time again to describe all sorts of airborne manifestations that had supposedly transversed the skies long ago. The whole mystery was indeed deepening.

## WAS GOD AN ASTRONAUT ?

Then another natural progression in the saucer mystery occurred. Researchers studying the long and detailed history of unidentified flying objects were not stupid. If the phenomena had indeed been around for thousands of years, and written evidence seemed to suggest this, then obviously beings from outer space had been 'watching' us for the same period of time. So, as such aerial spectacles would have been classed in most cultures as divine in nature, then was it not possible that certain religious miracles could be explained as the appearance of these space beings? Or, even more

controversial, was it possible that the reported visitations of religious deities and gods spoken of in sacred texts, were the interpretations of alien beings from another planet?

The theories were, obviously, outlandish in the public's eye, yet more and more researchers started to dig into, and re-examine, religious accounts of visitations. The prime examples used were stories taken from the Bible, such as Ezekiel's vision, Jacob's Ladder, and the appearances of angels. The evidence and interpretations given were spurious in many cases, but they did hold weight enough to allow a number of books to appear on the subject; and the 'Was God an astronaut' theory came into being.

The idea began to build that if beings from outer space had been appearing since the dawn of time then, surely, we would have interpreted their presence by standards acceptable to the cultural beliefs and faiths of the day. They would have been taken as divine omens, and the appearance of gods, deities, and spirits. The appearance of such beings might also account for the fiaries, elves, and 'little people' of folklore; as a great many similarities existed between archaic folklore tales and the current wave of UFO sightings. The whole saga was becoming even more complex, philosophical, and theoretical.

George Adamski continued to be visited by his Venusian friends, and inevitably, many others started to come forward to speak of their own contact with the aliens, and the 'contactee' syndrome came into being. Some of the accounts and claimed communications were absurd, yet some, like those of Adamski's, seemed real enough. Many published their contact experiences in book form, adding to the possibility of alien visitations. As with Adamski, most of the contactees claimed their spacemen came from planets within this solar system; from Venus, Mars, Saturn, the moons of particular planets, even the dark side of our own moon. They spoke of great civilisations existing and that the space brothers would soon make open contact with the world. Generally, the public still sneered at the 'oranks', but on the otherhand, a greater acceptance in UFO sightings was beginning, and still the reports poured in.

## AN OFFICIAL ACCEPTANCE

A new element in the UFO enigma was also flowering with profusion during the fifties; and one that in the more sensible people's views was the evidence needed. This was the involvement of official bodies, such as government agencies and military intelligences, who - as many researchers were quick to point out - appeared to be taking more than just a casual interest in the reported sightings of flying saucers. Books appeared giving detailed accounts of quite reliable sightings made by military personnel, often members of flight crews who had perhaps been scrambled to pursue unidentified aerial phenomena. Rumours abounded of witnesses, investigators, and apologists of the UFO enigma being 'silenced' by shady bodies or individuals purported to belong to the CIA, and the FBI, for instance. Page after page of 'sightings' investigated by either the air forces or governmental officials existed, and report forms were spoken of actually in use to 'officially' record such occurrences.

It was the U.S. Air Force who coined the term 'unidentified flying object', or UFO in short, to describe what until that time had been called 'flying saucers'. They even began an official project to study UFOs in an attempt to either prove, or disprove, their existence once and for all. Their initial conclusions during the fifties were inconclusive, despite the fact that rumours were fast circulating that the U.S. Air Force actually possessed crashed

saucers. The general public still laughed off the very thought of UFOs, yet even by doing this, they were furthering the feasibility of their existence.

#### THE OTHER ALTERNATIVES

Although the main hypothesis in support of UFOs during the fifties seemed to be that they were physical craft from other planets, other alternative ideas were put forward. Time travellers for one; beings from our own future. This theory was so inconceivable and complex to speculate upon that a few lines in a book was usually suffice to leave it as a mere consideration. Secret weapons of a particular government or organisation was also mentioned occasionally. Russian origins for UFOs were topical, as were secret Nazi weapons developed since the Second World War; even the possibility that they were secret U.S. Air Force aircraft was discussed. Strangely enough, some reports of objects witnessed at close quarters supposedly included the viewing of U.S. Air Force serial numbers, baffling many believers of the period. Other theories were based along the lines of inter-dimensional vehicles that could travel through inner space, or even that they originated from the 'higher realms' of this planet.

Yet the theories would always return to the physical craft from other planets idea, as it was in this area that the apparent evidence was leading. Remember too that contactees had actually spoken to the alien beings who had seemingly confirmed themselves that they came from our neighbouring planets. It was all taken too much at face value, even though many researchers tried, quite genuinely, to explain away many of the reported sightings as astronomical, manmade, and natural phenomena.

#### ALIEN INTERACTION WITH PAST CIVILISATIONS

Those who believed that UFOs had been around for thousands of years continued to find evidence in support of this theory. They looked towards ancient mysteries of the world, the work of our ancestors that with our present day understanding we could find no logical explanations. These, they said, were the concrete proof of extra-terrestrial visitations long ago. They looked at the Egyptian pyramids, Stonehenge, the great lost civilisations of Central and South America, the mysterious tektites of Bealbek, the vitrified soils of the Gobi Desert, and the Nazoa lined figures and straight paths drawn out on the Peruvian landscape, to mention but a few. All could have been the result of alien interaction with humanity, they decided.

The idea was discussed in a number of books during the late fifties, but in the public's eye, such views were to lie dormant until the publication of books by such people as Robert Charroux, Raymond Drake, George Hunt Williamson, and of course - Erich von Daniken, some years later. However, the possible implications of extra-terrestrial interaction with humanity long ago left glaring questions in our understanding of ancient civilisations. What were aliens doing here? How did they effect the evolution and progression of the human kind? What had all this to do with the present wave of UFO sightings? Could it possibly be that the aliens came down and interbred with the peoples of long ago to create the hybrid race we are now?, and that the space brothers were the 'missing link'? Is the human race part of some great experiment, with the appearances of modern day UFOs the proof that 'they' were still keeping a watchful eye on their Garden of Eden? Speculations abounded...

Once more the religious doctrines were consulted and interpretations made. If extra-terrestrials had been here long ago, then surely they would provide the answers the researchers were looking for. Genesis speaks of the creation of the



Left, 'Prince of the Power of Air (Satan).' by Dore. Are the legends of the fallen angels, the Watchers, the Nephilim, and the Sons of God the remnants of stories alluding to alien interaction long ago? Some thought so, and the contactees took it further. So is there any truth in this idea?

Below, a picture of Kenneth Arnold with a couple of airline pilots who had witnessed a 'flying saucer' in those early days. Right, George King, contactee and founder of the Aetherius Society, who made the UFO enigma into a workable belief system using well-worn philosophical idea and mystical practices.



human race and of the 'sons of God'. Chapter six, verse two states: 'that the sons of God saw the daughters of man that they were fair; and they took them wives of all which they chose!.. Then in verse six: 'There were giants in the earth in those days; and also after that, when the sons of God came unto the daughters of men and they bare children to them, the same became mighty men which were of old, men of renown'.

These verses were taken to support the idea that the 'sons of God' were, in fact, ancient spacemen who had interbred with humanity. The 'sons of God' were commonly thought to mean angels, who, having consorted with mortal women, became 'fallen'. Apocryphal writings of Judaism, the Essenes, and early Christianity were also brought out to study those 'fallen' angels. The legends of the Watchers, the Nephilim, and the Elohim were all cited as evidence of extra-terrestrial interaction; as were stories from Chaldean, Egyptian, and Sumerian prehistory. The researchers were certainly creating a major headache for the theologians and religious exponents. Yet the theories were all too possible, and could not be discarded as mere speculation.

The UFO phenomenon was creating so many complex theories that by the early sixties the subject was fast becoming a complete belief system in itself. Because of which, two very important areas were fast coming into being. The first being the growing number of flying saucer clubs and societies springing up in both Britain and the United States, the other being the various UFO cults, who based their ideologies and their beliefs around the philosophies and preachings of the growing number of UFO contactees. It was inevitable that the 'space brothers' would eventually become the new modern era versions of the past religious conceptions of divine beings. Influences who were the controllers of destiny and fate, the manipulators of mankind itself. Beings who had seeded humanity in our distant past, and thus we were their children.

Many of the cultist groups were to only last a few years, but some, like George King's Aetherius Society, still exist today, with its headquarters in Los Angeles and London, and literally thousands of devoted followers. George King, like Adamski before him, firmly believed he was in touch with the 'space brothers' from Venus. However, King mixed in some strange religious connotations by claiming divine contact with Jesus and Krishna. His beliefs formed the 'teachings' of the Aetherius Society, probably one of the most curious of all the cults that sprang out of the UFO craze of the 1950s.

King, like so many of the contactees, claimed to have been appointed an envoy for the 'space brothers' on this planet, and that he had been charged with spreading the word in preparation for open contact with the 'Interplanetary Parliament', that incidentally met on Saturn, we are told.

King had studied yoga, spiritualism, theosophy, and the occult before his first encounter with the 'space brothers'. He must have been aware of the various aspects of the UFO and 'contactee' syndromes before the commencement of his own experiences, and this in itself could have effected his views and ideas about what his own experiences actually represented. But King added a new and very significant aspect to the UFO enigma by claiming mental contact with the 'space brothers', and announcing that the entities would work 'via' him, in the form of trance mediumship; in other words, they would speak through him whilst he lay in a deep trance state.

For the first time, a contactee was openly showing a direct connection between the accepted ideas of the UFO phenomenon, and the human mind, in the form of trance mediumship, an altered state of consciousness known and used throughout history in various guises by most religions and cultures. His

mental contact with the entities showed another 'psychic' faculty of the mind in addition to trance mediumship, that of clairaudience, the apparent hearing of non-real sounds and voices. Interesting points that will be crucial to our understanding of the UFO phenomenon from a socio-psychological context in respect to religious belief systems.

The Aetherius Society, in similar with many of the other lesser known contactees and cults, introduced, for the first time, elements of a mentally subjective and occult nature into their practices. Aside from trance mediumship and clairaudience, it was believed that spiritual healing was necessary. The society also engaged in rituals using the chanting or shouting of 'words of power' to store spiritual energy, to be supposedly released at some later date in areas of 'karmic imbalance'. The philosophies spoken by the entities, through King, centred around warnings to mankind of coming natural and manmade disasters about to befall this planet. They spoke of spirituality through love and peace, and stated that our world was the ultimate battleground between the forces of good and evil, and that an intergalactic confrontation was also being fought on a spiritual level in the heavens.

The followers eagerly flocked to listen to King's cosmic ramblings which were always coloured by the current news of what was occurring back at the 'Interplanetary Parliament.' His spiritual conceptions were nothing new, being the sort of jargon spoken by apparent higher beings of any form and culture for literally thousands of years. What was new though, was the 'space brothers' connection. It seemed that with the lapse of religious belief in the western world during the past couple of generations, there had formed a vacant situation for a new belief system. Something new, something concurrent with our own technological and scientific advancements. The growing acceptance of the UFO enigma with its concepts of extra-terrestrial beings controlling and manipulating the human race was beginning to fill that vacant position, a natural progression that was inevitable right from Kenneth Arnold's monumental sighting of the nine 'saucers' over the Cascade Mountains in 1947.

In the next issue we will see how the UFO phenomenon continued to support its own growing acceptance in society by producing case histories to further the hypothesis of extra-terrestrial origins. How the well established UFO fraternity began to alter its own standpoint in relation to what the phenomenon represented, and how the more enigmatic surveyors of the subject began to realise that the 'nuts and bolts', or physical origin of UFOs hypothesis was becoming inadequate to explain what was really going on.

FURTHER READING. For those not familiar with literature associated with the UFO enigma it might be advisable to check out a few of the following books to get a background on the socio-psychological history of the subject. For the more controversial angles there is John Keel's 'The Cosmic Question', a must if one feels like carving up all religious belief systems. For the contactee syndrome, try Desmond Leslie and George Adamski's 'Flying Saucers have Landed', which is still available in paperback. Leslie's review of the Sanskrit/UFO connections, and his speculations referring to the past use of vibrations in prehistory is excellent. Adamski's account is typical of the contactee scene. For the 'was God an astronaut' idea, try T.C. Lethbridge's 'The Legend of the Sons of God'.

# The Aveley Abduction - A New Look

Many readers will no doubt be familiar with the case that has come to be known as 'The Aveley Abduction' that centres around the claims of the Avis family (pseudonym) and a remarkable encounter with the UFO phenomenon in the lanes of the Greater London countryside during the autumn of 1974. Full length accounts have appeared in the internationally acclaimed magazine 'Flying Saucer Review', along with less accurate reports in such newspapers as 'The News of the World' and 'The National Enquirer'.

To British ufologists the case remains as one of the most bizarre this country has ever produced. A whole family claiming to have been abducted aboard an alien spacecraft along with all manner of subsequent paranormal and psychological effects upon their lives. Yet it is almost four years since the case was brought to the notice of the author and the UFO fraternity, and over three years since the completion of the lengthy investigations that climaxed in the publication of the 'Flying Saucer Review' articles.

Time, and the gathering of further information relating to the abduction experience has allowed a total re-examination of this case, leading to possible new speculative ideas and explanations, almost completely paradoxical to those initially assumed. Explanations that to many may seem even more difficult to accept than the original belief that the family were abducted by aliens.

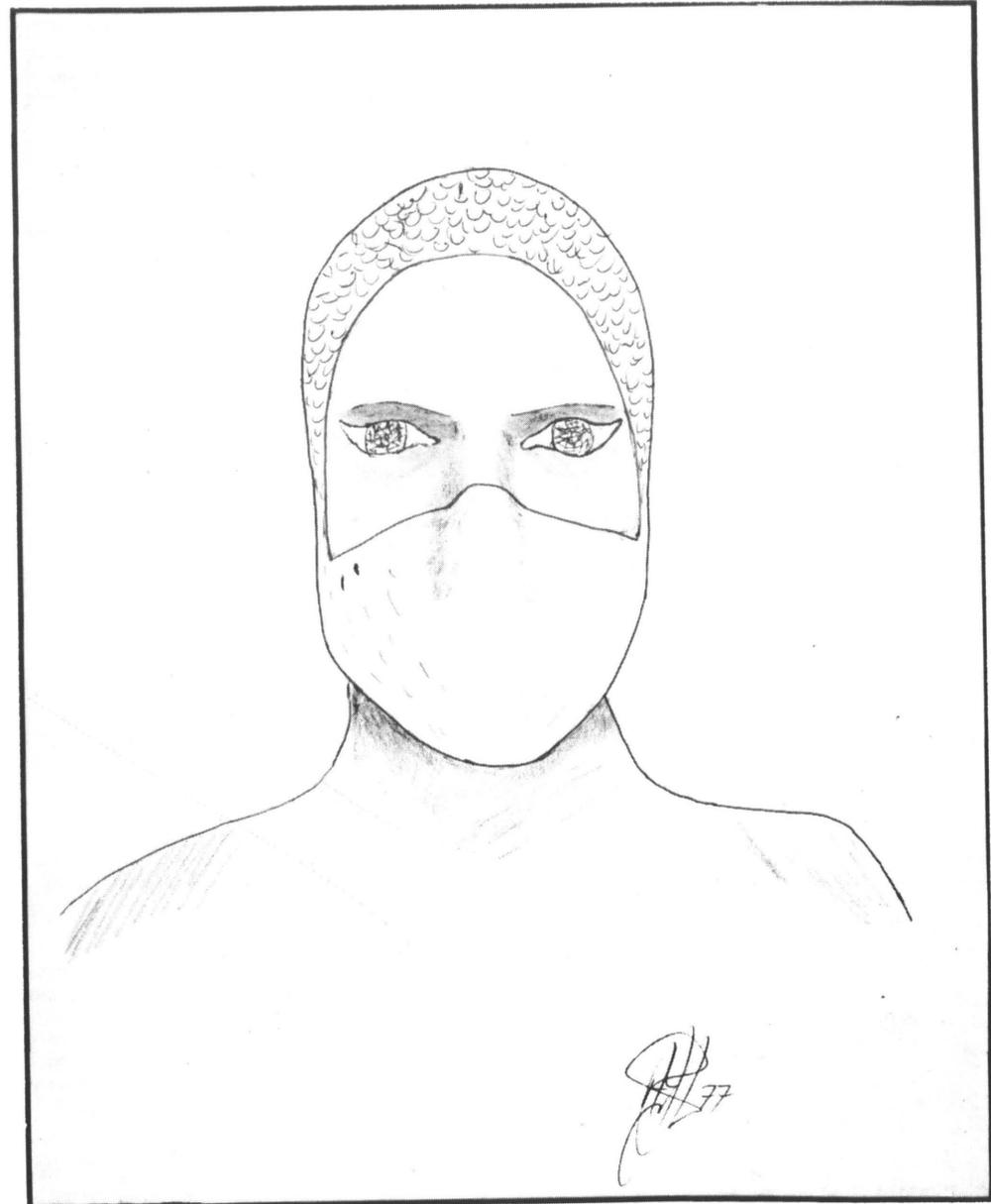
Yet before we can introduce any new findings we will have to relook at the family's catalysing experience, and the subsequent events relevant to the subject, bringing the case right up to date. For those who already know most of the story it will aid as a necessary backdrop for future articles; and for those unfamiliar with the case, it is a story not to be passed over if an overall understanding of the UFO enigma is wished.

## ON A QUIET AUTUMN EVENING ...

It began as the Avis family were driving along the dark country lanes of the Greater London borough of Upminster towards their home at nearby Aveley. It seemed as if they were totally alone, with no cars passing or in view in either direction; a point that was mentally considered strange by the driver, John Avis. The furthest matter from their minds during that journey was the supernatural, and not one of them could have known that the events about to befall them would dramatically alter their lives for ever, and begin a saga that has continued to this day.

The family, consisting of John, then a twenty-eight year old carpenter of East London descent; his quiet, and petite wife Elaine, a housewife and mother; and their three young children, were on their way home from Elaine's parent's at Harold Hill. It was a journey they made frequently, and one that normally took twenty minutes at the most. As John wanted to watch a play on television at ten-thirty that evening they made sure they had left at around nine-forty-five. Forty-five minutes was ample, under normal circumstances...

Their white Vauxhall Victor Estate coasted along at a steady speed. The car



IS THIS THE FACE OF THE AVIS FAMILY'S SUBCONSCIOUS MIND? Or is it the image of an alien, an extra-terrestrial being, that remains as a collective race memory of what happened on this planet long, long ago. John Avis' original drawing of a Watcher, one of the supposed beings that he believes were responsible for the instigation of 'THE AVELEY ABDUCTION.' Yet is he correct? What really did happen to the family?

radio was attuned to a local independent station, and some kind of chat show was dimly audible above the drone of the noisy car engine. For the children, it was late. Karen and Stuart lay sleeping, resting against each other on the rear seat, while the eldest boy, Kevin, looked out on to the bleak Essex landscape.

Kevin then drew John and Elaine's attention to a glowing, blue, oval shaped mass, silently pacing the car over to their left. At first glance they took it to be an aircraft, but on closer scrutiny, they realised the sight was unlike anything they had seen before. Their excitement grew as they concluded they were witnessing, what they believed to be, a UFO.

They watched as the aerial mass changed course and headed in their direction, John craning his neck as it passed overhead. Soon it was out of sight, obscured by the trees and undergrowth nearby. The sighting had ended, and their journey to Aveley continued. Yet their saga was not over by any means. Within minutes the family became disturbed as the car engine and electrics failed. The radio began to crackle and smoke before dying, and no longer could they hear the sound of the tyres rolling over the tarmacked road beneath them. Their journey was becoming unreal; unworldly.

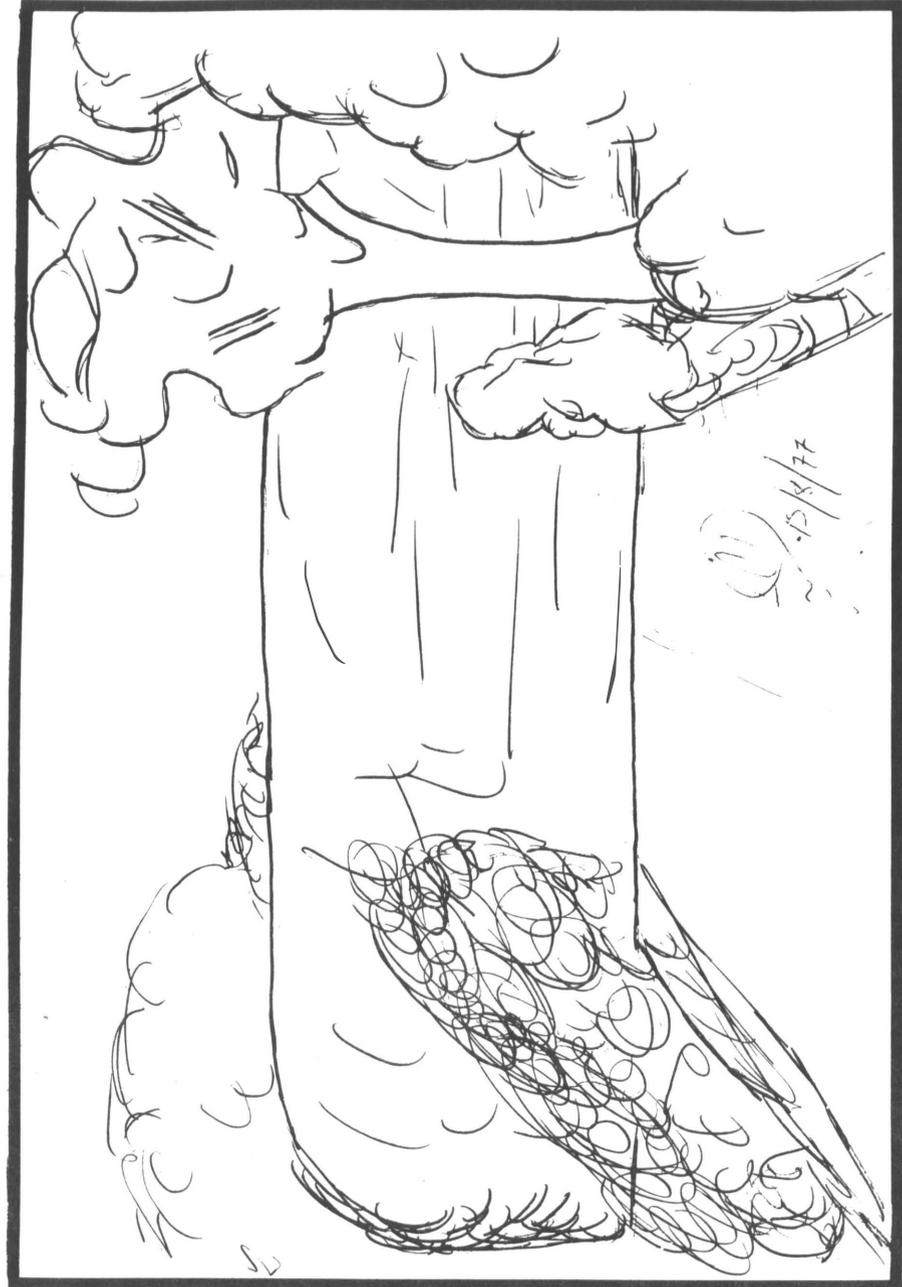
Still the car continued to glide long. Then, as they turned a right-hand bend, they saw, in front of them, a luminous bank of green mist that seemed to encompass the whole road. Silently they coasted into the mist, at which reality as we know it, appeared to cease. A cold tingling sensation ran through their bodies. Confused thoughts span around their minds. Then blackness, total void.

The next recall the family had was of driving along the same stretch of road over half a mile on from where they had encountered the green mist. Their minds were dazed. They felt sick, nauseated, and they had headaches. The remainder of the journey was made in silence, with each acting in an almost somnambulistic fashion. John drove; Elaine by his side; Kevin continuing to stare out onto the landscape, while the other two children slept. The car seemed to be functioning normally. Only the radio remained silent, John having wrenched out the wiring just before they had entered into the mist.

Once safely home, John rewired the radio and found it to be operating perfectly; aside from a few melted wires. Elaine carried the children in and put them to bed before switching on the television to catch the play John wanted to see. To their bafflement all channels were lifeless. They just couldn't understand it. The play should have been on.

Elaine then realised the full implications of their encounter with the green mist. The cooker clock in the kitchen showed the time as one-ten. Impossible, she thought, as they had left Harold Hill at nine-forty-five. The journey could only have taken forty-five minutes at the most, twenty minutes usually, provided the traffic wasn't bad. Naturally Elaine assumed the clock to be faulty, so decided to check with the telephone 'speaking clock'. It too confirmed that the time was well past one o' clock. Their journey had taken a staggering three and a half hours. Three of which were seemingly missing from their lives.

John and Elaine had no idea of where the three hours could have gone. It was a total mystery; and it worried them. What had they done? Where had they been? What had happened to the children? The only answer they could give was it had some connection with the silent blue light they'd seen, and their encounter with the green mist. How though, they dreaded to think. The whole incident, they decided, was best forgotten. It had to be erased from their memories; as the questions it poised were just too unreal to conceive.



The sight that greeted the Avis family as they rounded a right-hand bend in Aveley. The luminous green mist seemed to encompass the entire road in front of them, as they headed straight towards it. Just what was this luminous green mist? Why did it cause them to loose three hours of their lives?

## THE CHANGES BEGIN

In the weeks that followed, the whole family began to change in many ways. John gave up smoking (he has since restarted), after having puffed away at an unhealthy forty a day for some years. He gave up drinking; a pastime he much enjoyed till that time. Elaine did likewise, although in her case she had never really been a drinker anyway. Next to disappear from the family's daily routines was meat. Overnight, all but the youngest child, Stuart, found they could no longer face the sight of animal flesh; cooked, or uncooked. It absolutely repulsed them. Elaine found she could not go near a butcher's shop, and John felt he was about to be sick every time he smelt the, in his terms, foul odour of meat cooking.

Months went by, and still John and Elaine spoke little of their encounter. Not even to their closest friends. They guessed their changes in life style were in some way connected with the lost three hours, but that was all. Even this, not unobvious connection, made them feel that perhaps UFOs were at the root of what was going on. A respect for nature and the urge to revert to a more natural life style had always been at the back of both John and Elaine's minds. Yet within months of their encounter it began to enter into their lives dramatically. The whole family became very conservation minded. John began to use his apparently hidden artistic talents to paint, write poems, sculpture, and renovate anything old. He spoke of understanding the forces of nature, and life in general. He spoke of the workings of the mind; the apparent effect of terrestrial and cosmic energies upon us, and took an interest in the earth mysteries subject - the supposed ancient wisdoms of mankind.

Elaine became a herbalist, collecting plants and flowers from the woods and using herbs for cooking and cures. She began to choose her foods carefully, attempting to make sure that what they ate contained as little additives possible. Regular doctors and medicine were considered worthless and false, leaving natural healing as the main answer to ailments. Pills of any description, save when absolutely necessary, were right out.

Yet the changes left their toll, especially on John. For in the year following the encounter he found himself continually out of work, a factor that undoubtedly catalysed his partial nervous breakdown in mid 1975. The strain of everyday life caved in on top of him, producing a situation from which he knew he had to break free. He found himself working with the mentally handicapped, a position that he felt very emotionally drawn towards. Elaine ceased to be purely a housewife and mother, taking up child nursing fulltime. All three children showed dramatic improvements in their schoolwork, especially in the more creative subjects such as art and writing. The new changes in the family's lives were beginning to shape up, and seemingly, for the better. Yet still their encounter with the green mist and the lost three hours remained a mystery.

## DREAMS

The only possible links that John and Elaine could associate with the lost three hours were vague, unreal images that occasionally filtered into their waking consciousness through dreams. Pictures of brightly lit rooms and operating tables like those of a hospital theatre, plagued their nights; as did images of grotesque dwarf, or almost gnome-like, beings touching them; standing over them. As time passed, the dreams became more lucid, more vivid, more real, and a sense of yearning to discover, to find out, began to take hold of John.

John and Elaine patiently wait for the author to take site photos during August 1977. Their bafflement and confusion over their 1974 encounter was enveloped with their humour and nonchalant attitude over what had occurred and the lengthy investigations taking place.



The site of 'The Avelley Abduction,' a place the family pass with an air of uneasiness even now. Why should a luminous green mist make them believe they lost three hours of their lives?



The abductees return to the site seven years on. Note the changes now. The hedgerow has disappeared, and a deep ditch runs alongside the road. Last year both John and Elaine dreamt of a car inside this ditch following a crash. Two weeks later the dream became a reality when they noticed a Cortina had jumped off the road and ended up in the ditch.



## PARANORMAL MANIFESTATIONS

To make matters worse, as the dreams continued, paranormal incidents began to surround the family. Strange droning noises were clearly heard on several occasions emanating from somewhere above the house. Taps, knocks, bumps, and clicks constantly followed John and Elaine, and dark silhouetted apparitions casually manifested. Even the witnessing of weird aerial lights only served as a reminder of their encounter back in the autumn of 1974.

Perhaps one of the strangest incidents to occur happened one evening in 1976. Two odd characters arrived at John's parent's home in East Ham, when both John and Elaine were present. Both were well over six feet tall, and both were wearing identical suits. At first glance one might have been forgiven for thinking them to be Mormon missionaries. Yet these two were apparently quite different.

The two looked like twins, with short, smart haircuts, high foreheads and cheekbones, pale complexions, thin, feminine looking lips, and piercing blue eyes. They claimed to represent a religious group of some kind and, after gaining entrance into the household, proceeded to confuse John and Elaine by insisting they show films containing scenes of barren deserts. They claimed that if mankind did not alter its current course, then the world would eventually undergo catalysmic upheavals, to leave it a barren wasteland. The two then smiled knowingly at the baffled couple, said they would soon meet again, and politely left without further word. Needless to say, they never returned.

## PSYCHIC FACULTIES

Further newfound changes in the Avis' lives came in the form of apparent psychic faculties. First John, then Elaine, found they could intuitively know what others around them were thinking, or were about to say. Both began to experience precognition, in the form of dreams that came true, gut instinct, and intuition. Each found they could sense atmospheres, both indoors and out; and realised that by the concentration of thought, they could gain results they required.

## THE CORRECT TIME

As the turmoil within the family's normal and routine lives began to fade, John considered the time correct to perhaps tell someone about the 1974 encounter, and the changes that he, and the rest of his family, had seemingly undergone. John knew that there were those actively involved in the research and study of UFOs and the paranormal. If anyone was to give them a sympathetic hearing, it would be these people. Coincidentally enough, in early 1977, while listening to a local radio station, John heard the voice of a so-called 'UFO investigator' openly supporting the hypothesis of extra-terrestrials visiting the earth. Listeners were telephoning the chat show to relate their own claimed UFO sightings, and the subject was being reviewed in a serious vein.

This, John felt, was his chance. He dialled the number of the radio station and soon found himself on the air about to divulge, to an audience of many thousands, the details of his family's remarkable encounter with the supernatural. But this was not to be, for as he spoke, his voice became inaudible due to sudden interference and static, and eventually he was cut off. Fate, according to John, had stepped in. It was still, seemingly, not the right time.

It was not until May 1977 that John had his next chance to relate his encounter. Through a local newspaper article he contacted the Essex UFO Study

Group, a now defunct local society who unbelievably did not appear to see the potential of the case. They passed the details on to me during August of that year and I was immediately able to chat with John Avis over the telephone. I listened to a token recital of the family's encounter and arranged to interview them at their Aveley home the following afternoon, Sunday, the 21st.

The interview lasted for some hours, and by the time I left their home, I was satisfied that the family were genuine, and felt they had related an event which, to them at least, was a living memory. They struck me as warm, sincere, and quite down-to-earth characters, and not the type to have fabricated the story as a bizarre and sick hoax. The case itself did show the symptoms and traits of being an abduction; something unknown in this country at that time. That fact that they could not recall coming out of the green mist; the lucid recurring dreams; and the sudden and dramatic changes in their lives, following the encounter, were all the signs indicative of such a case. Matters they could have known nothing about unless they had read specific material relating to such cases; which seemingly they had not.

## HYPNOSIS

After the first interview investigations continued. The site of the encounter was surveyed, tape recordings were transcribed, and the route taken by the family from Harold Hill to Aveley on that fateful day, was reconstructed for timing purposes and photographs. A second interview followed, and by that time I had made up my mind. Hypnosis could be used to allow John, Elaine, or both, to recall what occurred during the three hour time lapse. The matter was discussed with them, and after due consideration, John, a little hesitantly, agreed to be put under hypnosis provided a suitable, professional, and qualified hypno-therapist could be found.

As a member of the UFO Investigator's Network, the magazine 'Flying Saucer Review' was consulted in respect to this matter of hypnosis. Within days the council, led by Charles Bowen and Gordon Creighton, had arranged for Dr. Leonard Wilder, the dental physician and hypno-therapist to conduct the intended sessions. This was indeed quite an honour, as his work with regression hypnosis for the purpose of recalling supposed past lives, had just appeared in a book co-written with top ghost author Peter Underwood.

During September 1977, just prior to the hypnosis sessions, another interview was held with John and Elaine, during which both began to recollect various images and situations thought to be connected with the lost three hours. They could see their car in a large 'hanger'-like area, with a balcony surrounding it, on which were tall entities in silvery-grey one piece suits. Both could picture themselves being medically examined in brightly lit rooms, and described in some detail, two types of entity; one dwarf-like, with faces not dissimilar to humanoid-like bats. The others were tall, serene, with high, prominent cheekbones, pink eyeballs, pale complexions, and face masks covering their mouths and noses. Elements of a full blown UFO contact experience, just as I had considered from the start...

In the month that followed, a series of three hypnosis sessions were conducted at the home of Dr. Bernard Finch in London, himself a council member for 'Flying Saucer Review'. They seemed to confirm that the conscious recalls of both John and Elaine related to some bizarre encounter with alien entities aboard, what one would assume to be, a 'spacecraft'. Evidently, after the car entered into the green mist, a conical white beam of light apparently engulfed, and lifted it upwards. The next thing he recalled was being in the large hanger-like area with the tall silvery-grey suited entities standing around them.

The precise account of John's recall of the lost three hours while under hypnosis, plus those consciously recalled by both John and Elaine, are far too complex for publication here. But for those interested, full accounts were later published in two lengthy articles that appeared in 'Flying Saucer Review' during 1978. Suffice it to say that following the apparent medical examinations, John, Elaine, and the eldest boy, Kevin, were seemingly given a conducted tour of the craft, and related how a vast amount of information was given to them for future use in their lives. The aliens allegedly gave reasons for abducting the family, why they were here on this planet, and what the family's future course would be.

#### PERSONAL CONCLUSIONS AT THE TIME

As a rather 'green' investigator of UFO reports of this nature, I was amazed at the recall of the lost three hours. Here was a whole family who firmly believed they had been taken aboard an alien spacecraft. At the time I believed that the Avis' had been abducted, just as they did themselves; and one thing no one could deny was the lost three hours. But John, and Elaine, went further, suggesting that the influence and manipulation of the forces that caused the abduction experience were still around, and still affected their destiny in some way. I quote this because it is important to remember what they intuitively felt at that time; and what may well have affected my reasoning as regards to the motivations of the case itself. John also said a lot more during this exciting period, much of which was ignored or passed over, but now seems more relevant than anything else.

#### AFTER THE INVESTIGATION

Throughout the remainder of 1977 constant contact was kept with the Avis family. An objective viewpoint remained as a necessary barrier between us. Notes and data were kept on any strange incident that befell any member of the family. Yet after the investigations were complete we decided to continue our friendship on a regular basis. For hours John, Elaine, her sister Anne, and I would talk over everything related to the supernatural. Philosophical ideas would be put forward, and nearly always, John had a good and logical explanation.

It was during these long debates that, quite often, John would lapse into a philosophical mood and speak at length on one particular subject for anything upto an hour at a time. This would include subjects he apparently knew little about. Subjects such as the ideals of past and present cultures and religions across the world; and the supposed ancient wisdom of the Megalithic civilisation - the builders of such great stone and earthwork monuments as Stonehenge, Avebury, and Silbury Hill.

At the finish of these long speeches, John would suddenly cease talking, look around at the perplexed faces staring at him, and ask what he had been saying. This apparent 'psychic' faculty of his was somewhat intriguing, as it suggested that, under certain conditions, John could relate information and viewpoints that consciously he had no knowledge of.

#### 1978 ONWARDS

A large number of seemingly paranormal incidents continued to surround the family's lives. Everything from apparitions, unaccountable sounds, supposed UFO sightings, and poltergeist phenomena continue to occur. Yet unlike the early days when such happenings were looked upon with either fright, excitement, or puzzlement, they are now reviewed with mystical interpretations, or as omens, that apparently, often prove to be quite accurate.



John and Elaine, above, about to ascend the Tor at Glastonbury during the summer of 1978. The figure trailing behind is Parasearch researcher Graham Phillips. Below, John attempting to douse an Avebury stone early one cold May morning in 1981.



Elaine Avis psychometrizes a Rollright stone, above. Below, authoress, Jenny Randles interviews John Avis at the family's Aveley home in 1978.



On a number of occasions both John, and Elaine, and quite recently the eldest boy Kevin, have experienced apparent out - of - the - body situations. In John and Elaine's case they will find themselves revisiting the alleged entities of their abduction. Sometimes the two have even claimed to meet each other whilst astrally projecting, independently comparing notes the following day. The supposed entities still appear very similar to those seen during the abduction experience. However, John now believes that the visual impressions he sees are merely images created by a kind of race memory to account for the resultant effects when his unconscious mind is working on a higher vibrational level. Allowing communication, if you like, with the pure cosmic energies inherent within inner space, and to which we have always considered independently intelligent. This apparent effect causes, according to John, the unconscious mind to produce archetypal impressions to act as acceptable interpretations for what is going on.

This view is obviously a far cry from the family's 'nuts and bolts'-like view of their abduction back in 1977. Yet even now, both John and Elaine still consider that an actual outside intelligence of an extra-terrestrial nature was involved with their abduction, and that in some way, it is still affecting their lives to this very day. They also believe that this intelligence was once an actual race that physically visited this planet many thousands of years ago, and who tampered with the evolutionary process of mankind to make him into the hybrid he apparently is today.

John has a whole series of visual impressions, like a conscious memory, of what supposedly happened when these beings were on this planet; and intriguing they are to say the least. It would seem that they were similar in appearance to the entities the family believe they saw during the abduction experience, yet with long, fair hair and blue eyes. John explains that it is a kind of race memory within people that produces this archetypal conceptual image of the UFO entity when the mind is confronted with a surge of 'alien' or cosmic energies; which is why the description appears again and again during UFO encounters. Most of the other UFO entity descriptions, he feels, are purely the product of the unconscious mind at a time when a meaningful mystical experience is necessary; and will depend upon the current acceptable standards of a particular culture or religious belief. Despite these new interpretations of the UFO entity from John, there is no reason to suggest that these are any more correct than his 1977 views. However, they are certainly food for thought.

#### THE MEGALITHIC CIVILISATION

John claims that one of the past civilisations to have benefited from a direct alien interaction was the Megalithic builders of Britain, which is why, he says, he apparently possesses a knowledge of their ancient wisdom. Again, he seemingly possesses, or can produce on certain occasions, visual impressions and information relating to this culture. Amongst which are detailed images concerning the construction and activities surrounding the stone circles and the great earthworks. He can tell you why he believes that such monuments were constructed, and as far as we are aware through current earth mystery research in recent years, he seems to be on the right track. This being without John reading hardly any material on the subject, even to this day.

Elaine Avis also possesses the apparent ability to tap unconscious information and viewpoints, although on a different scale to that of John. She can intuitively 'know' various matters relating to the earth mysteries subject. However, she keeps much of it to herself, and being the more reserved of the two, does not often chat openly about the ability. A lot of it concerns her personal

interest in herbalism, divination, and health.

#### PSYCHOMETRY

Another psychic faculty both John and Elaine seem to possess on a quite remarkable level is psychometry - the ability to know and picture certain things about a place or inanimate object. On numerous occasions both have conveyed specific information relating to pre-Christian and Christian sacred sites, either at the place or away from it. Most favoured for such 'readings' in John's case have been Megalithic stone and earthwork structures, which have included Glastonbury, the Rollright Stones in Oxfordshire, Castlerigg stone circle in Cumbria, Avebury, Denny Abbey in Cambridgeshire, and the Royston beehive oave, once belonging to the Knights Templar, in Herts.

Obviously, much of the information given is uncheckable, and possibly subject to subconscious colouration. However, in some cases, such as John's psychometric experiences at Glastonbury during 1978, information has been imparted that has later been verified quite independently. While standing on the Tor, John said he could see the building of the earthwork on the already existing volcanic plug. Seemingly, according to John, it was constructed in tiers which were then rounded off to form various concentric levels. Evidently, only the initiated priesthood were allowed to ascend to the highest levels, at the apex of the Tor, leaving the rest to ascend to a lower level compatible to their respective spiritual evolution. John mentioned that he could see rows of megalithic stones leading away in certain directions from the foot of the Tor, which is interesting as none exist there now.

Sometime later John Avis' psychometric abilities came to the attention of earth mysteries author and researcher John Glover who began to study them in relation to megalithic stone circles, notably Castlerigg, where John Glover had himself made some remarkable discoveries in respect to the shadow paths cast by standing stones. John Avis was introduced to members of RILKO (Research Into Lost Knowledge Organisation), including the noted earth mysteries researchers, Keith Critchlow and John Steele. They in turn introduced John to Paul Devereux, editor of 'The Ley Hunter'. During conversation with Paul, the Glastonbury psychometric readings were mentioned, and apparently Paul mentioned that arohaeological research had indicated the possibility of standing stones once existing at the Tor, also that the Tor had been tiered. I have recently spoken to Paul about this matter and he does state that the possibility is only pure speculation, nothing more.

#### THE DRAGON PROJECT

In the summer of 1979 John agreed to take part in the lengthy survey of megalithic structures by both scientific and subjective means, known as 'The Dragon Project', organised by 'The Ley Hunter' magazine, and involving many of the top earth mysteries researchers in the country. The idea was for John and Elaine to attempt to generate the presupposed subtle energies inherent within stone circles by some mystical means, also to give as many readings of the site as possible at different times of the day. This was to form part of the more subjective side of 'The Dragon Project's' survey, which additionally was to include dowsing work by well known individuals in the field.

However, on the eve of their first visit to the stone circle for the survey, John telephoned Paul to say he wished to pull out of any active involvement. Why, at the time, he wasn't sure. Yet somehow he felt that something was not quite right. John put this down to the thought that perhaps his abilities were not meant to be used in that way.

But, seemingly, there was more to his reasoning than purely this. John had been to the Rollright Stones before, and had intuitively felt the apparent presence of 'imbalanced' energy at the circle and that it would be dangerous to work there. He felt that, in recent years, the Rollright Stones had been 'desecrated' by the performing there of a black magic ritual which had involved an animal sacrifice of some nature. For this and other reasons, he said that the ebbs and flows of the supposed earth energies had been irreparably interrupted, the effects of which would cause a certain amount of coincidental 'bad luck' for those involved; the apparent consequences of an imbalanced sacred site.

Regardless of this, The Dragon Project continued, with, incidentally, a number of instances of apparent 'bad luck', and Paul Devereux and his team were able to make some exciting discoveries in respect to the solar effect upon megalithic stones at dawn and sunset, amongst many other things. Despite John's reluctance to take an active part in the survey, he did eventually give certain information of a psychometric nature which at the time seemed quite absurd. He said that they would find that there was a subterranean tunnel running into the Rollright circle which opened out into a large circular chamber directly beneath the circle. He felt it had some connection with the Cromwellian period and that entrance could still be gained to it somehow. However, he said that because of the bad karmic state of the overground structure a great amount of negativity had accumulated in the tunnel and chamber and that gaining entrance into it would be very dangerous.

During the survey at the Rollrights, Paul and the team found some anomalous readings of an electro-magnetic nature leading off in a certain direction, indicating, possibly, from past knowledge, the existence of a subterranean structure. Off in that direction they found more anomalous readings, this time of low radio-active nature, which seemed to be coming from an old house close to a crossroads. The elderly woman there seemed to be very much of a 'wise woman' type nature, and on following the anomalous readings found themselves entering the cellar of the place. There they found a bricked up doorway with steps leading to, apparently, nowhere according to the woman. There is no evidence to suggest that this is the entrance to the possible tunnel, although it was an interesting coincidence to say the least. When John was told about the finds at the Rollrights he felt that this was the entrance to the tunnel, yet warned Paul that entry into it would be very iconoclastic. And there, at present, the matter lies.

Certainly, from the circumstantial evidence I have seen, John Avis does possess a remarkable psychometric ability that, if channeled correctly, could enable us to more fully understand the nature and history of prehistoric and sacred sites. Incidentally, it was only recently that I found in Tom Graves' paperback entitled 'Needles of Stone', that a ritual animal sacrifice had apparently taken place at the Rollright Stones some years ago, and that a number of dowzers felt that the 'vibes' there had been imbalanced ever since.

#### THE AVIS FAMILY'S BUDDING CAREERS

During 1979 John completed a fine arts foundation course at Thurrock Technical College in Essex, and has since completed two, out of a three, year course at Coventry. He has many ambitions in respect to a future career as a commercial artist, and certainly from the apparent standards of his work, notably in the field of sculpture, this seems a great feasibility. Much of his work is based upon the nature of harmony, balance, and symbolism. Already, he has turned down a number of offers to present an exhibition, and as yet, will not sell any of his stuff. However, one piece is at present on display in the foyer of a Coventry office block.

Elaine, on the otherhand, has decided to take a more stable course. In 1979 she became a trainee nurse, and has just successfully completed her second year. During the past couple of years she has read a number of books relating to the paranormal and the earth mysteries subject, and has become quite knowledgeable on the topic. She is still a mother to the family's three growing children, the eldest of which, Karen, now fourteen, has also taken a great interest in the paranormal. She has already written a project on religions of the world, and intends, for her 'O' level in religious studies, to write a thesis on the beliefs of the Celts and the Celtic Church, and how it was superseded by the Roman Church.

The eldest boy, Kevin, seems to share his father's artistic talents and has already produced some quite remarkable pieces of work. Recently he has started to speak of apparent out-of-the-body experiences, that contrary to what might be thought, do not involve the UFO phenomenon as a backdrop. They relate to the earth mysteries subject and can be interpreted in a standard mystical fashion. This being despite the fact that neither John or Elaine have openly spoken to him about the subject. However, the possibility of mental telepathy, or the recording of information on an unconscious level from John and Elaine, cannot be ruled out.

#### CONTINUOUS BAD LUCK

One last point of interest is the continuous 'bad luck' within the family. Ever since late 1977 they have experienced this 'bad luck' on a level I have never seen or heard of before. It would be difficult to cite many of the specific instances, however, they involve such matters as family bereavements, financial and career situations, cars, household artifacts, and family pets.

At first John and Elaine put the frequent incidents down to pure coincidence, but when they still persisted, they began to feel that something was not quite right. Yet to them, any thought of something working against them seemed absurd, so they have had to continue to accept the regular incidents as purely a part of their everyday lives. At a glance, a consideration of mild paranoia might be suggested, but if one looks at the extensive number of these quite mundane acts of 'bad luck' then it is clear that the effect is real in nature. To give you an idea of some of the instances to note within, say, a couple of months duration, I will list just a few :-

- Two car batteries stolen from John's car on separate occasions. Another two failing, for no apparent reason, shortly after being bought new. Also tyres being slashed two weeks in a row; not only at Aveley, but also in Coventry.
- John being stopped by the police three times in one week for no apparent reason. One instant he was done for bald tyres, and on another it made him miss an important meeting in Coventry. All three occasions he had to produce his documents at a later date. The same week Elaine was following some miles, to her door, by a police van and was stopped once.
- Within one month, two of the family's rabbits were found deliberately mutilated in their back garden, others have gone missing completely, without their cages being tampered with.
- Three deaths in the close family in quick succession.
- The telephone wires to their house being deliberately cut, much to the bafflement of the telephone engineers.

Whether such occurrences are purely coincidental or not, is impossible to tell. However, it is interesting to note that such 'bad luck' has been recorded in connection with apparent UFO contactees and witnesses on many occasions, and thus appears to be an integral aspect of the UFO enigma.

FOR FUTURE ISSUES

In the next issue of The Supernaturalist we will be relooking at the Avis family's 1974 abduction experience, and considering what really did happen to them out on those dark Essex lanes back in the autumn of 1974. Was it that they were abducted by aliens from another world, or is there some other, more earthbound, explanation? And what of the great many changes that the family have undergone? They really did 'see the light', so to speak. But why did they occur? We also look at John and Elaine's apparent belief that the outside influence, the abductors of their 1974 experience, is still effecting their destinies in some way, and why John should feel that these alien beings visited earth thousands of years ago.

FURTHER READING. Without doubt the articles that appeared in 'Flying Saucer Review' are a must for a full account of the Avis family's experiences. Issues involved were Vol. 23 No. 6 and Vol. 24 No. 1, obtainable from FSR Publications West Malling, Maidstone, Kent. Also for a review of the current contactee theories read Jenny Randles two books published by Robert Hales, entitled 'UFOs - The British Viewpoint' and 'UFO Study'. Hilary Evans picture book of UFOs gives an account of 'The Aveley Abduction' complete with a colour plate reconstruction of John Avis on the table during the medical examination by the aliens.



INTERESTING FACTS

Did you know that John Avis was the drummer with the Small Faces sixties beat group before Kenny Jones joined them, and they had their first hit record? And recently, his voice and drumming has again been heard on record; this time on the first single by The Notsensibles entitled 'I'm in love with Margaret Thatcher', a humorous, tongue-in-cheek, punk record that has become quite well known around the new wave music scene.

Also, John apparently predicted the death of John Lennon the night before it happened. Almost immediately he began to state that his brutal murder had been arranged and instigated by the CIA, whom he said, had manipulated the murderer's mind to make him believe he actually was John Lennon. He claimed that the CIA co-ordinated the assassination by post-hypnotic suggestion, just as they had done with many others before. The reason for the death, he said, was Lennon's recent return to the public's eye and the apparent ability he possessed to instill on a massive scale, non-aggressive peace movements; which, if war was to break out, could effect wide scale 'call up' procedures.



When John told me this it seemed an absurd and paranoid suggestion. Yet within a month of Lennon's death a three-page notice from a body calling itself the Alternative Information Service claimed exactly what John had suggested. The 'New Musical Express' has since run two long articles on the subject.



Ghosts and their actions have always been considered to be the manifestations of the undead; wretched souls unable to leave this physical world. Religious dogma has helped sustain this view for many hundreds of years, and thus no one has ever questioned their authority on such matters.

Through these interpretations of long ago, the general acceptance for the existence of such phenomena still uses the spirits of the undead idea as the main explanation.

In many people's minds it would be difficult to accept any alternative hypothesis. Yet in the past few years work in the field of earth mysteries and parapsychology has now come up with an alternative hypothesis and, if true, will totally smash any of the traditionally held views of exactly what ghosts are. Yet have we now got to make way for the not so romantic truth?

The inheritance of a ghost in places such as public houses, theatres, stately homes, or a castle is to the envy of neighbouring rivals. Token recitals of ghost stories add to the antiquity of a building, giving it an awe inspiring atmosphere, and lending weight to our great British tradition. Chilling and romantic tales of haunting spectres, phantoms, apparitions and spirits of the dead are listened to by all, and must rank as one of the most blindly accepted acts of the supernatural.

From earliest times the existence, or indeed the possibility of the existence of ghosts has been considered strongly by all cultures across the world. In Britain alone there are literally thousands of ghost stories, and available literature on the subject abounds. Many of the books are romanticised to a point beyond credibility, while others cite dozens of traditional accounts in an attempt to substantiate the existence of such phenomena.

It is my intention to by-pass trying to prove the existence of ghosts, as many authors have quite adequately done so already. We will attempt to discover what exactly ghosts are traditionally thought to be, and what we can determine about their appearances, and those of the interrelated phenomena associated with them. Also, what the current theories of the paranormal researchers seem to suggest.

### APPARITIONS AND GHOSTS - WHAT'S THE DIFFERENCE?

To begin with, ghosts are different to the phenomena generally known as apparitions, which relates to the manifestation of figures of any description that have the ability to act as conversant personalities, and interact with the surrounds and environment in which they manifest. Apparitions may appear as discarnate entities, living persons, supernatural beings (according to the religious belief system of the witness), and usually have some meaningful purpose for their 'visit'. Additionally, such phenomena must also include the appearance of non-descript figures in people's bedrooms at night; and the spirit guides of the spiritualist mediums. In nearly every case apparitions appear to a single person who, invariably, has experienced many other types of paranormal or psychic happenings.

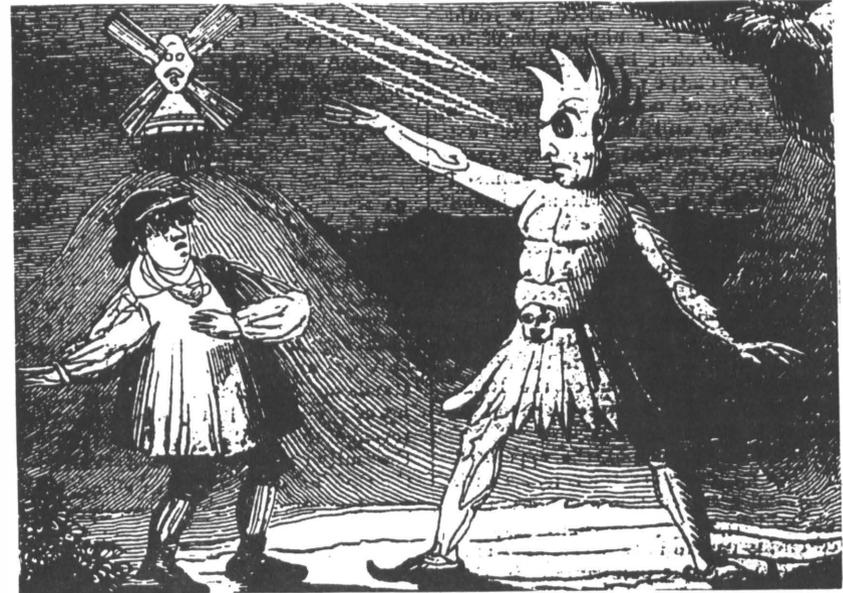
Ghosts refer to the appearance of visual images of the past, usually people, that seem to have some link with the place of manifestation. The images will appear at the same spot time after time, or they may repeatedly 'act out' the same sequence of events even to independent witnesses. They usually appear the same on each occasion seen, and seem to be in the environment of the time of their origin. For instance, they may follow a path or course that existed in their day, perhaps passing through a wall that was once a door, or appearing at a ground or floor level of the past. They usually do not, or cannot interact with the present surrounds and environment, have no personality, and cannot, in the case of people, converse with those who see them.

In the past, accounts of apparitions have been confused with those of ghosts, and to show this I will quote, firstly the appearance of an apparition. It is the classical account of Lord Thomas Lyttleton who, just before his death in November 1779, so the story goes, was apparently visited by a 'spectre'. Evidently, one night he awoke to what sounded like birds fluttering by his bed. On opening his eyes he was disturbed to see "the figure of an unhappy female whom he had seduced and deserted, and who, when deserted had put a violent end to her own existence". The figure pointed to a clock, just visible in the darkness and announced that in three days to the minute Lord Lyttleton would be dead.

Lord Lyttleton was apparently shaken by the incident, but spoke merrily of it to his friends, and became determined to foil and prove wrong the 'ghost'. So before the time indicated on the third day, he changed the time of his clock, and as the hour passed he felt he had succeeded. Thinking he was safe he decided to retire. However, he had overlooked the church bell, and on the strike of the hour indicated, he sunk into his valet's arms and died without a sound.

Forget the authenticity of the story, the fact is, what he saw was no ghost, as it had a personality of its own, it spoke to the witness, had a meaningful purpose (i.e. revenge), and acted (by being in his bedroom, acknowledging him, and pointing to the clock) in an unnatural environment. This, therefore, is an account of an apparition, and not a ghost as stated in the story.

I am sure I don't need to give an example of a traditional ghost but just to give you some idea of an idealistic 'classic' I will quote the case of the famous Drury Lane Theatre ghost seen by no less than sixty people since its first appearance in 1938. It is a man of an eighteenth century 'Whig'-like description known traditionally as the 'man in grey'. He is usually seen sitting on a specific seat looking towards the stage, and is thought to be the ghost of



Above, depiction of a ghost that appeared to a Norfolk miller in 1602. Note the malevolent and demonic interpretation so often attributed to such visitations. Below, the Christian rite of exorcism was the only accepted method to rid a haunted house of ghosts or evil spirits for over a thousand years. Remarkably, due to some inbred belief, exorcisms still work today. Why?



a man stabbed to death in a brawl within the theatre during the eighteenth century.

Apparently, about one hundred years ago the theatre was renovated, and during the restoration a skeleton of a man with a knife in his ribs was found bricked up in a secret room. Naturally, after the first appearances of the ghost, it was assumed to be the restless spirit of this poor man. Certainly, from the account of its appearance as seen by James Wentworth Day, the writer, this seems feasible. For he, along with five other ghost hunters managed to view the figure manifesting by the secret room, before walking around the back of the circle over four feet off the current floor level. Strange happenings have continued to occur at the theatre, and occasionally the restless 'Whig' makes his appearance, usually before the opening night of a new performance.

The Drury Lane Theatre ghost is a typical case; manifesting at the same spot at sporadic intervals, acting out the same movements time after time, not interacting or acknowledging the present environment, and having no conversant personality. The countless hundreds of similar such cases form the staple basis for the existence of such manifestations, and for our purposes must be accepted in this way.

#### WHAT ARE HAUNTINGS, AND HAUNTED HOUSES?

Ghosts are the primary focal points to what has become known as hauntings; and a place where such manifestations occur is classified as 'haunted'. The word haunt is of the same origin as 'ham', 'home', and 'homing', suggesting that it is referring to the abode of a ghost. However, as you are no doubt aware, the term 'haunted' is associated with many other types of paranormal happenings centred around the appearance of ghosts. This might include the feeling of atmospheres, presences and changes in temperature; unaccountable smells, noises and footsteps; the witnessing of strange light phenomena; and the appearance, disappearance, and moving of objects of their own accord. All of which, in the past, have been directly associated with the actions and presence of ghosts in the form of poltergeist (noisy ghosts).

Hauntings generally continue for long periods of time, or recur in short bursts over many years. They invariably occur in buildings with some history although can happen in modern dwellings and structures, the most commonly noted being council houses, factories, and offices; many having been built on the sites of much older buildings. However, in the cases of modern buildings much of the phenomena has been attributed solely to the product of the unconscious mind of those involved, in that during periods of high trauma and mental tension the unconscious mind of certain people, usually adolescents, can produce situations akin to a haunted house. The subject of poltergeist activity as an act of the unconscious mind will be dealt with in separate articles, however, even at this point it is absurd to even suggest that such phenomena is not interrelated with ghostly manifestations, the accepted views of a typically 'haunted' building.

#### WHAT ARE GHOSTS AND HAUNTINGS?

The most common belief is that ghosts are the earthbound spirits of the dead, unable to leave their habitats and dwellings of the physical world, due to sudden, unplanned, horrific, or unnatural deaths such as suicide, murder or unholy endings. They are said to be earthbound, damned, troubled, or confused

through some act of wrong doing in their physical existences, and thus 'haunt' this world, unable to detach themselves from their last lives to move on to higher planes, heaven, or the other world. In short, they are considered to be the 'undead'.

So strong was this belief that in this country murderers, suicides, and madmen were always buried away from consecrated sites, such as graveyards, usually at a crossroads where, it was considered, their souls would be bound, and unable to haunt the village. Those who had been murdered were considered to haunt the place of their slaying unless the body could be quickly buried on consecrated ground. Superstition regarding the ghosts of the dead abounded right until the nineteenth century, and great care was always made to ensure that bodies were ritualistically buried in strict accordance with the funeral rites of the church so that the souls could not haunt this world.

Where hauntings did occur for the reasons already mentioned, the church has felt the need to help the 'wretched souls' on their way. Clergy, theologians and ecclesiastical authorities would be called in to carry out a ritual blessing, consecration, or exorcism of a haunted dwelling to banish or cast forth the undead, something that could only be carried out by ordained clergy.

Such beliefs in ghosts still persist today, although on a more acceptable level, and exorcisms are still carried out to rid a place of its poltergeist, ghost, or 'evil spirit'. And through this belief other methods to help earthbound spirits break free from their physical existence have come into being. 'Rescues' for one, is a standard practice among spiritualist mediums and paranormal investigators. They apparently attain mental communication with the 'spirit' and talk it into leaving the physical plane to transcend to the other world. Like ritual church blessings, consecrations, and exorcisms, 'rescues' quite often successfully negate haunted house-like phenomena. Yet it must be remembered that such acts are carried out on the sound belief that ghosts and poltergeists are the resultant effect of earthbound entities.

In fact, the whole of spiritualism is based on the acceptance and belief that spirits of the deceased do exist, who, once free from the physical plane, watch and guide mankind's destiny, helping those in this world via their charges, the spiritualist mediums and psychics. Therefore, the orthodox views on ghosts and poltergeist as earthbound spirits is a natural aspect of their belief system.

The, ghosts as earthbound spirits, theory has remained the only logical explanation for literally hundreds of years, and as it was the view of the church, no one dared question it. It has, therefore, been only very recently that we have begun to re-question the nature of ghosts; and what causes a typical haunted house. These we will now study, but to do this we must return to look more closely at what is happening when a ghost appears.

#### SO WHAT CAUSES GHOSTS?

The history of a ghost, why it is supposed to haunt a particular place or building is a great necessity, as almost invariably the 'ghostly' image originates from a point in the life of a person, the haunter as we shall term them, spent at the position of the ghost's later appearances, often whilst in a state of intense or adverse emotion, trauma, or near to death. On many occasions



Above, photo of a ghost taken in 1936 at Raynham Hall in Norfolk. This is by far the most reprinted photo to be used in an attempt to establish the physical origin of such phenomena. Below, a priestly ghost



A traditional, rather silly representation of a ghost, showing the token white blanket. This somewhat ridiculous appearance was born out of the idea that ghosts still remained in their shrouds after rising from the dead.

a ghost is seen on the exact time and anniversary of the haunter's death. It is this moment in time that is seemingly captured and acted out, time after time.

The accompanying phenomena will also fit the sensory impressions of that particular point in the haunter's life, such as his feelings, the hearing of sounds prior to the haunter's death; mumblings of a deranged person, or a sign of love or devotion. The atmosphere prevalent will also be of that specific point in time of the haunter's life. In the case of a horrific death or murder, the witness may feel intense fright and tension as if the death is about to happen to them.

Yet all these sensory impressions, whether olfactory, audible, or visual, are lifeless. They are of the past, suggesting that the witness, or witnesses are experiencing the re-run of what the actual haunter experienced in real life. Impressions that overlay upon the witnesses' actual sensory perceptions of the real situation and environment around them. Momentarily, they may see, hear, smell, and feel the present, and a point in the past at the same time. So how on earth is this possible?

In an attempt to understand what ghosts and their accompanying phenomena actually are we will have to review a totally new concept, born out of our current knowledge in respect to subtle energy fields inherent both within the human body and all around us. The subject involves such terms as vibrational frequencies, thought patterns, and kinetic or stored energy, and at this present time is only in a speculative and infant stage within parapsychology. Yet for all intent and purposes seems a logical and remotely feasible explanation of ghost-like phenomena.

It has long been considered that the human body is comprised of varying energy fields, electro-magnetic in nature, and mostly intangible to scientific instrumentation. These fields, that also include the so-called thought pattern or projections of the psyche, have been variously termed using such labels as the life force, animal magnetism, orgone energy, vril, and the human aura. Clairvoyants and psychics are apparently able to detect and perceive these hidden energies, and through the use of Kirlian photography we have begun to possibly detect their existence.

The human mind can apparently both project and receive these energy fields as thought patterns, the resultant effect of which is what we term telepathy, the 'picking up' of other people's emanations in the form of feelings, voices, and visual impressions. If they exist, these thought emanations act like television waves, with a sensitive or attuned person acting as the transmitter, or the receiver. It has been suggested by some, for instance the noted authors T.C. Lethbridge and Tom Graves, also the parapsychologist Graham Phillips, that these emanations can be imprinted, impregnated, or stored in inanimate objects or physical structures, such as buildings or in the ground. Emanations or imprints, in the form of information, bits of personalities, and visual impressions, that, under the correct conditions, can be released and 'picked up' by a sensitive person.

For instance, a sensitive receiver might feel certain impressions when entering into a place where the emanations were originally created. Such impressions are referred to as atmospheres or the 'vibes' of a place, and the ability is known as psychometry. Somehow, these people act as receivers,

'picking up' lingering atmospheres that in some cases might have been created hundreds of years before.

Another facet of psychometry seems to be the ability to obtain sensory impressions from holding or touching inanimate objects possessing a history. This being the same principle as the feeling of atmospheres only on a much smaller scale. An even more advanced version occurs when mystics purposely attempt to implant thought projections in an object, such as a talisman or a holy charm. Religious blessings and consecrations may work on exactly the same basis - although unknowingly - by ritually installing an atmosphere inside a building, or out in the open.

Thus it seems we may well be dealing with a process natural to the human mind, consisting of the transmitting and receiving of energies and vibrations through a medium, that is able to store and release the energies under the correct circumstances. The mind, on receiving these emanations, converts them into sensory, audible, olfactory and visual hallucinations. Yet because the brain already has a composite picture of the real environment about them, the impressions of the past superimpose themselves on the real situation. Thus giving the impression of unaccountable phenomena in a foreign environment, which may explain why ghosts, as three dimensional holograms of the past, do not interact with the surrounds of the present.

However, the actual 'ghostly' experience seems to depend on various factors. Firstly the strength of the emanations, and secondly how conducive the mind of the receiver is at the time. The fact that many ghost appearances occur to single witnesses either on hot muggy days, or at the dead of night might also be an important factor.

But the question arises, if such emanations are 'picked-up' by the receiver, then are they freely available all the time, in the air, so to speak, or does the receiver spark them into existence for the period of the experience? In the case of lasting, and quite constant atmospheres and still images, the vibrations could be present all the time. However, in the case of changing atmospheres, noises, and visual impressions that go through the same sequence of events time and time again, the receiver must trigger these emanations, like the re-run of a tape recording, for instance.

#### BUT WHY DO WE SEE THE ACTUAL HAUNTER?

Let us not forget one very important point when studying the manifestations of ghosts. When a receiver 'sees' the visual impression, the three dimensional hallucination, he will picture the haunter from a position of an observer, not it would seem, through the eyes of the haunter/transmitter. A visual impression that the haunter/transmitter could not have sent out, unless he was looking into a mirror at the point his thought patterns were originally impregnated in the fabric of the surrounding structure. So we have two possibilities: either the brain of the receiver makes a composite picture of the haunter, relating to the input of information from the emanations; or the transmitter of the visual images was not the actual person who is seen as the ghost; maybe an onlooker who witnessed what actually occurred.

Evidence to support both possibilities exist, especially with respect to the composite picture idea. For another anomaly in the accounts of ghost appearances is the viewing of the haunter in a position they could not possibly

have been in during their life. Like the seeing of a ghost with it's head tucked under it's arm. Take, for instance, the ghost of Sir John Gates that supposedly haunts one of the bedrooms at Beeleigh Abbey, near Maldon, in Essex. He was beheaded on Tower Hill in 1553 for supporting the cause of Lady Jane Grey. On August 22nd each year, on the anniversary of his death, his ghost walks, his head tucked neatly under his arm. Firstly, as the ghost walks on the anniversary of Sir John's death, he could not have been the original transmitter of the thought patterns, and secondly, how could he appear with no head?

It is possible you will find that someone close to him spent some time in that particular bedroom on the day of his death, and it was their tension and trauma over the beheading that might have been impregnated into the fabric of that room. Now, due to the cosmic cycles and the earth's rotation, conditions are correct on his anniversary to allow the stored thought patterns to be released. Because of the beheading that day, the minds of the receivers compose a truly story book visual image to account for his appearance. Just look at the situation from a lateral point of view. If you are to see the spirit of a man who has just had his head chopped off, how will he appear? With his head under his arm?

#### SO IS THE TRANSMITTER/RECEIVER THEORY THE ANSWER?

In this article we have specifically centred our study around the appearances of traditional ghosts, visual hallucinations of dead people, who it was commonly believed, were the spirits of the undead. For this reason I have missed out several very important factors in understanding haunted house-like phenomena which will be dealt with at some later date. One of these aspects is the appearance of other images not of people of the past, including the viewing of complete situations, where the mind of the percipient perceives past environmental situations in totality. Although an unusual phenomenon, quite accurate and reliable accounts do exist which crave for further research.

But there do exist other cases that lend support to the impregnated thought patterns of the transmitter theory. Cases that indicate beyond all doubt that ghosts may not be spirits of the undead. One such example appeared in an article by Tina Powell and Graham Phillips in 'Strange Phenomena' Vol 1 No. 2., which illustrates that the effect of deep depression can produce 'ghosts'.

The case in question occurred at Bradwell in Essex between 1975 and 1977. Here a cottage was apparently haunted by the ghost of a middle-aged man. A number of people managed to see him in one of the bedrooms and on the landing. Footsteps were heard and other related phenomena observed. Each witness agreed on the general description of the man and eventually articles appeared in the local press.

Then, sometime later, the residents at the cottage answered the door to an unexpected caller. The girl concerned, one of the daughters of the household who had witnessed the ghost, almost had a heart attack, as the man at the door was, in fact, the 'ghost'. For he was a very much alive fifty-six year old man who had previously resided at that address some six years before. He had heard of the haunting through the newspaper accounts and had decided to visit the current owners.

It transpired that for some considerable period during his occupation of

the cottage the man had suffered severe mental depression and trauma, after a separation with his wife. He had apparently even attempted to take his own life. It, therefore, seemed possible that his depression and trauma had impregnated the structure of the bedroom and landing of the cottage, and under the correct conditions had been released and received by the new residents, which included a three dimensional hallucination of himself.

#### WHY DON'T GHOSTS APPEAR EVERYWHERE?

Go back to what was said before: manifestations of ghosts, and all other related phenomena may well be dependent on many factors. Firstly the strength of the original thought patterns transmitted by the sender; extreme emotions or trauma being those that linger the easiest. Secondly, the length of time between the original transmission being stored and the receiver coming along, may well play an important part. As time passes the emanations will become fainter, and fainter, until they disappear altogether. Next we come to the receiver. They, seemingly, have to be 'sensitive' in nature in the first place, and suitably 'open' or conditioned in their state of mind to receive and interpret the impressions. The weather, the time of day, the temperature and the time of year, all seem to play some part in making the conditions necessary.

In addition to all these factors there are two other very important conditions that we have yet to deal with: the actual positioning of the manifestation in relation to it's past history, the supposed natural energies of the earth, and the fact that certain structures are apparently able to more easily receive, store, and emit thought patterns.

The first mentioned factor, the positioning of the site, will be dealt with in the next issue of 'The Supernaturalist'. But the matter of the structures involved needs some explaining. In the case of buildings it is now thought feasible that the crystalline structures of building materials used in the manufacture of certain types of bricks and mortar are able to receive, store, and re-transmit energy fields more easily than others. Additionally, such crystalline structures may act as catalysts by stimulating the brains of the receivers to create poltergeist activity in the form of unconscious psychokinensis, the feeling of drops in temperature, and abnormal nervous tension.

The crystalline structure involved is quartz, a mineral known to possess a great many strange properties in respect to electro-magnetic fields, and electrical conduction and transmissions. It is used in building materials in the form of sandstones (especially Bunter sandstone, the main constituent of bricks used during the Victorian era and in pre-war council houses, the sources of a great percentage of haunted buildings), granites and flints. To even start to explain the importance of quartz and silica would be pointless here, and it is suffice to say that silica based rocks of a specific nature and pattern seem to act as better energy field mediums than anything else, and not only within the structures of buildings, but outside, below the ground. Quartz has been revered as a stone of great properties since the time of the megalithic builders of the great stone and earthworks throughout Britain. It was sacred to the Druids in their magical ceremonies, and it is strange that the same crystalline structure found within Bunter sandstone, can apparently be found in the great bluestones and sarsens that were used to construct such immense structures as Avebury and Stonehenge. However that is seemingly another story.

#### WHY DO EXORCISMS AND 'RESCUES' WORK?

To finish our review of the current 'ghost' concepts and ideas, we will look at the methods used to dissipate such energies, based on our main religious belief system - Christianity - and also that of so-called spiritualism.

Ritual blessings, consecrations, and exorcisms carried out for over a thousand years to supposedly negate the presence of ghosts and poltergeist seem to work in two completely separate ways. Firstly, in respect to the psychological belief of the receivers; for instance the residents of a haunted house. In satisfying them that the ritual will banish, or 'get rid of' unwanted spirits, their minds will close to the existence of the phenomena as if it has ceased, and that the 'evil spirits' can no longer affect them. Thus, in a sense, creating a mental block, and curtailing the conditions, or state of mind necessary for the emanations of stored energy fields to manifest through the receivers.

With spiritualist 'rescues' a similar situation arises in that the receivers, believing that the earthbound spirit has been moved on to a higher plane, will be convinced and satisfied that the phenomena can no longer manifest. Again, blocking the supposed emanations from the stored energy fields.

Usually this blind, psychological reasoning may indeed work in the minds of those involved, yet as the procedure may only be psychological, others could come along and experience the phenomena at some later date.

The second possible explanation for religious rites succeeding in their aims, especially exorcism, is the actions and mind of the exorcist, nowadays an ordained priest. He will conduct a statutory ritual that he firmly believes will have the resultant effect desired - negating the influence of the, in their terms, malevolent spirits.

As with ritual magic, church rites, through the effect of the exorcists, are apparently able to project out strong emotional thought patterns of a specific nature to cover, or cancel out any previously stored energy fields, snippets of personality, and visual impressions left by an original transmitter. This being replaced with their own highly charged imprints of calm, peace, and holy domination.

It is well known that church priests carrying out the rites of exorcism work themselves into a state of severe heightened emotion, with sweat pouring off their faces, after which they feel drained and totally exhausted. In fact, I have observed this myself during an exorcism that worked 100%. This frenzy itself must constitute the projection of powerful patterns, breaking the hold of any existing energy fields held within the structure of a building.

Yet even after exorcisms, rescues, or paranormal investigations and theories the phenomena may not cease, and if this is the case then from the point of view of dowsing and an understanding of earth mysteries in general we may be dealing with other, as yet, unmentioned elements. Not just the imprinted emotions of some bygone character in history. No, the cause may be far, far more deep rooted, earthbound, and older than the considerations in this article.

# THE PATH OF THE DRAGON



This is a general review of the long and intriguing history in our understanding of prehistory and the earth mysteries subject, since the Elizabethan times on to the present day. However, not from an actual point of view, but from a viewpoint of the accepted heroes in this saga, and from a sociological standpoint. Part one takes us from the involvement of the magician Dr. John Dee right through to the claims and research of Alfred Watkins in the 1920s.

## A RELIGIOUS DARKAGE

The scholars and historians almost totally ignored the very existence of a blatantly apparent aspect of our own past culture that cried out for attention and consideration. Right until the Renaissance period the ancient stone and earth monuments that littered the countryside of Northern Europe, were ignored through preconceived Church dogmas, instilled superstitious fears, and a total apathy concerning our past heritage.

Considered as uncouth, heathen shrines and temples dedicated to the devil, they were a pain-in-the-neck for Church authorities. Local folklore and miraculous healing qualities were associated by the people to these places of 'evil', while country folk regularly indulged in unorthodox and neo-pagan festivals and observances at barrows, tumuli, holy wells, and local rings of stone. Indeed, since the take-over of the more idealistic principles of the Celtic Church by the might of Rome in the seventh century, worship of any 'unsavoury' kind at pre-Christian shrines was classed as heretical, or even devil worship. The Church had tried in vain to suppress local folk customs for literally hundreds of years; yet their efficient propaganda asserting such monuments of natural beauty as places of the devil did manage to curtail, or severely alter, many of the age old observances surviving since the Celtic and Saxon period. For these reasons all Church abiding citizens kept well clear of heathen temples, both in reality, and in literature. Thus they remained a facet of our lost past, untouched upon by the historians and scholars; and there the matter lay, awaiting newfound changes in religious tolerance, free thought, and less biased opinions.

Yet their conspicuous presence, along with their mystique and intrigue, would not go unnoticed by the more unorthodox scholars of Christianity, and it was inevitable that one day someone would openly question the existence and purpose of the stone and earth monuments, beyond the accepted consensus of heathen temples and shrines, built during an age of darkness and barbarity.

## THE ADVENT OF THE MAGUS

The post-Reformation era in Europe gave rise to a new realm in the divergence of Christianity - the advent of the magus, the magician, who through spiritual ascension, was considered well conversed in the hidden, and long

secret regions of communication and understanding of celestial and divine forces, beyond that usually attained by the Church ordained hierarchy and the ecclesiastical brethren. The fusion of alchemy with Gnosticism, hermetica, and the chivalric rites of the Medieval period, bred a complete new interest in magic, mysticism, and philosophy. Naturally, the ancient mythology and observances of the more unorthodox style, aided in creating a complete working system of post-Renaissance occult; and in so doing, made the cherished sites of such age old practices prime targets for review by the magicians; and there begins our quest for the earth mysteries.

## DR JOHN DEE AND GLASTONBURY

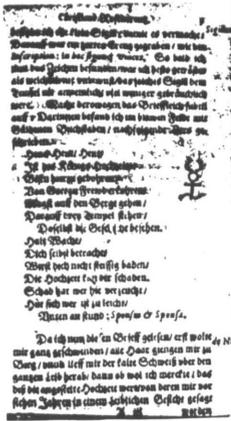
With the great new interest in magic and mysticism came a drawing towards the romantic and highly symbolic stories of Arthur, his quest for the ultimate attainment of godhead and illumination through the Holy Grail; and Avalon, long associated with the Tor and surrounding lands of Glastonbury; a spiritual centre of England since the time of the Celtic Church. It was to here that one of the greatest magicians of the Elizabethan era, Dr John Dee, turned his attentions in 1580.

Dr Dee was a very clever man. An astrologer, mathematician, alchemist, and philosopher, he was also a magus, practicing the art of celestial communication through ritual invocation. He was favoured in the royal court because of his accurate divination, and became Queen Elizabeth's personal astrologer. His practices were tolerated to a cautious limit, surveyed apprehensively by the Church authorities, and were only a thin veil away from being classified as heretical. In fact, it was seemingly only his influence on Elizabeth that kept him out of prison, or being burned at the stake as a sorcerer.

Dee kept diaries of his findings, his practices, and his views; and it is from these that we discover the first written evidence for the realisation of some great, intricate, and meaningful purpose behind the construction and arrangement of prehistoric sites. He spoke of seeing, in the landscape around Glastonbury, something that may not have been noticed for possibly thousands of years. He perceived that the prehistoric earthworks in the area were set in curious arrangements, and after due study, concluded that he had found 'Merlin's Secret'.

Seemingly, when aligned and mapped, these earthworks formed the signs of the Zodiac and the stars. In his own words he summed up the situation in a way that today almost forms the definition of earth mysteries research, that: '... the starres which agree with their reproductions on the ground do lye onlie on the celestial path of the Sonne, moon and planets, with the notable exception of Orion and Hercules... thus in astrologie and stromie carefullie and exactly married and measured in a scientific reconstruction of the heavens which shews that the ancients understode all which today the lerned know to be facts'. He had discovered the first 'earth mystery', what was much later to become known as the Glastonbury 'temple of the stars'; and had also brought a whole new meaning to the divine axiom of the ancient Hebrew scholars - 'As above, so below.'

John Dee is famous for matters other than his discovery of the so-called Glastonbury Zodiac, and after a full and varied life, influencing the complete regeneration of interest in the mystical sciences throughout Europe, he died an old man in 1608. His ideals of a complete new reformation in the arts, sciences, and religions of the world brought about a new school of thought in Germany and



Above left, Dr John Dee the magician, astrologer, and scientist who felt he had located Merlin's secret at Glastonbury, the traditional Glastonbury. Dee went on to many great things, amongst which was his unknowing influence in creating the Rosicrucian ideals of the early 1600s. Above right, pages from one of the anonymously written Rosicrucian manifestos showing Dee's secret symbol, the 'Monas Hieroglyphica.' These particular pages come from the Chemical Wedding of Christian Rosencreutz, thought to have been written by Rosicrucian apologist, Johann Valentin Andreae.

Below left, a typical hermetic allegory depicting the dragon as the source of all primeval matter. Below right, the frontispiece to Thomas Sprat's 'History of the Royal Society,' printed in London in 1667. Centred is Charles II, the society's founder and patron. To the right of him is Francis Bacon, another protagonist of the Rosicrucian principles.



(6)  
Devil. Whereupon I tenderly opened the Letter, and within it, in an *Atone* Field, in Golden Letters, found the following Verfes written.



*This day, this day, this, this  
The Royal Wedding is,  
As thou thereto by Birth inclin'd,  
And unto joy of God inclin'd,  
Then may'st thou to the Mount ascend,  
Whereon three stately Temples stand,  
And there see all from end to end.  
Keep watch, and ward,  
Thy self regard,  
With self diligence thou bathe,  
The Wedding can't thee knowlesse leave,  
Hell damnatione hate that here beleeve,  
Let him beware, no light that weighes,  
Underneath flood Spasme and Spralle*

As soon as I had read this Letter, I was presently use to have fainting fits, all my Hair stood an end, and a cold Sweat trickled down my whole Body. For although I will perceive that this was the appointed Illness, whereof seven Years before I was acquainted in a *Book's* Figure, and which now lo long time I had with great

Bohemia, united under the symbol of the rose upon the cross His effect was such to cause a complete resurgence in the principle that through the inner and hidden knowledge of the universe, man could attain absolute godhead. Scholars throughout Europe claimed this hidden or occult knowledge, and thus the ideals of Rosicrucianism were born into existence.

THE NEW AGE OF ENLIGHTENMENT

The Rosicrucian ideals centred around the mystical concept that there existed, invisible within mankind, a hidden fraternity endowed with the secrets of God, his relation to nature, and the universe. A fraternity who would soon make themselves publicly known and instigate great changes in a prophecised new age of enlightenment about to befall the world. However, Rosicrucianism never really had the resultant effect it initially intended. It caused a general stir among the learned gentry of Europe, yet was stopped in it's tracks by war and harsh new religious dogmas. In this country the Puritan regime and the Civil War destroyed the new age of enlightenment, and in Europe, it was the Thirty Years War and the inhumane takeover of the House of Hapsburg, the fanatical Catholic dictators who reigned supreme. It seemed as if the whole of Christendom was once more being plunged into a bleak and stagnant dark age.

In England the Puritans introduced strict religious observances that omitted any form of free thought, recreation, or social activity; including, of course, many of the localised seasonal observances. They ordered, under the rule of Cromwell, the desecration and obliteration of our church splendours, and the destruction of many ancient monuments, or places of the devil as they liked to term them, such as the beautiful stone circles, the long barrows, and tumuli. The learned gentry and aristocracy, the cream of the intelligencers, were forced from their homes to flee to Europe for sanctuary, and Charles I was beheaded.

AUBREY, AND THE REDISCOVERY OF THE AVEBURY RING

But one, apparently unaffected by the absurd dogmas of Puritanism, was an antiquary, biographer, and scholar named John Aubrey. He resided in Wiltshire and prided in the study of antiquarian sites and monuments, regardless of their presupposed association with devil worship. He, while partaking in a riding trip in 1649, came across the village of Avebury, around which was a colossal earthwork of ditches and ramparts, covered with huge standing stones. A sight so magnificent that he felt compelled to study the 'temple' at some length.

Aubrey had discovered, or more correctly, rediscovered the giant avenues and rings of megalithic stones that surrounded the village. So massive, and so specifically placed were they that he decided they could not have been placed at random, nor merely for purposes of barbarous worship. The ring's nature and meaning became of the utmost significance to Aubrey, and on numerous occasions he revisited Avebury to walk among the groves of trees, making drawings, taking notes, and pondering over a culture who could have conceived of such brilliance. His discourses on Avebury and a number of other ancient monuments, such as Stonehenge, thus became the first studies in the earth mysteries, and set the ball rolling for others to speculate on the nature of such temples. Avebury and Stonehenge became tourist attractions for the first time as antiquarians and general public alike, meandered their way through the huge stones gazing for themselves at their splendour.

THE RESTORATION AND OAK APPLE DAY

Following Cromwell's death and the restoration of the monarchy, England could once more breathe freely. There was overwhelming rejoicing during the summer of 1660, and for the first time in nearly twenty years the common person could enjoy themselves and lead a normal life, away from the suppression of the Puritans. The cruel and paranoid witch trials were over, and no one was frightened to speak out of place lest they be hung or burnt at the stake.

One of the most significant, and perhaps symbolic acts of the new government was the introduction of Oak Apple Day on May 29th of each year, as a village festival to commemorate the restoration of Charles II. For this little known festival aided to mark the re-commencement and official consent that the country folk needed to revert back to their suppressed seasonal traditions and observances. Being sufficiently close to Mayday, Oak Apple Day was coupled with the traditional fairs and festivals, and henceforth the two were linked as one. The beacon fires lit from hilltop to hilltop were rekindled, and the gayous, fertility related activities on the village green resumed.

Great changes began to take place within the political structure of England, and at last it seemed as if the prophesied new age of the Rosicrucians had finally come. A great religious tolerance was granted, and free thought among the learned and eminent young gentry flourished. The founding of the renowned Royal Society attracted many of these young scholars and great thinkers, including Robert Boyle, Isaac Newton, Christopher Wren, Thomas Hobbes, and the by then, middle aged John Aubrey. All of whom have been linked with secret masonic, or Rose Cross-like secret societies that were rumoured to be existent at that time. Even Charles II has long been considered to have been initiated into the inner mysteries of the Rosicrucians.

#### THE GALES - ROGER AND SAMUEL

Despite the great changes after the Restoration it was not until long after Aubrey's death that antiquaries followed his footsteps in the search for the hidden splendours of our lost heritage, displayed in the ancient stone and earth monuments scattered conspicuously across the British landscape. Of these, the most prominent have to be the Gale brothers, Roger and Samuel, who, with the likes of Dee and Aubrey behind them, began to study the wonders of the megalithic culture. They visited stone circles, barrows, and ruinous abbeys, almost as if it was a religious and meaningful pilgrimage. Carefully they sketched the sites they came across, and made notes on local folk traditions, stories, and fairy tales. Samuel Gale even completed a discourse and survey on the Rollright stone circle in Oxfordshire, financed and fully backed by Charles II himself.

The Gales, like Aubrey, imagined there to be some great geomantic and meaningful purpose behind the construction and placing of old heathen temples, long thought to have been the work of the Druid priesthood, the wise men of the Celtic tribes. They noted that a considerable number of churches had been built on previously pagan sites, and that many of the localised 'Christian' festivals and observances still adhered to, at holy wells or tumuli for instance, were possibly the remnants of Druidic rites. Links between local Celtic deities and Christian saints were also seen, as were connections between heathen stories and the lives of certain saints. All this led them to surmise that a great many of the ideals of the Old, or Celtic, Church stemmed directly from religious beliefs far older than Christianity. A view that would have seemed scandalous and monstrous in a country that still believed that God had created the world around 4500 BC.

#### DR WILLIAM STUKELEY

By 1707 the Gales had made the acquaintance of another unorthodox antiquary who shared their views in respect to the origins of Christianity. This was Dr William Stukeley, an eccentric Lincolnshire man whose love for nature and biology was unsurpassable. His antiquarian interests took him around the country on horseback surveying every ancient monument he chanced upon, mapping, drawing, and measuring each for intended discourses and books. His work in this field was monumental, and stands out as probably the most important individual contribution to the history of the British landscape.

Stukeley would often visit Stonehenge with a party of friends, taking time to study each stone in an attempt to unravel the monument's secrets. His knowledge of astrology, Cabbalism, and philosophy had always taught him to look further than the eye could see, and at Stonehenge he did just this, for it was him that first noticed the solar alignments that will be featured later in this article.

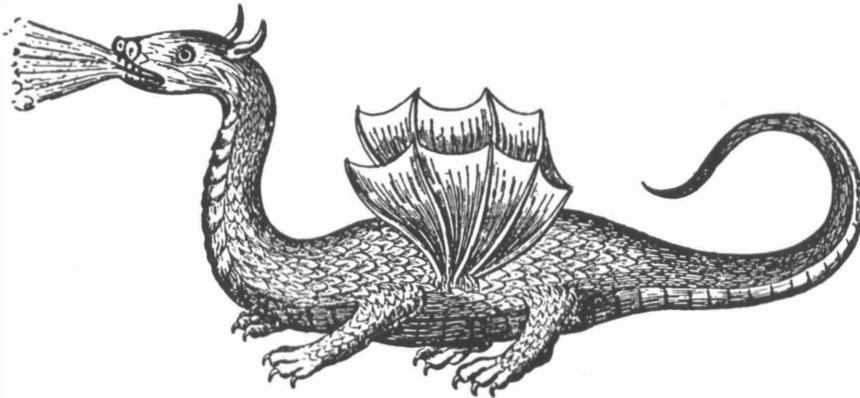
For some years Stukeley remained a close companion to the Gales, and through this friendship gained entry into the Royal Society in 1717. In 1718 Stukeley, along with Roger and Samuel, founded the Society of Antiquaries, the first ever body to study the true nature and purpose of our forgotten heritage; and the first to study the 'earth mysteries'.

Stukeley, like the Gales, realised an obvious connection between heathen mythology, the siting of ancient monuments, and many early churches. He also saw significant patterns in the layout of stone circles, barrows, and tumuli. Place names associated with sacred sites, he found, corresponded to pre-Christian deities, notably Celtic, Roman, and Egyptian. Churches, he saw, were sited on far older heathen surrounds, such as hillforts, menhirs (standing stones), and barrows; and that folklore and local traditions were related to later Christian mythology.

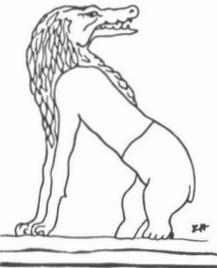
Yet it was at the Avebury temple that Stukeley felt he had glimpsed his greatest discovery. For he saw the complete layout of the huge stone and earth structure to be shaped, with its outer and inner rings, and its gigantic avenues of approach, in the symbol of the absolute alchemical fusion, the serpent passing through the circle of life, the sun disc. He believed this clearly showed that the builders of this huge complex of earth and stone were not barbarous, uncivilised savages, as previously thought by historians, but the work of those endowed with the greatest wisdom of mankind. He had found, in Avebury, the most beautiful example of the true faith, that through the supercedence of Christianity, had been deprived from our heritage.

He scoured the countryside looking for other examples of his great revelation and found serpents represented in many stone monuments, barrows, and tumuli. Place names confirmed his thoughts even more. The dragon, the Christian symbol, synonymous with the devil himself, had been realised for what it really represented: the spiritual life force of the earth itself, known to the Celts as the Orm, or worm, the symbol of the Celtic Church. Stukeley's startling disclosures were obviously taken with a reserved judgement by other antiquarians, however, once more the heathen temples became places of pilgrimage for the noble, with flocks of interested parties gazing in awe at the huge stones, pondering over Stukeley's revelations; while attempting to comprehend the wondrous wisdom of the Druidic priesthood, whom they believed were the builders of these great temples.





When the Roman Church superseded the older, sacred mythology of the Celts, it degraded their ultimate symbol, the Ozm or the serpent, representing the regenerative powers of nature, into the Christian dragon, the Great Beast of Apocalypse, synonymous with the devil himself.



Stukeley's idea of the serpent as the symbol of divine knowledge came from ancient Egypt, where as the fire snake it was a primeval sign and god of the stellar cult of Sirius. Here seen as Sebek, the crocodile and pre-dragon of the Fayyum.



A Judeo-Christian representation of the dragon pierced with the sword of wisdom, to symbolize the capture of its subtle power.

Wayland Smithy long barrow in Oxfordshire. One of the many prehistoric sites to have been reconstructed and surrounded by a copse of trees after having fallen into a state of disrepair.



prehistory was rather sketchy, due mainly to poor archaeological technique, biased opinions, and no accurate methods of dating prehistoric monuments and finds. Most considered that the barrows of huge stone chambers covered with earth, were simply places of the dead, as human remains were often discovered within them. These, they felt, had been constructed during the neolithic or new stone age, between 4000 BC and 2500 BC.

They believed that the culture's increasing care for the dead led them to erect huge circles of great stones, each resembling the stone chambers of the long barrow, stripped of its mound of earth, and piled up in 'magnificent order in mighty megalithic monuments.' Of these, Avebury in Wiltshire, and Stonehenge on Salisbury plain, were the most famous existing examples. It seemed, they felt, instead of the long barrow, destined to receive the remains of 'many warriors', short round barrows 'each the grave of the particular chieftain or of his kin' were built. In these were usually found 'burnt ashes of the dead, along with implements of stone and bronze, ornaments of gold, jet, amber, glass, and pottery, made by hand, and unglazed, but rudely ornamented, and polished by rubbing'.

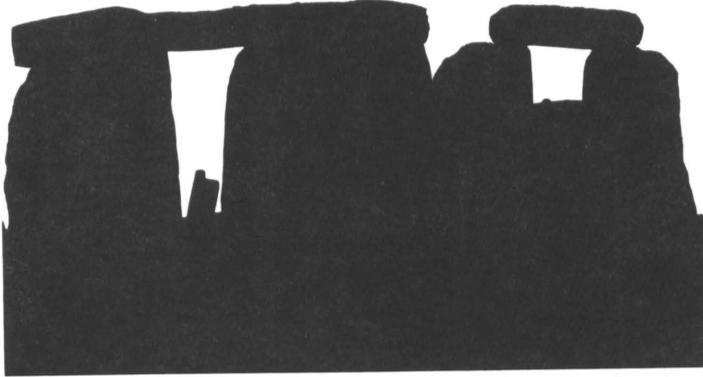
Following the migrations of the first Celtic races to these shores, according to the historians, came the bronze ages, and ultimately the iron age. Followed by which, the inhabitants, the residents of Britain, began to attain a respectable level of civilisation. In other words, everything that had gone before had been the work of virtual primitives, savages, and heathen barbarians. Not the sort of period that a civilised, Christian scholar should harbour an interest in, other than digging up a few barrows and earthworks occasionally.

The historian's views of the Celtic race were no more inspiring either. They saw it as a conglomeration of warring tribes, who worshipped trees, streams, rocks, the celestial bodies, and innumerable local deities. Human sacrifice was also the order of the day. Great honour, they considered, was held in their priesthood, the Druids, who, they felt, were also the poets, prophets, and judges to the people. They, according to one source, 'erected, however, as refuges in times of war, great earthworks called duns', a term for hillforts in the Celtic tongue and used to describe the countless hundreds of circular or lozenge shaped earthworks, surrounded by ditches and banks.

Historians were rather mixed up in their ideas concerning our prehistory. Aside from classing 'hillforts' as either Celtic, Roman, or Saxon defensive fortresses, they had this fixation about everything being a place of the dead, just because they could find no alternative reason for such monuments. Bad dating and a failure to consider places older than the finds they produced, led to more confusion, and thus the overall picture of our heritage became more and more shrouded in mystery. It was a period not really even bothered about, as to consider that most of these structures had been laid out in some great orderly matrix, by those endowed with more wisdom than we shall ever have, was simply not on.

#### SUN ALIGNMENTS, SIR NORMAN LOCKYER, AND STONEHENGE

It had long been considered that certain megalithic structures aligned to sunrises and sunsets on specific days of the year; notably midsummer and midwinter. Stukeley himself had noted that the earthen avenue that stretched away from Stonehenge was orientated towards the north-east 'where about the sun rises when the days are longest.'



Stonehenge, once one of the major temple shrines of the megalithic culture, whose midsummer sunrise orientation was first noted by Dr William Stukeley.

However, it was not until the beginning of this century that archaeologists started to ascertain the relevance of this sun-worship element of prehistory. The Druids, according to tradition, worshipped nature and from the sheer positioning of their 'temples', the stone circles, they had obviously taken a particular interest in the celestial bodies, the sun, the moon, and the stars. The sunrises and sunsets of the equinoxes and solstices seemed the days most important to these alignments. Days that, coincidentally, were also the times set aside for many of the traditional festivals and fairs still adhered to in Britain.

The stellar alignments idea intrigued one person more than any other - Sir Norman Lockyer, a Fellow of the Royal Society, the Director of the Solar Physics Laboratory, and founder-editor of the scientific journal 'Nature'. He had already established the solar orientations of the Egyptian pyramids, and with this in mind, he started on the ancient sites of Britain. During 1901 he published a book entitled 'Stonehenge and Other Stone Monuments' in which he clearly indicated that many stone circles in Britain were orientated to particular points on the horizon. These, he felt, corresponded to the sunrises of the equinoxes and solstices, and to other stellar bodies. Some, he concluded, were aligned to the opening of the four seasons from a point where the Pleiades constellation rose, or set, at a time when the sun rose or set.

Norman Lockyer went on to say that the June 21st, midsummer, sunrise at Stonehenge could be extended back six miles to the neolithic settlement at Groveley Castle. The same distance was noted between Stonehenge and the hillfort of Old Sarum, and when viewed together, the three sites formed a perfect equilateral triangle. It was a geometrical significance that perplexed him, and which led him to believe that our views of the megalithic culture as barbarous scattered tribes was, somehow, incorrect.

Sir Norman's research and published material came in for considerable criticism from the more orthodox scholars of archaeology. Naturally, they considered that such an ignorant race could not have possessed the understanding, and the sophisticated know how, to engineer the construction of monuments that aligned to celestial bodies. The whole concept seemed absurd to them, or so they wanted to believe.

#### KATHERINE MALTWOOD AND THE GLASTONBURY ZODIAC

The 1920s was to contribute two important chapters to the history and development of the earth mysteries. The first being brought into existence by a Gloucestershire lady, a sculptor and illustrator named Katherine Maltwood. Her love of folklore, mysticism, and mythology drew her towards the awe inspiring area of Glastonbury - the traditional Avalon. And it was in this respect that Mrs Maltwood caused a sensation by the publication of her book 'Glastonbury's Temple of the Stars,' in which she detailed her finding of huge zodiacal effigies etched onto the landscape of that area of Somerset.

Apparently, Mrs Maltwood had been asked to illustrate the republished version of 'High History of the Grail,' a medieval treatise thought to have been written by the monks of Glastonbury Abbey, relating to the romances of Arthur and his quest for the Grail. Knowing of Glastonbury's purported links with Avalon, and the Celtic Arthur of history, she searched through aerial photographs and six-inch Ordnance Survey maps in the hope of locating place names and physical features in the landscape on which to base her illustrations.

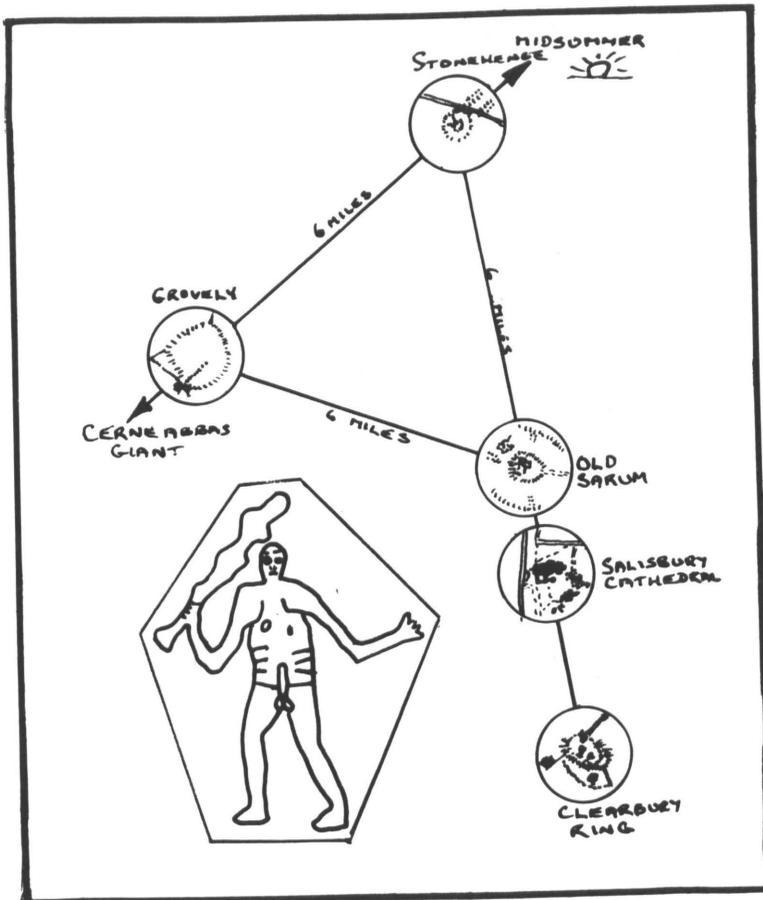


Diagram showing the equilateral alignment of sites around Stonehenge discovered by Sir Norman Lockyer, based on the shadow path of the midsummer sunrise.

Also shown is the Stonehenge - Clearbury Ring ley, one of the first to be documented and researched by ley hunters. The other angle of the triangle ends, seemingly, at the Cerne Abbas Giant.

It was whilst staring at these aerial views of Glastonbury and its surrounding countryside that she saw, superimposed upon the landscape by natural folds, outlines of hills, rivers, and ancient paths, ditches, and roads, figures that she felt represented the twelve signs of the Zodiac. They were placed in a circular pattern and corresponded precisely to the actual positions of their heavenly counterparts. Here, she concluded, was the true significance of the Vale of Avalon, Merlin's secret, the real Round Table of Arthur, and the great purpose to the divine quest for the Grail. Thus the Glastonbury Zodiac, the so-called 'temple of the stars', was born into existence.

Whether the apparent terrestrial effigies are merely natural anomalies, or the splendid work of ancient hands in some inconceivable project, is now the subject of much speculation and consideration in modern day books on landscape geomancy and the earth mysteries. Even the most ardent of researchers in the field are split over the issue. However, Zodiacal circles are now an integral aspect of the subject. New ones are apparently discovered every year, such as the Pumpsaint 'temple of the stars' in Carmarthenshire, and the Nuthampstead circle in East Anglia. Yet as the controversy abounds, Mrs Maltwood and her seemingly significant discoveries must be included as an important stepping stone in our own quest to study the true origins of the earth mysteries field.

#### ALFRED WATKINS AND THE OLD STRAIGHT TRACK

As Katherine Maltwood wrote of her startling discoveries, quite independently, someone else was beginning the other chapter in our earth mysteries search, away in the countryside of Herefordshire. A Mr Alfred Watkins was claiming to have seen the landscape laid out before him covered by a matrix of straight lines, joining all the sites and structures of antiquity in a way never considered before. He glimpsed the paths of the serpent in a visionary experience, and set out to investigate his extraordinary insight.

Watkins saw, in a fleeting instant of time, a network of lines connecting Christian holy wells, wayside crosses, and churches. He saw them connecting mounds, mark stones, crossroad intersections, hill peaks, and niches in distant mountains, even mounts, ponds, and ditches. Each were linked as one in a precise pattern of straight lines. Alignments that ran for mile after mile, over beacon hills, to other ancient sites and monuments out of view. He could not have imagined the incredible significance or the resultant effect, his insight would eventually lead to.

The respected antiquarian began to plot lines on one-inch Ordnance Survey maps joining these Christian and prehistoric sites, and to his amazement, his revelation was confirmed. They did, seemingly, run in straight lines. A line starting at a mountaintop, for instance, would pass through long barrows, standing stones, cairns, tumuli, mounts, or village churches, and ponds, then would, perhaps, end at a holy well. Five or more points could be noted within the space of ten miles, and by following the actual course across the countryside, other hidden markers would be realised to even further affirm his theories. The course of the line could even be tracked on to a neighbouring map, where it might continue for a further few miles. It was just unbelievable to him, and not unnaturally Watkins considered his discovery to be one of the most significant ever in the field of prehistory.

Attempting to formulate some working hypothesis in respect to his finds, Watkins noted that certain place names cropped up time and time again along the straight tracks. Names with prefixes such as Red, White, and Black were common, as were Cold, Dod, Merry, and Ley. The last mentioned, a Saxon term

meaning a cleared glade, he took to describe these alignments, and thus the term leys, or ley-lines came into being.

It was after due consideration and much field work that Watkins announced that these tracks had been constructed and marked out by a prehistoric culture as old as the monuments themselves, and that leys represented the courses taken by ancient travellers and merchants who wished to travel from point to point as easily as possible. The landmarks had, he felt, been placed at random to aid and guide navigation, and marked the straightest, easiest, and quickest course.

Watkins considered that if the traveller wanted to take a course in the direction of a settlement between him and a prominent distant landmark, such as a mountain niche, markers would be erected to enable them to pass through the countryside where the destination point could not clearly be seen. Initially erect stones, barrows, stone cairns, and tumuli would have been used, but later these may well have been replaced by other, more conventional markers, and settlements would have been built along these tracks to comply with the whole straight track system. Certain tracks would have been used for different trades, and this, Watkins felt, was where the place names became important. Tracks for the conveyance of salt would carry the prefix White, for clay or pottery - the prefix Red, and, naturally, for coal - Black.

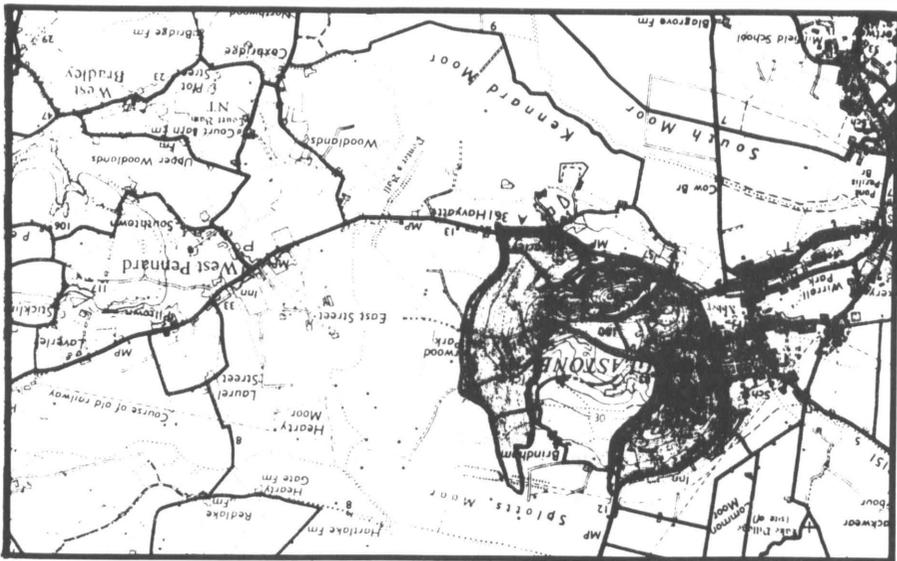
The prefix 'dod', stemming from the 'dodman', was, he felt, the name applied to the surveyor or marker of the leys. Dod is the snail, and the term is applied through the sticks apparently used by the surveyor which resemble the horns of the snail.

Watkins outlined his findings in a book published in 1925 entitled 'The Old Straight Track'. Predictably, it was not greeted with enthusiasm by the archaeologists and historians of the day. His ideas and findings were thought ludicrous, not only because it suggested great intelligence in primitive man, but it also contradicted all accepted views on the development of British history, which basically stated that the first roads were engineered sometime after Julius Caesar invaded these shores. Watkins felt that the Romans used the old straight tracks for the foundations of their own!

#### WHAT HAD WATKINS FOUND ?

The straight track theory was a logical and an interesting idea based on Watkins own findings through field work and research. However, during his life he was never to conclusively prove that leys were ancient trade routes, and unfortunately the theory itself did not stand up under scrutiny. The supposed straight tracks would often pass through mountainous and unpassable countryside, or across wide rivers, and marshland. Routes that would have been made easier by bypassing such obstacles completely. The so-called markers were inconsistently placed as well. A series of points might occur within a very short distance, and then there would be a gap of many miles before the course was further marked. So if the straight tracks did exist then there had to be other, more tenable, explanations. Either that or the leys were purely myths, with the apparent markers just happening to fall in convenient lines.

Evidence seemed to suggest leys did exist. Other, quite independent antiquarians checked out Watkins field work who not only were able to confirm his initial findings, but discovered more markers along existent leys. When looking at other areas they found many more uncharted alignments, and walking their length, they found other markers to even further confirm the theories.



Above, the geomantic effigy of the Phoenix, the symbol representing Aquarius in the Glastonbury 'temple of the stars,' overlaid upon the Ordnance Survey map of the area. The Phoenix also symbolizes the Aquarian age, the focal point for which has long been considered to be Glastonbury itself.

Left, Alfred Watkins, founder of the ley theories and principle heroe of the earth mysteries subject. He, whilst in the countryside of his own county of Herefordshire, saw in a fleeting, visionary, instant of time, the landscape laid out in a matrix of lines connecting places of antiquity of both a prehistoric and Christian origin. He could never have imagined the significance of his revelation which has so profoundly influenced all concepts born out of the earth mysteries subject. Photo courtesy of F.C. Tyler, and the Northern Earth Mysteries group.



But there were other more perplexing questions that began to arise. Why was it that the points of the alignments were always either Christian or pre-Christian religious sites, long revered as places of spirituality, superstition, local folk traditions, or shrines of pilgrimage? Why was it that many spots along the alignments were known places of supernatural occurrences, such as places with the prefix Hob, Devil, Druid, or Witch? And there were other place names that kept cropping up with a disturbing regularity, such as Beacon Hill, the places of the old Beltane or Mayday fires, that according to tradition, were lit to symbolise the birth and death of the summer months.

Names associated with Celtic religious traditions cropped up time after time, such as Lud or Lund, a version of Lug the Gaelic sun-god. Or Orm, Worm, and Dragon, the representations of the regenerative life-giving qualities of the earth, which were also noted with frequency along proposed leys, along with Christian dragon slayers. St Andrew, St George, and St Michael appeared as place names on leys, or as dedications to hilltops, churches, and other sacred places. Each slayer representing Christianity's primary conquering of the dragon, or the serpent, the Celtic Church's symbol of life, that only became synonymous with the devil after the supercedence of the Roman Church in Britain. Perhaps this showed that the points on the ley were considered sacred before the Church took them over and built their own shrines upon them. The saintly dragon slayers being left as reminders of the Christian dominance over the old faiths.

All these implications seemed to imply that there was some mystical, religious, and spiritual significance to leys, something that would surely not have been attributed to mere trade routes. The connections of life giving power, of terrestrial forces, and places of spirituality suggested that it was the positioning of the sites that was more relevant than anything else, which poised the more baffling question of why then should such places of spiritual importance fall in lines?

It was also found that where one or more of the leys converged, a larger, more significant monument existed, such as a knoll, a mount, a stone circle, or a great earthen mound. Sometimes as many as eight or ten leys would pass through one place. It seemed as if our earth and stone monuments had not been randomly placed, but had been positioned with a precise geometric accuracy. Their consistent shapes, numbers, and sizes suggested a great mathematical knowledge in their construction; not to mention their previously stated astronomical significance.

Watkins himself, towards the end of his life, began to realise his own trade routes theory was wearing a bit thin, yet refrained from putting forward any alternative ideas as to the possible explanations of his ley-line mystery. He appeared almost afraid to look deeper into the matter; and being a devoutly religious man, felt some intrinsic danger in pursuing the matter at any great depth. He knew that many of the points on his leys were, or had been, high spiritual centres to both the Church and it's pagan ancestors. He also realised that there could exist some vast, incomprehensible purpose for the construction of the alignment matrix. The matrix he had first perceived in an instant of time as a visionary experience.

The hidden truth might have seemed an infringement on his own Christian ideals, and that must have been his concern above all else. A realisation that may well have been painful, and would certainly not have done him any good in the minds of his already outraged opponents. Yet he could have had the keys to unlock this enigmatic puzzle. He must have known of the fairy path legends, the

symbolic straight tracks of the little people, that often coincided with his own alignments. He knew that migrating birds and animals followed certain fixed and straight courses year after year, and that across the world, their existed other great matrixes of ancient sites known not to have been merely 'trade routes'.

No one will ever know what inner conflicts were raging within Watkin's mind. Yet his conclusions in 'The Old Straight Track,' in the light of later earth mysteries discoveries, perhaps tell us a little about those inner conflicts. He suggested that '... ley-men, astronomer priest, druid, bard, wizard, witch, palmer, and hermit, were all more or less linked by one thread of ancient wisdom and power, however degenerate it became in the end.'

So after nearly three hundred years, the scene had been set by single heroic figures who had strived against the official flow of the system, and who had stopped to invoke the question 'Why?' Dee, Aubrey, the Gales, Stukeley, Sir Norman Lockyer, Katherine Maltwood, and Alfred Watkins are those heroes of the earth mysteries subject; yet there were others, lesser known until recent times, and there would be many more before the alleged ancient wisdom of the serpent, the symbol adopted to signify the old faith, would once more be commonly known.

Part two follows the accepted history of the earth mysteries subject, weaving it's way through such names as 'The Old Straight Track Postal Club,' Guy Underwood, Tom Lethbridge, Gerald Hawkins, and Alexander Thom, culminating in the late sixties when the whole subject went through a complete rebirth. Here, during an age of psychedelia, hippys, and flower power, we see the likes of John Michell, Janet and Colin Bord, RILCO, and 'The Ley Hunter' transposing it into the respectable field of study it has become.

Yet what does the earth mysteries subject represent today? What is it's aims, it's views, it's beliefs? We take a look at how it now stands, and where it seems to be leading, both from an objective, scientific point of view, and from the subjective, even religious, standpoint.

#### OTHER PUBLICATIONS WORTH A BUTCHERS...

Ancient Skills and Wisdom Review - earth mysteries review, good theories and nice ideas. £2 per annum from Paul Screeton, 5 Egton Drive, Seaton Carew, Hartlepool, Cleveland TS25 2AT. Caerdroia Project Newsletter - a lot of good work, the best on mazes around. Donations only, to Jeff Seward, 53 Thundersley Grove, Thundersley, Benfleet, Essex SS7 3EB. Cambridge Ancient Mysteries - excellent work by excellent researchers. £2 for 4 issues from 142 Pheasant Rise, Bar Hill, Cambridge CB3 8SD. The Cauldron - Full of the stuff your parents dont understand. Single copy 25p, £1 for year, from BCM Box 1633, London WC1N 3XX. Common Ground - The hewee from Kevin McClure, arch UFO and paranormal researcher. Very good. £4 for 4-issue sub. from 14 Northfold Road, Knighton, Leicester. Essex Landscape Mysteries - local flavour, mostly new stuff. 35p per issue. + 15p pp. from Glen Mead, 9 Ashwin Ave., Copford, Colchester, Essex CO6 1BS. NORTHERN UFOLOGY - a must for northern UFO news from Jenny Randles, 8 Whitethroat Walk, Birchwood, Warrington, Cheshire.



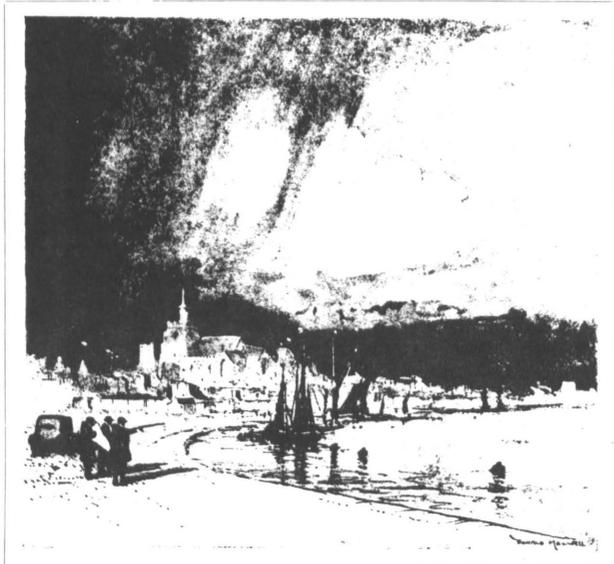
This is a study and review of the work and findings of the eminent 1930s antiquarian and author named Donald Maxwell, who may well be termed Essex' first ley hunter. Following the publication of a book supporting Alfred Watkins straight track findings Maxwell was criticised greatly. He needed desperately to hit back at his critics, and so chose Essex as his testing ground to prove once and for all the existence of leys. His proof is now examined for the first time, and evaluated by current ley hunting standards.

The mild shock wave that passed across the English landscape following Alfred Watkins controversial ley theories in the 1920s did much to stir the antiquarian and archaeological fraternities. Some supported his ideas, many more openly denounced them, making the whole subject of prehistory a much versed talking point throughout the preceding decade, or so.

Yet for those with more of an open insight into the intriguing aspects of Britain's prehistoric past, Watkin's theories came as a fresh, and new concept to be studied and objectively viewed as an integral part of archaeology. One such antiquarian to support the idea of leys in those early years was a little known author named Donald Maxwell. A man who delighted in spending much of his time rambling across the scenic and unspoilt countryside of the home counties in a perennial quest to discover an unsolved landscape mystery or two.

Like most antiquarians of his day, Maxwell was dubious over Watkin's claims at first, yet intrigued by the possibility, began to apply the unorthodox methodologies of ley hunting to his own pastoral pursuits. He soon found, to his amazement, that the idea of prehistoric straight tracks spread throughout the countryside, was more than just a feasibility. To him at least, they seemed present wherever he looked.

Afraid that Watkin's invaluable research would fade into oblivion through lack of concern in the right circles, yet conscious of his own accepted respectability as an author, Maxwell decided to, rather skeptically, review the ley theories in his book 'A Detective in Surrey,' within a chapter aptly entitled - 'The Clue to the Grey Snail.' In this he outlined the apathetic concern in respect to prehistory shown by the archaeologists of the day, while expressing his support for a more radical and unbiased survey of our lost heritage. Not unnaturally, Maxwell came under considerable criticism from reviewers and fellow antiquarians. Yet he was not to be moved, and by the publication of his next book in the series - 'A Detective in Essex,' completed in 1933, he had obviously had a chance to strengthen his own line of approach to his critics, and to understand more thoroughly, the implications of Watkin's theories.



Painting by Donald Maxwell showing him with a party of friends, and pointing towards a tumulus from a point on the shore at Maldon. The site, evidently, marked the ending of a 'sighting line' he proposed that ran from Brentwood, along a Roman road to Chelmsford, then cross-country to Maldon church. This 'ley', like so many of his others, did not stand up to current ley hunting techniques.



St Nicholas' Laindon, the church that Maxwell decided was sited on an ancient pre-Christian shrine, that was the centre to other beacon hills placed on hilltops to the four cardinal, or compass, points.

But Maxwell's back had been got up. His interest in ley hunting had stemmed from a near romantic enthusiasm to further his own landscape 'detective' work. It had given him a new leash of scope beyond his normal range of aspects covered; such as discovering the true origins of place names, and embarking upon searches for lost churches or local monuments. The critics had pulled him down, and thus in his second book in support of leys, he desperately needed to convincingly back up, and account for, his apologetic views of Watkin's controversial ideas.

Thus Essex became the scene of his intrinsic ley hunting; and in a sense, Maxwell became Essex' first mayor ley hunter. He travelled the countryside with a band of dedicated friends, on foot, by car, by boat, or by train, visiting churches, 'tumps', hills, and villages, chatting with the local inhabitants, and setting an impression that Essex still lived in a mystical dark age, with him the intrepid antiquarian explorer, knowledgeably seeking prehistory and interesting stories.

Watkin's concept of leys being the forgotten remnants of ancient trackways, the routes of the trader, traveller, and pilgrim, were still, in the 1930s, the only real explanation to play around with. It was logical, and acceptable to the standards of archaeological speculation. Maxwell knew this, and for this reason attempted to establish his own ley research by confirming this very concept. Essex, since the medieval period, had been a producer of sea salt in such places as Maldon, and a number of other villages on the Blackwater and Crouch. Thus it was considered that if leys did exist in the county, then their primary importance would have been as trade routes for the salt industry. So, naturally, it was to these places that Maxwell looked first, and sure enough he found what he was looking for.

Also high on the list for feasible uses of the straight tracks was the presupposed flint industry in the area. Somehow Maxwell envisaged an industrious nation of Neolithic primitives manufacturing vast quantities of flint tools and weapons, then transporting them hundreds of miles to other less capable tribes. Very romantic...

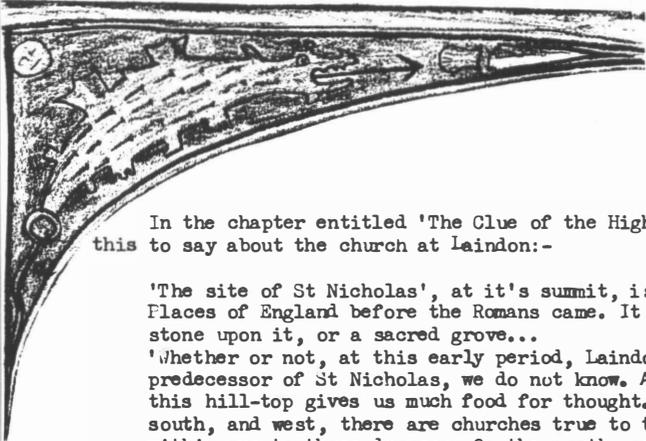
His other views as to the origins and history of leys were also contemporary to Watkin's, and we need not go into them here. However, most perplexing to Maxwell was the religious overtones that surrounded the 'sighting lines'. He knew that it had quite possibly been Neolithic man who had first laid out these straight tracks, marking them with 'heaps of stone, monoliths, tumuli, and motes.' Also, that where more than one of these tracks converged, a larger, more outstanding monument had been placed; such as a 'sacred tree, or a stone circle.' He accepted that a great number of the possible ley markers had now disappeared, but that churches, or Christian monuments had been placed on the sites of earlier pagan shrines. In the case of churches, usually on high places, such as natural hills.

#### CLUE TO THE HIGH PLACES

Essex' distinct lack of prehistoric monuments left pre-Reformation churches as the main possible markers for the intended leys that Maxwell proposed to find in Essex. And indeed, many of these were available for his aims, raised up on high places and remarkably plentiful. Their rich histories, and apparent folklore, made them ideal to use, and not unnaturally it was to these that Maxwell started his search. Out of the many to choose from, St Nicholas at Laindon really caught his eye right from the start. Perched high and conspicuous on a steep eminence, and visible from approach roads in all directions for miles around, it must have seemed the most ominous religious house in south-east Essex. The small church,

dating back to the medieval period, with its timber belfry, and its broach-spire, it was a sight of par excellence in Christian tradition, and had obviously been at the centre of religious devotion for many hundreds of years, perhaps, even as a pre-Christian site before that time. Rumour had it that a Saxon structure had existed there before the current structure was erected.

For the enthusiastic ley hunter, it holds tell-tale clues to its great significance to the Old Faith, for not only does its position make it an ideal possible pre-Christian site, but its place name holds relevant overtones. Laindon, originally Lygan, or Lygean, is Celtic for 'river of Lugus,' the solar deity. The river referred to is a supposed lost stream that apparently ran through the parish of Laindon, and it has been suggested, started on the hill itself. The other interesting ley hunting quality, that cannot be overlooked, are the superb dragon representations carved into the spandrels of the archway against the nave doorway, one of which is being pierced by a crudely carved cross shaft. A depiction that is believed to represent the tapping of the life-giving energies inherent at a place of pre-Christian spirituality.



DRAGON CARVINGS L/H SPANDELS St. NICHOLAS' LAINDON.

In the chapter entitled 'The Clue of the High Places,' Donald Maxwell has this to say about the church at Laindon:-

'The site of St Nicholas', at its summit, is probably one of the High Places of England before the Romans came. It may once have had a heathen stone upon it, or a sacred grove... Whether or not, at this early period, Laindon had a wooden church, a predecessor of St Nicholas, we do not know. An observation, however, from this hill-top gives us much food for thought. From this point, north, east, south, and west, there are churches true to the four points of the compass within one to three degrees. On the north, perched on a hill, is All Saint's Stock. To the south is Stanford-le-Hope church, to the west East Horndon, and to the east the Church of the Holy Cross, Basildon.'

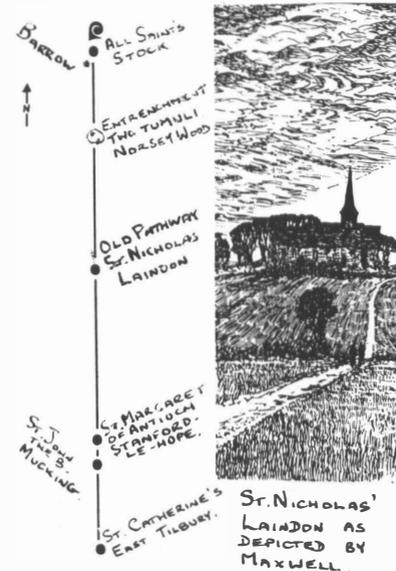
Laindon church had certainly given Maxwell 'food for thought,' for in a few short sentences he had decided, while standing by St Nicholas, that the site had once been a centre for pagan worship, and that in the directions of the four compass points there had existed beacon hills, as markers for sighting lines that continued on away from Laindon across the whole of east Essex.

As imaginative as his idea may have seemed, Maxwell attempted to back up his 'cardinal point' sighting lines by rather spurious and crude fieldwork, and his own visual observations from a six-inch Ordnance Survey map. It is these that we shall now try to either affirm, or invalidate, according to current ley hunting techniques and standards.

#### THE LEY FROM STOCK TO EAST TILBURY

The apparent ley that ran from north to south, Maxwell said, began at Stock

church, passed through 'an earthwork marked "Intrenchment"', then continued downhill to St Nicholas church, and thence on in a straight line to pass through the churches of Stanford-le-Hope, Mucking, and East Tilbury.



However, if one uses a six-inch Ordnance Survey map in an attempt to check out this supposed 'sighting line', then the inaccuracies will soon become obvious. For it is indeed a fact that All Saints, Stock lies just off a northerly angle from St Nicholas, and does pass across the faint remnants of an entrenchment at Norsey Wood, some two miles south of Stock. But if this line is extended southwards it completely misses its next point - the church of St Margaret of Antioch at Stanford-le-Hope by two hundred metres to the east, and the next point after that - St John the Baptist, Mucking, by a similar distance. East Tilbury church is right off course.

The guidelines of current ley hunting tell us, quite correctly in the views of orthodox acceptance, that the width of the path, or channel, of a ley should be the smallest possible, perhaps even within two to three metres. Thus, unfortunately, Maxwell's supposed ley from Stock, through Laindon to East Tilbury, seems totally worthless and non-existent in current terms.

Yet even with this ley dispelled, Maxwell's observations here, do bring in some intriguing aspects in the landscape between Stock and East Tilbury. His 'ley' beginning at All Saints' church narrowly passes, in its path, a mound 600 metres south-west of Stock, as well as two tumuli and a small circular bank, within the entrenchment at Norsey Wood. It also passes by an old straight footpath that runs away from Laindon church in a northerly direction, which is visibly very ominous when standing on the hill. Should we have been dealing with leys, or indeed avenues, of a few hundred metres in width, then we would have on our hands a very fine example, with no less than six points in a space of nine kilometres.

Then travelling south from Laindon, past Stanford-le-Hope, we find Mucking church, an ideal ley point in earth mysteries terminology, as inside we see a beautiful representation of a woodwose, a traditional green man, known locally as the 'nager's bridle', carved into the capital of one of the aisle columns.

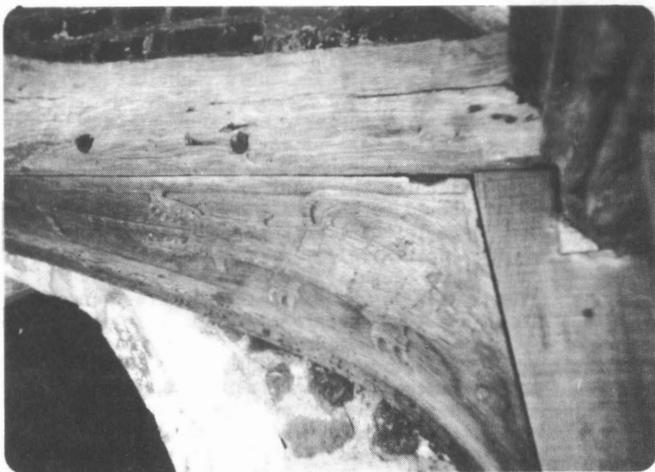
With all these possible ley markers, you would think that a little movement of the rule could produce at least one alignment of more than two points, but, unfortunately it does not. For hours I attempted to establish a possible ley line of possible markers, however, none could be found.

#### THE EASTERLY 'CARDINAL POINT' ALIGNMENT

Maxwell indicated that the early fifteenth century church of All Saints' at



Dragon carving on the right-hand spandrel inside the south porch of St Nicholas' Laindon. The crude patriarchal cross piercing the dragon's back replaces the usual sword and/or the Christian dragon slayer. All more-or-less symbolize to the Christian faith, the conquest of the subtle subterranean forces synonymous with Hell. This particular carving, like so many others in Essex, is 15th century.



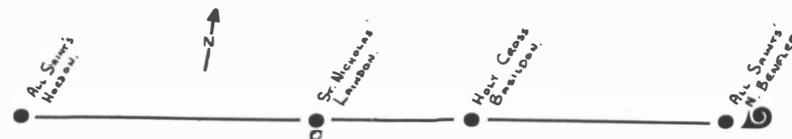
A similar C15 dragon carving on the spandrel of the south porch at Holy Cross, Basildon. Note the similarity between this one and the one up the road at St Nicholas' Laindon. They are almost identical in age, design, and positioning. As the two parishes were linked as one in the past, could the same carpenter have carved both? It's possible.

\* THE ONE ON THE L/H SPANDREL, NOT THE ONE IN THE PHOTOGRAPH. SEE SKETCH ON PAGE 60



Woodwose, or green man design on the capital of one of the columns in Mucking church. It is known locally as the 'Nager's Head'. Being one of the only representations of it's kind in Essex, it is strange to find such an obvious pagan symbol in this small, unimpressive parish church. Why?

East Horndon, now perched up on a hill beside a flyover on the A127 London to Southend road, was the westerly cardinal point from St Nicholas, Laindon. This indeed seems to be correct, as it does lie on a direct westerly path. However, he states that the alignment continues easterly, from St Nicholas' on to the intriguing 'Chapel of the Holy Cross' at Basildon, to the south of which, some three hundred metres away, is an ancient moat. From there, he claimed, the alignment went on to pass through North Benfleet All Saints' church.



This alignment, as can plainly be seen from a one-inch Ordnance Survey map, is absurd. For a line taken from East Horndon church, through the hill of Laindon, will not pass through the Holy Cross church, but through the south bank of the moat, and will miss North Benfleet church by many hundreds of metres to the south.

Maxwell explicated the connection between St Nicholas' Laindon and Holy Cross Basildon by the ancient joining of the parishes of Laindon and Basildon, especially in respect to the churches, which were served by the same rector and ecclesiastical authorities; all emulated in the old parish name - Basildon-cum-Laindon. This being somewhat interesting to the earth mysteries enthusiast as Holy Cross, one of the only churches other than St Nicholas at Laindon to retain a superb example of a roughly carved dragon on the spandrels of the archway to the south porch. Never-the-less, dragons are little use to us here, as Donald Maxwell's second mentioned alignment also falls far short of being acceptable to present day ley hunting standards. It would have been nice to think that an alignment did exist between St Nicholas' and the Holy Cross church, with their historic, symbolic, and ecclesiastical connections; however, one does not.

#### THE CARDINAL POINTS IDEA

The only aspect left in Donald Maxwell's theory is the possible existence of the four 'cardinal points.' It is true that the four churches in question do lie within a few degrees to the compass points, yet they do not form a perfectly geometric cross. They are each varying distances away from St Nicholas' Laindon, and in the case of Stook to the north, and Stanford-le-Hope to the south, they cannot be viewed from the hill itself.

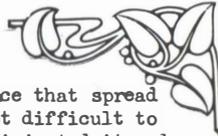
The idea of Laindon as a centre of pre-Christian devotion, with beacon fires lit at the four points of the compass during religious observances, is very imaginative and impossible to prove without archaeological fieldwork. There is also no reason at all to suggest that this was indeed the case. No indication that any of the so-called 'cardinal points' were ever used for beacon fires can be found. There are a number of Beacon Hills, so named, in south-east Essex, so why should these particular places have lost their name associations?

No, I feel that Donald Maxwell let his imagination run wild when surveying the countryside around Laindon, going overboard when he realised that

certain churches conveniently fell in areas that suggested some geometric linkage. All in an attempt to back up his own ideas to shake off the critics which he so desperately needed to disprove, to retain his own credibility.

We know that many pre-Reformation churches are seemingly sited at positions of pagan geometric relevance, although in this case we may well purely be dealing with random placings. Certainly, at this point of time there is no reason to suggest otherwise.

## Aftermath...



The Toxteth riots, along with the intense street violence that spread throughout the whole country during the summer months was not difficult to predict. Indeed, many community leaders and sociologists anticipated it and warned local authorities well in advance. The current economic recession, coupled with the rising mass unemployment and social unrest, all blended together to breed a tension that was undoubtedly to erupt at some point.

However, for the growing number of individuals and groups uniting under the banner of New Age mysticism, the rioting was taken with a different view. They quietly nodded their heads knowingly, uttering 'I told you so', as the media press, television, and radio became emblazoned with coverage of the wide spread troubles and street violence. For they had, apparently, predicted just such events long before there was even a hint of problems in the air. Indeed, many of their precognitive thoughts were verified when on the night of Friday, 3rd July, the eve of the first Toxteth riots, when they again dreamt of what was in store for this country.

New Age thinkers believe that we are about to enter a period of great upheaval, where, following a precise series of events, the world will undergo great cataclysmic changes, culminating in a whole 'new age' of peace and enlightenment, where only those of an 'aware' nature will be left to continue. Such a concept has existed within mankind in various forms throughout history, which each phase being fed by the prophetic ramblings of the mystically inclined. Today is no exception, and in the light of the current global depression, New Age mysticism abounds.

It is not intended at this time to enter into a lengthy discourse on the currently prophesied New Age, merely to point out that the recent street riots have been taken as the predicted signs said to herald the commencement of even greater upheavals apparently on their way. Three years ago at least, New Age propagationists predicted that as the earth, on it's spiraling path through the cosmos towards the end of it's current cycle, or aeon of time, the cosmic influence upon humanity and the environment would begin to cause many things to happen. Aside from causing wide scale natural upheavals and alterations in climate, weather, and geophysical events, it would severely effect the minds of everyone. For those of a harmonious and balanced nature it would cause growing awareness of things to come, and for the rest, the unaware, ie. most of the population, it would cause physical and mental degeneration, resulting in wide scale violence, wars, disorder, and anarchy.

Well, some of it's occurred. Many of the signs we still wait for, and quite patiently, our New Age thinkers still sit back with smiles upon their faces. For the rest, we sit back with a reserved judgement and, hopefully, an open mind.



# **THE SUPERNATURALIST**

**explores the earth's  
greatest mysteries**

## **THIS ISSUE :**

- **What is the paranormal ?**
- **UFOs and why we believe in them**
- **The Aveley UFO Abduction**
- **Ghosts and the not so romantic answers**
- **A history of the earth mysteries subject**
- **Essex leys, Donald Maxwell, and dragon carvings**
- **Toxteth aftermath, what the psychics say**
- **Good pics. Good ideas. Good value. Good stuff !**

**HAPPY READING**

