



**THE
LEY
HUNTER**

THE LEY HUNTER

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A CROSS IN THIS PANELS DENOTES THAT YOUR SUB. HAS EXPIRED WITH THIS ISSUE.....
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*****LEAD-IN*****

One of the most pleasing aspects of 1972 has been the growing interest in ancient skills and wisdom. So far we have had a new book from John Michell; Tom Lethbridge's posthumous work, "The Legend of the Sons of God"; the third part of Tony Roberts' work on Atlantean Britain; "Nuthampstead Zodiac" by Nigel Pennick; and the new Cambridge-based magazine "Arcana". Also the March 1972 number of the Journal of the British Society of Dowseers contains a fine article of interest to all ley hunters - "The Spiritual Science of Antiquity", by J. Michelle (Price 30p from the society at High Street, Eydon, Daventry, Northants). As noted last month Garnstone Press has also several treats in store during the coming months. Next month's The Ley Hunter will contain reviews of the above works by Lethbridge, Roberts and Pennick, also "Arcana", and will also include an article on Atlantis, Mollie Carey on Stonehenge, leys around Reading, and more.

QUICK REVIEWS....."The New Intuitive Interpreter" describes itself as a "voice of the New Age and is dedicated to the spreading of Truth and Light through the awakening of man's Intuitive Faculties." Edited by Kathleen Middleton, the mag. looks upon Mary Angela (died 1965) as being "chosen and called to pioneer the coming of the New Age" and "first woman to demonstrate the Christed Consciousness." From Flat 2, 51 Marina, St Leonards-on-Sea, Sussex. "Dartington Solar Quest" Copies of this slim mag. are free, but you might wish to make a donation. Mystical Christianity through subtle planes. There is an awareness of "magnetic centres". From Dartington Hall, Totnes, Devon, TQ9 6EL. "Cosmic Paper". No. 1, Mar. 1972, issue has a good article, "Beyond the Material Plane" of interest to those who are interested in ley power. Well produced; half in English, half Dutch. Maybe a bit expensive. From De Ke Kosmos, Prins Hendrikkade 142, Amsterdam, Holland.

ALVEDISTON -- SHADES OF AVALONby MOLLIE CAREY

At Place Farm, at Tisbury, in Wiltshire, it is known that there was a stone circle which had a large stone in the centre which was 12 ft. high and 4 ft. wide. This stone was removed to Wardour Castle by Lord Arundel's order, and seems now to be lost.

I wished to know more of this area, so I obtained a 2½" map so that I could get a better idea of things. I was glancing at it and noting that there are a lot of "saint" villages in the vicinity, which points to the fact that here was a strongpoint of religion that goes back into the distant past, for when the country was Christianised, the old gods were made into saints, and churches and villages were named after them so that the people would accept the new religion, and here you will find monasteries and nunneries spattered all over the place. That is how it appears in Wiltshire, for as I research into the history of this county I seem to be following a trail of monasteries and nunneries.

However this may be, it was mainly the old stone circle that I was interested in when I was glancing at this map. Suddenly a name seemed to shoot up at me. ALVEDISTON!!! I found myself saying the name, and then I found that I was thinking, "Shades of Avalon", and I couldn't think why. For the rest of the day those two names kept going through my brain until I wondered if I was meant to link those two names. It dawned on me that if ever a name spoke of King Arthur and his times this was one that somehow shouted, and it puzzled me.

As I knew nothing of this part of Wiltshire, the next time I was in Warminster I popped into the library to see if I could find a book that would help me. Two minutes after I entered the place the lights went out, thanks to the miners' strike. However, I found a book written in 1919, by Edward Hutton, called "Highways and Byways in Wiltshire," and it is a good one too. When I read what he had to say about Alvediston I realized why the name seemed to "click."

Shades of Alvediston indeed!! Have you noticed how similar the name Alvediston is to Avalon? As if it had been chosen to fit into Arthur's time? A clue left for us to link with Avalon.

Now it appears that in the south transept of the old church, is a tomb of a member of one of the oldest families in England, and the name is GAWAN!! Perhaps the name is better known to us as GAWAINE, and it was a Sir Gawaine who was King Arthur's sister's son, who had many brave adventures, and at last fought with Sir Lancelot, was wounded and died.

Aubrey tells us in his "Miscellanies" that "The Gawans had long been settled in this place; they had resided here 450 and odd years," until it was disposed of to Sir William Wyndham (in 1658) and he goes on to suggest that they were descended from Gerwaine of King Arthur's time.

It was said that Gawaine's shield was of bright gules with the pentangle painted thereon in gleaming gold....and it was well suited to the knight and to his arms since Gawaine was faithful in five and fivefold, for pure was he as gold, void of all villainy, and endowed with all virtues. Therefore he bore the pentangle on

shield and surcoat as truest of heroes and gentlest of knights. It is also said that in a province of Wales called Rose was his sepulchre found (I wonder if the "Rose" was anything to do with a Druid centre).

Whatever the truth of this may be, it is interesting to note that the Gawan arms were ermine a saltire engrailed azure charged with five fleur de lys Or. Now what is the fleur de lys but the pentangle? Moreover there were five of them and they were of gold!!!

It was said of Sir Gawaine that "all his trust upon earth was in the five wounds that Christ bore on the Cross as the Creed tells us, and whenever this knight found himself in stress of battle he deemed well that he drew his strength from the Five Joys that the Queen of Heaven had of her Child."

The experts would say that no man bore a coat of arms before the twelfth century, but then the Phrygians had a sow, the Thracians Mars, the Romans an eagle, the Goths a bear, the Flemings a bull, long, long ago. When heraldry became an art, perhaps it was then that Gawaine's pentangle became the fleur de lys of the Gawans, his descendants, and that five of them were so placed in the field of honour of these Five Wounds, which Sir Gawaine held in such regard.

The home of the Gawans was at Norrington (now Norrington Farm) just north-west of Alvediston, and the whole area around shows signs of occupation since Neolithic times; with a long barrow on White-sheet Downs, Bronze Age round barrows, and to the south-west Winklebury hillfort (was this the fort of the tribe of Gawaine). The ancient Salisbury Way passes over north of Alvediston, and the Ridgeway winds by Winklebury fort in the south.

Now I know that I must visit this area, to see if I can find another link, perhaps one that will tell us more of Avalon. From Glastonbury to Cley Hill at Warminster, on to Alvediston the trail has led me so far. Whither next I wonder?

It should be noted that the stone circles are always near to places to do with this "tangled ball of fury." Stonehenge is near to Avebury where King Arthur's Queen went into the priory, and that was the start of the trail for me.

I hope to learn more when I go to investigate the sites in this area, but I have no idea what will happen. Perhaps I shan't find anything else, for who am I to think that I alone hold the key to all this. I write this down because it might help others who are searching for that Great Truth so long lost to us.

BED & BREAKFAST

Miss Barbara Crump, a good friend of THE LEY Hunter, is offering limited accommodation for bed and breakfast during the summer at a reasonable charge. She primarily wishes to serve the needs of people of all ages interested in such subjects as leys, zodiacs, organic gardening, etc. Her address is 8 Look's Lane, Butleigh Wootton, Glastonbury, Somerset.

BACK NUMBERS

Back numbers still available of THE LEY HUNTER are Nos. 17, 22, 23, 27, 28 and 29. There are also copies of Arthur Lawton's "Mysteries of Ancient Man."

BRONWEN AT ABERFFRAW

by Christine Crosland Symms

Aberffraw was the residence of the Princess of Gwynedd from the time of Roderick the Great in 843, until the last Llywelyn in 1282. It would seem to have been quite an important place; the famous code of laws founded by Howel Dda (or Howell the Good) about the year 940 was kept at the Palace of Aberffraw.

When Bingley performed his famous tour around North Wales in the summer of 1798 he mentions the palace, and he says, "I have been told that some of it yet remains, forming parts of the walls of a barn." Today the site is a spot which attracts many visitors.

Rowlands (in *Mona Antiqua Restaurata*) expresses himself at a loss to understand why Roderick the Great should have chosen Aberffraw as the seat for his court. Aberffraw was an unfenced and open place, but Rowlands thought it might have been once a princely palace, and as such chosen for the royal seat.

However this may have been, it is certain that it was a well known and popular place some hundreds of years before the time of Roderick the Great.

The Mabinogion gives an account of Bran, the son of Llyr Llediaith and King of Britain, who spent many days in Aberffraw. Very briefly the story of his sojourn is as follows:

Bran, or Bendigeid Vran, was known as the blessed; according to some Welsh authorities he is credited with the introduction of Christianity into this island, and he flourished before the time of King Arthur (who reigned from 517 to 542).

One day Bendigeid, the king, sat upon a rock at Harlech; his nobles surrounded him, and they beheld many ships coming from Ireland. The men equipped themselves and went down to the shore, so that they might converse with them in their boats.

The king could hear them from the place where he was upon the rock, above their heads. After enquiry, the strangers said that their chief was Matholwch, the King of Ireland, who desired a boon from the King of Britain. The boon was that he might marry Bronwen (or Branwen) the daughter of Llyr, and thus the Island of the Mighty (Britain) should be leagured with Ireland.

Then Bendigeid invited Matholwch to come ashore and take counsel upon the matter, and it was decided that Bronwen should be given in marriage.

Aberffraw was the place fixed upon where she should become his bride, and they began a great feast, but they did not sit within a house, but under tents, because there was no house which could ever contain Bendigeid; and that night Bronwen became Matholwch's bride.

Bendigeid had a brother by his mother's side. His name was Ebnissyen and he was a very quarrelsome man. He came by chance into Aberffraw and he chose to be insulted because his sister Bronwen had been married without his knowledge.

The horses of Matholwch were ranged in order as far as the sea, and Evnissyen in his anger rushed upon them and he disfigured every one and injured them so that not one of them could ever be of any use again. When the King of Ireland heard the news, he was terribly insulted and he set out towards his ships.

Benigeid Vran sent after him to know why he left the court without leave, and on learning of the insult, he sent another embassy and offered atonement for it; a sound horse for every one that had been injured, a staff of silver and a plate of gold besides.

Matholwch accepted the atonement and returned to the court in peace. That night Bendigeid enhanced the atonement already offered and added the magic cauldron of Llassar Llaesgyvnewid, which originally came from Ireland, and after a magnificent feast Matholwch journeyed towards Ireland with Bronwen.

A year Bronwen spent in much renown and a son was born to her, and he was called Gwern, the son of Matholwch. But later a tumult arose on account of the insult which Matholwch had received in Cambria; his foster brothers were not satisfied with the atonement he had accepted. They took vengeance upon Bronwen, and caused her to become cook for the court and treated her shamefully, and for three years they imprisoned all who came from Cambria.

Then Bronwen reared a starling; she taught it to speak, bound a letter to its wing and she sent it forth towards Britain. The bird found Bendigeid at Caer Seion in Arvon, and he saw the letter and looked upon it. When he had read the tidings of Bronwen's woes, he sent messengers and summoned the island together, and in counsel they decided to go across to Ireland.

After many incidents and adventures, which may be read in the Mabinogion at length, the men on Britain in a certain measure were victorious, but only seven men of them all escaped.

In Ireland, none were left alive, except five women in a cavern who gave birth to five sons, which event saved the country and peopled it in later generations.

Bendigeid Vran commanded the seven men who had escaped to cut off his head and to take it to the White Mount in London, and the story of their long journey there may be read in the Mabinogion. The seven men and Bronwen went forward, with the head which they had cut off, and making sail they landed at Aber Alaw in Talebolyon and sat down to rest.

Bronwen was very sad. "Alas," said she, "woe is me that I was ever born; two islands have been destroyed because of me." Then she uttered a loud groan and there her heart broke. A square grave was made for Bronwen on the banks of the Alaw, and there she was buried.

The seven men then continued their long journey towards London, bearing the head of Bendigeid Vran with them. This ends the story of Bronwen, the white-bosomed; in the Mabinogion. In the Cambro-Britain of 1821, there is a paper by Sir R.C. Hoare communicated on the authority of Richard Fenton, of Fishguard. It tells of the discovery in 1821 of a funeral urn on the banks of the River Alaw, contained within a cist or grave, at a spot called Ynys Bronwen, or the Islet of Bronwen. The ashes and half-calcined bones were within it. Bronwen found happiness at Aberffraw; she left her heart by the banks of the River Alaw.

THE VIEW OVER ALBION

A column by the Long Man of Wilmington

GOOD FRENZ - "Frenz", No. 19, produced a joke horoscope feature, but let's associate its results with some "friends". Dr Glyn Daniel was born on April 23, 1914 (a Taurus). "Frenz" tells Taureans to "Stop wasting time and get on with it...It's all very well spending 1971 wasting government money on thirddrate Lebanese, but now's the time to pull your finger out and get on with a real job...Some people work for their living, you know.." Of Prof. Richard Atkinson, born January 22, 1920 (Aquarius!): "Zany year ahead... Right on, daddio." Or Prof. Stuart Piggot, born May 28, 1910 (Gemini): "...no more nights in the pub with the lads....."

JOINTLY CHARGED - Tim Davey lingers in a cell and an M.P., Mr B. Douglass-Man, has been helping him, as too has a Mr Trew, who, according to one North-East evening newspaper said: "Since we have a joint interest..."

GOOD NIGHT - Kill the Night Assemblies Bill.

REVELATION - The Revelation Records project arose from Glastonbury Fair and half the profits from its initial releases will be used to pay off the gig's debts. Live recordings from the festival, in a three-album set, should be out by now, plus contributions from such as Marc Bolan (a ley hunter who promoted John Michell on Radio One once last year). Price £3.99.

SALT OF THE EARTH - Northumberland sheep have been eating roadside grit as they liked the salt mixed with it. Vets' bills led farmers to complain to the county council. Ald. G. Wardle suggested "Sheep Must Not Eat Gravel" notices be erected, but members thought this would have little effect, so they are gritting their teeth and bearing it.

***** DOUBLE DIAMOND WORKS
WONDERS. No. 23 in the
series of beer mats
publicizing D.D. Drawn

WINDOW SILL - Her dad kept a rough bar and died when she was young, followed to the grave by alcoholic mum, pneumonia took away her brother and she kicked heroin while in prison. She is Judee Sill, whose L.P. on the Asylum label is of songs she describes as "occult-baroque-western."

BOA OF CONTENTION - Alice Cooper is a rock singer - male - who performs on stage with a boa constrictor wrapped around his body. But his "Killer" album cover had the snake deleted from the picture in Mexico, where snakes still have a religious connotation.



"They're only here for the beer -
it's Double Diamond"

MOON - Remember in the February issue I wrote of a "prominent ley hunter's dream". I'm told the Queen is really the Moon and all its influences, and my friends suspects there's a woman in his tracks. Watch out...

TV UFO? - Did anyone else watching the programme on dreams on March 14 notice while Dr Chris Evans was talking to Lord Kilbracken, a disc-shaped craft cross the sky? A UFO? Dr Evans, of course, is only interested in ufology to study ufologists.

MOONSHADOW - From "Rolling Stone", Jan. 6, 1972 comes: "Other songs like "Longer Boats" affirm Cat's belief in flying saucers. Some like 'Moonshadow' incorporate the two. The themes of his body falling apart and being watched by aliens weave constantly through Cat Stevens' songs. (He said)'The flying saucers aren't any indication of going crazy. I believe that they exist. You know, I feel them around sometimes. People watching. Maybe it's just something that keeps my mind off of all this craziness. I had an experience once while I was lying in bed. I saw this flying saucer shoot across the sky and stop over me. And it sucked me up into it. When it put me down, I shot up in bed. I know it wasn't a dream. It was real. I know it was real. My whole interest in flying saucers is...I'm not obsessed with them. My whole interest in them is something to occupy my thoughts. Because I need something to think about. If I thought about how silly my life is, I'd go mad. I'm working on another song about flying saucers.

£.S.D DONS - University teachers are to get roughly half of their pay claim. For professors it is a 7 per cent rise. The university academic salaries bill now amounts to £120m.

COCK-A-HOOPER - That society mentioned by me last time and organized by Mr Hooper disquietened Derek Samson, editor of "NICAP Journal." In the current issue he relates the advice of extra-terrestrials that the venture is unhealthy. "The Atlantean", some time ago, printed Mr Hooper's letter in full, taking the line that it was tongue-in-cheek.

YOGI BARE - Yogi Ramu Michael Adonaiasis, founder of the Universal Awareness Foundation, recorded for two hours in New York...nude. So "there will be no barriers between myself and the infinite."

""*"*"*"*"*"*"*"

MEGALITHIC POEM No. 1

by Paul
Screeton

DDDDD	B	R	GGGGG	I	YYYYY	N	N	N
D	B	R	GGGG	I	YYY	N	N	N
D	R	R	GGGGG	LLLLL	YYYYY	N	N	N
D	D	A	A	NNNNN	IIIII	EEEE	LLL	L
DDDD	A	A	A	NNNNN	I	EEE	LLL	L
D	A	A	A	NNNN		EEEE	L	L

READERS' FORUM

Alan Cohen writes:- I found this story in a book called "Folktales of the Irish Countryside", collected from the people of Ireland by Kevin Danaher (Mercier Paperbacks, The Mercier Press, 4 Bridge St., Cork).

"THE FAIRY PATH"

"It is well known that you should never interfere with a fairy path. The old people always said that there were paths through the country and that the fairies used to be travelling along them from place to place, and that if you dug up the path or put any kind of an obstruction on it, you would not be the better of it. There is many a story about what happened to the man that interfered with one of them, and here is one that I often heard.

"It seems that there was a man down in the County Limerick and he was building a new house. He was a well-to-do farmer, with the grass of fifty cows, and he could well afford to build any kind of a house anywhere he liked. But nothing would do him but to build his new house down on a place that the old people said was a fairy path. And they warned him against it and still it was no good. Not one sign of notice did he take of them or their warning. And according as he was building the house everything was going against him. The scaffolding was falling down and the mortar wouldn't mix properly for them, and when the mason hit a stone with his hammer, it split the wrong way or fell in dust. And he was losing his temper and swearing that he's best the fairies yet. He put masons and labourers working night and day on the house, for often what they built in a day was levelled again during the night, and by working day and night he was beating them. He was losing a power of money by the house. He would have ten houses built for what it was costing him. But he wouldn't give in, and finally the house was built.

"He was in his new house only a couple of months, and by this time it was the dead of winter, when one night he thought he would go to a neighbour's house for a game of cards. It was as quiet a night as ever you saw, but it was as black as pitch, so he twisted a handful of straw into a sopóg and lit it in the fire to give him a light out through the yard, for fear he's hit against a tankard or a plough or anything. And he was just at the yard gate when this mighty blast of a sidhe gaolithe nearly knocked him down. And it took the sopóg out of his hand, and it all in a flame and threw it up on the roof of the house, and with the dint of the wind the whole of the thatch was one balze of fire before two minutes, and the sparks were flying in every direction, and in another couple of minutes the thatch of every shed and croítín in the place was going up on fire. The neighbours came running with buckets, but the pump in the yard that never before was known to fail was as dry as dust that night and before they could get water the whole place was burned down, and not one thing could be saved except his wife, and she teerified, the poor woman, and the children with nothing on them but their little nightshirts. In telling you that the next time he built a house it was far from the fairy path he built it."

Story told by Dick Denihan, of Co. Limerick, who worked as a gardener for the collector's mother.

P.S. Remember the story told by Evans-Wentz by an Irish seer who talked of fairy paths which were activated by some kind of magnetism, quoted in "The View Over Atlantis"? This story is

especially interesting because it definitely links lines of power, magic paths, etc. into a genuine folk-memory.

Here is another interesting piece, this one written by Max Knoll, professor of electrical engineering at Princeton (at least at the time of writing), who is specially interested in the philosophy of science. The part I've copied here is taken from a longer piece on "Transformations of Science in our Age", from the Eranos Yearbook of 1951, "Man and Time", published by Routledge and Kegan Paul. The article deals with topics such as the relationship between archetypes of the unconscious and scientific intuition, physical effects of solar radiation on the earth and on human behaviour, different types of time, and so on. The piece quoted is called "Traces of Astrobiological Time in Ancient Civilisations."

"It is known that in the prescientific period not only the daily, monthly and seasonal rhythms, but other cyclic manifestations of the solar system as well, played a significant part in the consciousness of almost all peoples and were regarded as an expression of a time 'inherent' in nature. Our present scientific knowledge points to actual solar effects on the psychological state of man; but they scarcely penetrate man's consciousness in Western civilisation. Even the pronounced effects of the daily and seasonal changes in light intensity and temperature tend to pass unnoticed in our hermetically-sealed windowless plants and factories, with their 'daylight' illumination, day and night shifts, and automatic air conditioning.

"Early civilisations were closer to nature and consequently imputed greater importance to the sun cycle; so it is with many primitive peoples today. It is psychologically understandable - for no better system of reference was available - that the observation even of small effects should have given rise to the inference that the entire earthly and celestial world is governed by the cycles of the solar system and constellations.

"Thus the solar 'cosmic systems' of ancient civilisations and the early astrology that formed a part of them should be regarded neither as mere superstition nor purely as psychological projection or theological symbolism, but must be interpreted in part as a speculative attempt to derive the whole structure of the material and psychic world from comparatively small solar effects on man and nature. Some of these early systems have a more real and empirical character than the later, largely astrological cosmologies. Here we shall be able to consider only a few of the many cases which suggest a knowledge of the sun's effects.

Elements of astrobiological time in China

"In the opinion of the Chinese rural population the sun, moon, planets, and stars bring about climatic changes which influence the moral conduct and fate of the individual. Thus one must make no change in the landscape, such as the laying out of a garden or the building of a house, without consulting a geomancer. The forms of the hills, the contours of the water courses, and other peculiarities of the landscape affect the Ch'i, the great breath of the universe.

"It is the task of the geomancer to select dwellings for the living and the dead that will accord with the two local currents of the cosmic breath, the 'dragon' and the 'tiger' (c.f., e.g. J. Dyer Ball, 'Things Chinese', Shanghai, 1925. p.p.55, 269).

"It is surprising how close this picture comes to our own geophysical view, if we interpret the 'cosmic breath' as the ion radiations that periodically strike the earth's atmosphere and bear in mind the contrary cyclical effects, including earth currents, that they induce. But what seems most remarkable is that the geomancers have observed (and still observe) field anomalies with the help of magnetic needles, the very same instruments that we use today to detect magnetic storms and anomalies in the geomagnetic fields. Plate IV (reproduced in the Eranos Yearbook) shows such an instrument (lo pan) which uses as a scale a large terracotta disk*. The magnetic needle is placed in the centre of a design consisting of many concentric circles, configuring the ancient views of the natural energies and their cosmic harmony, of the planets and the quarters of heaven. The sixth circle contains the twenty-four climatic periods of the sun cycle, which are of particular interest here, because they show a certain similarity to the annual frequency of magnetic storms (this frequency is charted on a graph reproduced in the Yearbook).

"The art of geomancy is passed down from father to son by word of mouth, and thus far no systematic study of the way in which the magnetic needle was used for this purpose seems to be known. For the magnetic needle may serve not only for determination of direction and magnetic declination and horizontal and vertical intensity of the geomagnetic field, but also for qualitative observation of magnetic storms, particularly in places with high magnetic field gradients. (There are, for example, places of this kind near Ascona ~~the~~ site of the Eranos lectures initiated by C.J. Jung)...the maximal deviations from the 'normal' geomagnetic intensity here are of the order of ± 25 per cent.)

"At a very early period the Chinese developed an astrology based on planetary positions; but its orientation was again chiefly climatic, and the significance of the hour of birth seems to have been introduced from Western astrological systems at a later date."

"This is interesting because it may help us to define what we actually mean when we talk about terrestrial magnetism, ley power, etc. It would be interesting to get a scientist who deals with such topics to write an article for "The Ley Hunter."

Doreen Valiente writes:- Talking about Lundy, which I see people have been doing in "The Ley Hunter", I have turned up a note in one of my old notebooks which may be of interest. It is dated 22-12-69, and says:"In T.V. programme about Lundy Island, mention was made of the Lundy Island Giants. Apparently, a prehistoric burial was found on Lundy, of two gigantic human beings, a man over eight feet tall and a woman over seven feet tall. All around them

* from J.J. de Groot "The Religious System of China" (six vols., Leiden, 1892-1900) Vol. III, p 959; c.f. also Samuel Couping "Encyclopaedia Sinica" (London, 1917) p 315; and P. Carus, "Chinese Thought" (Chicago, 1907) p 58. - A. Cohen's letter

were the skeletons of normal-sized human beings. Who were these people - Atlanteans? And where are those skeletons now?

Louise Funnell writes:- One of your contributors asks for information about St George's Church, Wilton, Taunton, so I copied what is said about it in Taunton Guide for 1964: "This little church

contains some of the most ancient walling in the whole of West Somerset, in the quoins at the western angles of the nave, which probably survive from the aisle-less nave of the pre-Conquest church. Its importance was probably in association with the nearby well of curative waters, the Fons Sancti Georgii. The church was reconstructed in the 13th and again in the 15th century and was considerably enlarged in 1837. The tower, faced with chert from the Blackdown Hills, though rebuilt in 1853, is still unusual and very attractive." I used to live close by, and beside the church is the road still known as Fons George Road. Jimmy Goddard though there was a ley passing Angersleigh and Wellington Monument quite near Taunton's Winton side.

Barbara Crump writes:- Mollie Carey's article on Cley Hill was of great interest. I have a few ley lines going over and near it, but have not yet climbed to the top to see for myself. Her blue-gowned Bard fits in very well with the Irish legends I am studying. And no doubt it is a dragon hill - one can see the similar dragon paths to Glaston Tor, from the road. The ley from Glaston goes by Coles Hill, near Hales Castle, and straight through the church on the other side, on the Beckington Road and near Cold Harbour, which I presume must be the Church of St Denys. Deverill of Longbridge Deverill could be a corruption of Dhu (or Dev) - though I cannot lay my hands on anything about it at the moment. The legend of Cley Hill is very good. Og, Ug or UGGLE, Hog, etc. are all the same basic meaning: Og = the all-seeing Eye - O, this is equivalent to the Force behind all things represented by the Sun as Ra.

Bob Rickard writes:- "I do a lot of reading in Chinese and Japanese literature, so if I come upon any references that sound relatable to leys, orthoteny, etc., I'll let you know for sure. I've got two right now: first the one I mentioned - from "Some Chinese Ghosts" by Lafcadio Hearn (New Collectors Group, The World Press, Denver, Colorado. Copyright date 1887, but compiled at least three years before. My edition is 1948). He says in a preface that he found the story in a commentary on the "Kan-ing-p'ien" of Lao Tzu. Hearn says, "The Chinese writer makes no mention of any city nor of any province, although even in the relation of the most ancient traditions such an omission is rare; we are only told that the name of the hero of the legend was Tong-yong, and that he lived in the years of the great dynasty of Han, some twenty centuries ago." Tong's father dies and he is too poor to give him a decent burial, so he sells himself to be a slave. "...Thus Tong found himself enabled to fulfil the wish of his heart, and to have a monument built which although of small size, was destined to delight the eyes of all who beheld it, being designed by cunning artists and executed by skilful sculptors. And while it was yet designed only, the pious rites were performed, the silver coin was placed in the mouth of the dead, the white lanterns were hung at the door, the holy prayers were recited, and paper shapes of all things the departed might need in the land of the Genii were consumed in consecrated fire. And after the geomancers and the necromancers had chosen a burial spot which no unlucky star could shine upon, a place of rest which no demon or dragon might ever disturb, the beautiful chih was built. Then was the phantom money strewn along the way; the funeral procession departed from the dwellings of the dead, and with prayers and lamentations the mortal remains of Tong's good father were borne to the tomb."

The second item is from Arthur Waley's translation of the "Tao Te Ching" (George Allen and Unwin, 1934; 6th. imp. 1968). In his introduction he quotes a story from the "Lu Ching" (Book of History) reputedly written by King Mu of the Chou dynasty in the 9th Century BC. He adds in a footnote: "The Chou probably conquered the Shang early in the 10th Century BC. But the story which follows is a ritual theme (the brother who offers himself in place of the king-victim) and does not in reality belong to a particular period or instance." It begins: "In the second year after the conquest of Shang the King of Chou fell ill...The two dukes said let us reverently consult the Tortoise on the King's behalf. But the King's other brother, the duke of Chou, said: 'That is not the way to move the hearts of our ancestors, the former Kings'. and so saying, the duke of Chou pledged his own life to ransom the King. He built three mounds on the same clearing; and for himself he made a mound to the south of these, and stood upon it looking North. He set before him a disc of jade and in his hand he held a tablet of jade. Then he called upon the three dead kings, T'ai, Chi and Wen, and the scribe wrote his prayer upon a tablet."

R.D.Y. Perrett writes:- I have hitherto thought of you as a man of liberal ideas and sound sense. I was therefore distressed to see you using "The Ley Hunter" to disseminate an ill-considered diatribe against the Post Office. I am employed in it myself, though, fortunately for my peace of mind, on the (thriving) Telecommunications Side, and not on the (struggling) Postal Side.

Post Office employees, like anyone else, are entitled to a decent wage for doing their jobs. The Postal Side (unlike the Telecomms. Side) is intensely "labour-intensive", and no human ingenuity so far has enabled it to get very far from this, although mechanisation in Sorting Offices has taken great strides in recent years. If the public wants the sort of Postal service it is getting, it must pay for it. The only point at which this statement can be legitimately challenged is in the question: "Is the staff working efficiently and is the work organised in the best possible way?" Actually no one outside the Post Office, except the few who have taken the trouble to study it in depth, can attempt to answer this question, since there is no sphere outside the Post Office where the same problems are met. Of course, the user of an organisation employing hundreds of thousands of people can always point to individual cases of apparent inefficiency; a failure-rate in the Post Office of only one in a million would (and does) inconvenience and infuriate hundreds of people annually. All I can say is that Sir John Wall, and Lord Hall, and one or two others who have really had occasion to find out properly what is going on in the Post Office, have publicly expressed the conclusion that Post Office people have a high proportion of ability and dedication. Moreover, in any public service, if there are two alternative ways of doing anything, a choice has to be made as a matter of policy; and you can be pretty sure that whichever you choose, you will offend half the public.

The money has to come from somewhere - either through the payment of economic rates by the users of the service, or in the form of subsidy on the grounds that it must be kept as a public service whether it "pays" or not.

Finally, your concluding suggestion that people should "annoy" the Post Office by sticking stamps in the wrong place etc. is completely childish. Carried to excess this would only defeat the very effort which the Post Office is making to cut costs by mechanisation. Every letter with the stamps in the wrong place would have to be picked out and stamp-cancelled by hand. I am surprised at you!

it must be read carefully. The book tends to work for the reader at different levels, being an amalgam of philosophy, psychology, sociology, politics and mysticism, and its tenets are not necessarily clear unless one is attuned to a wide spectrum of human behaviour - chiefly the elements of subconscious and higher conscious states. One may find oneself with the impression that a mind game is intended, where one is given the choice of completing lines of thought, for it is not discernible whether the flying saucers are only in the mind, whether extraterrestrials brought the canon to Earth, whether Jesus Christ existed physicallyyet the answers are unimportant when compared with the impact such physical or mental creations have made and will continue to make.

Largely inspired by numerology, John Michell has come to some startling conclusions regarding the past, and the whole subject of time cycles.

It is as A.E. Abbot wrote in The Secret of Numbers: "Number wisdom brings us more into harmony with the cosmos and opens the gate to spiritual truths which are healing and revivifying. The study of the essence and inner meaning of Numbers makes us more aware that life is not a haphazard accumulation of accidents but the result of an ordered system. Numbers reveal the cosmos because numerical relationships which are indications of the structure of the world are at the base of everything." And Rudolf Steiner wrote: "The great Harmony resounding through space is expressed by numbers. Numbers and their relationships have significance in the universe and also for the study of the universe. Those who deepen themselves in which is called in Pthagorean sense 'the study of numbers' will learn through this symbolism of numbers to understand life and the world."

E.M. Nelson found 666 hidden in stone circles 60 years ago; Lewis Spence and other antiquaries have spoken - mostly obliquely - of stone circles as representations of the cosmos; T.C. Lethbridge's last work points to a belief in a far-off golden age civilisation. So what now? Michell sees the dawning of a New Age with two opposing forces.

With the Fall of Man to a dense level, how can it be otherwise than that there was once some form of golden age when man was nearer the godhead and spirituality - no need to look for physical Atlantis, gods from other planets, etc. But we await a categorical answer to whether we can or may return.

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