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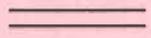
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THE LEY HUNTERNUMBER TENAUGUST 1970

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LEAD-IN

Alfred Watkins, the originator of our study, would, I think, be astounded by the scope of the associations which leys have and which are now being tentatively sounded. This magazine, free of dogma, has led ley hunters I hope to a perception that leys have correspondences with many hitherto unrealized subjects.

I have pursued as the magazine's policy the object of seeking more information about leys themselves and giving encouragement to those who wish to present their findings on speculative aspects connected with leys.

This month "The Ley Hunter" presents a variety of viewpoints - from Iris Campbell, Circumlibra, John F. Neal, John Michell, F.R. Watts, and R.D.Y. Perrett.

Next month "The Ley Hunter" will present a scholarly contribution by Professor Lyle Borst; John Wheaton will discuss acupuncture and leys; Nigel Pennick explains how he discovered the Nuthampstead Zodiac and others' reaction to this; Ross Nichols, Chief of the Order of Bards, Ovates and Druids, writes about Avebury and also UFOs; and Philip Heselton contributes a synopsis of Major F.C. Tyler's "The Geometrical Arrangement of Ancient Sites."

THE STRAIGHT LINES OR LEYS

by IRIS CAMPBELL

Once, many years ago, while sitting with a friend on the downs near Brighton, I had a vision of these lines spreading out before me. I felt then that I was seeing something which denoted great Spiritual significance, but never pursued the matter further until I read of these leys in John Michell's book "The View Over Atlantis." This recalled to mind the vision of many years ago and after meditation on the matter I decided to write down what came to me as I so often do when a subject interests me. Incidentally the friend with me at the time was John Foster Forbes, with whom I have so often worked in connection with prehistoric sites.

It has come to me that these straight lines are routes or tracks taken by the Ancient Ones in their descent through the spheres. As they descended they made their course "Straight" for those who would follow. These many paths were made or cut through etheric substance first and afterwards in solid matter for the simple reason that all previous paths of access to this planet had been destroyed in the confusion of the fall of the planetary atmospheres, and fresh roads of access had to be cut.

This is how it was done. The Track Layers were men or entities of great character who had been tried on their own planets and found to be trustworthy in that they could find their way back by the simple method of retracing their steps. Others who had gone before them had become confused and lost their way. These later ones were especially trained and became the Saviours of their own race. That is to say, each for his own descendants from his own planet, hence the various forms of Dogma or ways (leys) to heaven. When it came to treading the earth, the routes by which they had come had to be made plain and they sought ways of doing this in and on the earth's body as an anchor for the patterns they had woven through the ethers ("as above, so below, as without, as within"). Thus anyone traversing these ways was in direct communication with a power centre on another planet. These power centres exist to this day, but are not understood.

Were these lines linked with centres or temples of Spiritual power on other planets? It seems they were, but only in a rudimentary way, as they were in etheric substance only. The leys were attached to the temples in thought only. These temples or power houses were only dream palaces where thoughts were dreamed up to be presented to mankind as the ideal they were to follow. They were not necessarily the archetype of advanced living on other planets, but were such as were deemed necessary to bring the earthly creations out of chaos into order by presenting the same pattern or ideal

to succeeding generations. A new and uniform set of ideas was given to each nomad race for its sojourn on the planet, whereby its members might retrace their steps to their own planet or home. This was the path of the leys. "Make straight the way of the Lord." The Buddah was one who said he taught a WAY.

The reason why many of the old tracks have become lost or their lines broken is simply that those people who have used them are no longer here, having fulfilled their task and returned whence they came.

(Editor: Miss Campbell's account, will I know, have its opponents among the ranks of ley hunters because of its "spiritual" content, but I would urge those who discount it as out of hand to read John Foster Forbes's "The Giants of Britain" - which, however, is extremely rare. Miss Campbell gave many psychometric readings at prehistoric sites in Northern England and Scotland, and these are included in the book. Much of what she wrote gives the impression of a truly remarkable civilization, and gives indications of the nature of the power in the ley system. What she discovered in the closing stages of the last war is now being reaffirmed and her work has yet to be fully appreciated. In correspondence with me she has given a fuller description of the vision she saw. She wrote: "After 20 years I can only say that they stretched out before me as rays of light from a central point. I felt they were very holy. I also felt that at the point there were officiating priests. I felt that the lines were not only on the earth's surface level interpenetrating it; also that they manifested above in the air, but that there was no division between these three planes if one can so describe them. All were one straight line in each case.")

DIVERGENT THOUGHTS

by Circumlibra

I recently visited the ancient town of Evora, Portugal, an extremely interesting and from my angle as a ley hunter, very thought provoking place. I slept under the shadow of its Cathedral and not far from the so called Temple of Diana or what remains of this building after a couple of thousand years. With a bit of care it looks as though it could last another 2,000.

Evora stands on a hill of its own with some rather steep and narrow streets. It is a centre of learning, having its own university, and yet is in a rather sparsely populated area. A striking feature of the town is

the Roman aqueduct which carries a good flow of good quality water from another hill. To find such a source of water at this level seems rather strange.

Such substantial and long lasting constructions show an advanced knowledge which cannot be improved upon even today in that particular field. This suggests that man was not inferior in intelligence and ingenuity for much longer than 2,000 years as such qualities would not be expected to develop overnight. Many of our buildings today depend on a perishable skeleton and one wonders how many, if any, will be in existence in a hundred years or less from now.

Everything suggests that apart from its known and recorded history, Evora has existed for much longer. There must be something very special about that particular hill, or why was not the town built over its water supply; on a hill which looked to me to be just as suitable as the hill on which it is built. Surely the aqueduct would be very vulnerable in times of trouble and to have to depend on a supply of water outside its walls, which are incidentally still complete, would be a folly one would not expect from the Romans.

Having decided the site of Evora must have some significant quality not possessed by any other place in the district I endeavoured to trace the leys denoting the Tides of the Day and even on a map of 8 miles to the inch I am convinced they were there. One would need to stay for a time to search and prove the point, but I do not doubt some interesting features would be found.

Another puzzling fact, which is not peculiar to Evora, is that of finding a fair flow of good water high upon a hill. No doubt there is a straight-forward answer, but it is surprising how many springs and wells are to be found as salient points on leys. Has nature placed these water sources in a pattern similar to the pattern of and in conjunction with the Etheric Centres?

Nearer home, within the pages of "The Ley Hunter" for June I note Mr Perrett's dismay and disenchantment on finding comparatively new buildings on sites he thought were old. It does not seem to matter at what age a site is being used, it often appears to conform to the pattern our leys reveal. Dare I suggest that no matter how man thinks and plans, or how original he regards his ideas, he is impelled by forces he knows not, to fit into a pattern he has no knowledge of. Far too disturbing a thought to be worth considering?

I am intrigued by the Buck stone he mentions below Stanage Edge. I must have a look at it one damp, heavy day to take a photo of his skeleton man. There is more to this seemingly flippant remark than appears on the surface. A damp day is very revealing of detail and brings out shapes and figures on a stone not seen otherwise. If you must be

there on a dry day then throw some water over the stone before taking the photo. On the other hand there are stones which need a definite angle of light to bring out their particular features.

The very name "buck stone" calls for further thought. It may be of interest to know there is a "Bucca" hill near to Owlbar on my own ley. This name appears to be older than "buck" and means a "he goat." Amongst the various possible explanations that come to mind is that it may be a point on a local Zodiac. Again this calls for intensive study of a locality having this or some other appropriate place name in the vicinity.

Tony Notthwood goes to great lengths to discuss errors in alignments. May I suggest that at any rate some of the seeming errors may not be so at all. I have noted that where one would expect a ley line to pass through a circle it strikes it at a tangent - the tangent being to the left if we are following the ley from a southerly direction. This apparent error may also apply to other features and yet all that remains today is something out of line on our ley. Do not take this as a general rule, but it does happen. There must be a reason. It is more important to know the reason than to find the error, and yet in tabulating the error we may find the reason.

And so one thing leads to another. In trying to follow a specific line of thought another aspect intrudes and we are off at a tangent, fascinating in its own right maybe but liable to take us from our objective. It has just occurred to me to question the validity of my first paragraph. Is the Temple to Diana at Evora really a building erected for the worship of the goddess? According to what I read of those who worship Diana today a rectangular structure would not be suitable for their purpose. As a ley hunter neither the name nor the shape would matter so long as it forms a focal point on a ley. And yet out of sheer curiosity it would be nice to know what is regarded as the right shape for such devotions.

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REVIEW:

The purpose of "The Occult Sciences in Atlantis," reprinted by The Aquarian Press (35s.), was to provide students of the occult with a dependable description of the occult sciences practised in Atlantis, and present the theory that such arts originated in the doomed continent. The view that Atlantis did exist physically as a highly civilized area which sank, and that its survivors were the Megalith builders of Europe and markers of the ley system, is widely held by present-day ley hunters.

Lewis Spence, the author, displays a high degree of erudition and ability to sort the real from the unreal and rebuild a complete account of this aspect of the Atlantean subject. Despite all the qualities which the book has, it was unfavourably received when first published, and Spence's work is only now receiving the attention it warrants.

In such a study as Atlantean research it is difficult to say how accurate any such work is. The Atlantis "experts" cannot even decide upon the location of the sunken continent - the Atlantic, the Mediterranean, a distant planet, etc.???? So when we compare Spence's genealogy of the gods with that given by Thomas Bulfinch in his book "The Age of Fable" we need not be too worried. As far as our study is concerned it would be wrong to dismiss him, even if we should find a degree of his information to be now unacceptable in the light of further researches. In a broad sense Spence's hypotheses fit our findings. Recent researches I have made - and which in no way contradict Spence's - suggest the existence of Atlantis as a now submerged continent whose survivors gradually restarted civilisation from the Mediterranean, with Egypt as the fountainhead.

There are interesting chapters on necromancy, the beginnings of alchemy, prophecy and divination, witchcraft and sorcery, initiation, and evidence of Atlantean beliefs in Britain.

For those ley hunters who are interested in Megalithic Man's great interest in the stars, Spence's account of how Atlantis was the cradle of the study into the stellar sciences, both material and predictive, will find much of value. But he believed himself justified from evidence he had collected, in regarding stone circles and standing stones as purely the shrines of a cult of the dead. We now know they were basically a part of a system connected with star studies and the transmission of a subtle force.

Were Lewis Spence still alive he would no doubt have been able, with his lifetime's study of the problem of Atlantis, to have aided our researches into the ley system. (Aquarian Press, 37/38 Margaret Street, London W1)

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The Health Food Guide edited by Michael Balfour (Garnstone Press, 59 Brompton Road, London S.W.3)

Readers may be interested to know of this September publication at 15s. in paperback, 35s. in cloth. An essential part of understanding landscape is to appreciate its fruits and how cruelly one misuses or ignores them.

The same publishing company reprints Alfred Watkins's "The Old Straight Track", at 45s., at the end of September

LOCAL ANTIQUITIES (2)

by F. R. Watts

The recent excavations at Callow Hill have given a fillip to the interest which always attached itself to relics of the past. While it would be presumptuous to speculate on the probable result of these preliminary excavations, there is one question which may be discussed - that of accessibility! In addition to the known villa sites at Northleigh, Stonesfield, Fawler, and Ditchley, aerial photography has revealed further sites at Lee's Rest, Callow Hill, Oaklands, Pump Close and the New Inn, all within an area four miles square and bounded by the rivers Evenlode and Glyme. Now were these nine villas, or walled enclosures, just isolated units in the historians' beloved forest and thicket, or were they in communication with each other and the paved Akeman Street? With the exception of the homestead at Pump Close, Kiddington, all were either on, or within less than two miles from, this so-called Roman Road. Northleigh Villa was on the Eynsham-Taston trail which passed through Lee's Rest, and also on the Charlbury-Handborough trail. Both these trails cut the line of Akeman Street.

Fawler Villa was in direct communication with Callow Hill, and from a point on the trail where Hill Barn Cottages now stand, with Lee's Rest and Northleigh. Oaklands Villa was about half a mile to the north-east and Northleigh-Fawler trail some half a mile further on. The road known as Stonesfield Riding, and its continuation as a field path, are on the line of a trail which originally ran from Northleigh Church to Gagingwell Cross and which passed through the villa sites at Watt's Wells (Ditchley) and Pump Close, connecting with all six to the south. The New Inn Villa was, of course, almost on Akeman Street. Assuming the existence of pre-Roman trails then, from the point of view of intercommunication, these villas were comparable to modern farms.

* * *

Among the illustrations worthy of note (Editor: 12 are shown in the magazine) is the stone at Chadlington about 100 yards south-east of the church. This lies on a line passing through Rousham Gap, Kiddington Cross, Astleigh Church (Ruins), Taston Cross, Stone, Tumulus near Chipping Norton - Burford road.

* * *

The mark stone indicating intersection of the trails at Chastleton lies about a dozen yards from the churchyard wall. The map shows the remains of a track which passed through this stone on to a barrow near the Cross-in-Hand Inn, so connecting Chastleton House with two great trackways, one passing from Northamptonshire through Fartinghoe and Hook Norton Church sites and the King Stone, with another which passed Leyland's "bigge stone" (where the four shire pillar now stands) in a south-east direction which took it through Taston, the Hawk Stone, etc. The point of intersection was later occupied by an inn which became known as the Cross in Hand from the fact that among its guests were scoundrels whose crimes had been too foul for the Church to afford them sanctuary, so they were fitted out with a white smock, given a white cross to carry, and sent to the nearest seaport to quit the country.

Some 60 or 70 years ago, Copping Knoll boasted a clump of trees on its summit - now it has almost disappeared. Originally a large tumulus, or round barrow to be more exact, it marked the intersection of trails from Ramsden through the site of the Roman Villa at Fawler, through an intersecting point near Stonesfield, Ruddy Well, the Salt Way and Callow Hill; another through the sites of Glympton and Wootton Churches, and a third from the Hoar Stone at Enstone to Sturdy's Castle. The distance measured along the straight line from Copping Knoll to Sturdy's Castle is repeated again and again in this locality, notably in the distance between ancient churches, or a church and some known heathen site. This cannot possibly be coincidence, but indicates deliberate measurement at a time when the sites were not obscured by forest, neither does it stand as an isolated example. Readers of previous notes will perceive that the straight lines have become the radii of circles.

The stone at Crawley is interesting as it has become the boundary stone. The wall is in Hailey parish, the stone in Crawley parish.

There are many problems and attractive conjectures connected with the mark stones, but what shall we say about the erect quartzite boulder at the end of the former Rectory at Bampton, some 50 yards from the Church? Trails from Lew Barrow, to Farrington Folly; through the sites of Alvescote and Black Bourton Churches; and Eynsham Abbey via Cokethorpe Church, all intersected at this stone. Why, however, was the house built against this block? Was there some lingering superstition regarding the removal of the ancient landmark, or some idea of good fortune bestowed by its presence? Or was it one of the specially sacred stones "standing where three ways meet?"

The stone south of Charlbury is on the line of the North Ley from the site of the Church of that corrupted name.

The last number of this magazine contained some details and photographs of the stones on the trails connecting the site Northleigh Church with the sites of Stonesfield Church, Hailey Old Church, Coombe Church, Ramsden Church and that of the Roman Villa at Fawler. In this issue the stone which marked the ford at Fawler, and the stone at Northleigh indicating the same line are shown. Local tradition ascribes this stone as marking the spot where a man was killed by a snake. Can this have any connection with the ancient serpent cult? The site of Northleigh Church would appear to have been a very important pagan centre, both from the large number of trails which intersect there and the ancient stones still left. The five sites mentioned above are all equidistant from Northleigh Church. In other words if we take a map, place the point of a compass on Northleigh Church, take say Stonesfield Church as a radius and then draw a circle, the other four will all be on the circumference.

(Reprinted from Charlbury School Magazine:
Vol. 1, No. 5 - December 1950)

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NOTES TOWARDS AN UNDERSTANDING OF THE "KEY OF THE
COSMOS

by John F. Neal

My studies of the Tarot have led me to experiment in a small way with various figures of geometry. In a book by Paul Foster Case called "The Tarot", the illustrated figure called the "Key of the Cosmos" is included. The following is a result of a cursory examination of the proportions of the figure. To fully understand or explain all the properties of the "Key" would fill volumes, so I will content myself with stating the self evident facts and invite further research.

The figure is a Davids Star over six circles tangent to a central seventh; the triangles contain an ellipse that represents zero, all the other numbers from one to nine are contained therein. In this form the numbers and their occult meanings were traditionally imparted to the Arabs by the Hindu priesthood.

The ellipse is eight units high by approximately five wide (5.072); the overall height of the figure is 12 units. The figure eight dominates - the ellipse being two circles with diameter 4, clearly a Hermetic reference, Hermes having a Greek numeral value of 4 x 88; correspondingly Thoth ((Teth(9) Ayin(70) Teth(9))) in Hebrew is value 88, and the Assyrian Nebo 2×8^2 . Among the Cabbalistic meanings of 8 are rhythm and flux; written horizontally, of course, it means infinity and is the only number that can be written continuously over and over without removing pen from paper. 8 is also the digit value of the word Jehovah. The other numbers also have shape, value, and proportion associations. Four quarters the ellipse, the diagonal of the T approximates to seven units, etc., etc.

If we now consider the Davids Star triangles they will be found to have sides 10.392 units in length, and regular fractions of this number have relevancies to mathematics generally and the "Key of the Cosmos" with its regular geometric shapes in particular.

- $\frac{1}{2}$ of 10.392 = 5.196 The $\sqrt{3}$ and half the base of the smaller triangles. (see also ref. hexagon cube)
- $\frac{1}{4}$ of 10.392 = 2.598 The area of any regular hexagon is the square of one of the sides x 2.598.
- $\frac{1}{3}$ of 10.392 = 3.464 The $\sqrt{12}$ and 12 is the overall height of the figure.
- $\frac{1}{2}$ of 10.392 = 5.196 The number of square units in one of the small triangles.
- 3 x 10.392 = 31.176 The hexagon contains 31.176 square units \therefore the perimeter length of one large triangle = no. of square units in (a) the hexagon, (b) total of six small triangles. Many simi-lat correspondences will be found in the diagram.

A curious property of a regular hexagon is that looked at from a three dimensional point of view it has the proportions of a cube viewed through and across its internal diameter (fig. 2). To find the length of the side of a cube so viewed, divide the diameter by $\sqrt{3}$, that is 1.732. The regular hexagon formed inside the Davids Star triangles with a diameter 6.928 would form a cube with sides of four units; four is also the diameter of the small circles. Now the Caballistic meaning of four is order, measurement, tabulation and so on. The figure four in the diagram, as well as quartering the ellipse is formed by a triangle surmounting a T square, two of the principle instruments of geometry. Clearly our cube with sides of four is another Hermetic refer-

ence having 8^2 cubic units. Also the word Jehovah (correctly written in Hebrew) as well as having a digit value of eight has a number total of 26 and 26 are the proportions of a cube: six faces, eight corners, and twelve edges. The 22 major trumps of the Tarot corresponding to the letters of the Hebrew alphabet are constructed in and around a cube; each assigned a compass direction, North, North above, North below, etc.

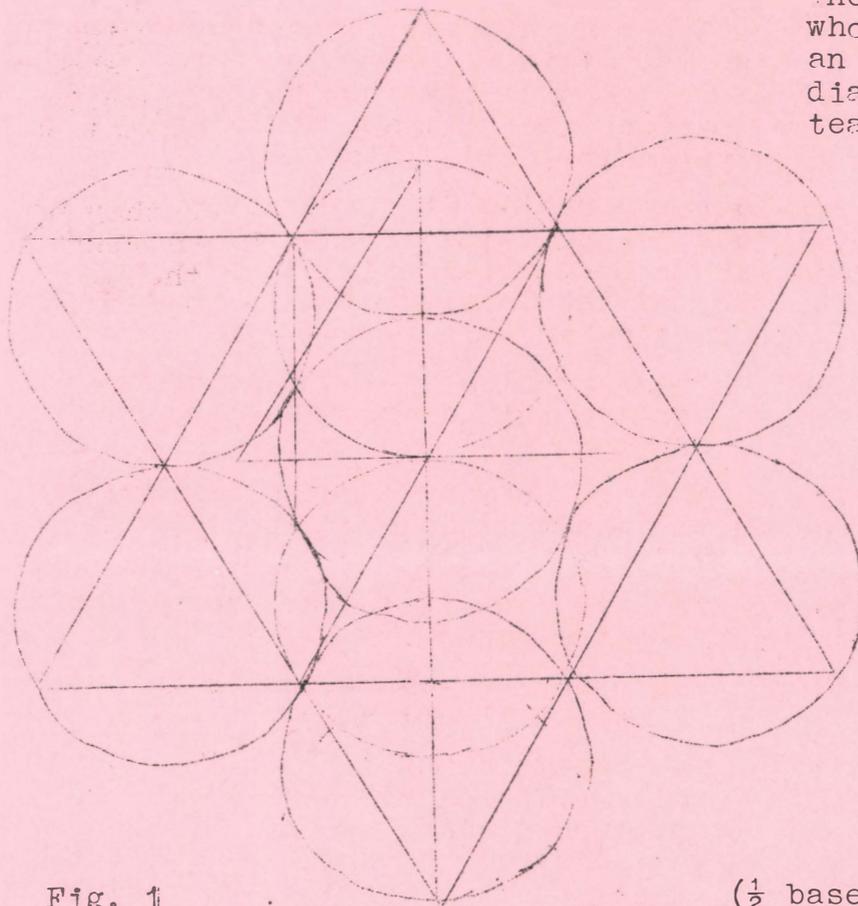


Fig. 1

The figure as a whole would be an excellent diagram for teaching

elementary geometry, for example the rectangle formed at the top left of the ellipse by the figure 5 is a perfect illustration of the rule for finding the area of a triangle

($\frac{1}{2}$ base x height), for its area is exactly that (5.196 sq. units) of the above, the top of the rectangle forming half the base of the triangle. The number that governs the aspect of a triangle is 3, and in the diagram the small triangles are 3 units high and half the base equals $\sqrt{3}$.

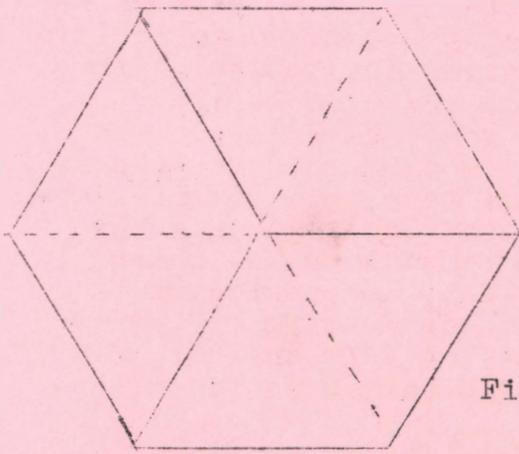


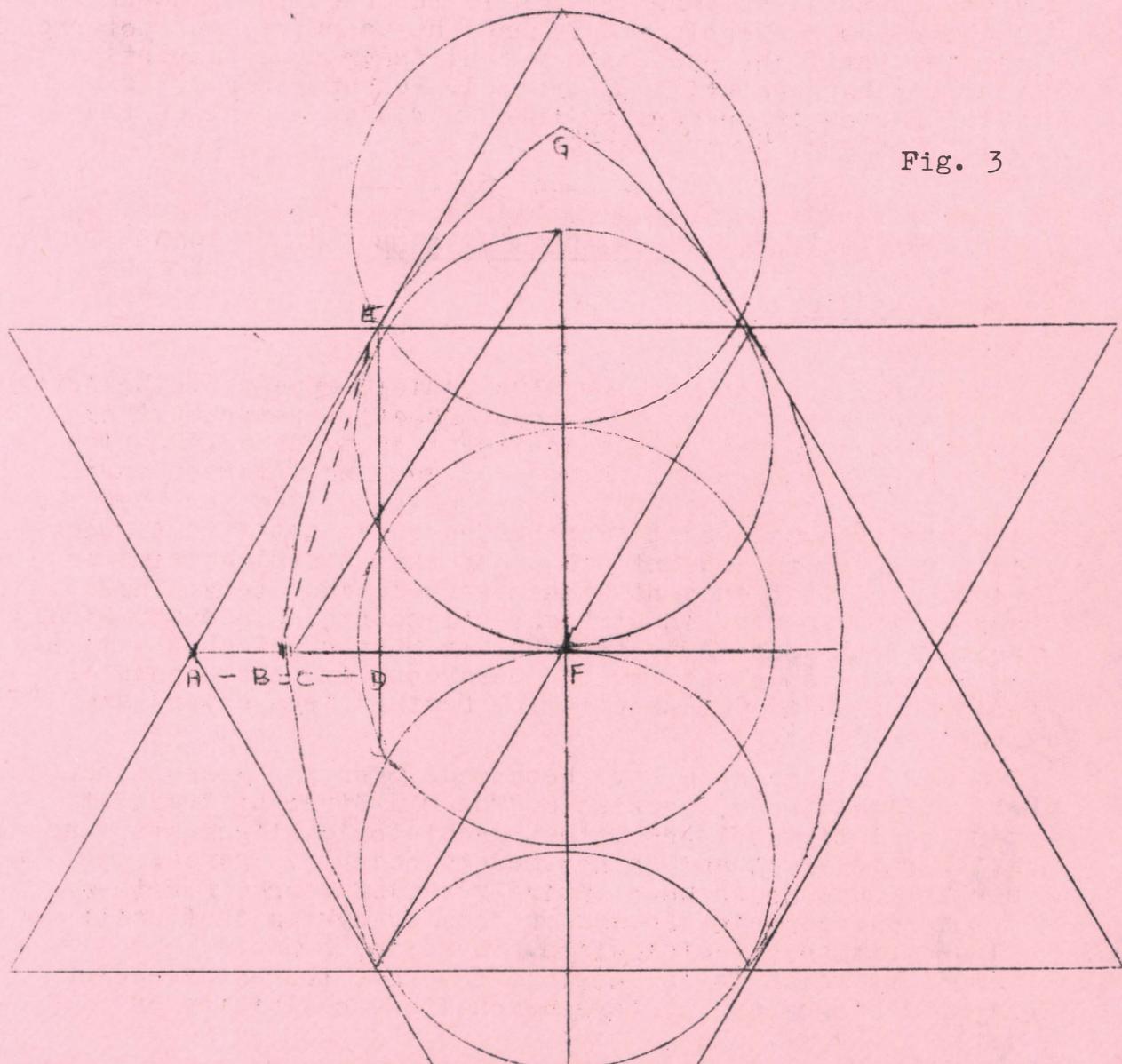
Fig. 2

Geometrically speaking there is no such thing as a curve; a curve,

arc or circle are really a series of straight lines. The way the ratio was arrived at was by dividing the circle from the centre to the perimeter into smaller and smaller triangles until a close approximation of the square of the radius was found. 3.14 is a close approximation x the radius² and there are several ways that the diagram illustrates the ratio 3.14. One clear method is shown in figure 3:-

The sides of the ellipse are struck from the centre of a circle with radius 6, the length of curve between the two corners of the hexagon that it joins, equals one sixth of a circle. Therefore in the diagram C to E = one twelfth of the perimeter of a circle with a 12 diameter, B to E = 3.14 units, the straight line B to E can be shown to have the same length as the arc C to E. Another remarkable measurement is length of the vesica that would be formed were the sides of the ellipse to be continued (fig. 3 G) for it equals 3.14² units.

Fig. 3



The "Key of the Cosmos" has many other properties; reputedly it contains the key to the precise geometry of the Great Pyramid. The ellipse displays the correct proportions for constructing the Tree of Life diagram, and as has been shown is an ideal symbol on which to learn the elements of geometry and the value and proportion of the numbers.

The fact that Stone Age Man was familiar with this and similar diagrams has been admirably illustrated by John Michell in "The View Over Atlantis" and other writings. His published works are brave in statement and visionary in scope and grasp of the subject. He is unfairly and very, very predictably criticised for his outspokenness. Of course I do not suggest that the Ancients drew and constructed these figures on such a vast scale as a geometry exercise, obviously as John Michell has seen and understood, the leys and henges had a purpose, a positive function that affected the fecundity of our whole environment. What is truly remarkable is the fact that the knowledge of such symbols and figures has survived in esoteric circles until the present day, and their true properties and meanings are still understood. Perhaps secrecy is a vital factor in preserving true knowledge - perhaps the witch hunters are necessary.

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READERS' FORUM

From John Michell:

Dear Paul,

Your correspondent, Dr Glyn Daniel, appears to believe that unreasoned abuse is a more effective instrument of criticism than reasonable treatment of evidence. Despite what he says, however, there is a growing interest in the ley system among archaeologists, although few are prepared to commit themselves to further research until it is possible to find the scientific proof that Alfred Watkins was right, and that ancient stones were deliberately placed across the country in straight alignments. Since you kindly asked me to contribute to "The Ley Hunter", I should like to describe some results of researches in West Cornwall, which appear to demonstrate the fact of leys beyond any possible doubt.

Several attempts have been made over the years since the publication of Watkins's "The Old Straight Track" to find a statistical proof that prehistoric alignments were deliberately set and do not merely occur by chance. The results have never been entirely satisfactory, for there are many uncertain aspects of the ley system that still elude precise classification. There is, however, one method by which it is possible to prove the existence of planned alignments or leys beyond the possibility of

coincidence, and the correct approach is indicated by Watkins in his "The Ley Hunter's Manual", in the chapter dealing with ley hunting and astronomical archaeology.

Watkins points out that the same ley phenomena are studied both by those who investigate leys and by scientists who are concerned with the astronomical significance of stone circles. But while the astronomers such as Lockyer and Thom use large scale plans of a small area and concern themselves only with short alignments in the immediate vicinity of a circle, which indicate a significant astronomical declination, followers of Watkins have come to the further realization that these same alignments may often be extended over many miles of country to other prehistoric points, forming a long distance ley. If this can be shown to be in fact the case, the existence of leys is put beyond doubt, for the possibility of prehistoric stones falling by chance exactly on those very lines, which have already been independently established as prehistoric astronomical lines, is too remote to be considered.

The Survey.

The area chosen for a survey was the Penwith peninsular at the extreme west of Cornwall. There are several reasons why this area was an obvious choice, quite apart from the luxuries of the Penzance bed-and-breakfasts. It contains more ancient stones than any other area of corresponding size in Britain, and several stone circles which were analysed for their astronomical properties by Sir Norman Lockyer earlier this century. His conclusions, based on the evidence of astronomy, folklore and surviving customs, were published in his book "Stonehenge and other British Stone Monuments Astronomically Considered (2nd. ed. 1909). The area is almost surrounded by sea, and small enough to be covered by a few sheets of the 6" O.S. map placed together.

To avoid any possible dispute, the only sites taken into consideration in this survey were those of undeniably prehistoric provenance, stone circles, standing stones and dolmens. These stones are each represented on the map by a small dot. A 3ft. steel ruler was used to plot their alignments, allowing no visible margin of error. The maps used were prepared by Stamford's of Long Acre.

Evidence for the existence of long distance prehistoric alignments

The alignments given below were described in part by Lockyer in the second edition of "Stonehenge.", and were found by him to have astronomical significance. Lockyer took a bearing from the centre of a stone circle to an outlying stone in order to calculate whether the ouhir might have been erected to mark the rising point of the sun or of one of the six notable time-keeping or warning stars on a day corresponding to one of the chief festivals of the May year in about 2000 B.C. He used only one sheet of the 25"

or 6" O.S. map and did not concern himself with the possibility that the same line might be extended over other prehistoric stones not visible from the circle. The results of extending some of Lockyer's astronomical lines are as follows.

A. Boscawen-un stone circle, SW412274 (see p.280 2nd. ed. "Stonehenge")

1. From circle to stone cross AZ78°. Capella 2250 B.C.
The stone cross is exactly one mile from the centre of the circle. About 1480 yards beyond the cross on the same line stands the tall stone known as the Tresvannack Pillar, a fact not noticed by Lockyer. This line may be further extended to St Piran's Church, Perranrathnoe, evidently an ancient site, for it is the terminal point of several other megalithic alignments in this part of Cornwall.
2. From circle to standing stone, AZ 113° 30'. November sunrise.
The tall outlying stone is nearly two thirds of a mile from the circle and exactly one third of a mile beyond it is a large stone at SW42652671. This stone is not visible from the road and has not previously been noticed although it is a boulder of considerable size. It stands at the junction of several other megalithic alignments.
3. From circle to standing stone, AZ 276° 30'. September Pleiades 2120 B.C.
The outlying stone is about 2 miles west of the circle. The eastward extension is the same line through the circle, crosses a point marked 'stone' on the 6" O.S. map (ref. SW448266) which proved on inspection to be a fairly large prehistoric pillar, one of two close together. The line continues to the traditional site of St Clement's Chapel on an islet off Mousehole, the whole length of the line being about 6 miles.

B. The eastern Tregaseal circle SW386324 ("Stonehenge"p280)

1. From circle to Longstone, AZ 66° 38'. May sunrise.
The Longstone is a prominent landmark, about 10ft. high and visible from the circle nearly two miles away. From the Longstone and exactly on the same line can be seen the famous dolmen, West Langton Quoit at a distance of 1½ miles. Two miles beyond the quoit the line terminates at a site, not yet visited marked as 'Courtyard Houses.' At a particular spot on this site, marked 'Stones' (SW 45353495) the line intersects two other lines - details given below.
 - a. From prehistoric structure, Men-an-Tol, through intersection described above to standing stone (SW45933495), terminating at the centre of Chrysanster, a prehistoric village which, from its exposed position, was probably an observatory settlement. The same point at Chrysanster is also the terminus of another line from Tregaseal, given in 2. below.

- b. A remarkable alignment of five smaller boulders marked 'Stone', a tumulus and a large standing stone (SW440340) terminating at intersection described above. Five of the stones in this alignment occur within a distance of just over one mile. The total length of the line is about 5 miles.
2. From Tregaseal circle to Lanyon Quoit about three miles. This line was not noticed by Lockyer and no astronomical value has yet been suggested for it, but it is included here on account of its obviously deliberate construction. From the circle and Lanyon Quoit it extends to the large standing stone mentioned in (b) and terminates at the same point as Chrysanster as (a).

Notes and Comments

Readers of "The Ley Hunter" may be disappointed that the alignments in this survey have not been traced further than a few miles, but on account of the practical difficulties in setting up many consecutive sheets of the 6" map, this has not been possible. In any case, the point at issue is not the length of a ley, for it has often been pointed out that almost any line drawn for a sufficient distance across a map will touch a number of ancient sites of various sorts, but the quality of the evidence on which the ley theory rests. In this survey the evidence is at least as good as that accepted by archaeologists for astronomical indicators, since in the first four examples given here the lines were not arbitrarily selected, but represent extensions of lines already noticed by Lockyer as having astronomical significance.

The sites accepted for the purpose of this survey were all of undoubtedly prehistoric stones, the only exception being the stone cross mentioned in A(1), which was believed by Lockyer to have been placed like many others on the former site of a megalithic stone, probably cut from its material, and which is also situated on a number of other megalithic alignments. For example: Aire Point - stone SW381280 - stone SW417277 - cross - stone SW450275 - Roskilly Point. Total length, 7 miles.

Churches and ancient Celtic chapels, though not directly considered in the survey, are frequently situated on megalithic alignments. Apart from those already given, examples include Sennen Church, the most westerly in England, where an ancient cross stands in the graveyard, from which a straight line can be drawn through two tumuli, the stone at SW381280 and the centre of Bartine Castle to the stone already mentioned at SW440340.

Straight stretches of road and old track sometimes coincide with megalithic alignments. The line from Boscawen-un (A.1.) leaves the circle along the existing banked approach, evidently a former processional way. The straight Cape Cornwall Road is directed towards the centre of the square at St Just. The line continues down the axis

of the church and along the path to the Vicarage to a standing stone $3\frac{1}{2}$ miles to the east.

All the stones mentioned above, in fact virtually all the stones marked on the 6" map of West Cornwall, are situated on more than one megalithic alignment consisting of 3 or more stones and in many cases, though not always, radiating from a stone circle. The same pattern can be found in every other part of Britain. From the precise similarity between the monuments and legends of this area and Brittany, it must be inferred that the system of alignments exists there also. The ancient language and customs of Cornwall are the same as the Breton. The stones in both countries were obviously erected by the same people and the local stories about their former magical properties are also identical. Nor are these monuments and their associated folklore limited to Northern Europe, for stone circles, menhirs and dolmens are found all round the Mediterranean, North Africa, the Near East, India, China and on islands far out in the Pacific. It can scarcely be doubted that these identical structures were erected for the same scientific purpose by a civilization that was once universal.

Unfortunately, apart from the well known examples, the ancient stones of West Cornwall and elsewhere are protected only by the tolerance of their owners. Farming methods are changing and the introduction of heavy machinery now constitutes a serious threat to their survival. Many smaller stones are not recognized as ancient; others are mistaken for rubbing posts, erected for the benefit of cattle, for it is noticeable that cows are attracted by these stones and like to gather round them. Stones were undoubtedly put up for this purpose, but not all stones now assumed to be rubbing posts are modern. A clear example of an ancient stone is to be found on the extension of line A(1), west of the Boscawen-un circle, at SW403273. This is a small stone which may soon be destroyed, as recently have other ancient stones on the same farm. Yet it has the extraordinary quality that, as one approaches it on a direct line from the circle, it appears to grow taller, the effect of another pointed stone rising into view behind it.

There is need before it is too late of a thorough megalithic survey of this whole area by those qualified to undertake it. The leading local archaeologist professes complete indifference to the fact of megalithic alignments and is concerned only with the booty which may sometimes be gathered by digging round the foundations of the stones. Many previously unrecorded stones have recently been mapped: others have gone and the process continues. Prof. Thom, the authority on megalithic astronomy, writes that even insignificant boulders about the countryside should be recorded before being removed, if this has to be, for he finds that many such were placed as markers on astronomical lines. In

exactly the same way, Alfred Watkins observed that smaller stones, often featuring in local folklore, stand on leys. There are also many large uncut boulders which are not generally recognized as ancient, artificial structures. Of these the author of a popular textbook on geology writes, "In many places great rocks can be found which are quite alien to the district, and these occur as the result of glacial action. We know this because no other agency could have placed them where they are." On such tenuous assumptions many of our great sciences are based.

Anyone who cares to check the examples given here of the megalithic alignments in West Cornwall can scarcely deny the existence of the ley system or the value of Alfred Watkins's remarkable discovery. Relying, in the first instance, on his own intuition, Mr Watkins took the first steps towards the recognition of an advanced scientific civilization in Britain which flourished some 2,000 years before the invasion of the comparatively barbaric Romans.

The important question concerns stone circles. It has always been assumed by those who investigated their astronomical properties that they were simply built as observatories. Yet this theory fails to explain the existence of great stones, continuing the astronomical lines far across the country. Obviously some further principle is involved of which we are still ignorant, yet which was so highly regarded by men of the ancient civilization, that they devoted their entire resources and technology to the construction of a worldwide system of aligned megalithic instruments. The mystery awaits further investigation.

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The editor apologises for the delay in publication of this issue, and hopes readers will appreciate the difficulties in maintaining a monthly schedule. Certain letters for publication have had to be held over until the September issue.