



**THE
LEY
HUNTER**

DESIDERATA

THE LEY
HUNTER 35

Go placidly amid the noise and haste, & remember what peace there may be in silence. As far as possible without surrender be on good terms with all persons. Speak your truth quietly & clearly; and listen to others, even the dull & ignorant; they too have their story. Avoid loud and aggressive persons, they are vexations to the spirit. If you compare yourself with others, you may become vain & bitter; for always there will be greater & lesser persons than yourself. Enjoy your achievements as well as your plans. Keep interested in your own career, however humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs; for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals; and everywhere life is full of heroism. Be yourself. Especially, do not feign affection. Neither be cynical about love; for, in the face of all aridity & disenchantment it is perennial as the grass. Take kindly the counsel of the years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune. But do not distress yourself with imaginings. Many fears are born of fatigue & loneliness. Beyond a wholesome discipline, be gentle with yourself. You are a child of the universe, no less than the trees & the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should. Therefore be at peace with God, whatever you conceive Him to be, and whatever your labours & aspirations, in the noisy confusion of life keep peace with your soul. With all its sham, drudgery & broken dreams, it is still a beautiful world. Be careful. Strive to be happy.

***** LEAD-IN *****

This month "The Ley Hunter" presents the Chosen Chief of the Order of Bards, Ovates and Druids, Ross Nichols, discussing the Ivinghoe Beacon and area; popular contributor Circumlibra on shaped stones and more; and John Bradley on Slough's Montem. For those who wish to learn more of the subject on this mound and similar ones, they are recommended to read E.O. Gordon's "Prehistoric London". Both in this issue and the next there are extensive book reviews.

- Paul Screeton, Editor,
5 Egton Drive, Seaton Carew,
Hartlepool, Co. Durham.

THE ATLANTEAN

This is a bi-monthly magazine which believes in the essential unity of seemingly diverse aspects of existence. Its contributors deal with subjects ranging from prehistory to metaphysics; from the esoteric sciences to the pros and cons of vegetarianism. It is not a specialised publication. Every issue contains interesting and unusual articles for all readers. One might describe "The Atlantean" as the occult magazine that is different, using the word occult in the widest possible sense. Send for a sample copy price 15p post free; U.S.A. and Canada 60 cents¹/₂ Annual sub. £1 (USA & Canada 3 dollars). To:- The Atlantean Magazine, 21 Rodney Road, Cheltenham.

QUEST

A subscription at 75p for four issues will save you at least 2p per issue, and you will receive copies as they are published. From Marian Green, 38 Woodfield Avenue, London W.5.

TORC ---- friendly mystic mag., bi-monthly from Avalon House, The Batch, Ashcott, Bridgwater, Somerset. 8p will probably cover cost of sample copy.

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BLACK AND BRIGHTby CIRCUMLIBRA

A change of interest and an old focal point takes on another aspect. Years ago we teenagers amused ourselves by cycling out to Derbyshire escarpments to test our amateur skills at rock climbing. One of our favourite haunts was the Black Rocks above Cromford. This imposing bastion commands a magnificent view towards the north along the valley of the Derwent and beyond. It is of sandstone and only a few hundred yards from the limestone hills which cover a great part of the country to the west.

From the ley hunter's point of view this area is rich in a variety of ley markers; mounds, shaped hills, standing stones, circles, etc. Placed as the rocks are it would seem obvious that they had been used by ancient man. The easy approach to the rocks is from the west and as one climbs the hill from Cromford one buttress of rock appears as a huge, angled standing stone.

A short time ago a short visit to the rocks with an eye for a face or similar shaping was made. Not having observed anything of this sort from the west I decided to approach from the east and so a circuitous route was taken keeping the rocks in view as much as possible. It was noted that boulders of various sizes were placed as ley markers and lined up towards the rocks although they themselves do not appear to be a ley centre. This is possibly a point towards the south and difficult to locate because of quarrying.

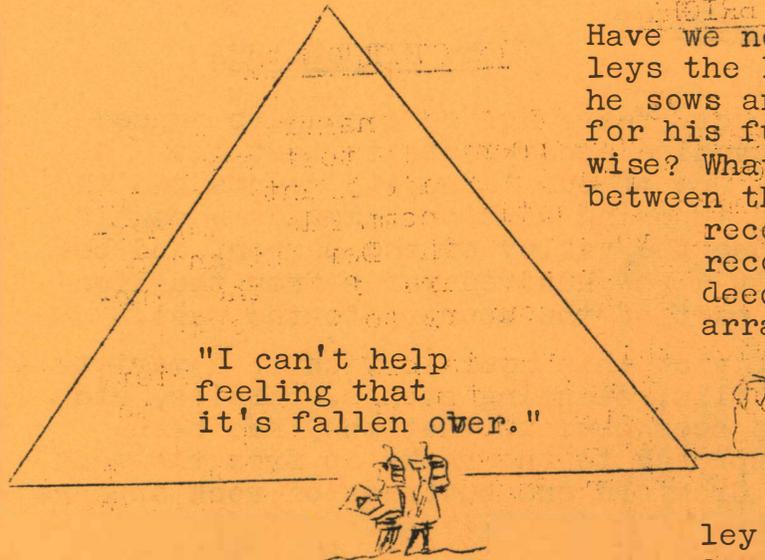
Groups of stones and various small hills showed signs of having been used and it would be safe to say this area was quite a centre of life in ancient times. It was not until I reached the escarpment itself that I discovered the "face". One buttress of rock now stood out as a huge dog-like creature. To accentuate the impression, at the right distance below the head a small ledge is to be seen which adds to the likeness of the dog by appearing as its front paws.

On the sloping portion behind the head is a rounded step in which a shallow depression has been made. Perhaps this was to hold a scroll or banner or something similar and suggests that a ceremony may have been held here. This, of course, is pure speculation and there seems to be little in known practice to tie it up unless we regard it as the lectern.

The discovery of the dog-head is rather startling and could give a lead to further research in the area, especially if some of the ancient customs are taken into account. At nearby Wirksworth one ancient custom is "clipping" the church. For this special service a procession is formed of the clergy, choir, members of the congregation and public headed by a brass band. They march to the church to encircle it. Here they hold hands whilst singing hymns and then proceed into the church by the west door to complete the service.

I have been present at this service on several occasions and concluded it is a relic of the past and pre-Christian. Contrary to some reports may I say that the church is encircled in the right direction and not Widdershins. The Vicar of Tankersley, in the West Riding of Yorkshire, who also holds this service at his church openly declares it is pagan in origin. I believe this "clipping" takes place in other parts of the country and I understand from a Polish friend that a similar service is held in his country also.

Man has always worshipped in some way; it seems a necessary part of life. Unfortunately he does not always worship with the right intention and so the deeds which follow are not as he would like them. In all the major religions we are told that "As a man sows so shall he reap", but how?



Have we not found in our system of leys the lines of energy on which he sows and generates the nucleus for his future happiness or otherwise? What of the missing link between thinking and doing to receiving, who or what records the words and deeds, energises them, arranges them and hands them back in the form of events for today and tomorrow?

Maybe you think such questions are outside ley hunting and best left for separate study. Yet all these

aspects are bound together to form a complete picture of the way in which we and all life functions. Each study is incomplete in itself but necessary to help us understand a little of how we travel on. It can be quite a sobering thought when we think of the things we ought not to have sown and make us cautious of the seeds we sow in future.

Not only thoughts and deeds, but sounds and odours are caught up in the ley energies and handed back for good or ill. One can't be too careful.

IVINGHOE BEACON and the DIAGONAL LEY ACROSS SOUTHERN ENGLAND by ROSS NICHOLS

This is the record of a modest survey that broadened into a very large one. We began with Ivinghoe Beacon, that fine hill that dominates a beautiful stretch of chalk and limestone hills, an outlying ridge from the Chilterns into the clay plain. It may well have been the first and most useful of a chain of beacons, still so called, that one can trace along most of the range to the WSW, guarding and warning with signals travellers along the Icknield Way.

We were researching with the pendulum not for ley lines themselves, although these were pointers, but for active centres of power newer or older: first, at what places had positive forces welled up? Second, at what period?

As a power centre, this Beacon did not register, although felt as a place of activities. But it was the startling degree of natural power at Ivinghoe Church that put us on the track of the WSW-ENE line. We tested along it. The survey was remarkable quite as much for what did not register as for what did. Little or nothing was felt at Aylesbury or Abbots Langley, Leighton Buzzard or Berkhamstead Castle, all places at which one might have expected forces to manifest. Yet Kings Langley was strong. Trying the various Chiltern Heights, the following list emerged: (* for power; ** for strong power; - for weak; -- nothing):

- | | | |
|---------------------|---------------------------|------------------------|
| Tring -- | Boscombe Hill (tumulus) * | Aston Hill * |
| Combe Hill, slight* | Ellesborough -- | Bald Hill * |
| Cymbeline's Hill - | Belmont Hill, slight* | Sherburn Hill - |
| Bodington - | Longdown Hill - | Watlington H. ** |
| Whiteleaf Cross * | Chinnor Hill - | Crowell Hill, slight * |

These were felt to be so from about 500 B.C.

Following out experimentally on the line beyond the Chilterns, Barclay was found to be powerful; but on the whole, power sites were evidently more frequent in the south. Whiteleaf may well be powerful from the oak tree there with whiteish leaves, of magical significance. Watlington is a remarkable beauty spot.

We tried other directions from Ivinghoe Beacon. To the SW, Vatches Farm, old dykes and ponds contained extremely old power no longer active, on a different wavelength altogether. For comparison, we map-tested Stonehenge (which gave 2000 - 300 B.C.), Tara in Eire (250 B.C. - 20 A.D), and Avebury (3000 or so B.C.), and similar deposits of force as at Vatches Farm were experienced.

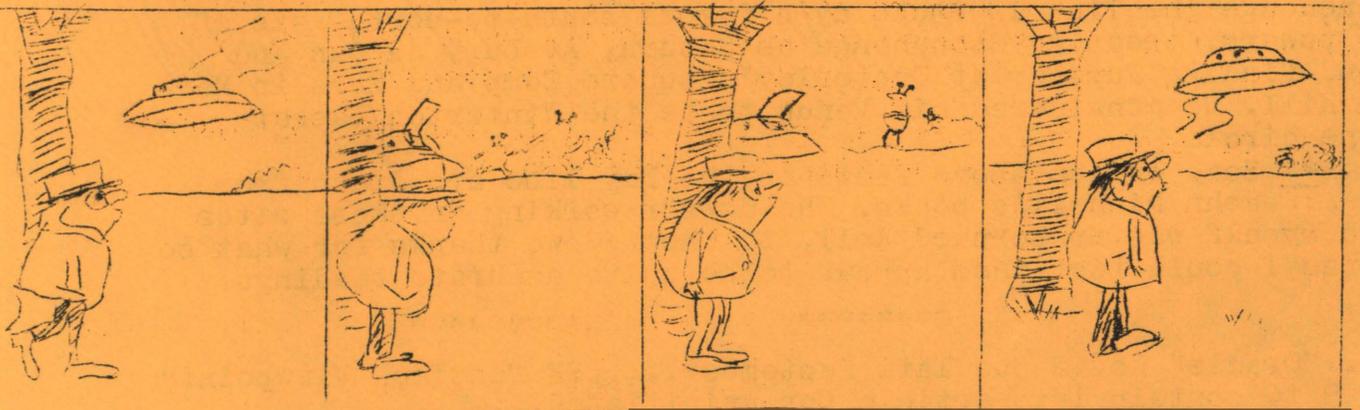
From NW to SE a line of places was tested that proved less interesting and on the whole negative, but two places answered: Wing Church, some 7 miles away NW, and Kings Langley, 10 miles SE. Wing we had expected to be quite powerful, from other indications of its age and general interest, but the degree of force was nothing like Ivinghoe Church. When taken further, this line was quite negative.

There have been immense activities of trading along the Icknield Way, fighting and defensive actions, on both the Upper and Lower Ways. From Kings Lynn skirting the Fens, past Mildenhall of the silver treasure hoard, ways went along flatlands and hills to cross the Thames at the Goring Gap and carry traffic and goods to the Severn, thence either taking to the water or crossing the river to follow tracks along the South Wales coast; either way probably making an easy crossing to Eire, of the plentiful gold and the many crafts.

It is worth considering whether along much of this way, anyhow the Icknield Way part, this activity might integrate itself with earth's natural places of the flow of forces. Some schools of thought would consider man himself as a main agent in the channelling through of forces, and the Chilterns might very well be an illustration.

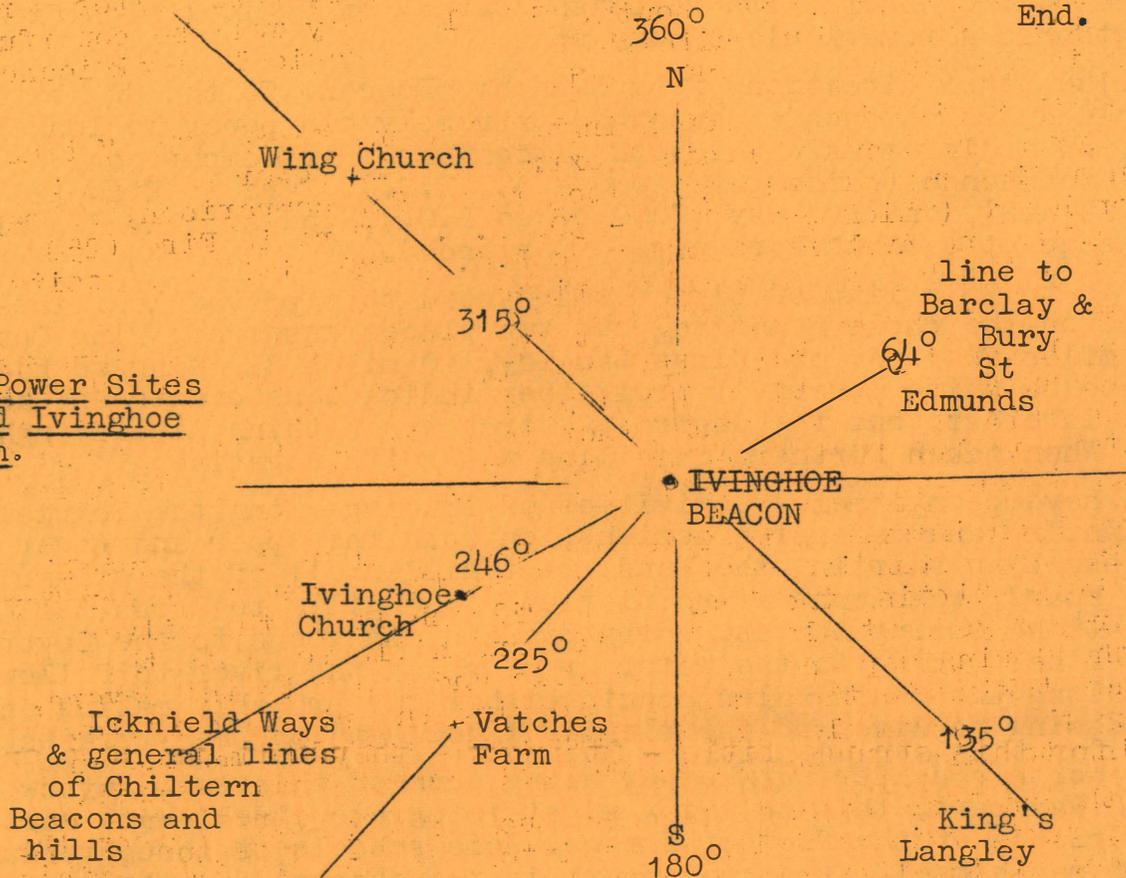
We had, of course, realised eventually that we were on perhaps the most remarkable single ley-line in Britain, although we were not seeking ley-lines. It runs, according to John Michell, and indeed it can be measured on an ordinary large-scale map, 27° N of E, or 64° , from Lands End to Lowestoft Head. It may be worth noting here as a matter of interest.

From the "Squirrel Track", which is the alleged meaning of Icknield Way, the ley runs to St Michael's Church on the Mump, Burrowbridge, to Ogbourne St George, near Marlborough, to the entrance stones of Avebury, where the Avenue swerves and narrows to indicate birth into the 100-stone circle of manifestation, to Glastonbury's Michael Tower along its Pilgrims' Way, thence to Creech St Michael north of Taunton,



within a mile of Yes Tor, highest point of Dartmoor, touches south of Bodmin Moor, runs 3 miles north of St Michael's Mount, Cornwall, and ends precisely at Land's End.

Some Power Sites around Ivinghoe Beacon.



On its way in the other direction it cuts through Bury St Edmund's, Ixworth and Palgrave, goes near Diss and so to Hopton, where it ends some 4 miles north of the easternmost point of England - as my protractor measured; it is supposed to be the Lowestoft Head itself.

Many of the places mentioned are crossing or originating points for other leys, other places have remarkable qualities on their own. The Hurlers on South Bodmin Moor is a complex Neolithic structure, three granitic tooled stones within triple circles, near the Mere whence Excalibur was drawn in the Cornish version. Berkhamstead Castle links with Whittlewood Forest's cluster of ley lines by stretches of old Roman road. The Mump has three churches aligned upon it. The link with Glastonbury Abbey is its E-W axis which runs directly to Chalice Hill and the Tor. With Stonehenge the link is Stukeley's famous south-to-north axis of the powers, treating Stonehenge as Saturn, Avebury as Sun and Moon, finding Jupiter at Casterley's square Camp and Mars in Marden Hill. He considered his Venus to be the Winterton Bassett stone circle

** Some of the above facts on the ley line are drawn from John Michell's books. The dowser working on these sites with myself was Mr Bernard Kell, to whom I owe thanks for what so far as I could test them appear to be quite accurate readings.

....."Oracle" No. 2 due late September.... SF fanzine "Viewpoint" No. 9 to contain leys' article for uninitiated.....

SALT HILL, THE MONTEM AND STABMONKSby JOHN BRADLEY

About 500 yards behind the house where I spent most of my childhood is a round barrow, topped with a clump of trees. It stands in the corner of a very wild and overgrown park owned by Slough Corporation. The area is marked on the map as Salt Hill (O.S. sheet 159, 4967:1800), although this name refers not only to the barrow but also the surrounding area. The barrow is also known as The Montem Mound, or Montem Hill.

Every year until 1759, and then triannually until 1847 there took place the Festival of the Montem. A large procession of the boys and masters from nearby Eton College, and at a later date many hundreds of onlookers, and usually the King and Queen, paraded from Eton to Chalvey (my home village) where they encamped on the barrow. The boys then used the barrow as a base from which to accost travellers using the Bath road, which passes the mound, and demand from them a 'salt' or toll. (Some accounts say that the boys sold salt to the passers by, but all agree that the profits of the venture went to the college Captain, "to furnish him forth to Kings".)

At this point I leave the ceremony to explain another almost forgotten piece of local history. Residents of Chalvey have always been known to other locals as 'Stabmonks'. To qualify for this title a person must have been born in the village, and have fallen into the stream which runs past the Montem mound. When any local is asked the reason for this strange title - Stabmonk - they tell one version or another of this tale:- "An organ grinder once came to the village, and was playing in the street, when suddenly an angry resident, disturbed by the noise, ran out of his cottage. He rushed over to the organ grinder, and with the knife he was carrying, killed the monkey that was perched on the organ. Ever since then Chalvey people have been called 'Stab-monkeys' and later Stabmonks." They will go on to tell you that a carved effigy of the monkey was made, and that on special occasions, and in processions, it was brought out and carried around. But, they will say, it hasn't been seen for a very long time now. In fact, when I last heard of it, about five years ago, it was in the possession of a local builder, and it had just been examined by a local historian, who explained that far from being a monkey, it was a carving of a small shrivelled new-born calf -- and as such was a 'pagan' fertility symbol.

To return to Salt Hill, it is almost certain that the 'Stabmonk' effigy was carried in the Montem procession, and we must therefore consider if the festival as a whole had a fertility theme. The barrow lies on a long straight line that passes through:

In the east --

Cowley Church.

A moat at Horsenden Hill.

A tumulus at Parliament Hill.

A moat at Cockerells, Essex.

A moat at Hutton, Essex.

In the west --

White Waltham.

Sonning Church.

Caversham Church.

Sulham Church.

Does this mean that the Festival of the Montem was a survival of a much earlier festival, when people gathered to celebrate and diffuse the fertility and energy that was stored in the barrow? The evidence is certainly interesting.

EXCHANGE BOOKS

(NOTE: these books are primarily for exchange and not necessarily for sale. All books in new condition, unless stated otherwise. Prices stated are the original sale prices, and are to give some indication of value. Bill Porter, 54 Clements Road, East Ham, London E6 2DF.)

CHARIOTS OF THE GODS - Erich von Daniken. 208pp. 16pp illus. World Books. £1.60 -- one of the most famous books in the business!
 PYRAMIDOLOGY BOOK I - Adam Rutherford. 242pp. 24 full page illus, diagrams, tables. £1.50 -- good introduction into Gt. Pyramid.
 TWO SHORT ACCOUNTS OF PSYCHOANALYSIS - Sigmund Freud. 175pp. Pelican paperback. 17½p. Major series of F's lectures.
 DID MAN GET HERE BY EVOLUTION OR BY CREATION? 192pp. 25p.
 VINCENT VAN GOGH - W. Uhde. 56pp. 48 full page 12"x9" colour illus. £1.75. Biography and good examples of famous paintings.
 LEONARDO DA VINCI. His life & times. Many colour illus. 75pp. £1.40. Contains examples of his paintings, inventions, discoveries, and two versions of "Virgin of the Rocks".
 BRITISH MUSEUM, LONDON. 172pp. First class colour illustrations throughout, well over 100, some measuring 17½"x11". Deals with the depts & collections of museum, inc. prime examples of African art, Oceania, America, Ancient Egypt, India, Tibet, China. Greece, Rome etc.etc. A fine art book. I can also offer books on animals (with full colour illustrations), sociology (political and social structures), chemistry (ideal for students of Aliphatic Aldehydes and Aromatic Hydrocarbons), and several other subjects.

ALFRED WATKINS EXHIBITION

at

The New Photographers'
 Gallery, Great Newport
 Street, London WC2.

Tuesday Sept. 19 to Sunday, Oct. 1

11 a.m. - 7 p.m. Tuesday - Saturday

12 a.m. - 6 p.m. Sundays

An exhibition of the photographic works of Alfred Watkins, to mark the publication of ALFRED WATKINS OF HEREFORD: His Life and Pioneer Work in the three worlds of archaeology, photography and flour-milling, 1855-1935, and also the sixth edition of Alfred Watkins's THE OLD STRAIGHT TRACK, the famous source work on leys.

Allen Watkins's book is in a signed limited edition of 325 copies at £5.50; "The Old Straight Track" is £3.75. Both were to be published on September 18 by Garnstone Press.

MISCELLANY: The art editor of "Design" magazine wrote for a copy of this magazine, and addressed his letter to "The Leg Hunter"..... Despite the comment on Page 5, "Oracle of Albion, No.2" now out, with articles on runes and "3 Northumbrian Zodiacs" by Paul Screeton..... Publicity for friends Garnstone Press in Sunday Mirrornext issue of "The Ley Hunter" will contain articles by Philip Heselton and Jimmy Goddard....WARMINSTER UFO NEWSLETTER keeps ufologists in touch with current happenings in the Wilts market town. UFOs are treated in both physical and suprphysical terms, with folklore, sightings, landings presented. 10p per issue or year's sub. £1.10 from 4 Preston House, East Street, Warminster, Wilts.

WOODHENGE TO WOODSTOCK

(Notes towards a study of Albion's tribal gatherings)

We are stardus; we are golden. We are Children of the Sun, Children of Albion; a few of us anyway. The love generation, flower children. Last summer's Glastonbury Fayre indicated that a spirit was abroad which vibrated an echo of the golden age. Around a stage pyramid, the alchemy of people, music and the skies great-worked.

C.A. BURLAND's latest book, "ECHOES OF MAGIC" (Peter Davies, £3.50), is a study of seasonal festivals through the ages; many of which relate directly to leys and their significance -- corn dollies, maypoles, solstices and equinoxes, sacrifice, dancing.....

Through studying folklore we may come to build up a clearer picture of the magalithic period. The rock festival syndrome suggests a starting point. Burland writes:

"They present an alternative form of culture. The occasional fights and press sensations are as natural as the fights at an old time fair in an earthwork on the Wiltshire Downs. The revival of the erotic side of such occasions is chaotic, but natural, and is acceptable to more people than at any time for a thousand years. The tendency to strip on such emotional occasions is perfectly natural and, though strange to our times, has features of a revival of an ancient necessity long repressed."

Psychedelic happenings and ceremonial magic have points of similarity, so it may be possible to relate them to prehistory. Israel Regardie's "Roll Away The Stone" was, in addition to Burland, an inspiration for making the following assesment and speculations.

Sight

Ceremonial magic: Participants in robes with implements. Lamps or candles for light. Takes place in geometrically produced shapes such as pentagram.

Happenings: Participants in kaftans, "hippy gear", with beads and pendants. Stroboscopic light kaleidoscopically influencing through the optic nerves. Living in geodesic domes of geometric construction.

Neolithic: Participants' dress not easy to suggest. Light from sun or moon. Lived within a global system of ley network and geometrically and numerically perfect stone circles.

Sound

Ceremonial magic: Invocations.

Happenings: Rock 'n' roll music or gentler folk music (each time Pink Floyd played "Set The Controls For The Heart Of The Sun" at outdoors gathering a UFO appeared),

Neolithic: Indications from sensitives are that music was an integral part of their culture. There are also "musical barrows" where tunes are heard at times. One theory is that music helped transmit the ley power across country.

Smell

Ceremonial magic: Perfumes.

Happenings: Joss sticks and pot smoke to heighten consciousness.

Neolithic: Rosewood? Various herbs?

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Taste

Ceremonial magic: Sacraments; bread & wine.

Happenings: Pot and booze.

Neolithic: There are three hallucinogens on Glastonbury Tor; it would have been easy for them to find others and smoke native substances not generally known.

Touch

Ceremonial magic: Some sects practise sex while others simply link hands.

Happenings: Large-scale nearness, dancing, occasional sex.

Neolithic: Linked arms, sex, perhaps, and, of course, cosmic radiations and touching charged stones.

Mind

Ceremonial magic: Knowledge of inner planes obtained¹/₂

Happenings: Euphoria from drugs, happiness from music, brotherhood of man ((deeper than soccer and sports events)).

Neolithic: Because of the sites' perfection and also timing, the effect may have been peak illuminations for all.

It is not easy to picture the life of the megalith builders: we have their artefacts and monuments and little else. Skeletons hide I.Q.s; sounds leave no fossils except to psychics; smells and taste lie centuries behind.

Mr Butland's work throws a great deal of light upon ages-old traditions, and teaches us to respect the archetypal nature of much folklore and "superstition." Folklore is not tangible by scientific standards and is open to various interpretations, yet is extremely valuable.

Perhaps it would be valid to extend the thesis if this article by applying the impressions gained by sensitives at sites. However, though some psychometric readings appear to be immensely important (see "Giants of Britain" - John F. Forbes & Iris Campbell), it is a fact, as Mollie Carey commented on recently in *The Ley Hunter*, that sensitives rarely agree even in a broad way on the functions of sites and gatherings which took place.

We must attempt, however slightly, to again order our lives to the seasons, follow the path of the sun through the zodiac, and in doing so make progress towards the canonical reality of cosmic humanism.

NETHERWORLD VENTURE

"INTO THE OCCULT" - by PETER UNDERWOOD (Harrap, £1.75)

Too few authors writing occult books for the general reader treat their audience sincerely and honestly as intelligent human beings; either merely rewriting similar recent works or spicing totally unoriginal material with embarrassing sensationalism (the same applies in ufology). Peter Underwood, whose scientific approach to ghosts and psychism is beyond reproach, is not such a writer, and his book sets out much of the territory of the occult with clarity and objectivity.

It is unfortunate that the witchcraft section was singled out for its slight sexual content for prominence in a review syndicated by the Press Association. In fact sex is prominent in the field of the poltergeist and some mediumistic activities, as he points out - but without labouring it or with relish.

The value in the book lies in the testimony of those who are experts -- many of whom are friends of Underwood's -- whose evidence is given succinctly and without prejudice. He deals with clairvoyance, telepathy, dreaming, magic, ghosts and mediums. The section on astrology and other facets of character-divination are exceptionally interesting and can be tested upon one's friends.

The Quabalah is not tackled, nor is ufology or elementals, but the line must be drawn somewhere -- and the occult is everywhere.

Underwood concentrates upon placing the evidence for the reality of the paranormal rather than upon personalities of the occult world. Most quabalistic authors indulge in hero worship (chiefly Crowley) and force this upon the reader, while Albion-oriented magazines seem to take a pride presently in sniping at modern druidism, the Aetherius Society, etc. Underwood is obviously a gentleman and such would be beneath his dignity and outside his character. His style suggests elegance of thought, commonsense and an open mind.

For the ley hunter there is a wide spectrum of material on a non-esoteric level to broaden his knowledge of the occult, and put leys and allied matters into perspective. Stonehenge is discussed, but there are no fresh speculations, and he summarises the views of orthodoxy and "grudging orthodoxy" of the calendrical, computer theory.

Above all the study is optimistic and sane.

CLEVELAND AHOY

"THE CLEVELAND WAY" - by ALAN FALCONER (H.M.S.O., £1.80)

The North Yorkshire Moors are my spiritual home. Our romance began with a week's stay under canvas at Carlton-in-Cleveland, and the heathery heights have brought me odd and strange happenings, and partially instituted my involvement with leys. I share a great enthusiasm for these hills and valleys with Alan Falconer, a 63-year-old Middlesbrough schoolmaster.

Mr Falconer is footpaths secretary of the North Yorks Area of the Ramblers' Association and has written rambling notes (notes on rambling) since 1947 in Middlesbrough's Evening Gazette (Chosen Chief of the Druids, Ross Nichols, was once assistant editor). In fact, the author wrote to me last year to inform me that "in this book I pay strong tribute to the theses of Watkins, but did not know of your work or John Michell's at the time of writing." I replied, and explained the ley power theory. "Strangely enough I was walking in Wales -- Snowdonia -- for the first time and found some very interesting stones, which certainly confirms Watkins's and my own ideas," wrote Mr Falconer. "I am by profession a historian and am sceptical, but interested in your energy theory."

What Mr Falconer writes of leys is: "The existence of a long continuous Cleveland Road or Street was finally confirmed for us by the publication of Alfred Watkins's book "The Old Straight Track" in 1928 (ed: actually 1925). Watkins claimed that most of our ridge roads ran in a straight line from one landmark to the next, They had been surveyed in prehistoric times by expert 'ley men' using poles which may have survived into the Middle Ages as 'Palmer's' walking staffs'. According to Watkins, these primitive surveyors marked the ways with great stones, cairns and burial

Book reviews IV

mounds on the headlands and ridges. They cut deep notches on the hillsides to mark where the ways climbed from the valleys, and used pools to reflect the line of march in the dales to the watchers on the hills. Walkers on the Cleveland Way will have ample opportunity to test these theories of Alfred Watkins, or even counter with a few of their own. Why are some stones standing in line and others in triangular groups? Does a Christian cross beside an older monolith signify the adoption of Bronze Age tracks as mediaeval roads? Were burials made on old highways because these were convenient assembly points to celebrate the burial of tribal chiefs? Whether or not you agree with Watkins you cannot but wonder at these and other possibilities as you pass the great howes or heaps of stone found on every ridge and headland along the Way."

Something of Cleveland's magic is captured in the author's descriptions of the Way, and he gives information on wildlife, geology, history, industry and weather of the region. The maps alone would cost more than the book to buy separately, and the book is bound so it can be carried in the pocket and the cover is rain resistant. The illustrations are beautiful.

Mr Falconer recommends, and so do I, a book called "The Green Popinjays", by Eleanor Fairburn (Hodder & Stoughton, 1962) for an impression of the area in the Middle Ages. The book deals with the life of the spitfire Lucia de Thweng, the promiscuous "Helen of Cleveland". Incidentally, to name drop, Mrs Fairburn's daughter Anne-Marie did some illustrations to accompany a book of fairy stories written by me -- "Wanda" -- which collected a fistful of rejection slips some years back.

"The Cleveland Way" was written for the Countryside Commission and it is invaluable to those who walk the North Yorkshire Moors in the sunshine of nature's love.

H.M.S.O. ignored my request for a review copy, and in fact the copy which I used was someone's else's review copy -- which he received together with a bill!!

Additional references:: "Alignments on the North York Moors", Philip Heselton - The Ley Hunter's Club Bulletin, Oct. 1964.
"She Gives History a Modern Touch", Paul Screeton - Stockton Express, Apr. 7, 1967 (interview with Mrs Fairburn).
"A New Moorland Companion", Anon - Leeds Graphic, May, 1972 (review, "The Cleveland Way").

MARTYR

1) The Mass Psychology of Fascism; 2) The Invasion of Compulsory Sex-Morality; 3) Reich Speaks of Freud; 4) Listen, Little Man!

-- WILHELM REICH --

He wrote it: "And now, when it is a matter of telling you the truth about yourself, I hesitate, because I am afraid of you and your attitude toward the truth." Wilhelm Reich was speaking of man in general, and on the surface his words of 1945 sounded paranoid, but "Listen Little Man!" was a prophetic work, for this expatriate German psychoanalyst found his Calvary in 1957 when he died in a U.S. prison after failing to obey a federal injunction. The words above are a fitting epitaph to a man who is now being hailed as a genius.

Today interest is focussed on his work on the orgasm (a film is on release about his ideas and gives full frontals, etc.), the orgone accumulator (which has been suggested as functioning in the same way as some prehistoric edifices), and flying saucers. But Reich was foremost an expert psychoanalyst and the four books published by Souvenir in hardback and Condor as paperbacks will do much to redress the imbalance -- providing readers will take the time to study these.

"Listen Little Man!" is painful to the reader for it hammers away at stripping him of his vanities and pettiness. Some may fail to recognise that Reich is attempting to awaken positive aspects and remove undesirable traits in order to produce a base upon which the reader may rebuild his personality. If misunderstood he appears as a fascist (and who could have hated fascism more?) and idealist in the image of current pseudoscientific religions.

If he sounds pompous it is because he has seen further than most, and readers of this magazine will probably understand his crystal clear statement: "I know that what you call 'God' actually exists, but in a different way from what you think: as the primal cosmic energy in the universe, as your love in your body, as your honesty and your feeling of nature in and around you."

Reich's relationship with Freud is documented in interviews in book 3 of the series, and it is, of course, of interest that though the occultist looks to Carl Jung for inspiration, Reich, who greatly interests the ley hunter, took Jung's great critic as his "guru". Books 1 and 2 account for Reich's involvement with the problems of sexual neuroses and the part of man's being which answers the call of fascism. Not everything Reich claims will be acceptable, but at the risk of sounding trite...there's much food for thought.

THIGH WILL BE DONE

"The publication of this book was delayed seventeen days because I was summoned to take the chance of a bed in hospital for a foot operation which I had been waiting for about three years. This is testimony from the Lord for I now halt upon my thigh," writes MARY STANTON in the foreword to her "ANNOUNCING THE RESURRECTION OF THE DEAD" (50p + post from the author at 25 Morpeth Mansions, Morpeth Terrace, London SW1). It's British Israelite literature, full of Bible quotes. How about: "And saying, Alas, alas..." Revelation, 18.

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"ALTERNATIVE LONDON" (35p) & "SURVIVAL GUIDE for STRANGERS" (30p)
by NICHOLAS SAUNDERS

National distribution of these two books has been undertaken by TANDEM, and it is good to see them getting an opportunity to reach a wide audience, for much of the material is of interest to people through the whole of the U.K. Both mention "The Ley Hunter", which in itself is a sign of these paperbacks' being not entirely capital oriented. Readers of this magazine will find a great deal of information on esoteric groups and magazines which is not always easy to come by. Only a small portion of each is duplicated in the other, and although the books are designed to help those 16-30 in the city, there is general information on living cheaply, jobs, political groups, health, law, bargains, mystical scene, drugs, fun with the phone, letters with 1p+1½p stamps go 1st class, and such helpful information. Commendable in the extreme.