

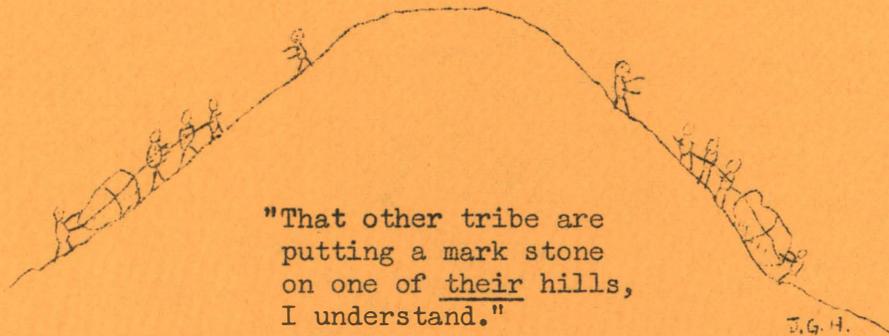
No. 45

**THE**

**LEY**

**HUNTER**

\*



"That other tribe are putting a mark stone on one of their hills, I understand."

J.G.H.

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THE LEY HUNTER

No. 45

July 1973

Firstly apologies for the long delay between No. 44 and this issue. I would remind readers, however, that the dedication of issues to months is somewhat fluid. The main point being that 12 issues are published each year, and these do not always coincide with the calendar months.

Secondly, if you subscription has expired, the word expired will appear on the line below:

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"QUICKSILVER HERITAGE": This book on leys, spiritual physics and ancient skills and wisdom, by Paul Screeton, is to be published by the Aquarian Publishing Co. (London) Ltd.

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The article, "For Whom Was The Web Woven", printed on the facing page first appeared -- in slightly different form -- in issue No. 10 of "Quest".

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"SOTHIS": Now available, price 93p +22p for postage & packing. To: The Editors, "SOTHIS", c/o 346 London Road, St Albans, Herts, AL1 1AE.

!!!!!!!!!!!!

READER'S LETTER.

from Ken Rogers, Editor "Warminster News".

"I feel obliged to reply to Crystal Hogben's letter (No. 43). I must say I could not quite follow the gist of Mrs Hogben's comments, perhaps she could enlighten us further on her husband's opinion?

The Warminster UFO News is not a mere periodical catering exclusively for the 'newcomes to the UFO scene'. We stated from the commencement of publication in 1971 that we were not content to be just another 'UFO' publication.

The News/letter exists as an information service for persons interested in the happenings occurring in the environs of Warminster."

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THE LEY HUNTER

The Ley Hunter is an independent, non profit making monthly magazine of ancient skills and wisdom. It is edited and published by Paul Screeton, of 5 Egton Drive, Seaton Carew, Hartlepool, County Durham, TS25 2AT.

Subscription rates are: Six months 75p.

One year £1-50.

U.S.A. surface 50 cents per copy.

Payable by cheque or P.O. made out to P. Screeton, not please The Ley Hunter.

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FOR WHOM WAS THE WEB WOVEN? -- an introduction to ley hunting.

By PAUL SCREETON

Derided, denigrated, despised, the theory of prehistoric trackways stretching for up to hundreds of miles across Albion is enjoying a spectacular revival. Alfred Watkins was given a great secret of the countryside in 1921 when in a vision he learned that all prehistoric sites were aligned. On maps he traced perfectly straight lines linking stone circles, standing stones, dolmens, logan stones, mounds and camps. Often mountain peaks would be found at either end of such lines, and old parish churches would also be found upon the lines, having been built upon much more ancient holy sites.

Watkins found evidence of paving stones below the surface of some of the alignments, which he had named leys (for the word ley appears frequently as a suffix or a prefix on such lines). He presumed that all lines were tracks, many being specifically traders' routes. However, he was puzzled by close parallelism of trackways, geometrical arrangements which owed nothing to practicalities of travel, and leys passing through bogs, up steep mountain sides and over precipices.

No study can rival Watkins's magnum opus, "The Old Straight Track", which is the definitive work on the exoteric side of ley hunting. Nevertheless his followers have not been content to look upon leys simply as trackways, though many undoubtedly functioned as such. Watkins himself was aware of an esoteric meaning to his discovery, but chose to draw archaeologists' attention to the physical side of the alignments, rather than metaphysical speculation. His findings were controversial enough 50 years ago, and they are still regarded as heretical nonsense by most professionals. Verification is a simple matter. Using a six-inch Ordnance Survey map of any part of Britain, draw circles around all prehistoric sites and pre-Reformation churches, then using a ruler draw lines where four or more sites align exactly. You will find a great many alignments, beyond the bounds of mathematical probability, on any map, and also patterns and focal points with three or more lines passing through one spot.

Those who have studied the subject and looked at it rationally have determined that to seek utilitarian purposes for leys is to follow a false trail. Realisation that leys have a spiritual basis brings a total dismissal of orthodox archaeology, and the true beginning of a quest which leads the seeker along the serpent paths to the sites of the dragon pulse, while mentally his consciousness is raised as the psychic vibrations transmitted from rocking stones to fairy mounds to oak groves affect his perceptions of life -- ancient and modern.

The leys are in fact the veins of a life force which crystallised around the globe as Earth cooled. These are lines along which the sensitive follower of ancient wisdom will find special stones, witness elementals, see apparitions or be perplexed by the sight of an unidentified flying object. Manifestations of power and form are plentiful but largely occur on the etheric level and are consequently only noted generally by those capable of such attunement.

As the Aquarian Age takes shape the leys are becoming specially active; as cosmic rays fuse with the thoughts and actions of reawakening spirit-harmony; from the thoughts of the theoretical occultist researching dragonlore, giantlore, fairylore, orgone energy, E.S.P., levitation and lost skills, Light is created, and the rites, spells, incantations and prayers of practical occultists, be they witches, warlocks, wizards, gypsies or hippies, draw power from the spiritual sun, the deepest reaches of the cosmos and the depths and heights of the mind's inner space territories.

The power centres linking the leys where several lines converge are plentiful and have been the scenes of not only white magicians transmitting fertility and love throughout the land, but some are steeped in evil, requiring exorcism by qualified persons in the service of the Light.

Undoubtedly, energy being neutral, ley power can be used for purposes evil or beneficent, but is not in itself good or bad. While walking the leys, enchantment may give way to disenchantment if one is near a site such as Aberdeenshire's Sun Honey stone circle. Some sites are so powerful that the effect is soporific; energy will be felt rising up through the body and elevating the mind. What a fantastic society must have created our megalithic heritage, with its psychic spiritual engineering, beaming vitality to the crops, and peace and well-being to the populace.

The web was woven by the Supreme Creator and it criss-crosses our wasteland of mysteries; invisible light in another dimension; a wondrous parallel universe impinging upon our own.

Who will see it, reach out for it, clutch it and bring it within to illuminate the higher self?

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#### RECOMMENDED READING:

Alfred Watkins "The Old Straight Track" £3-75.  
 John Michell "The View Over Atlantis" £2-50  
 " " "City of Revelation" £2-90.  
 Janet & Colin Bord "Mysterious Britain" £5-90.  
 (All titles Garnstone Press)

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THE LEY HUNTER covers leys, megaliths, ancient skills and wisdom, folklore, cosmology, UFOS, and New Age thought, in articles, reviews and letters.

\*\*\*\*\*

SKYWAYS & LANDMARKS by J.A.D. Wedd, a pamphlet relating leys to flying saucers is available either from Paul Screeton at 5 Egton Drive, Seaton Carew, Hartlepool, Co. Durham, or its publisher, Philip Heselton, of 9 Park Avenue, Hull, HU5 3EN (7½p, including postage).

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#### BACK NUMBERS OF THE LEY HUNTER.

A limited supply of back numbers exists currently. A list can be supplied if a s.a.e. is enclosed. Copies may also be found at such shops as Dark They Were & Golden-Eyed, Compendium Books, Village Bookshop, or Atlantis Bookshop, all in London.

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A LEY FROM WARMINSTER TO GLASTONBURY

by JIMMY GODDARD

There is a rather interesting ley running between Warminster and Glastonbury, which, if my plotting on the small-scale map is correct (it is never easy to be to be sure with long-distance leys), continues eastward to pass through St. Augustine's Church, Addlestone, which stands behind my home. On our recent holiday in Warminster my wife and I visited several of the points in that area.

Entering the Frome map the ley passes just north of Cop Heap to go through the crossroads at the bottom of Cradle Hill (though not the hill itself). From here it continues through the Minster, the 14th. Century parish church of Warminster. We were unfortunately unable to visit this church this time to see if it produced the tone in the head that I had noticed at other ley points, but this was felt quite strongly at the 13th. Century St. Laurences Chapel, which lies on a ley running from the Minster to the ley centre in the south of the town. That centre was the one which received a lot of publicity during the UFO flaps of the 1960s, especially as a spectacular incident happened there.

From the Minster the ley continues to a tumulus on Cley Hill, but before it reaches this it goes through a sharp bend in a minor road near there. There was certainly a feeling of energy at Cley Hill, but it was not the joyous, tranquil feeling that one gets at Glastonbury Tor. It is a strange paradox that although as ley hunters we regard sites merely as parts of the ley system, they also seem very much complete in themselves. While power may flow along the leys, it seems the "atmosphere" of each site is individual and does not spread to others.

Just under a mile from Cley Hill the ley runs through a small church north of Longleat, and continues through a trigulation point at the edge of Postlebury Wood (south of Ninney), a junction of three roads and a track  $2\frac{1}{2}$  miles from there, and a cross-tracks west of Chesterblade. After this it meets a milepost on Beard Hill (south of Shepton Mallet), and a mile further on goes through another sharp bend and then a crossroads south of Pilton. From here the line meets no further marked points until it reaches Glastonbury, where it passes through the Tor, Chalice Well and Wearyall Hill. The significance of these places certainly needs no explanation and the rare, if not unique, peace of the place was like a soothing balm after a hectic three-change bus journey from Warminster on a hot June afternoon. The garden at Chalice Well is particularly beautiful this year - a blaze of colour.

Leaving Glastonbury, the ley passes through a cross-tracks a mile from Wearyall Hill, continuing to a church in Ashcott, and running along a street in that village. After this it crosses the sedge moor - there are no further points marked on it on this O.S. sheet. A line which, if my plotting is correct, is a continuation of this ley on the London S.W. map passes through St. Augustine's Church, Addlestone, though it is not a particularly spectacular ley on this map, probably because a large part of it runs through London. But it does also pass through the Crouch Oak Lane crossroads (though not the oak), the junction of Oarlands Drive and Oatlands Chase (a ley centre with Scots pines), a crossroads ley centre in Ashley Park, Walton, and a church between Esher and Thames Ditton.

A word of explanation regarding St. Augustine's Church seems relevant here. It seems to be a ley enigma, a prime example of subconscious siting, perhaps even subconscious design. The fact is, it is an entirely modern church, and nobody would mistake it for anything else, although it is of unusual design; the side walls are very low, making it appear "all roof". It was built just before the last war, and there is no evidence of anything earlier on the site. Nothing shows here on the first edition O.S. map, and, although there is a record in an old book in Chertsey Library of a ruined chapel on nearby Woburn Hill, there is nothing about the site of St. Augustine's. Yet it is a good ley centre, and, strangely, the base angles of its roof are, as nearly as can be determined, the same as the base angles of the Great Pyramid, which must have an effect of magnifying the ley power, if current ideas on form are valid.

One of its leys is particularly good, and indicates its validity. Entering the map at the N.W. corner it passes through a small moat, Windsor Castle, Magna Charta Island at Runnymede and the remains of a priory there, a church in Egham, the site of Chertsey Abbey (a good ley centre although the abbey has now disappeared), St. Augustine's, skirting St George's Hill (Iron Age hill fort with much power), and various crossroads.

The phenomenon of subconscious siting is a strange one, and one which could, if we are not careful, lend ammunition to the "chance alignment" guns of the anti-ley brigade. Nevertheless, it surely cannot be ignored, and must be an avenue of research for serious ley hunters.

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POINTERS TO AN ELUSIVE GIANT

----- by IAN WRIGHT

During an exercise in examining some possible local "ley" alignments in North Hertfordshire, an indication seemed evident where some of the alignments might well associated with an allied sphere of interest - that of hill figures.

The area in question is generally centred on the town of Baldock in N. Herts. It is situated on that ancient trackway, the Ickniel Way (itself aligned generally east-west in this area) and at the point of intersection of a "Roman" highway from the north where it diverges, one path leading to Verulamium (St Albans) and one to intersect Ermine Street and Stone Street at Braughing.

Although the antiquity of Baldock is well known, continued recent archaeological excavations in and around the town disclosed evidence of substantial pre-Roman occupation over a very considerable period. Indications are also that the earlier pre-Roman community was quite possibly of some major importance and one particularly interesting find was of a rich Iron Age "chieftain's" burial site.

Overlooking the town, as indeed also the intersection of the earlier highways, is a ridge of low hills situated to the south. They are part of the continuation of the Chilterns, and together with the high ground of the Therfield Heath district, are really the last remnants of the Chiltern range before it descends towards Norfolk and the East Anglian Heights, along which the Ickniel Way is generally aligned. This local high ground is known as the "Weston Hills".

Heading to the north out of Baldock, at this point travelling on the "Great North Road", one follows the line of a Roman road towards Biggleswade and the north. A return journey on this road has some points of interest in that, topping high ground just south of Biggleswade (at this point on dual carriageway of the A1 some few miles before it becomes the A1(M) motorway which now bypasses Baldock) one is confronted by the north face, or minor scarp of the Weston Hills. Similarly when travelling along the Ickniel Way and approaching Baldock (on the A505) either from the east or west, this same scarp is well in evidence.

In closer detail and examining alignment features of the Weston Hills one finds a particularly interesting "ley" alignment heading north from the hills, through Baldock church, for some considerable distance along the "Roman road", on over two hill fort camps and on towards Tempsford Church.

For those travelling south on the Great North Road, and having just joined the A1(M) this alignment can be clearly seen, as the new motorway section of road is actually on the alignment, and one views the hills straight along the road in front with the spire and tower of Baldock church providing a conspicuous alignment marker.

Also associated with the Weston Hills are a further group of apparent alignments the general disposition of which gives the impression that these Weston Hills could be of some local central significance.

Turning now to the "hill figure" subject associated with trackways, one finds evidence of them with origins in antiquity right along the ancient E-W highway, for instance such as at Uffington, Bledlow, Whiteleaf and Wandlebury. It is not

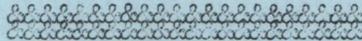




"For ages the serpent has been regarded as the symbol of wisdom, and the old builders depicted them on the base of the Geant de Manio...."

As a postscript, I was struck when recently delving through the Department for the Environment's photographic archives, and looking at the aerial photographs in the Arbor Low stone circle packet there was included in the sequence a view of a small housing estate constructed as a serpent:

Was this in the vicinity, or was it improperly filed. Anywat it seemed most appropriate.



AN ESSEX ZODIAC?

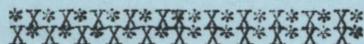
by JIM KIMMIS

((Editor -- The following is extracted from a letter. The accompanying diagram is meant to give a rough indication only of the area in which the zodiac may be located, and its delineation. It was not possible to mark which roads, paths, rivers and trees seem to give form to the figures. Any comments on this possible zodiac are welcome)).

"Think I've found a zodiac in Essex. There's a rough tracing here and you can see that the figures in some cases are more or less identical to the Somerset figures, although some are hazy or missing. The strongest figure is Virgo, with a clear road/river outline and some supporting place names, such as the town of Magdalen Laver, and the interesting Skips Corner on her leg, and the churches in that area are dedicated to the two Marys. The centre of the circle is a castle in Chipping Ongar (the main town of the Ongar Hundred which covers the whole area) and there is some speculation that the castle is pre-Norman even though that is the age of the discoveries there.

The Gemini/Cancer figure that is so beautifully outline by Dundon Hill in the Somerset circle is missing here, mainly I think because there's an airfield plastered over that section. Although this is all mapwork at present I hope to get aerial shots or old maps if these are available. Other examples of name clues exist such as at Gosling Hall and Pinions Lane near the Libran dove, Horseman's Side and Knightsland Wood on Sagittarius and Mounts End. There is a Hawkes Bridge and a pub called the Eagle at Kelvedon on the Aquarian phoenix, and a mural of the phoenix and possibly other figures at Shelley. (This information is from the Victorian County History). Little End is on Capricorn's horn and this projects across the castle at Ongar to the Lion's ear at Heron's Farm (moated) as a perfect diameter; better than the Somerset alignment.

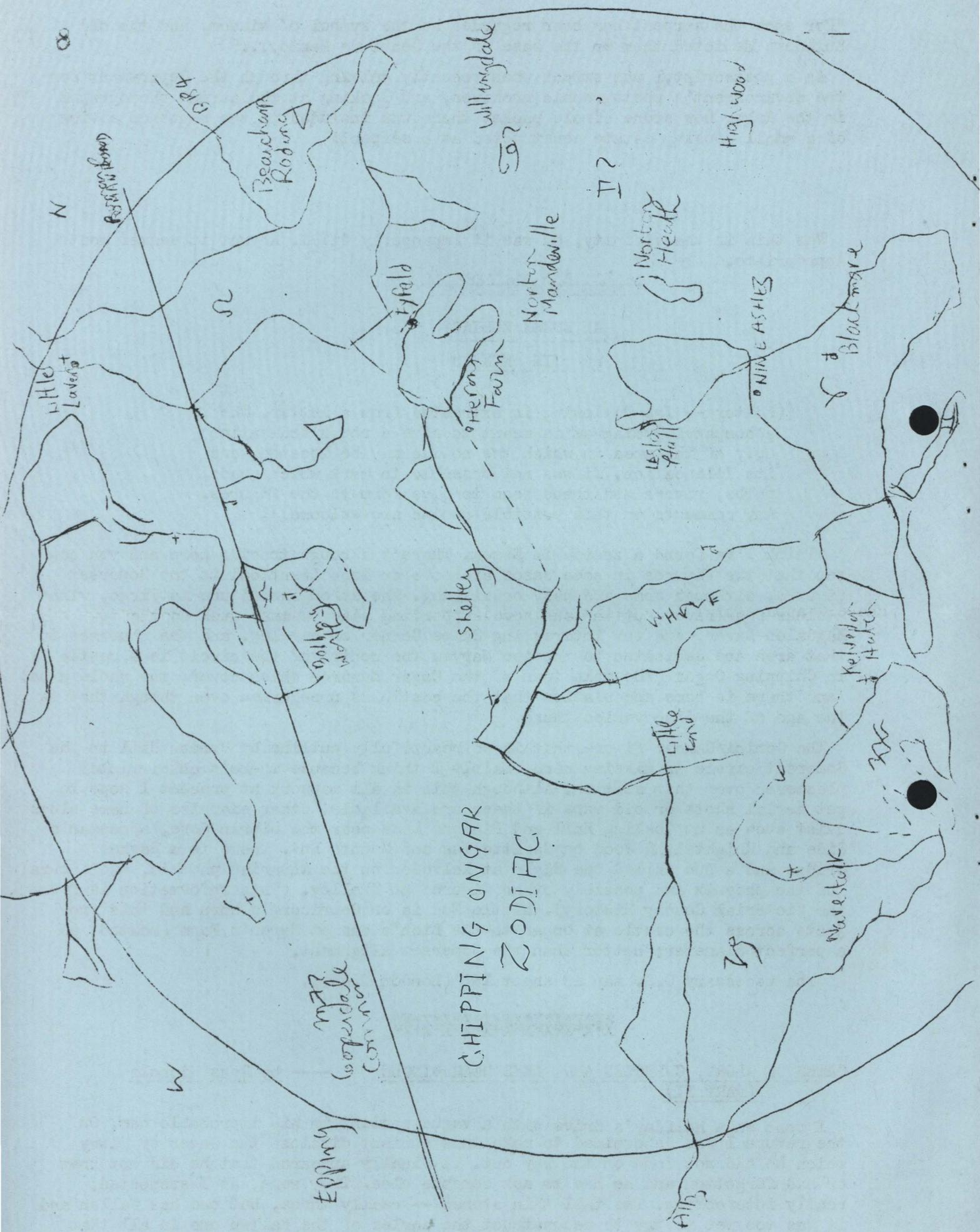
The necessary O.S. map is sheet 161 (London N.-E.).



GATES OF GLORY, CUPHOLES AND LEYS NEAR DINGLE  
(PART II)

---- by Ross Nichols

I went on a halfday's drive with a vague ancient in his improbable car. On the return I was determined to make this ancient disclose the Gates of Glory which he had not done on the way out. It finally appeared that he did not know or had forgotten and he had to ask someone else. They were, as I suspected, really interesting. Two tall thin stones -- really three, but one has fallen and it was too wet to try to reconstruct the angles of the fallen one in all that



CHIPPING ONGAR  
ZODIAC

M77  
Coopersale  
Community

Epping

N

W

Little  
Lovers

Researching  
Rodding

CR4

Researching  
Rodding

Stalkey  
Works

Stalkey

Herons  
Farm

Tyfold

Willingdale

SS2

Norton  
Mandeville

II?

Norton  
Heath

High Wood

Lesley  
Hall

NINE  
ASHES

Blackmore

WAVE

Kelsford  
Hatch

Little  
Land

Narestock

A113

grass -- with ends like hatchets, both cut the air in the same direction. They pointed NE by E, 6° actually, aimed upon the summit of Cnuic-na-Horan, the hill north of Dingle; the other way would run somewhere into Ventry Bay which was where Fianna, the followers of Finn MacCumhall, defeated the invasion landing from the King of the World, Daire Donn. Now Finn was the apprentice who caught and ate the elusive Salmon of Wisdom and became wiser than all men. The line runs SW into Ventry Harbour, crosses Parkmore Point and so into Dingle Bay. The other way it looks like a sort of ley following stretches of road over Brenaduff to Ballyduff, and leaves Rough Point peninsula at Naparka. It would have been interesting to link the gates with Slea Head - which is Ceann Sliade, head of the mountain - but which mountain? - The Mount of the Eagle, Sliann-an-Riolair. The Eagle is the dear old sky god again, the local Zeus; and the Gates then might have conducted the Eagle god to the hill that presides over Dingle. However, instead, they guide from sea to sea along a sort of ley. Could there be such a thing as a Wisdom Path along a ley, the path of the Salmon of Wisdom whose substance I think Finn had by then absorbed? Salmon are freely found herabouts.

TO SUM UP SO FAR: I cannot now go by the Holy Stone, if it is dismembered, except that it is still orientated SE and is therefore Mother-goddess in intention. It turns out that the site of the new church was the site of an earlier one. Also the stone orientates to NW and this is equally distinctly the place of death and sacrifice, and this I would certainly link with the materialistic Capricorn goat of the street name. I am told that for a time they celebrated Mass upon this Bullaun stone, in an interval between churches; it was thus hallowed - as indeed it must ceremonially have been in any case.

I do think the four kinds of raven nearby link with Bran, the raven god of battle. And I think that the Holy Stone's line does pass over the Five Forts and their four Ravens, thereby linking the Goat with Bran and death. It touches two spot heights towards what may be a holy isle, Dunacapple, the "Rath of the chapel" apparently, near Ballydavid Head. It seems only to skirt the foot of Cnuic-na-horan; but at that foot may have been an approach shrine. It does not touch the present area called the Holy Ground in the village, only the Mall, unless the Holy Ground then extended further - the Mall sounds a new sort of name.

So the Ravens and the Goat went towards the Mother Goddess and maybe they were sacrifices in the lower area of the village; but perhaps Finn's wisdom presided at the town's nearest hill and drew people up. Indeed Chapel Lane seems like a way up that hill. What of the ley crossing the Goat-Raven ley, which came up from the Stones of Glory?

((SEE DIAGRAM PAGE 10))

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INTERNATIONAL GADGET SERVICE

(Notice to Editors of Magazines and Secretaries of Societies)

We are shortly producing an "International Guide to Metaphysical Organisations and Societies". If you would like your publication or society mentioned free, please send full details and samples to:-

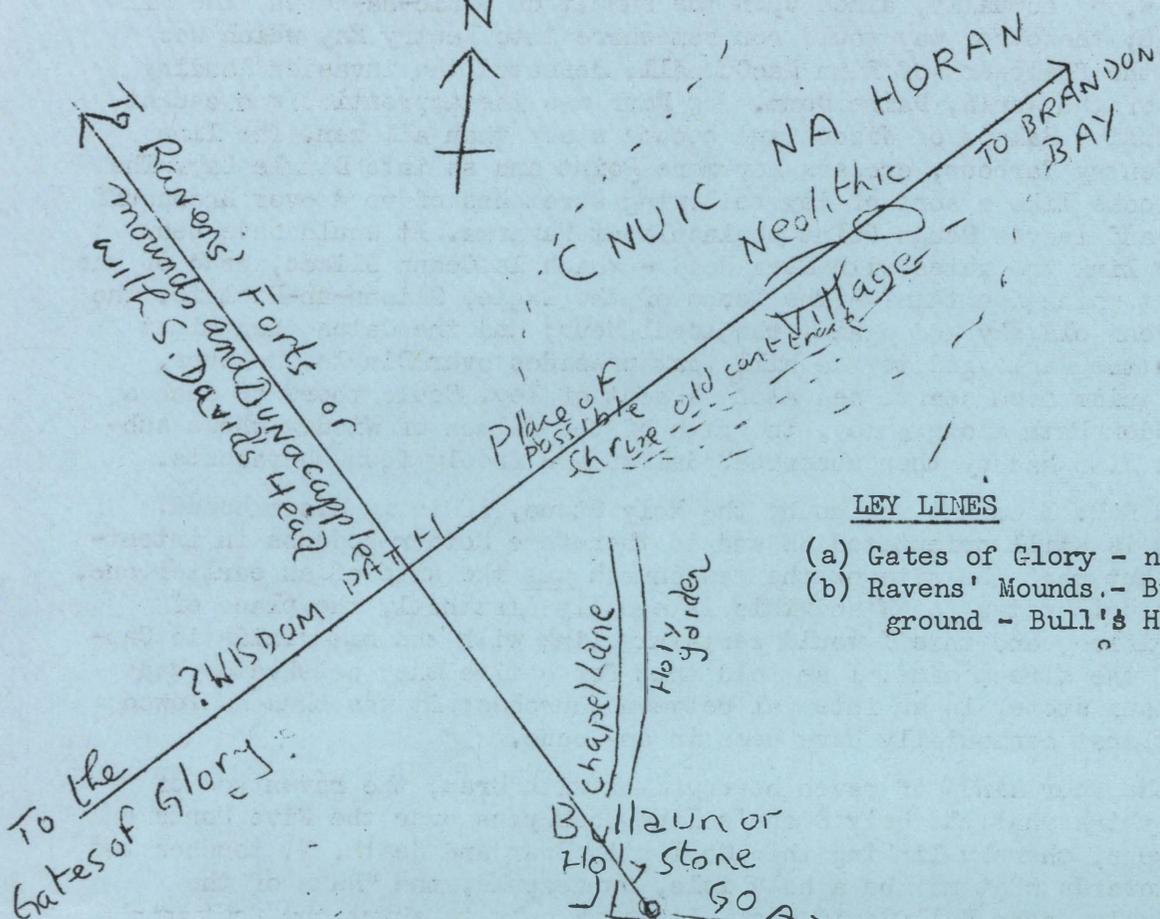
WILLIAM PORTER, INTERNATIONAL GADGET SERVICE (REPRESENTATION), 54 and 54A CLEMENTS ROAD, EAST HAM, LONDON E6 2DF, ENGLAND.

Material will also be welcomed on all underground publications and organisations. Thank you for your prompt attention.

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TORC-- Glastonbury's alternative magazine has 29 pages for No. 9. Those familiar with this fine magazine will find a wealth of interesting reading matter, including mystical and New Age articles. 13<sup>1</sup>/<sub>2</sub>p post inc. from Avalon House, 7 The Batch, Ashcott, near Bridgwater, Somerset, TA7 9PH.

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LEY LINES

- (a) Gates of Glory - neolithic site.
- (b) Ravens' Mounds - Bullaun - Holy ground - Bull's Head.

DINGLE VILLAGE

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**QUEST** -- Western Mystery Tradition for beginners and adepts. Keeps readers in touch with occult news. Quarterly. Specimen copy 20p from Marian Green, 38 Woodfield Avenue, London W5.  
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**THE ATLANTEAN** -- New Age spiritual magazine covering a wide range of occult interest from Atlantis to UFOs to vegetarianism to folklore. Annual sub. is £1. From The Atlanteans, 42 St. George's Road, Cheltenham, GL50 4AF.

**ORACLE OF ALBION** -- Mainly zodiacs and geomancy. 10p should secure copy from The Editor, 140 Murchison Avenue, Bexley, Kent, DA5 3LL.  
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A series of public lectures and evening classes on the UFO topic are to be held in Hampshire. Winchester, New Milton, Ringwood and Bournemouth further education centres are putting on ten-session UFO courses over the Sept. 1973 - Jan. 1974 terms. Further details from Phil Grant, 2A New Park Road, Southbourne, Bournemouth, Hants.

THE ROADS AND FOOTPATHS OF PILTON(Porcupines, Pilton, Barnstaple,  
Devon, 60p.)by MARGARET A. REED

The delights of a day excursion on the rustic railway to Barnstaple include a visit to the Porcupine bookshop, whose proprietors (fans of William Cobbett: hence the name) publish a little book of great value to ley hunters, The Roads and Footpaths of Pilton, written by a local historian, Margaret A. Reed. The author has taken a small area of North Devon where she lives and written the history of its tracks and landmarks from neolithic times when the ley system was created to the present day. Here at last is an honest, comprehensible and entirely satisfactory local history, and the reason it is so is that Margaret Reed has read The Old Straight Track, found Watkins's conclusions "logical and reasonable" and applied his discoveries to the interpretation of the local landscape. On the first page she writes, "the earliest routes would seem not to have been as the 'rolling English drunkard' made them, but 'sighted' in a fairly professional manner by neolithic man (3,000 to 2,000 B.C.)".

Only with this understanding is it possible to give a coherent account of local history and topography in the way that Margaret Reed has done, and her book is exemplary of its kind. She describes the more obvious leys of the district, two of which are still delineated by old paths crossing at Pilton Church on the summit of Bull Hill, while others coincide with stretches of track which once formed a straight line pattern between ancient sites and landmarks. She has apparently been criticized by other local historians for her recognition of the ley system, but her research has been thorough and independently carried out, her local knowledge is profound and her approach is justified by the firm evidence on which her conclusions are founded. The Roads and Footpaths of Pilton is a valuable addition to the ley hunter's library and its possession adds considerable enjoyment to a visit to this delightful area.

- John Michell.

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AN ABC OF WITCHCRAFT PAST AND PRESENT(Rober Hale & Co., 63 Old  
Brompton Road, London SW7,  
£3-50)by DOREEN VALIENTE

When a book first makes its presence known to me impinging on my unconscious mind to the extent that I awake with the firm impression that if I go to the local bookshop I will find a new book on witchcraft, that it will be hardback and that it will be a certain size, and that the impression was later verified in detail when I find the very book in question the same day, I may be justified in thinking that the book may be worth reading. The above incident happened to me previous to buying "An ABC of Witchcraft Past and Present" by Doreen Valiente. I was at the same time surprised yet not surprised to see the book there before me on the shelf, and I knew from my previous knowledge of the author that the book would be a good one. Having read her earlier book about witch legend and reality in Sussex, "Where Witchcraft Lives", her address to the "Pentagram" dinner and her recent articles in such publications as "The Ley Hunter", I knew that the book would present a fair, sensible, interesting and knowledgeable account of the Wiccan religion, both its historical background and its standing as we enter the last quarter of the twentieth century. And so I bought it, and so the book proved to be.

A normal book relies heavily on its pattern to reveal its message - the necessary form of the ABC type of volume means that it can only rely on the emphasis given to various items by the author to give it overall shape or coherence. In this Doreen Valiente succeeds well. The range of subjects covered is really immense and reveals the breadth of studies into which the author has delved. It would be impossible even to touch on these: ley hunters tend to be interested in the whole scope of witchcraft as being one of the channels by

which knowledge of the occurrence and purpose of the ley power has been handed down to us. Nevertheless there are some items which seem of particular relevance.

There is much mention of places and powers - powers which Doreen Valiente brings together under the name "Quintessence", one used by the ancients for the same force that today we might call prana, orgone energy, mana, vril, odyle, vis medicatrix naturæ and by many other names, including ley power. It is the fifth element, beyond earth, air, fire and water. It is the universal life energy which is sent out by the sun and reflected by the moon. The energy which Wilhelm Reich saw glowing blue inside his orgone accumulator and which the witches see glowing with the same colour within their magic circle, rising above it to form the silvery blue Cone of Power.

The places of Britain too are here in force: places which have become familiar through other associations - ley ones. Hill tops and standing stones, tree clumps, stone circles and crossroads - the vary marks which guide us along the leys are those which have been, and in some cases still are, significant witch meeting places. What better evidence could we have of the way in which out two subjects are interwoven? The Rollright Stones are here, of course, and Pendle Hill, scene we are reminded of George Fox's vision of a people in white. Was there indeed some psychic atmosphere lingering from days of long ago? Sussex and the Cotswolds are strong in witch tradition and in leys and both are featured: Chanctonbury Ring and Wych Cross on Ashdown, Seven Wells near Chipping Campden and the Bambury Stone on Bredon. The New Forest is represented too by the Wilverley Post and the Naked Man. It is strange now I come to think of it that over 12 years ago I camped in successive summers on the slopes of Bredon and within a mile or so of the Naked Man. On the first occasion we missed the rival attraction of the Sunday evening church service because we had climbed to the top to see the Bambury Stone at close hand - an odd place altogether and I wouldn't mind going back again some time. They say one can see 12 counties from the top. I still think we made the right decision that day - must be something really deeply imbedded in the unconscious.

And there's plenty of that in this book as well - the way in which modern psychology, and particularly that of Jung with his concept of the "collective ~~un~~conscious", throws light on the reasons for many of the old witch beliefs in a way which is acceptable to present day readers. I would personally welcome a further book by Doreen Valiente on this very aspect, on the present practices and beliefs of witches in Britain, of their links with the land and the ley power, and an assessment of the likely future of the Old Religion. This present volume, however, really does contain a wealth of useful and interesting material, of which the above words must fail to be considered even an outline.

- Philip Heselton.

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GOLD OF THE GODS by Erich von Daniken

(Souvenir Press, £2-20)

If gross financial reward and land acceptance of one's theories are the ultimate goals of anyone working within the ethos of ancient mysteries then it certainly can be said that the Gods have been kind to Mr von Daniken. Within only four years he has reached sales exceeding a mammoth 4,000,000 in 27 countries and has now published a new extravaganza into extraterrestrial artefacts.

Daniken owes much to the late Charles Hoy Fort for his style and inspiration (read "The Book of the Damned", "Lo!", "New Lands", "Wild Talents", "The Books of Charles Fort" all by Fort, and "Vharles Fort: Prophet of the Unexplained" by Damon Knight) and is to the archaeological mysteries what John M. Allegro is to budding mycophiliacs, and indeed does not lack a certain Learian quality, in that he is perhaps more sinned against than sinning. Daniken, however, is always ready for attack and says with fortitude, "I have wide

