



THE LEY HUNTER

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*****LEYS, QUAKERS AND OPEN MINDSBY GUY RAGLAND PHILLIPS

Like some old fogeys, I am deeply impressed by the rising surge of faith among present-day humanity -- especially (and this is a matter for sheer joy) among the young people. It is a kind of disembodied faith, attached by only tenuous cords or by none at all to established religious forms. One of the most hopeful features of this resurgence is the deep suspicion with which established forms of religion (or of anything else) are regarded.

Nevertheless, out of this apparently chaotic search for an affirmation of faith, by a curious paradox certain common notes are beginning to appear -- rather as they did in the 17th Century when the seekers and similar movements coalesced around the newly-born Quaker movement, before that movement itself became part of the Establishment. The various modern currents of faithful thought and experience are largely unaware of each other, left alone of the elements that recur in so many of them.

An example appeared in The Ley Hunter No. 60/61. This is why I am sending this article both to Young Quaker and The Ley Hunter. Young Quaker's title explains itself. For the benefit of young Quakers I should explain that The Ley Hunter concerns itself firstly with what the late Alfred Watkins called leys -- alignments which Watkins believed to indicate Stone Age tracks -- but also with many arcane and "occult" subjects from UFOs to dragonlore, to all of which the leys are put forward as the ley.

From The Atlanteans' leaflet "Spirit Evolution" The Ley Hunter reprinted what is presented as a lecture by a spirit named Helio-Arcanophus about "power centres" such as Stonehenge and Glastonbury. This is nutty, goofy, wayout stuff; but once it is agreed that commonsense politics, science, philosophy and religion have failed answer the huge queries staring at us, we have to do as people had to do in the time of Newton and Darwin: open our minds. And right here; almost at the start of his lecture Helios-Arcanophus declares: "In the Atlanteans we have very carefully avoided the ritualistic approach, not because we think it is wrong but because we are endeavouring to be more flexible; for any set system, however conscientious, is always limited by the very rituals it employs". That is pretty closely the attitude of many Quakers.

The same lecturer suggests that if his followers used a small garden hut or a small room in the house "purely for psychic use", then "in time an atmosphere would build up, for the power generated in that room would accumulate and make its mark." Further he says that if a sensitive stranger entered that room, he would immediately be conscious of a powerful atmosphere. Once again, Quakers will feel on familiar ground. He might have been talking about a "gathered meeting". But more than that, how many "Quakers by conviction" have felt the conviction beginning merely on their first exploratory entrance of an empty Quaker meeting-house? There is indeed a powerful atmosphere, which cannot be mistaken. The Quaker would probably describe the effect as due not to constant "psychic use" but to regular use for people, from their various viewpoints, together and at the same time directing their souls to God. But is that not what Helio-Arcanophus meant anyhow?

One might also wonder whether Helio-Arcanophus' position had no relevance to the question, much debated among Quakers, of using meeting-houses for purposes other than worship. "Purely for psychic use", says Helio-Arcanophus, and later

(Cont. in page 15)

FIRST STEPS IN A
MATHEMATICAL
APPROACH TO LEY
PROBABILITIES

by Bob Brown

People become convinced of the existence of leys in a variety of ways, the most common being the practical approach: the theories are borne out by one's own experience with a map in the fields. Everyone must have wondered at some stage about the possibility of leys being chance occurrences -- points that just happen to be in a line. Most of us suspend such doubts as we gain field experience and the physical proofs of ley validity build up in our mind, over the threshold below which we say "but this could occur by chance". However, I think it is a useful exercise to attempt to quantify the possibility of specific leys being chance arrangements of points, that is to answer the question "what are the odds against this ley being chance?" Having figures for this would benefit us in several ways:

- (a) to enable us to discuss the subject with scientific-minded sceptics on their own terms; to present him with such evidence so that if he tries to refute it, he will become convinced (in his own way) of the validity of leys;
- (b) to enable us to measure the definiteness of less -- to grade them into very certain, or rather weak, or measures in between;
- (c) to enable us to experiment with ley point definitions over a specific area -- the subject of definitions and ley indexing I would hope to deal with in a later article, this measure being vital in the arguments;
- (d) simply to satisfy our own curiosity in measuring the randomness of a ley of which we are personally very convinced.

The mathematical arguments and conclusions presented here are by no means conclusive, as the problems of ley probability is approachable from several directions. This is a first suggestion and I should be delighted to hear counter-arguments or varying suggestions. If any readers are qualified mathematically, or have friends who are, I would be particularly interested in their views.

So that the non-mathematical can follow the following, perhaps a definition of the scale used for probability is required: a probability of 0 means that the event or whatever is certainly untrue, 1 means certainly true and 0.5 means 2 to 1 in favour of being true ("fifty-fifty"), and so on. We are seeking a formula giving the probability of a particular ley being chance, and are looking for a very small answer (thousands to one against) as proof of the ley's non-random nature.

Reducing the problem to mathematical terms, it becomes: in a rectangular area with sides of length x and y there are n points (possible ley points) randomly distributed. If we draw lines (strips) of width z at random across the rectangle, we seek a formula for the probability (P_m) of m (where m is in the range $2 - n$) points being on a particular strip. It is necessary to regard our ley as a narrow strip to get any meaningful results by this approach. An obviously relevant factor is the ratio of strip area and for the longest line (diagonal) this is very close to

$$z \sqrt{x^2 + y^2} / xy = R.$$

Not all strips will be diagonals and many will be shorter, but we can use the diagonal ratio to give a more optimistic view of chance occurrence because we are looking for negative proof: if leys are proved using this approach, using a more complicated formula for the average strip would only prove the point more.

The line of argument then is:

1. The probability of any 1 point being on a line is 1.
2. The probability of any 2 points being on a line is also 1, as a straight line can always be drawn linking two points.
3. The probability of a third point being on a strip joining two others is the number of remaining points times the ratio of strip area to total area, that is $(n-2)R$.
4. For a fourth point this is $(n-3)R$, and so on.
5. For them all to be on the same strip, multiply the probabilities: if we call this measure P_m , then $P_m = 1 \times 1 \times (n-2)R \times (n-3)R \times (n-4)R \dots$ for m terms.
6. For the same strip to satisfy all conditions, the probabilities are again multiplicative:

3.

$$P_m = p_m \times P_{m-1} \times P_{m-2} \dots$$

7. Replacing the p_m with their equivalents and simplifying the result gives the final formula: $P = R(1+2+3\dots(m-2)) \times (n-2)^{m-2} \times (n-3)^{m-3} \dots \times (n-m+1)$

where $R = (z \sqrt{x^2 + y^2}) / xy.$

To illustrate the use of the formula in a realistic way, I will present the results of applying it to an area I have found fruitful for leys in North Staffordshire. The area is 11km by 18km and has 61 potential ley points. Allowing a tolerance of 100m (0.1km) for the ley width, this gives $R = (0.1 \times \sqrt{121 + 324})/198 = 0.01065$. In this area I have found 9 leys altogether, split as follows, probabilities using the formula set alongside each:

No. of points(m)	No. of leys found with m points	P_m
3	1	0.64
4	4	0.24
5	1	0.057
6	1	0.0081 (8.1 x 10 ⁻³)
7	1	0.00067 (6.7 x 10 ⁻⁴)
12	1	4.3 x 10 ⁻¹⁶

The probability figures confirm one's suspicions: 3-point leys are not significant in this case, occurring 6 cases in ten by chance. 4-point leys are only slightly less chancy with 5 to 1 odds for them. 5-point leys are reasonably certain with only 5 in 100 possibility of chance occurrence; and so on. The remarkable 12-point ley has an incredibly small possibility of being chance: odds of over a thousand million millions to 1 in its favour, in fact!

So, please try the formula for yourself and all comments will be welcome, to the Editor or direct to me at 22 Heathcroft, Mampstead Way, London NW11.

[Handwritten signature]

THE CIRCUS

by MIKE COLLIER

The Brighton and Hove Archaeologist booklet of 1924 carries an article on a circular earthwork at Falmer associated with a Roman road by that excellent writer A. Hadrian Allcroft, and his background material should interest all readers. What follows is entirely written by him, although edited and condensed in parts.

There was a paraphrase of the Universal History (down to 417 A.D.) of the Spanish monk Orosius by King Alfred around 900 A.D. and Alfred asserts that "amphitheatres" were "innumerable" in Britain, this by way of his own personal comment upon the mention of Roman theatres by Orosius, who knew nothing about Britain.

Regarding Roman amphitheatres such as the Colosseum, the correct Roman name for such works was circus and not amphitheatrum, which is Greek.

Vitruvius, official architect to the Emperor Augustus, said that "Any community which has no amphitheatre and no gymnasium, should put the precinct of Hercules near its circus." Which follows that every community must have its circus.

The original of the famous Circus Maximus in Rome was an earthwork, and that a small one, a circular something surrounding an underground altar of the god Consus, admittedly one of the oldest and most sacred spots in Rome. It had served as one of the four determining points of the city's first pomerium, the four-sided area enclosing the early four-sided city (Roma Quadrata) on the Palatine Hill. Of that area the altar of Consus marked the southern corner.

According to consistent Roman legend, almost the first act of Romulus after the founding of his city was to construct a circus where he celebrated games in honour of Consus. There persisted a vague belief to the time of Ausonius (400AD) that Consus was a god of Good Council (consilium), in other words the circus was

the building of St Mary, Redcliffe; and the site of the first Temple church was oval, (the present building was ruined during the Second World War and was the second building on the site.

My enthusiasm sufficiently fired, I set about finding out why Bristol seemed so religious. At this point I will digress; the pattern of the city's past covers many aspects of "fringe science" and in order to show the pattern clearly as a whole I must spend some time on each aspect.

Legend has it that Bristol was founded by two brothers named Brennus and Bellinus, who after sacking Rome in the 4th Century BC arrived in England and settled on a piece of land between two rivers, later to become Bristol. Being a sceptical type I took all of this with a pinch of salt. However, one can see the statues of Brennus and Bellinus in niches above the arch under St John's Church tower. The names of our ancient heroes are, however, very similar to the Celtic gods Bran and Beli; curiously a hill above the cathedral is called Brandon Hill and a chapel to St Brandon stood at the summit. A memorial tower to Sebastian Cabot now occupies the spot, but from the top of the Cabot tower one can sight two leys very clearly. As for Bellinus or Beli, more will come later.

The origin of the name Bristol or Bricgstowe is Anglo-Saxon and means "meeting place near the bridge". Bridges were very rare in Saxon times as place names will show; there undoubtedly was a bridge here and a Saxon settlement but the bridge must have been connected with a highway; why therefore should it have been placed so near the mouth of the River Frome? Being placed 400 yards south of its present position would have given clear access to the north without having to cross another river, yet as it is, one must ford the Frome to cross in any direction. It would appear that the builders of the bridge were idiots, unless the bridge was not used for commercial traffic!

The large number of leys in the city led me to plotting all the church alignments in the city. Unfortunately there are so many sites in the city the 4 point alignments are commonplace and I could only place any faith in 7,8 and 9 point alignments. I also took at face value the alignments in Alfred Watkins's "The Old Straight Track"; however, some of these proved to be not aligned at all when I plotted them at 25" to the mile. There did emerge, however, three apparently unrelated places which were centres of the local ley system and also were aligned on leys of a more considerable length. They were St Michael's Church Without on St Michael's Hill, St Mary Redcliffe, and the church cross of St James. Two of these places play an important role in the final pattern.

There seems to be very little prehistoric evidence of occupation or use of the land in the borough either legendary, archaeologically or from ley evidence, so my attention turned therefore to the early mediaeval period in order to establish the pattern my hunch suggested. I was convinced the Knights Templar had had a hand in whatever building had taken place in the city and as was their wont I knew that they would leave a tasty tit-bit for a clue.

I laid out on the map the sites of all the pre-Reformation churches and chapels at a scale of 25" to the mile taken from the Ordnance Survey maps of the area. This proved to be a task in itself. The available information is sketchy. The city was extensively bombed in the last war and subsequently built over. This made the siting of some churches very approximate. Even now there are I know three churches at least that I cannot find sites for within the old city. One of these is St Andrew's, which I assume to have stood in Small Street. I assume from the dedication of the church that it could have been of some importance as many churches bearing the name of St George, St Michael and St Andrew were built upon pagan sites.

The western part of the 11th Century wall took my interest because it contained in the wall three churches built over the city gates. The only remaining one is St John's, a picture of which can be found in "The Old Straight Track", fig. 109. I then completed the outline of all the city walls and they can be seen to fall into three periods; C11, C13 and C14 Port wall. My attention centred on

the city contained within the C11 walls which were themselves of interest. This wall has a common centre at the site of the High Cross, and a circle with a radius of 200 yards can be drawn to trace the walls. In two places the arc of the walls interrupted in the N.E. and in the S. This will be explained later.

It appeared that the walls must hold the clue to the pattern. The C13 walls follow clearly the bank of the Frome and use it as a defensive meat. For this reason I took this wall to be built for purely military purposes. The Port wall also falls into this category. The earlier wall, however, presented me with a riddle; when is a wall not a wall?! Had the C13 walls been purely defensive, surely they would have made much more use of the moating effect of the river. Also there are six gates in the wall which are natural weak points. Four are built under churches and therefore doubly hard to defend. One cannot bear arms in a church. It appeared that the wall was built not to withstand attack at all, but to define the area within; an area that was particularly well invested with churches and chapels. An area where the population was hardly large enough to fill all the churches and one that is known to have preferred to worship in churches of the friaries some distance from the city.

Using this basic circle as a guide, I began to draw figures into the circle in an effort to link the sites geometrically. No single pattern fitted, so I turned to a simpler explanation and drew figures using only a pair of compasses. The figure of the vesica piscis appeared and drew itself into the form of a trefoil or three linked circles forming a perfect trinity of the vesica piscis which linked 13 sites in the old city. The centres of the three circles were all on ancient sites. The major circle was sited on the High Cross, from where major proclamations were made and from where various civic processions started. The other circles were sited on St Peter's cross built over St Edith's Well (This circle is not completely satisfactory as it shares so many sites with other circles but I admit it because it forms a trinity and the number 3 seems important in the numerology laid out later) and the Chapel of the Assumption on Bristol Bridge. This site is of particular note. It is here that the edge of the circle intersects exactly another intersection of two church leys. It is also sited rather oddly over the roadway over the River Avon. It can hardly be coincidental that the chapel was built here and not on dry land!

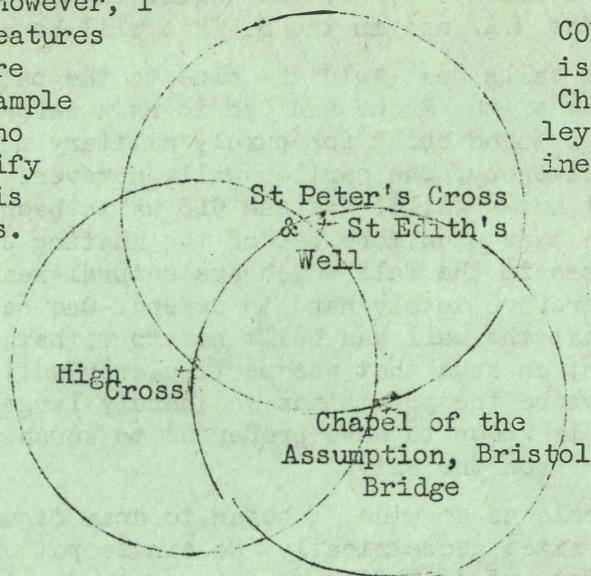
The trefoil figure appears to cover the layout of churches and some secular sites in the city very well, but its origin appears to go no further back than the late C11 and was not used to site churches later than the late C13. As to why this particular place should have been pinpointed as a religious centre there is no direct mediaeval record. Once again I must digress into the past.....

At the eastern edge of a ridge of new marl sandstone not a mile from the city is a square in a residential area. Freemantle Square is the site of a part of the city's C15 defences known as Priory Hill Fort. It is, in fact, a neolithic hill fort, although the evidence for this is scanty. Not 400 yards north of the fort is the site of Dame Pugsley's Well at 10 Clare Road, Bristol 6. This was formerly a holy well dedicated to St Mary the Virgin. The well was the goal of many pilgrims in early Mediaeval times and had a reputation of having some healing property. Even today a pear tree has its roots in the well and yields well over a ton of fruit every year. From the S.E. corner of the hill fort a steep street descends to the valley below by the name of Nine Tree Hill. It is my assertion that Nine Tree Hill was a processional way in neolithic times up to the hill fort and on to the holy well which is aligned on a ley with St Mary Redcliffe and St James Cross. The name Nine Tree Hill goes back certainly as far as the C15 unchanged.

The whole figure is very similar to the Avebury Temple with two avenues. At this point I realised the significance of the Old City; there was a similar figure there too!

The basic figure is a circle with a cross of avenues within it formed by the city walls and the four principle streets - Wine Street, Broad Street, Corn Street and High Street. This forms today a sun symbol . The tail or cove of

Mr Jenkins's diagram, enclosed with his article has been found vastly too detailed for proper inclusion. However, I trust the features recorded here will prove ample for those who wish to verify or follow his conclusions.
(Editor)



CONT... the figure is St Michael's Church, which is a ley centre on a prominent hill overlooking the city. There are no present day streets which follow the line of the processional way, but in the C12 a street ran along the upper part of the avenue called "Stepe Streete". This has subsequently disappeared almost with-

out a trace. The way crosses the Frome at Fromesgate and continues into the city which is protected by the sacred waters of its rivers. Broad Street is entered through a church/gate, the street is aligned on St Michael's Church and the street here is aligned exactly on midsummer sunset, as the sun sinks behind the hills beyond the church. The dedication of this church is significant as St John the Baptist day is traditionally midsummer day. The centre of the figure is, of course, the High Cross and the avenue continues down High Street, which is also aligned on a ley and leaves the body of the sun serpent by another church/gate and the bridge after which the city is named and which is defined so well by the trefoil and the ley system. The avenue now follows the winding course of Redcliffe Street to St Mary Redcliffe Church, which is another ley centre, and forms the head of the serpent. The modern Redcliffe Street was built on a causeway over the marshes from the bridge; the causeway has not been dated yet.

The churches of St Mary and St Micahael were according to Millerd's map of the city enclosed in circular churchyards, which were perhaps the remains of previous earthworks.

It can be seen then that the city forms a serpent similar to Avebury. I have assumed the tail of the serpent to be St Michael's Church because it is a lesser ley centre than St Mary's. I assume the priests of such a temple to start here and accumulate or generate psychic energy along the processional way and to disperse this energy from a prominent ley centre, e.g. St Mary's. It will be noted that the entrances, exits and junctions of this avenue to be marked by leys and all parts of the avenue roughly aligned on leys.

I have shown the significance of the site in relation to leys and the patterns of the Templars and Freemasons. The prehistoric and mediaeval patterns are linked together not only by sharing a site but also in the mathematics of the site. Certain prominent numbers recur constantly. There are 4 main streets, 4 church gates, 4 parishes in the borough, 6 city gates in all the walls 600 feet in radius, 666 is a solar number; 3, 9 and 12 also figure prominently, the circle is 600 feet in radius and 3,771 feet in circumference. These are the two basic measures, also it is 440 megalithic yards in diameter or $\frac{1}{4}$ of a geomancer's mile or 1200ft.

Certain gematraic numbers appear from the figures above. These are: 666 the solar number; 1080 a lunar number; and 555 the earth; also 3, 9 and 12. e.g:-

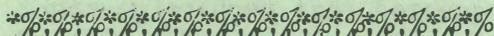
1. 1,200 Dia. of city
 $\frac{666}{5+3+4} = 12$
2. $\frac{55.5}{12 \overline{)666}}$
3. 1,200 Dia. of city
 $\frac{1,080}{120}$
4. $\frac{3+7+7+1}{\text{circum. of city}} = \frac{1+8}{9} = 9$
5. $\frac{3,771 \text{ circum. of city}}{3 \times 1,080} = \frac{3,240}{5+3+1} = 9$

The earliest temple then was a solar serpent, unfortunately the premise can never be verified without destroying the city to excavate it, and the evidence however convincing is purely circumstantial. The Saxons were only vaguely aware of the sanctity of the site. They were responsible for the earthwork which finally provided foundation for the walls in Dolphin Street at the eastern arm of borough and for St Mary-le-Port Church. The Templars and Freemasons, however, saw much in the site to commend it and laid out the religious sites on the trefoil pattern creating temples within the temple.

I hope to have shown here not only the sacred history of the city but also the links between the branches of "irring science", i.e. leys and prehistoric sites' geometrice, and the patterns of the Freemasons.

I apologise here to those people who are interested in geodetic lines for not offering any material on dowsing, but I offer the excuse that the city is far too built up, crowded and riddled with sewers that I couldn't do a good job.

*Thanks also to Jem Prince for his support and welcome criticism.



IN CHERRY'S FOOTSTEPS

by ED ARMSTRONG

After visiting Glastonbury and going to Stonehenge on Midsummer Day I returned home to Grimethorpe, Yorkshire, and remained there until the need to go out and wander returned again. I picked up a $\frac{1}{2}$ " map of Cornwall and noticed that a coastal path from St Ives to Penzance passed through Zennor, a place which for some reason has always seemed to beckon me. I think this attraction arose from the reading of "The Adventure of Cherry of Zennor" in the school library book "English Fairy Tales", by E.S. Hartland. I came into possession of this book from an aunty when I was about 12 and for some reason have always kept it.

The story tells of how Cherry left home to find work and set off across the Lady Downs. On the Downs, at a place called the four crossroads she met one of the fairy folk. He gave her a job in his house, which was artificially illuminated and contained a room with a glass-like floor. In the room were stone people, some complete, others with arms missing. These stone people were operated by sound waves emanating from a six-legged box. The story tells of other strange things about the house. Cherry eventually has to leave and is taken away from the house. For the rest of her life she would wander the Downs by moonlight looking for her lost master.

Why this story has always stuck in my mind and why I found myself one day on the Lady Downs, I don't know. Anyway, the following is a short account of my days spent on and around the Downs.

Having completed the coastal walk from St Ives to Penzance, I set off back across country towards the Lady Downs. The countryside around this area is full of reminders of the life of Ancient Britain. The first place I visited was the village of Chysauster, which had been inhabited from 100BC to the third century AD. Although this village had been lived in during the Roman occupation, there are no signs of Roman influence. The village was not even fortified. Strange. It seems that here the people had found a means of living in peace with nature, and did not feel the need for fortification against enemies. This at a time of unrest all over the European continent. The village is a perfect example of the way in which the past inhabitants of south-west Cornwall lived in harmony with the earth. All the other prehistoric remains in the area point to this acceptance that nature rules mankind.

After leaving Chysauster I walked along the single track road which led on to the Penzance-Gunard's Head road. A heavy rainstorm began to threaten as I made my way towards the area of countryside where the Nine Maidens circle stands, and I slept the night by the side of a track leading on to the Lady Downs.

An eery night. Sea mists enveloping the fields. The next morning was brighter. I backtracked towards the Nine Maidens, leaving the downs for later that day. The next point of interest was Mulfra Quoit, which looks across to the Nine Maidens and to Men Srefys beyond and in the other direction across the Lady Downs. The Quoit is regarded as the remains of a grave, but it seemed more than it to be in some way connected with the stone circle in the distance. Perhaps here was part of a line system. From Mulfra Quoit, I walked down the hill crossing the road which used to give access to the tin mines in the area and then up the next hill to the Nine Maidens. Here came about one of those coincidences which had last occurred to me on the Isle of Eigg in the Hebrides the year before. On Eigg, I had a meal with a holidaymaker there who turned out to be a supporter of Velikovsky's theories. Of all the people to meet out in the middle of nowhere! Here at the stone circle were two people, mother and daughter. The daughter was drawing fashion costumes while I talked with her mother about various things and it turned out she was a supporter of Velikovsky and had in fact taped the "Horizon" programme, as I had done. She then told me she could see the other peoples and showed me a drawing of one of the spirits whom she saw at the entrance to one of the abandoned tin mines in the area. Further, she could see symbols by touching objects. I suggested that perhaps we might be able to find the main stone of the circle if she could use her gifts. One of the stones has a legend to it, so we examined this one first. In fact, this stone seemed to have been specially shaped more than the others. Touching the stone, she could see symbols which were in some way connected with a planet, although which one we couldn't decide. The stone falls in line with the Men Srefys stone at the bottom of the hill in a field. In the other direction, Mulfra Quoit can plainly be seen at the highest point on the horizon.

After talking further, we went our different ways. I carried on down to the Men Srefys and then by a track to the Men an Tol. This stone, which has been moved from its original site, has a circular hole through it. People would be passed through it to cure ills. There is something peculiar about this stone; it causes unusual movements in brass objects placed on it. Its original site is now unknown.

Carrying on down to the Penzance-Morvah road I came to Lanyon Quoit which is again supposed to have been a grave. Near the quoit is another Ancient British village. This quoit is much more impressive than Mulfra, but does not seem to be connected with anything. Perhaps indeed it was a grave.

Across the hills, now back to the track leading to the Lady Downs. Walking along this track I passed a deserted farm which added to the strange feeling I was beginning to experience. It was like one of those films you see of the deserted ghost towns in the USA. And to the Lady Downs, sun shining, farmer shouting to his dog in the distance and I felt ALONE and slightly uneasy. The track ends where another track meets from the Penzance direction. It was no stretch of the imagination to see that there could have been other tracks ending here at one time. Was this the Four Cross roads where Cherry met her fairy? Leaving the first track, I climbed over a ricketty gate to the next path and there was a column of stone about 6' long lying by the path. The walls were of small blocks so it was not for the wall. There were other tracks and barbed wire but two similar columns of stone, half overgrown. In the distance I could see Mulfra Quoit and perhaps these were part of the ley system. They stand, or rather used to stand, where several tracks meet -- perhaps a power point. And maybe here Cherry met the fairy master, and maybe entered for a time the world of the other people. Unable to sense supernatural power -- including ley energy -- I cannot confirm this, but if the reader is interested I have pictures of the stones concerned, the story and other information. I would not advise making a special journey to the area as I may be wrong, but if any reader lives in the area, Lady Downs may be worth visiting.



Tom Price, of Flat 1, 3 Barton Crescent, Devon, wishes to contact other ley hunters in his area....Also Prasanna Deesandarlang would like to contact those interested in leys and other esoteric phenomena in the Surrey/London area who would like to go on ley hunts in Sussex and Surrey. Address to contact is 82 Mill Green, London Road, Hackbridge, Mitcham, Surrey.....And R.V. Ling of 103 Westwood Hill, London SE26, would like to contact anyone with knowledge of leys in the area Tunbridge Wells - East Grinstead - Burgess Hill - Lewses - Heathfield....Due soon is "Atlantean Traditions in Ancient Britain" by Anthony Roberts from Unicorn Books. This is a very different version to the excerpts published by the author from Zodiac House.....The launching of the first ever cinema campaign for a record album by B. and C. Records highlights the growing sophistication in the recording industry's activities. The group chosen for the cinema debut is Jack the Lad, whose LP, "The Old Straight Track", is to get cinema advertising support starting in the north. The title track is, of course, about leys.....On the coincidences front, there is a current John Michell known surely to all readers of this magazine, but the West Riding's Thornhill Rectory was once the home of another John Michell, who was laid in his church in 1793. An astronomer, he is remembered for his experiments into electricity and magnetism. Apparently, among his friends was Herschel, who grew so interested in Michell's telescope that he took up the study of the stars and won fame as the greatest astronomer of his day.....Miss Pippa Braybrook, of 11 Alcester Road, Stratford-on-Avon, Warwicks, CV37 6PH, would like to correspond with anyone researching underground tunnels -- large or small....Private Eye magazine's Great Bores of Today cartoon No. 6 was on "these stones dotted about all over England and if you draw a line on the map if you see what I mean joining them all up.. .."....Anarchaeological dig by Alison Heap (12) and Beverley Sullivan (10) in a field near Beverley's home in Holywell Lane, Shadwell, Leeds, has yielded what they believe is "an old Roman teapot", and ancient clay pipe and several pieces of old china. But Europe never heard of tea before the 17th Century, authorities claim. Scientists spoil everything!!....

...John Montgomery, of 21 Kensington Place, Brighton, Sussex, is compiling a book to be called "Talking to Flowers", and would be grateful if readers would send details of any personal experiences in this connection, especially where plants have responded to conversations, singing, or encouraging words. He also seeks information about the ancient tradition of wassailing, chanting, merry making and "howling" in orchards at Xmas or New Year in order to drive out evil spirits and ensure a good fruit crop. He says: "I believe that human, animal, and plant life are very closely linked. Our ancestors certainly thought so. If some of your readers share this view will they please send me some notes about their relationship with plants, flowers, trees and crops for inclusion in my book".....In addition to Peter "abey's Honeywell computer analysis of ley probability, Phil Ledger and a colleague are to do a computer study of Anglesey leys. Anyone with any information which might help should contact Phil at the Zoology Dept., University College of North Wales, Bangor, Gwynedd Cymbeline magazine hope to start again in 1975....Anyone fancying a research trip to Callanish this year should contact Ed Armstrong, 9 Woodland Terrace, Grimethorpe, Barnsley, Yorkshire, for more information.....For numerology fans, Woburn Abbey's number is Woburn 666.....

Scarce and out of print books on all aspects of the occult, including myths, legends and folklore. Lists are sent free on request - around 4+ a year. Am also able to supply a "search service" for any particular title wanted. Distribution of lists is around 250 -- mostly private collectors, but a few dealers and bookshop". Contact John Mason, 12 Birdsfoot Lane, Luton, LU3 2DN. (Tel. Luton 591543).

may be found at Dark They Were & Golden-Eyed Bookshop, 10 Berwick Street, London W1 and Compendium Bookshop, 240 Camden High Street, London NW1 *****

*****BACK NUMBERS OF THE LEY HUNTER



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QUICKSILVER HERITAGE by PAUL SCREETON (Thorsons, £4-50).

The devious ways to enlightenment are many and varied. Similarly the paths of initiation spiral into a complex pattern that leads the seeker on a gradually unfolding metaphysical quest.

As one carefully reads through the pages of QUICKSILVER HERITAGE, a full awareness of the genuine strangeness and complexity appertaining to this quest becomes steadily more apparent.

It is a real measure of Paul Screeton's dedication and insight that the reader never falters, although the purely literary terrain is sometimes rather rocky. Anyone who ventures into the ambience of QUICKSILVER HERITAGE is moving across the boundaries of accepted "historical reality" and traversing tracks that however straight, lead forward into deeply convoluted realms of myth and magic. The book surveys a wonderful landscape of ancient dreams but it is decidedly not a fantasy for the dreams explored are the constant, archetypal images that power the human imagination. They encompass visions of harmony, truth, joy and most basic of all, a universal cosmic consciousness that is immanent at the root of all knowledge.

The readers of this magazine need no synopsis to the contents of this seminal study of leys and allied phenomena. Much of the subject matter is drawn from the pages of THE LEY HUNTER itself, and Paul Screeton allows many of the writers to expound their researches in their own words. This is a good trait in an author, for the temptation to paraphrase everyone's work, so inflating the writer's ego with a false originality, is paramount in modern books on the occult and its related fields. One of the major joys in reading QUICKSILVER HERITAGE is that it forms an excellent encyclopaedic compendium on the subject of speculative archaeology and spiritual physics. In its 272 pages the ideas of such intuitive giants as Alfred Watkins, John Michell and Professor Alexander Thom are carefully explained, along with dozens of other insights from less well known, but singularly illumined minds that have examined the triadic harmony of leys, UFOs and mysticism.

The book has been compiled as a direct guide to almost every subject in the canon of reasoned occult realization. The wilder reaches of pseudo-spirituality and glib Golden Age ravings are studiously avoided, for in using the geomantic magic in the landscape as his anchor, Paul Screeton keeps his feet firmly on the ground.

To study transcendent cosmology and roam among the stars it is always necessary to first secure an understanding of earthly magic. Microcosm is never to be divorced from macrocosm. In this book they are held in good balance and perspective: the magic works.

The fact that various prehistoric civilisations were intellectually in tune with the cyclic rhythms of creation is becoming increasingly self evident. Paul Screeton examines the remnants of these civilisations through their surviving monuments, the physical megaliths and earthworks, and the metaphysical doctrines of occultism. These taken together in concert with leys, create their geometrical "shadows of heaven" across the surface of the earth and the structure of the human mind. Ley lines are seen as the key to the whole enigma. They are both physical reality and spiritual truth; the lines on the ground and the forces flowing through them blending into an alchemical formula that fuses in the crucible of the awakened spirit.

Taken as a whole and bearing in mind that one man could never master all facets of the subject, QUICKSILVER HERITAGE is both technical and detailed, yet accessible as a basic work of exposition. It will hopefully become a standard addition to its field. The research that has gone into it is formidable and the references and bibliography are a labour of love meticulously executed drawing upon such varied sources as Mircea Eliade, Wilhelm Reich and INTERNATIONAL TIMES.

For those who have been waiting more than two years for this book it only remains to be said that it was certainly worth waiting for.

-- Anthony Roberts.

ANCIENT CARVING IN BRITAIN by Evan Hadingham
(Garnstone Press, £4-60)

"This art is abstract, and surely it must also be symbolic of values too sacred or intricate to express by images of ordinary reality.

Evan Hadingham is willing to admit that despite much thought on the subject and the creation of many ingenious hypotheses we are no nearer to understanding cup and ring marks and other Neolithic depictions on stones throughout Britain.

Beginning with Ireland's Newgrange he notes that this chambered tomb has both carefully arranged and executed designs and also seemingly random work. Megalithic graffiti plus patently intricate and deliberate patterns.

The sites are shown in maps, photographs and diagrams; directions are given; descriptions are detailed; hypotheses are produced. I feel, however, that in his stated objectivity he shows bias, as with condemnatory adjectives such as "bizarre" for L.M. Mann and "frivolous" for G.F. Browne, which suggest inadequate consideration of their pioneer speculative work, which I personally find valid. His style is straightforward to the point of dryness and it is typical that on mentioning the Norsemen's markings at Maes Howe he deigns to relate the humorous and ribald nature of the runic script.

The production cannot be faulted, with its large format, splendid layout and large number of illustrations, though one paragraph on page 34 peters out before completion.

This is an area of prehistory too long neglected and specially worthy of study to aid our understanding of the organization of social life in Britain 4,000 years ago. Consequently this book should be a welcome addition to the library of anyone interested in our megalithic heritage.

INVISIBLE RESIDENTS by Ivan T. Sanderson (Tandem, 40p).

I would prefer, unless a book is crass, to begin with a positive comment, hence this paperback kept my interest throughout without my being convinced. Without naming names, Sanderson is in a different class of ufologist to most and his writings exude sincerity. Personally the blurb's "compelling evidence of an underwater civilisation" fails to convince me, but his obvious investigative skill and scientific comprehension must not be taken lightly.

He argues his case lucidly and has a style which though far from being exhilarating is consistent and readable.

As a source book this is essential reading and in many ways admirable, though I feel the author shies away from meeting the UFO phenomenon on its own ground (no pun intended). Nevertheless it is a well-documented account of one of the many aspects of ufology.

BLACK HOLES IN SPACE By Patrick Moore & Iain Nicolson (Ocean Books, 40p).

Black holes are the latest phenomenon to baffle astronomers and here we have a simple guide. I am pleased to recommend a straightforward exposition such as this at so low a price, when it will be in competition with Prof. John Taylor's pompously philosophic paperback version of his opinions on the topic. This book is crammed with data, written in easily understandable terms and is not cluttered with frivolously inept metaphysical ramblings meanderings. I feel guilty somewhat for taking up so much of a review criticizing another book, but am being positive when I recommend what I feel is a sensibly written account of an interesting subject.

SECRET OF THE AGES: UFOs from Inside the Earth BY Brinsley le Poer Trench
(Souvenir Press, £2-60)

When a theory so seemingly ridiculous as to not only directly challenge accepted science but commonsense, as that Earth has a hole right through it, then obviously one feels like scoffing. In this book, Brinsley le Poer Trench amplifies Ray Palmer's pet angle (which I thought - apparently wrongly - Palmer had admitted was a hoax) of Earth being a cosmic doughnut.

The author presents, without negating other sources, a theory of extraterrestrials building huge tunnels and that the Earth is hollow and can be entered at the north and south poles. The UFOs in our skies, he says, probably come from the Earth's interior.

I would regard myself as uncommitted as to UFOs' origin and formation, but believe the author is way off beam, but nevertheless followed his argument through. Out of interest I decided to see if I could ascertain evidence to support or condemn his conclusions. Actual inability to determine either is stressed and to seemingly support his argument I quote from John Grierson's "Sir Hubert Wilkins: Enigma of Exploration": "In this region the Magnetic Pole was only about 500 miles away, and the compasses in the flying-boat began to feel very sorry for themselves, unable to decide where any kind of North really was. There was no less than five on board, and each of them would set up a swinging motion and, after a few drunken gyrations, came to rest pointing to a different North to its neighbour." Wilkins himself, however, said "it has yet to be proved to my satisfaction that the compasses themselves will not function correctly in these areas"

The book is certainly entertaining, and I would welcome comments from readers who are perhaps better versed on the im/possibility of a hollow Earth.

Also out in paperback by Brinsley le Poer Trench is OPERATION EARTH (Tandem, 35p). Originally published in 1969 it is probably the best overall book on recent thought regarding UFOs. Leys and orthoteny are among a vast panorama of theories expounded lucidly and sympathetically. This is an extremely objective study.

"THE OLD STRAIGHT TRACK" by Alfred Watkins (Abacus, £1-25).

One of the most astonishing revivals of a heretical concept has been the rapid growth of interest in a network of sacred aligned sites across Britain's landscape. Leys, as the prehistoric alignments were named by their rediscoverer Alfred Watkins are the subject of this book, first published in 1925, and now a fine lavishly-illustrated paperback. The tracks, which date from the Stone Age, are exactly straight and formed the basis for the Romans to repave many to lay their well-known system of straight roads. The leys linked beacon hills, earthworks, mounds, stone circles, standing stones, and pre-Reformation churches, and they can still be traced on Ordnance Survey maps. Denigrated by orthodoxy, these lines nevertheless suggest that prehistoric scientific application included accurate surveying.

Recent research suggests that the ley system is a small part of the advanced technology utilised by our distant forebears. In this book, Watkins stresses a secular argument for leys and their undoubted accuracy, while hinting that there appeared to also be a mystic dimension to their reality. Anyone interested in the countryside will be enthralled by this labour of love. The impetus which the book has given to a rational hypothesis to comprehend our topographical heritage is inestimable.

GHOSTS by JANET BORD (David & Charles, £1-95)

One of the most praiseworthy aspects of a book written for children, whether it be fact or fiction is whether it can be equally enjoyed by adults. A case which proves that a book can be enjoyed by both is this one; an extremely intelligent study of psychic phenomena. We must all have some opinion on ghosts, for if having not actually

witnessed one oneself, you will know someone who has, and usually that person is reliable and sensible. The book does not aim to prove that horrific apparitions are common or that every spectre is of a spirit not completely having emigrated to Heaven or Hell. She presents evidence which supports some of the apparently best authenticated cases and suggests reasons for their presence.

A fascinating section deals with the Victorian craze for spiritual seances - a period during which fraudulent mediums were rife.

It is well illustrated with old prints and a number of photographs possibly of genuine ghosts. This book puts psychic phenomena into perspective and presents a tight and sensitive analysis of a major area of the unknown.

SMALL MAGAZINES:

Lantern: Issue 7 includes "Mysterious Stones" by M.W. Burgess. Essential article on East Anglian mark stones. Send 13¹/₂p for this issue to I. Bunn, 3 Dunwich Way, Lowestoft. Also covers ghosts, UFOs and psychic phenomena generally with regional slant. Year's sub. probably 60p.

The News: The Nov. 1974 issue includes "Some Fortean Ramblings" by Janet Bord, which ties in phantom beasts with leys. There are many items of "unexplained" occurrences. Sub. £2-10 p.a. from R.J.M. Rickard, 31 Kingswood Road, Moseley, Birmingham, B13 9AN.

Topic: Issue 14 has plenty to read, including interesting pieces by J.W. Foster and Geoffrey Ashe. Slanted towards the Glastonbury district its interest is certainly varied. Copies 12¹/₂p + p&p from Clerks Cottage, Baltonsborough, Glastonbury, Somerset.

9/8/74

THE ATLANTEAN SOCIETY is centred around a New Age philosophical teaching based upon the occult traditions of Atlantis. We seek an awareness of the oneness of all life, to gain wisdom, knowledge and understanding from the Father/Mother God, creator of all universes; our four Festivals of Isis echo the timeless teaching which links the past, present and future. Details of healing, meditation courses, sample copy of our magazine The Atlantean and Diary of Events from "The Atlanteans"; House of Isis, 42 St George's Street, Cheltenham, Gloucestershire, GL50 4AF.

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SOTHIS is a magazine of the New Aeon with unpublished Crowley material, Thelemic artwork, and many more articles on the 93 current. Published each equinox 100+ A4 pages 93p + 17p p&p from Editors, 346 London Road, St Albans, Herts.

..(Cont. from Page 1)

includes in that term "healing work" (which may be as "psychic" as godly). He seems to suggest that the "powerful atmosphere" may be vitiated by use of the room for purely secular or even frivolous purposes; and he may be right. A reader, Alan Jones, writes to The Ley Hunter complaining that "so many of the articles and the theories put forward in them are unconvincing, being based on methods like psychometry and other 'psychic' ways of perception". The kind of "powerful atmosphere" referred to by Helio-Arcanophus falls very much into this category; but so must the atmosphere of a Quaker meeting-house and for that matter, of many other places of spiritual importance. It behoves us all, perhaps, more than anything else to keep our minds open. We older fogeyes have been so wrong for so very long that we can only clap our hands if we meet someone who has fairies at the bottom of his garden or a UFO sitting on his chimney. Faith may take strange forms. So does God.

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The next issue of T.L.H. will appear relatively soon and contain "Myth and Cosmos" by Anthony Roberts, plus much more....

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