

THE LEY HUNTER

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LEAD-IN:

Firstly I must apologise for the lateness of issues recently and state that I hope to have issues on a firmer basis in the future. Though not noted at the end of the article by Paul Devereux in this issue, it is the first of three pieces from a large work he has compiled. This will follow on into issues 67 and 68. Messrs Devereux and York have contributed a sum of money towards T.L.H. costs which will mean that their researches can be given a lengthy appearance in these pages in the next two issues, which means that the magazine can be extended beyond its customary length, which is related to financial viability. Paul and Andrew have also discovered a church maze in Leicestershire in 1974 which is quite sensational.

FAIRY TALES by Paul Screeton

((Reprinted from The Atlantean No 157))

At the risk of putting my sanity in jeopardy with regard to some readers, I will share one of the oddest experiences of my life. It happened about three years ago in the Border city of Carlisle. A winding road leads out to the St Anne's Estate and the traveller alights outside The Redfern. Walking northwards parallel to the main Euston-Glasgow railway line a barrow can be seen in an adjoining field, by which until recently stood an ominous derelict mansion.

The road is narrow and it is safest to walk on the grass verge. On the sunny afternoon in question I stepped on a stone in the grass and halted. It was of glistening quartz and had been worked into a convex shape and was deeply embedded. I stooped and touched it for about half a minute and then walked a couple of paces. Then I saw something move a yard or so ahead of me. The object leapt as a frog does and was not dissimilar to such an amphibian, though measuring about 3ft. It was brown, but its form was hazy, difficult to describe, though could be compared to a television screen when interference from a gadget without a suppressor drives the picture lines crazy. I was immediately impressed that I had perceived an elemental, no doubt through my consciousness being raised by drawing in subtle energy from the crystal.

It was an earth gnome, described by Geoffrey Hodson in his book "The Kingdom of the Gods" as lanky, sometimes solitary, and disproportionately to our senses. He regarded them as relics of the Lemurian epoch and possibly representations of such times. In England they are always black, or, as I saw, peat brown but he, unlike me, found their atmosphere decidedly unpleasant. I have subsequently touched this quartz rock and a similar one by a farm 100 yards or so away without incident.

Regarding nature spirits, E L Gardner, in an introduction to one of Hodson's books, has succinctly stated: "Their motion or vibration is so comparatively rapid, their laws of activity so subtle, compared with the physical world, that words fail to describe what is seen, and the vision fails to record all that one might wish to know of any given fact."

Other readers may have experienced some similar experience, but my second fairy tale is the most phantasmagorical of its kind I have come across. The observer is a journalist who had previously had no experience whatsoever with the occult, and is in fact somewhat sceptical of such. Being a keen naturalist he was unwilling to place his encounter into a mammalian category. He went to his coalshed in Seaton Carew around 8 p.m. one night in late February last year and saw an ambling, oblong, white "thing" with vague legs. It was about 1' high and was in view for about 15 seconds. His reaction was shock and he told me that, had it not been moving away from him as if disturbed, he would have fled inside his house and bolted the door.

THE FORGOTTEN HEART OF ALBION

Some Aspects of Leicestershire Lore

-- by PAUL DEVERLEUX --

The following material has been prepared in collaboration with ANDREW YORK, of Leicester. He initially sent me some of the information used here, after certain exchanges in "The Ley Hunter". As our study became more widespread, he undertook further research both at my request and on his own initiative. A fair amount of fieldwork was necessary to bring these pages to your attention and this has been shared equally between Andrew, my wife and myself. Unless otherwise stated, the map referred to in the following pages is the O.S. 1" sheet 121 (1966 revised edition).

OLD STONES

HOSTON or HULBER STONE: Originally this was 8 or 10 feet tall "and lies on the ridge of an eminence, which though not the highest of neighbouring hills is yet conspicuous for a vast distance from the west...the upper parts of the stone were broken off and the fosse levelled...but the owner of the land who did this deed never prospered afterwards...fairies inhabited, or at least frequented this stone...some years ago a person visiting it alone fancied he heard it utter a deep groan." (Gentlemen's Library Mag., 1813). The slopes on which the stone stood was known as "Hell Hole" - both words probably corruptions of the Celtic "heol" (road) as Watkins suggests. There used to be a tradition that the stone could rise out of the ground. Dryden states that the stone was pentagonal "with its northern face exactly oriented." Today only the fosse and a few mumps of stone remain but there is an impressive view of the hill at Old John from the spot. This is the only stone recorded in Leicestershire on the O.S. sheet 121 and but for that and the lore surrounding it the remains would probably have long since disappeared. SK 624071.

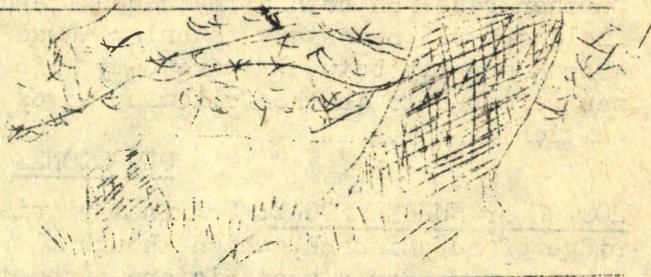
THE OAKS HANGING STONE: "A spot which is about the centre of a triangle formed by that stone, Kite Hill, and the Tin Meadows, was always called The Grove. No one riding up to the lower side of the stone, on a spirited horse, can fail to notice the emotion of the animal; Mr Gisbourne's Scotch Cattle, on their first arrival, always gaze at it with wonder. An old forester told me, 'I always take care never to be near it after twilight has begun.'" (Potter, 1842). "This specimen, which is near the Oaks church is best reached from Shepshed... 'The Grove'...is very suggestive of rites of worship." (Dare, 1925). "This stone is unmarked on the 1" map as is Kite Hill. A Cat Hill Wood is marked, though, and there may be a case of misnomer on the part of the O.S. The vicar of the Oaks church had a 2½" map with the stone marked on it, however. We were able to observe it at some distance. A hanging stone is one where the top portion overhangs the lower and is supposed to be natural. This example is about 15ft tall, solitary except for a bush, and looks as if it has been transplanted from Avebury! The rock is intimately bound up with local lore and must be considered a site of significance. SK 466161. We have not yet been able to identify the "Tin Meadows" and thus have so far failed to locate "The Grove". We note that "Tin" was an old term for holly, however, and our inquiries continue.

STONES ON LONG BUCK HILL: "A large flat rock called 'The Altar Stone'...is on Long Buck Hill...and is about 6ft by 3ft. Some people consider it to show signs of having been dressed by human hands...I am inclined to agree. It is to be observed that there is a curious circle of stones on the crest of the hill above." (Dare). All these stones are unmarked on the 1" map which names the hill as Buck Hill. A prolonged search did not reveal the "Altar Stone" but as bracken dominated the slope of the hill a search in winter might prove more effective. We were able to find the circle of stones on the crest of the hill. They appear to be the remains of a cairn or burial mound, which Dare himself suggests in his book. SK 509163.

THE BEAUMANOR STONE: "There used to be a Hanging Stone at Beaumanor...but it fell in 1791, a few weeks after the historian Throsby had stood beneath its shade." (Dare). We were anxious to see if we could locate the recumbent stone to ascertain its exact position but Beaumanor is now restricted Ministry of Defence

property. R.D.Y. Perrett, however, informed us that the 2½" map marked the Hanging Stone just N of the Hangingstone Hills, outside Beaumanor. We have not so far checked this stone.

THE "HANGMAN'S STONE": "This relic...is a rock between Lub Cloud and Ives Head." (Dare). "Swain's Hill, the point where the Swanimote Court met, lies at the foot of Ives Head, and a little distance from it stands the Hangman's Stone." (Gomme, 1880). This stone is unmarked on the 1" map and was unmarked on the 2½" map belonging to the vicar at the Oaks. It took some time to find anyone who knew anything about the stone but finally we did secure some rough and ready directions. We found the specimen after floundering around in thick, wet undergrowth for some time. The stone is only 3ft to 4ft high but is one of the most impressive that one could hope to see. It stands a few feet from the trunk of an old oak tree, and beneath the shade of its foliage. This juxtaposition of



The "Hangman's Stone under tree

stone and oak makes a powerful impression that is hard to describe. The stone and the tree are alone in a field a good distance from any road but quite close to a wood or grove, composed mainly of oaks. At some time in the distant past there had been a drystone wall encircling the stone and tree, to judge by the remains we found amongst the grass. It seems doubtful whether Dare actually saw the stone for he refers to it as a "rock", which gives the impression that it could be a natural feature. The specimen is unquestionably a deliberately erected stone. SK 479166.

ST JOHN'S STONE: This was about 7ft high before its destruction around 1840. "It was the custom to visit it on St. John's Day, 24th June. Children who played about it were careful to leave before dark because after then the fairies came and danced round it..." The stone stood in the centre of an amphitheatre-shaped hollow." (Leics. Literary & Philosophical Transactions). The original site of this stone is not now generally known but we have been fortunate enough in finding a record of its former position. It used to stand about ¾ of a mile NW of Abbey Park, in Leicester, at SK 578064. The site is now someone's backgarden near Minster Crescent and Avebury Avenue. We haven't yet enquired of the householder whether or not he has fairies at the end of his garden! Some people were of the opinion that the stone was some sort of natural freak. This idea is certainly false for the stone related astronomically to another stone as we shall see in a later section. It is interesting to note the fear of twilight frequently expressed in folklore. One thinks of Don Juan's concept of "the crack between the worlds" at this time of day, recorded in the books by Carlos Castaneda.

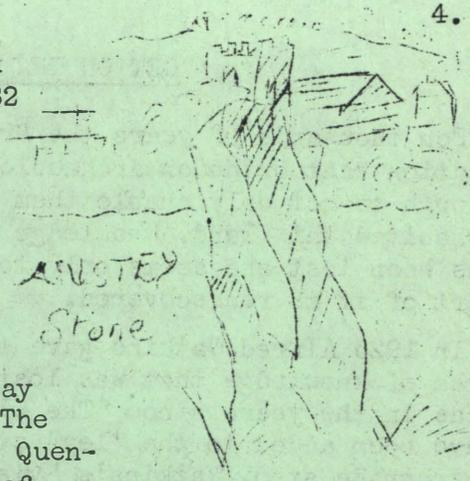
ALTAR STONE: At the junction of the parishes of Markfield and Newton Lindford, as late as 1808, stood an inscribed stone called the 'Altar Stone.'" (Evans). "It was covered with outlandish letters, and was removed when cultivation began, because it was in the centre of a field." (Potter). The name of Markfield is supposed to have related to this stone, so it must have been an eye-catching feature.

THE "WISHING STONE": In Bradgate Park there is "a great boulder known as the 'Wishing Stone'...there are people who still climb up, sit on that rock, meditate, and wish." (Dare).

ANSTEY STONE: Mr David Potts informed us that he had seen a stone in a field near Anstey. Our subsequent fieldwork proved him correct. We found a stone about 5ft tall in the middle of a ridge and furrow field. It is unmarked on the 1" map. A striking feature of the stone is that one immediately obtains a clear visual alignment of the stone, the old church of St Mary's in Anstey and the edge of the copse atop the hill at Old John. This is, in fact, a section of an excellent ley as we shall see later. The farmer who owned the field was of the opinion that there was as much of the stone below the ground as above and he assured us that he had no intention of removing it. In typically farming manner, he thought the stone was a rubbing post but he was prepared to accept that it was very old.

His mother, however, said the stone was considered locally as an ancient relic of some sort. SK 552082

RIDGEWAY STONE(S): An elderly couple at Barkby had informed us that "near the church" an old stone stood on an ancient trackway known as "The Ridgeway". When following up this lead later on we were able to identify the track on the map because it runs by Ridgeway Farm. (While too riskt to be used as definite evidence, homesteads and farms can provide valuable clues to ancient features and alignments. See what Watkins has to say in "The Old Straight Track" (p212 Garnstone ed.). The track, a public right of way, passes very close to Queniborough church but comes within only half a mile of Barkby church. We felt that the couple might have confused the churches. Nevertheless, we walked the track near Barkby but nothing was found. The track is well used near the church at Queniborough and we were able to confirm that it was known as "The Ridgeway". We found two stones a few yards from the track. They were recumbent. One stone was about 8ft long and the other was a little shorter. They may possibly have been two pieces of a single stone as both were a similar shape and about 18" in width. There is no doubt about the distinct quality of the stones but we felt that they had been dumped in their present position in the corner of a field from a former spot. One stone displayed a small area of the sort of carefully worked graffiti one associates with bygone days. he stones are unmarked on the 1" map. SK 653121. We will be attempting to determine the original situation of the stones.



MOODY BUSH STONE: "Situated about 5 or 6 miles from Leicester to the NE, is a stone called 'The Moody Bush Stone'...in "Moody Bush Field", New York Farm, near Syston. It projects 4ft from the ground, and is embedded 3 or 4ft below the ground, and is pentagonal, tapering gradually to the top. It is sharp, angular.. ..and had been placed in the ground by human agency. The longer axis of the pentagon at the top of the stone points N and S, and the shorter axis E and W." (Dryden, 1911). The stone was described in 1879 by Mr J. Plant as being "upon an elevation commanding a view of the surrounding country for many miles on all sides. There is a tradition which says it was called the "Mowde Bush Stone", and a former owner of one of the large estates near Mountsorrel held a court at that place...this landowner and his stewards used to..cut a turf, which was brought into court. There is a general tradition also, that it was usual for persons from neighbouring districts to bring a turf and put on it." We asked the farmer's wife at New York Farm if she knew about the stone. She told us that it was on the neighbouring farmer's land and that she had seen it about 15 years ago. We went to the location she gave us and were overjoyed to find the stone still there, exactly as it had been described. Someone had carved "Moody Bush" very carefully on the stone. Unmarked on 1". SK 649109..

BRADGATE STONES?: On page 36 of "Mysterious Britain" there is a photograph of stones in Bradgate Park which the authora (Janet & Colin Bord) point out appear to mark an ancient site - though they realistically indicate how difficult it is to positively identify such stones in a naturally rocky area. We will indicate later the strange quality apparently possessed by the wood in which these stones stand. SK 524116. Incidentally, the caption to this photo maintains that no standing stones had been identified in Charnwood Forest up to that date. In view of the material we are now presenting, that statement can be considered obsolete.

WHETSTONE: Watkins, in "T.O.S.T.", suggests that villages with this name (and there are several others around the country apart from this Leics. example) probably did possess an ancient whetstone.

THE FOREST ROCK COMPLEX: A countryman informed us that there was an old stone on the Warren Hills above the crossroads where "The Forest Rock" pub. stands. We have not ascertained whether the name of the pub bears any relevance to the proximity of the old stone. The search for this stone provided us with an extraordinary experience. A number of us had been scouring the tiny range of rugged tors and rough ground comprising Warren Hills for nearly an hour before the

For thousands of years the British Isles and part of Europe supported a civilization that orthodox archaeology fails to acknowledge. A race of men with skills enough to not only enable them to survive but to live a happy and purposeful life, inhabited this land. Knowledge which would today help us enhance our way of life has been lost and seems only to be forgotten again in a few short years each time part of it is rediscovered.

In 1925 Alfred Watkins gave the world a volume which contained insight into an area of knowledge that was lost along with the way of life which it promoted. But alas in the years since "The Old Straight Track" was published no new chapters have been added to the "ley" story. In the opinion of the writer, we have taken a retrograde step. Watkins's "vision" of the "ley" system was in all probability a mental image which had crystallized in his unconscious mind after a lifetime of rural experience. Supposing for one moment that this vision was inspired from beyond his own psyche, it need be no indication that the "ley" system has any fundamental psychic properties. Prophecy may be a divine gift but the foretelling of war does not make the battle holy.

Perhaps we should consider that whilst our forefathers' lives were certainly interwoven with the occult and many everyday things had ritual or religious connotations, the "ley" system was a system of roads and was functional above all else. Watkins never alluded a network of power lines to recharge flying saucers, neither did he use clairvoyance to locate his evidence; that he found by objective research and it fills 234 pages.

Hours of pleasure may be had by wandering across the meadows with our diving rods but a clear cross-section through a buried road surface, showing its stratum of soils and gravels compressed by innumerable travellers is far more likely to persuade the archaeologists that these straight ways were ever trodden by tinkers' feet. If the "ley" enthusiasts persist in confusing "leys" with orthotenes (projected trajectories of UFOs) and underground water courses then may I suggest that the objective researcher refers to straight tracks as straight tracks, mentioning their antiquity where necessary.

Watkins's cardinal sin was to give his science a name that was open to wide misinterpretation. By taking the word "ley" with its various spellings and derivatives and applying it to something which it had never previously been used to describe, he threw us all into confusion. There is documented evidence (i.e. dictionaries and books on place names) that during his lifetime the accepted meaning of the Anglo-Saxon word "leah" was meadow or clearing and this meaning still holds good today, which is why I always put the word "ley" in inverted commas.

Our ancestors were of no lesser intelligence than us. Academic education may have been lacking but everyday skills were passed down from father to son. The accuracy of their surveying is matched again and again by the many skills that can be seen in those things which have survived unto this day. I believe that their communication system was sophisticated, so ancient British government was likely as efficient as the later Saxon feudal system of which we have so complete record.

They had no telephones but as the pace of life was so much slower then, foot was the accepted way of conveying messages as well as wares. I for one believe that before the Roman invasion there was a civilization in England whose people did not need the help of "space brothers" to show them how to survey a straight line. Even the orthodox archaeologists now admit that at the time the Romans arrived Britain was in a more organised state than contemporary authors portrayed. The Romans had a habit of referring to all non-Romans as barbarians, but the very fact that they frequently sited their roads on existing trackways must prove that they knew the previous inhabitants knew where they were going.

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WIDER CONCEPTS OF LEY LINES

by J.W. Foster

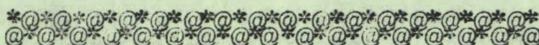
If anyone thinks 'I am going to write about a new ley line from Walsingham to Iona, or Cornwall to Canterbury, they are going to be disappointed. The time has come I think to interpret a wider concept to this whole great issue. Like all prophets, I feel Alfred Watkins when he started people off in a simple way on "the old straight track" was a man far ahead of his time. Similarly like all prophets he was in turn laughed at, scoffed at, and at worst told that it is downright irreligious to connect leys in any way with God or religion. The "righteous" strangely enough are often the most fanatical at trying to depose anything so deplorable. New knowledge is always frightening to people and fear will drive them to incredible lengths to fight it, until it becomes the "in thing".

True prophets are not daunted. They are the Shepherds. Once they get a few sheep following, then all the sheep will come along, and it becomes fashionable. Once people see the leys are guidelines or life lines then they will realize that little magazines like THE LEY HUNTER are fulfilling a very great need. That is, the need to find some orientation again. Man is very "lost". His compass is faulty. He does not know whether he is going north or south, or east to west! These two lines are the most basic symbolic things in the world. Every other person (whether they profess to be an atheist or agnostic) will wear a cross around their necks. Why? What does it mean to them if they do not think Christ died on a cross? North to south means Earth to God (or "Heaven") which we interpret as "down here" and "up there". And east to west are the arms outstretched symbolizing the Brotherhood of Man, "love thy neighbour" etc. Churches (originally formed to "love each other") are almost always orientated E-W as the sun rises and sinks.

This idea of lines across England and the world, linking the Holy Land, Tibet, and everywhere, in fact, is an unconscious desire of Man to find some roots again. He finds upheaval and change and disruption everywhere, of everything he felt sacred, and he is crying out for some sort of stability, some anchorage, because the dynamic swinging of the pendulum is shaking the universe and Man cannot see where he is going. So what does he do but cling on to a liferaft. He is being told on the one hand that it is out of date to go to church or to need God -- he is adult enough now not to need that sort of thing, he is told. So new (?) gimmicks crop up -- leys, dowsing or UFOs -- but it's all in the Bible: Moses struck the Rock of Horeb for water; Elijah speaks of chariots and wheels in the sky just like flying saucers. I could quote texts, which is a boring thing to do, which give clear "proof" that all "new" knowledge is as old as the hills and is all down in black and white for those who "have eyes to see".

As leys are the chief function of THE LEY HUNTER though I must confine myself to this subject though I am sure everything is connected and part of the whole. I see these lines like a spirograph, all intertwining and circling and forming patterns. We are being continually told in our TV and newspapers that this is the Age of Patterns. There we go again -- back to prophets. Einstein in his despised "Theory of Relativity" forecast that the world is made up of patterns, and wrote "Science without religion is lame, and religion without science is blind." Harold Saxton Burr recently wrote magnificently on electric patterns and electro-magnetic waves. It is all coming gradually. So be patient -- those who cannot get your friends to be interested in what (to you) seems to be one of the most important discoveries of the century. Don't go around churchyards (for churches are built upon wonderful sites) waving pendulums and dowsing rods and upsetting the faithful! If it looks impossible to explain to a closed mind keep it discreetly to yourself until "the appointed time". Be very patient. I personally get very frustrated with people who ignore this knowledge as something completely inconsequential, and yet go dashing off to satisfy their material needs and squander Earth's resources, which is doing fearful damage to the universe. If only they could see that leys are probably our means of communication.

This Age of Vibrations and "Pop" and noise and rhythm is the Holy Spirit trying to tell us how to "get through" to the greater powers beyond, back to base, the Creator, the Source of all our Being. By using wavelengths and magnetic power (the dragon and serpent power which has been written about before in this magazine) which was so frightening to immature man. But now we are evolving enough to understand these things. There is nothing wrong with the idea of God using natural forces and natural cosmic laws to show us things -- He did in the past -- there is no reason why He should not go on doing so today. As I wrote in TORC (the Gastonbury magazine) the Michael Ley Line is the chief one being talked and written about, but I see no earthly reason why there should not be a Mary Line, symbolizing Mother Earth, Fertility, the womb or bowels of the Earth, or Peter, James and John meaning Light, Life and Love respectively. Andrew for men of the sea, Giles represents healers - those who feel they want to do healing could tune-in on the wavelength. Perhaps even Thomas A B cckett for martyrs -- archbishops may have very difficult times ahead of them in these doubting and sadistic times. This is only basically an R.C. idea of praying to saints. Prayer is only the sending out of positive thoughts on to the ether, and being a great power it goes into action. Sound is far more important than we as yet realize -- hence the use of mantras in the East. We must study sound and these power lines and use them. Many people are, but more and more is needed to bring the great forces of light to a dark world.



OBJECTIONS & OBSCURITIES ANSWERED

I should like as a scientist to try and answer the "Objections and Obscurities"

raised by Michael Burgess in his article

(T.L.H. 65). Unlike Michael Burgess I have been able to carry out fieldwork in Scotland in areas as yet unspoiled by modern development. It seems to me that ley hunting is a useful archaeological technique which offers the possibility of forming theories which can be tested in the field. I have only recently read Alfred Watkins's book and I was pleased to find that my data gathered from an entirely different area support his findings.

In plotting leys on a 1" O.S. map it is difficult to decide what is a ley point and I think it is possible that several ley systems from different historic or prehistoric periods are superimposed. I have traced a couple of boulder routes over moorland by following markstones and I am convinced that it is possible to navigate this way as an alternative to map reading, but I am not convinced that these routes are absolutely straight.

I think that places like Stonehenge were positioned with reference to an earlier navigation system -- I have a theory that the Blaughter Stone might have been an earlier standing stone deliberately flattened to allow the the stone circles to be constructed for astronomical observation.

When primitive man became a farmer instead of a hunter he would need more accurate boundaries and it is logical to suppose that markstones became boundary stones. It is possible to construct a time sequence:---

CONVENIENT VIEW POINT....

SOLAR/LUNAR OBSERVATORY..

TEMPLE FOR SUN WORSHIP...

HOLY PLACE...CHURCH.....

So if you draw alignments on a map you obtain a composite pattern. The ley points are not points but areas of importance and the leys are not necessarily tracks but

lines of sight between these areas. The fact that a conventional sign on a map covers an area larger than that of the place it represents does not prevent you taking a compass bearing from one place to another with sufficient accuracy for setting a compass and finding your way from place to place.

A reply to the article in the previous issue of THE LEY HUNTER by J.R. PLOWMAN.

stone was found. It stands within a small copse, roughly triangular, which is surrounded by a drystone wall so old that it is beginning to crumble away. The stone itself is 2ft to 3ft tall, about a foot in width and a few feet long -- a slim oblong form. It is situated between two trees, one of them a Scots Pine. These trees are growing at either end of the oblong stone. Scattered around the immediate vicinity of the stone are several fragments of rock. Whether these somehow have strayed from the drystone wall or whether the old stone was at one time taller it is hard to say. After finding this specimen we all, quite suddenly, began to see other features clearly. Running across the copse was the embankment of an earthwork. We immediately traced this outside the copse and discovered more embankments and low, oval earthworks. Someone else noted small hut circles stretching away to another, almost perfectly triangular copse. In the "apex" of the old stone's copse we made a truly exciting discovery. Set into the ground, several yards from the old stone, was a mump of white quartz - a most unusual mineral to find on Charnwood. Gentle excavation revealed that the "mump" was set about 10" into the ground. Shortly after this we noted that one distinct, upright oblong stone stood out like some form of marker on the more open ground near one of the tors. Then someone discovered a generally circular feature about 40ft across. It consisted of a low bank surmounted by small stones. An "entrance" was indicated by two larger, slab-like stones. Presumably some form of hut circle. It was situated by an old drystone wall into which was set, next to the circular feature, a large stone of the type Underwood termed "node stone" (see Guy Underwood "The Pattern of the Past" - Ed.). On the way back to the road we noticed an exceptional set of rocks forming a V-shape in the centre of which was an upright sliver of rock. Through the "rifle-sight" one could look out over Belton four miles away to the north and tens of miles beyond that. Back at the crossroads we by chance found a markstone, about 18" high, next to a wall on the corner of Meadow Lane which leads up to the crossroads from Coalville. We were amazed at how we had managed to miss all these features for the first hour. The map makes no indication of any ancient features on Warren Hills. Any ley hunter who goes to Warren Hills will appreciate the subtle complex. We repaired to the pub for ale knowing that the area required much closer examination than we had been able to give it. SK 458151.

THE BAWDON "MONOLITH": Dryden briefly records that in 1911 at least there was a monolith at Bawdon. A long search of Bawdon Hill did not reveal such a feature. We did find several large upright and recumbent stones containing holes which we presumed had been gateposts at some time in the past. We also found a node stone set in a drystone wall on the top of which, at this precise point a small holly bush was growing. Elsewhere on the hill we found an exceptional number of large holly trees. On the lower slopes of the hill stands Bawdon Castle Farm. This place should be approached with care - they have some rather fierce dogs! The farmer wasn't too interested in our questions but said that the only stone he knew of was in the middle of the field adjacent to his farmhouse. Upon inspection we found a large, pointed stone set in a shallow fosse. Beacon Hill was clearly visible from it. It was not what we would term a monolith but perhaps it has suffered damage in the 60 years since Dryden wrote about it. Unmarked on map. SK 499141.

HARSTON: We have not undertaken any fieldwork at this village but W.G. Hoskins states that the name means "grey stone" which probably refers to a boundary stone on the prehistoric Sewstern Lane, or The Drift, where the counties of Leicestershire and Lincolnshire meet. Watkins gives the root of the name, although not referring to this village, in "T.O.S.T.", as the Anglo-Saxon word "haran" meaning old, grey. Thus "hoar stone". Watkins makes the point that this suggests that the stones were regarded as extremely ancient even by the Anglo-Saxons. The village has a partially C14 St Michael church with a carved Anglo-Saxon stone embedded in its east wall.

BRAUNSTONE: This is now a suburb on the southern edge of Leicester. Up until 1925 it was a "remote and isolated" village but was then bought by Leics. Corporation. Nevertheless, the "old village" is preserved to some extent. The ancient church (formerly St John the Baptist but now St Peter's) stands in the centre of an extensive, circular village green which upon inspection shows itself to be a large earthwork. A small group of trees encircle the church while the whole

green is embraced by a large outer tree ring. Next to the church's entrance porch lies a fairly large, flat stone with a pointed end. We feel that it is not a recumbent standing stone as the point is oriented exactly east. We have located a few other distinctive stones along Braunstone Lane nearby and one substantial markstone along the Lubbesthorpe bridle path, the entrance to which is marked by a singular holly tree. Our inquiries continue.

SWANIMOTE ROCK: Dare stated that a stone and oak existed on High Cademan (now marked as Cademan Wood) near Whitwick, where the Forest Court of the manor met. We were unable to locate the stone during our brief period of fieldwork in the area. But the spot is very difficult to study due to the woodland and the rugged outcrops of rock giving the place a really primeval atmosphere. Yet again we came across a simply gigantic circular bush of holly that one could enter and walk around inside. A road bordering one side of the area is called, most curiously, City of Three Waters, and a road bordering another side of the area is called Swannymote Lane. Nichols, writing in 1800, described the Swanimote Rock as having the form of a squat tower "unlike in its formation to any other in the forest."

HUNCOTE STONE: Driving out of this village which is near to Croft Hill we chanced to pass a stone embedded in the trunk of a tree. It was a dark stone about 18" tall around which the trunk of a large, old tree had grown. It was just possible to make out "1755" crudely scratched on the top of the stone. Possibly, the date refers to the planting of the tree. We assumed the stone was a boundary mark but it does not stand on any boundary existing today. Unmarked on map. 523973 (OS132).

BELGRAVE: The old village green has been bulldozed away in preparation for development but the planners have decided to preserve a group of four trees that stood in the centre of the green. A local inhabitant told us that an old stone stood by one of these trees and we were able to confirm this. It seems to be a large, squarish markstone. In the yard of the nearby St Peter's church there is an extremely ancient oak called the "Main Oak". This churchyard is reputed to be haunted by a white lady. A giant called Bel is supposed to have been buried in this former village, hence its name. SK 595074.

RAW DYKES: This is a double embankment earthwork that used to lead into the old city of Leicester but is now almost destroyed. The one surviving section appears to have a markstone alongside a very old oak. These are the only two features on the embankments. SK 584027.

GRIMSTON: On the green of this village stands a huge oak alongside which is a massive stone, roughly square with a side of 4ft or more. Next to the stone, in turn, are wooden stocks. A commuter-type inhabitant reckoned that the stone had been moved from the village church. This is C13 and dedicated to St John. We noted the stump of a stone cross in the graveyard. We asked a local farmer if he knew anything about the stone being moved to the green. He said that he didn't but he remembered another stone that stood in the middle of a field just outside the village. A farmer had removed it about 20 years ago. The stone had stood 5ft tall and the legend belonging to it said that it "fell off a star". Its approximate position had been at SK 686212. The stone on the green is unmarked on the map (sheet 122). We need to remember, with regard to the place name, that "Grim" was a nickname for Woden and related via the Old Norse Grimr to Odinn who wandered between the worlds in disguise. The "ston" ending in this name as in others clearly refers to a stone, despite the dogmatism displayed in an earlier issue of "T.L.H." (there is a difference between "ston" and "ton" endings, of course). The high concentration of "ston" place-name endings in the west of the county suggest a rich hunting ground for forgotten stones. Grimston is close to Six Hills (Seg's Hill) on the Fosse. ((Editor's Note: I understand Paul Devereux and Andrew York have rediscovered a number of other stone since this article was written)).

TERRESTRIAL OMPHALOS

"Every early nation appeared to have its sacred hill or Omphalos. In Ancient Gaul there was said to have been a Mesomphalos in the centre of the country, on the River Legre, or Loire, where the Druids met periodically for special ceremonies and councils. This Mesomphalos was an isolated hill in the midst of a plain, and was surrounded by a wall and a ditch. The idea of such a Mesomphalos was said to have been borrowed from Britain. Now, as no Druidical temple had yet

been described in Britain at all corresponding with the description of the gallic Mesomphalos, a d as Croft Hill di , as it as an isolated hill in the midst of a plain, nearly in the centre of th country, on the banks of the river Leire or Soar, and having still traces of a ditch around its base, it seemed quite possible that this hill might have been the Mesomphalos of the British Druids." (T.L. Walker, Leics. Literary and Philosophical Society t ransactions, 1879).

There is some corroborative evidence for this idea in the fact that less than 4 miles from Croft Hill (to the SW of Leicester) is the village of Leire. Even the respected Hoskins admits it is a "mysterious" place-name. He has traced it as an old "river name" probably "Legra" meaning "Loire" which, according to Hoskins, was called "Ligeris" in ancient Gaul. Leire has a St. Peter church, now mainly rebuilt, to th: NE of which is (or as) an ancient moat of "parallelogram plan".

Croft Hill has been marked as a hill on only the latest O.S. sheets. On earlier maps it was omitted altogether (e.g. 1946 1"), the adjacent quarry alone being marked. The spot is not marked as an ancient site, either. The hill is only a few hundred feet high but is so situated that one obtains staggering views in all directions from its summit. The eminence has even smoothly sloping sides. One slope is occupied by what can only be described as a "sacred grove" for that is the strong impression that it gives. Certain stones within this grove appear to have been deliberately placed and shaped. The earthworks encircling the hill are also clearly visible among the trees. The grove is well defined at its perimeter by hawthorn bushes that display contortions in keeping with Underwood's theories regarding the effects of the "earth force" on certain trees. Halfway up the northerly slope of the hill is a circular fosse in the centre of which stands an oak. The natural slab of rock on the summit is criss-crossed with deep cracks of a most striking appearance, again suggesting the effects of forms of subterranean water as described by Underwood. On the northern and southern slopes are one or two small, isolated stones that appear to be deliberate markstones. Croft Hill is an area of common land enclosed on all sides by fencing cutting it off from the old and the present day quarries. Signs forbidding entry to the quarry areas seem to have been placed in ambiguous positions to discourage anyone from approaching Croft Hill as well!

That it is not idle speculation to regard Croft Hill as an important spot is shown by the fact that in 836 AD King Wiglaf of Mercia held a council there attended by various important people of the day together with the Archbishop of Canterbury and 11 bishops of the southern province. Dryden mentions that festivities were kept on the "Shepherds Tables" adjoining Croft Hill. These were supposedly small eminences and have presumably disappeared due to quarrying. One cannot help but notice the similarity between the "Shepherds Tables" and the "Shepherd's Race" terminology sometimes applied to turf mazes. If a turf maze existed, or a maze pattern was cut in the grass (as happened in Wales), or a labyrinth-dance was incorporated in the festivities, it would add another piece of evidence supporting the idea of Croft Hill being the British Omphalos. Stirling makes a connection between the labyrinth and navel in his book "The Canon". He refers to Kircher who depicted the figure of the Microcosm standing in the midst of the planets with his body cut open so that the intestines encircle the navel in a spiral coil. Stirling agrees that this is "an ugly similie" but uses it to illustrate his thoughts on how the ancients derived their concepts of the labyrinth. Stirling considered, like Bede, that the terrestrial omphalos may have been located at Lichfield and quotes the "singular revels" anciently celebrated at Coventry as supporting evidence. Actually, Croft Hill lies about 10 miles closer to Coventry than does Lichfield.

A letter from Colin Bord in "T.L.H." No. 18 quotes "NICAP Journal" as saying that the Leicestershire, Staffordshire and Nuneaton areas of England show a higher than average number of UFO sightings. Croft Hill is fairly central to this whole area, being in SW Leicestershire, 10 miles from Nuneaton and about 20 miles from Staffordshire. The hill's immediate locale has been subject to "coincidents" relating to fireballs which we shall touch upon later. Perhaps we should also remark that the former "humming" moats near Hinckley are but five miles from Croft and the "Fairy rings" of Stoney Stanton less than 2 miles. Croft Hill stands within one mile of the Fosse Way and 5 miles from

where that road crosses Watling Street. Croft village at the foot of the hill contains two noteworthy features: an old St Michael church and "Arbor Road".

To stand upon Croft Hill, particularly at twilight, is a powerful experience, and it makes one feel that it would be very interesting if just a little of the attention lavished on Glastonbury and its Tor could be diverted to this key site. And finally, there seems to be a curious "warm spot" on the western slopes of the hill - we avoid giving its exact location in order not to prejudice the experience of other researchers.....

WILLIAM SITWELL'S CARNAC WEEK-END

by PAUL SCREETON

((Reprinted from The Atlantean, 150))

An unashamed believer in the existence of a former continent of Atlantis and colonisation therefrom, Brigadier General William Sitwell remains a shadowy figure of forty years ago, hardly known today, yet a man far ahead of his time. Few of his archaeological theories would today be vindicated by either orthodox or even alternative prehistorians. Yet this neglected researcher has much to offer which relates to his grasp of psychic realities and understanding of the purpose of many ancient monuments. That he also made claims which today can be refuted as entirely devoid of rational logic or the slightest proof is true. He held tenaciously to a diffusionist theory -- all the vogue at the time -- and though recent developments in dating sites have invalidated a large proportion of his (and many others') arguments regarding the supposed movements of megalith builders it is he, above all, who had some inkling of the extent to which the Neolithic civilisation was basically global.

To pass from what I feel to be a certain naiveté in diffusionist indoctrination, and the untenable slavish insistence upon attributing many megaliths of 4000BC to monuments to fallen warriors or victory in post-Roman times, I wish to dwell upon his experience one weekend at Carnac. The following accounts are provided in his rare and obscure book, "Stones of Northumberland and Other Lands", which was published in Newcastle-upon-Tyne in 1930 by Andrew Reid and Company Limited. Though he somewhat unoriginally followed the conclusions of Dr Fergusson's "Rude Stone Monuments", Sitwell being a military man must be given a degree of leniency for subscribing in part to the notion that some megaliths marked the sites of armies' conflicts.

Yet he was also willing to admit to the non-materialistic world of visions and, though failing to attempt to explain the phenomenon of why some prehistoric stones are "magnetic" positively stressed this undeniable fact. This power which at times manifests within certain stones -- dependent apparently upon a flux between earth currents and cosmic power from celestial bodies, and also only recognisable by sensitive individuals -- is of special concern to those investigating our sacred heritage, especially the ley hunters who map the alignments of prehistoric monuments and deduce the inspirational, etheric power flowing between the ancient holy sites.

Sitwell was invited to Armorica by his friend Bernard Springett, who also believed the stones of Carnac and Stonehenge related to sun worship originating from Atlantis. He warned that April 30 was the most important day in Brittany, and Sitwell made his historic weekend visit to coincide with that date. The most significant passage in the book states:

"And now to explain why these stones are magnetic. The majority of them have been erected with the smaller end planted in the ground; and on placing a hand upon them, one receives the astounding sensation that they vibrate, and with very little effort could be pushed over. This extraordinary illusion may be limited to only those persons who are susceptible to the hidden forms of nature -- such as water diviners, crystal gazers, and the like -- amongst whom I am happily able to number myself. Yet many who are unaware that they possess any psychic

