



THE LEY HUNTER

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IF YOUR SUBSCRIPTION IS DUE A TICK WILL APPEAR ON THE LINE BELOW

LEAD-IN: Briefly, a number of persons who resubscribed have had to miss issue 66. I work on a narrow margin of copies and prompt resubscription is essential. Also I have a large number of articles in hand so would contributors please be patient. Also I thank those subscribers who have not only renewed subs, but added extra. Inflation has seriously hit the magazine and we now have higher P.O. charges. I take this opportunity to apologise for being behind in answering letters but have good reason -- BIRTH: To Paul and Pauline Screeton, a son, Phillip Ian, on August 23. And a quick request: apart from a cartoon, did anyone note in PRIVATE EYE a reference to my book "QUICKSILVER HERITAGE"? or a mention on any TV broadcast? For the next item also see back page....

MID-ARGYLL OF THE COSMOS

by HUGH FIFE

On August 16 an exhibition was held in Lochgilphead by the Mid-Argyll Cosmological Institute. By May of this year interest in MACI started to spread and we became more known, at least locally. This was due to a conference held here for all Antiquarian Societies of Argyll at which we were invited to speak. George Frazer, our founder, gave a talk entitled "Getting to know the Boss-man" designed to stimulate or even shock some of the more conservative guests present. Donald MacDougall spoke about the ley theory, and this in connection with psychic experience. Dick Lee is interested in the theory that Woodhenge may have been a musical instrument based on the Pythagorean scale, and went into the connections between musical and natural energy vibrations. I myself spoke about sacred agriculture, the enhancement of fertility in all life by the mystic-scientific operations of Megalithic man and his successors. Our ideas were surprisingly well accepted and we were given new impetus.

Then we began to plan an exhibition in which we could incorporate much of the knowledge we had gathered from such sources as John Michell, Rudolph Steiner, and St Columba. We entitled the event "A NEW LOOK AT THE OLD STONES", and advertised fairly well locally. The basis of the event was a series of information sheets on three sides of the hall, on subjects ranging from leys to dowsing, UFOs to astrology, and sacred geometry to fairylore. We had a very large map of the famous Kilmartin Glen showing obvious alignments and we made a relief map with miniature stones and cairns illustrating the theory yet more clearly. We gave similar talks to those of the conference and were very pleased to have Duncan Lunan, of whom many of you will have heard, coming to speak about his studies of messages from Space. We had two brilliant pipers who played Piobreachd one of the most ancient and enchanting forms of Celtic music. Tea was served with (wait for it!) standing scones, hot Celtic cross buns, and cairn cookies. The event had quite a Celtic feel, with artwork of Celtic knotwork and "beasties", musical background on tape by Irish band Planxty, Breton musician Alan Stivell, and Shetland fiddle music. The day ended with a play I wrote called "From the Throat of the Whirlpool" about a tinker who passes through the mighty whirlpool Corriereckan, which is very near here, and finds himself in the Mid-Argyll of 1000AD when there existed here a high form of religion, at once both Pagan and Christian (Columban). We were pleased with the size of attendance and with the sale of our new magazine, "Standing Stone", but most important, for visitors and members alike it was a very uplifting experience; one we hope to repeat very soon. We also hope to come into contact with other small, more or less localized societies with similar aims: Hugh Fife, Ardnaherir, Manse Brae, Lochgilphead, Argyll (Lochgilphead 2162).

((See back page for Anti-Metrication Rally report))

IT AIN'T NO COINCIDENCE

by ROBIN HOLTOM

In The Ley Hunter No. 65 my article on psychoarchaeology followed directly on a paragraph about the musician Graham Bond. Here is another point in an alignment of coincidences which began for me in 1974. The points in the alignment are as follows:

1. Feb. 14, 1974. My wife buys a secondhand book, "Moonchild", by Aleister Crowley. Neither of us had previously read any of his books.
2. Feb. 15, 1974. I meet Graham Bond who has just been admitted to the psychiatric hospital I work in as art therapist. He tells me that he is Aleister Crowley's illegitimate son.
3. The same evening. At another hospital I was talking to a friend, H. Someone came up to me and said "H is looking for you, Robin." He had not seen H standing beside me. H then joked: "I must be invisible." Aleister Crowley used to make himself invisible." H then said he knew Crowley's son.
4. Next day my wife mentions the coincidences to a friend who has just put down a book on Crowley.
5. May 13. After losing contact with Graham when he left hospital I hear of his death. When I tell my wife she shows me a tunic she bought that day because it was similar to the one Graham wore, except that it was red instead of green.
6. Sept. 12. She wears the tunic which she had only done once or twice before. And the record "Holy Magick" arrives in the post later the same day from a friend.
7. Sept. 13. A patient steals my jacket and in my travels to recover it I speak about Graham to an electrician whom I had last spoken when he had helped arrange Graham to use the grand piano. (He had been almost the only member of the hospital staff who appreciated the Graham Bond Organisation).
8. June 1975. My article based on the hospital Graham was admitted to is printed in T.L.H. adjacent to a paragraph on Graham Bond. ((Ed.: This article had been "lost" for many months and reappeared perhaps mysteriously after having been written so long before.)).

It seems to me that a "synchronicity" like this is a "temporal alignment" of coincident points which is equivalent to the spatial alignments known as leys.

When Michael Burgess in his article in T.L.H. 65 makes excellent criticisms of the techniques for aligning sites on the maps he may miss the point by suggesting that "leys MAY be a coincidence within the laws of probability".

The laws of probability no longer rule by consensus. Koestler's recent books examine this in detail. The coincidences seem important for a number of reasons which are not to do with the improbability of their aligning by chance. The events were accompanied by strong feelings of strangeness, sadness and inevitability. I don't think "selective perception" explains the events. It is to do with seeing not looking.

The upshot of work on coincidences -- of which leys seem to be a part -- is the realisation that the boundary between thoughts and things is much more fluid than we have been taught to believe. In the words of James Jeans: "The universe is beginning to look more like a great thoughts than a machine."

It is less easy to distinguish between descriptions and the events described. The map and the terrain are related in quite unexpected ways. This is fundamental to magic. It explains why map dowsing is possible (and why it seems plausible even if it is not demonstrably conclusive). Thus the fact that an alignment on the map may not be an alignment on the terrain does not necessarily invalidate the possibility of an important connection being made. Unfortunately the old gods of Chance, Randomness or Probability have been thrown down. They no longer provide a refuge to those of us who stand with one foot on the ways and one foot on the terrain.

REFERENCES: A. Cuirdham - "Cathars and Reincarnation" (Spearman); C. Jung - "Synchronicity" (Routledge); A. Koestler - "The Roots of Coincidence" & "The Challenge of Coincidence" (Hutchinson); M. Theobald - "Three Levels of Consciousness" (Watkins).

A SURVEY OF THE SAXON CHURCH AT BRADFORD-ON-AVON
AND ALIGNMENT

by JANET ROBERTS

Whilst leafing through Jacquetta Hawkes' book "A Guide to the Prehistoric and Roman Monuments in England and Wales" I came across a short account of a small Saxon church at Bradford-on-Avon. She thought this was the finest remaining church of its kind in the country and as I have always had a penchant for ancient churches and more especially the sites on which they stand, this made me add it to my list of places to visit when next in the West Country.

We arrived in Bradford-on-Avon on a sunny day last March and found it to be a pleasant old market town; very hilly indeed. Walking over one of the ancient bridges which spanned the Avon I noticed a large church nicely situated by the river, but as I commented out loud to my husband, it didn't look very Saxon to me! A woman walking towards me informed me that the Saxon church was just opposite and after a quick blush I thanked her and carried on in silence.

The larger church was first built by the Normans and, not being satisfied with conquering the Anglo-Saxons, they wanted to rub their noses in the fact that they were the masters and so, in this instance, a larger church was built right opposite the old one. It is obvious that this would not have endeared the Normans to the Saxons very much, but being the victors as usual, they became the exploiters. But I must admit here that the existing parish church is beautifully built and well kept.

The Saxon Church of St Lawrence, to give it its full title, was built by St Aldhelm around 978 A.D. It was situated on rising ground near the river and is now surrounded by later buildings. It had been completely lost until 1856 when the vicar from the parish church, who was keen archaeologist, thought that this ivy-covered building, which had been converted into a three-storied cottage, might be an ecclesiastical site of some kind. This was surmised while some structural repairs were being carried out, when two carved angels were discovered built into the wall near where they have been replaced over the chancel arch. The enquiring Victorian vicar carefully studied the outline of the nave, chancel and porch roofs and this convinced him even more. Whilst doing research at the Bodleian Library in Oxford, he came across a passage in the "Gesta Pontificum" of William of Malmsbury (written about 1125 A.D.) which confirmed his theory. This stated that a small church built by Aldhelm still stood at Bradford. After this the church was bought back from private owners and vested in trustees for restoration and preservation as an ancient monument.

The main feature that distinguishes this church from every other Saxon church in the country is that the whole building was erected at one time and no additions were ever made during later years. The reason for the lack of "improvement" of the building was obviously due to the fact that it ceased to function as a place of worship after the parish church opposite was built. Perhaps it became a charnel house, as the old deeds refer to it as a "Skull House".

Inside the building I found the altar made out of large stones which apparently had been found buried near the church and have Saxon carvings on them. Some authorities think that these slabs were part of the original altar, others think they were part of the Shrine of St Edward the Martyr, half brother of King Ethelred. The visitor can make up his own mind. Above the altar are the remains of a Saxon cross (and when I say remains I mean remains - two small fragments of carved grey stone). It is thought to be one of the seven crosses set up by Ecwin, Bishop of Worcester. St Aldhelm died at Doulting and was carried to Malmsbury, and to commemorate each resting place, crosses were set up marking the route. In 1125 A.D. all were standing "without decay" according to William of Malmsbury.

For all you keen geomancers the orientation of the church is remarkable, being 27° N. of E. It has a "skew" chancel deflected a further 3° N. and the entrance to the north porch is 2 feet out of centre which is very unusual. The question is why? Perhaps the angles of this church were built pointing towards specific stars more than 1000 years ago. As is well known, stars and saints days are often correlated

in early Christianity, following the tradition of astronomical orientation inherited from the geomancers who erected the old megaliths.

Some days later, back in London, I was studying the 1" O.S. map covering Bradford-on-Avon, trying to discern an alignment from this ancient church and happily I quickly found one. I haven't been to visit this ley physically yet, but for your information I will just list the sites so far discovered.

Travelling east to west through Melksham to the church at Broughton Gifford -- just beyond this village the ley runs down a footpath for about $\frac{1}{4}$ mile. In the grounds of the manor house near Great Chalfield there is a meeting of a stream and footpaths just where the ley crosses. It goes right through the buildings at Woolley Park Farm at Woolley Green, down a straight piece of minor road to the Saxon church at Bradford-on-Avon and on to another stretch of motor road the other side of the church. At a T junction where the road forks left is a point where the ley intersects and travels exactly down it for almost a mile, paralleling the River Avon. Just left of Staples Hill the River Frome makes a sudden V shape and the ley pierces through exactly on this spot. The next mark point is a small pond near the remains of Hinton Priory and then, south of Wellow, the alignment goes through a long barrow on the slopes of Hassage Hill. The meeting place of a stream and four footpaths is the next mark point, situated near Stony Littleton, then onwards to a tree clump hiding a small earthwork at the foot of Round Hill where the line touches the southerly tip of the rampart. In between Radstock and Midsomer Norton there is a confluence of rivers and at this junction the ley passes through to go on to the church at Midsomer Norton. The alignment goes on to a crossroads at Midsomer Norton then to one of three closely placed tumuli on the Mendip Hills. The last point on map 166 is a multi-crossroads made up of footpaths and lanes.

As I have said before, I have not visited these sites personally but intend to do this. However, being so impressed with the Saxon church at Bradford-on-Avon with its peculiar orientations, and then finding 19 very interesting and varied ley points in 26 miles, I felt obliged to get down on paper what I have discovered so far.



THE FORGOTTEN HEART OF ALBION (2)

By PAUL DEVEREUX &
ANDREW YORK

THE FAULT LINE

A fault line runs through W. Leicestershire and Charnwood Forest in a general SW-NE direction. Dare says that the rift valley was known as Ling Vale, with Ives Head on one side and Beacon Hill on the other. In the area are Warren Hills, Oaks Hanging Stone, High Cademan Stone, Copt Oak (supposedly on an extinct volcano), Bardon Hill (highest point in Leicestershire) Beaumanor Hanging Stone, Bawdon "monolith", "The Grove", etc., to mention but a few features. This is an area of power. It is also an area of earth tremors. We can trace a number of such incidents.

1837: No details available to us.

1893: August 4. Centred on Charnwood Forest. August 11 - another tremor after a severe thunderstorm.

1904: June 21 (note solstice). Two 'quakes in the Groby and Markfield area.

1931: June 7. Chimneys knocked down, windows broken. Church bells clanged due to the vibration of the tremor. In Coalville people ran into the streets.

1956: January 10. Centred under Kings Newton, Derbyshire.

1957: February 11. Two waves. This was a very strong 'quake being registered as force 8 on the isoseismal scale which has only 10 grades. Unidentified lights flying in linear formations were seen over Charnwood Forest on the afternoon of the tremors. "Tadpole-shaped UFOs" were also reported elsewhere in the Midlands. The Leicester Mercury of Feb. 12 said: "The earth tremors felt through 11 counties yesterday afternoon are believed to have started in the Charnwood Forest area,

according to a seismologist...his instruments recorded the shock and indicated that the epicentre was in Charnwood Forest....the shock was felt distinctly at Leicester City and County Police HQ. The buildings rattled and shook, and a subterranean rumbling was heard. At Loughborough, nearest town to Charnwood Forest, builders and workmen were today repairing chimneys and other structures ...In Hinckley district, thousands of factory workers could feel...the floor on which they were standing rock...The tremor cracked the steeple of Broughton Astley parish church, and dislodged the lightning conductor...The most serious damage at Ashby was to the Loudoun Memorial, at the junction of Bath Street and South Street. The heavy stone cross surmounting the memorial crashed to the ground and was smashed to pieces." Hinckley is about 5 miles from Croft Hill and Broughton Astley is only $2\frac{1}{2}$ miles from it. The church here has the remains of a moat by it. "A second earth tremor at midnight last night was felt by many people in Leicestershire 32 hours after Monday's tremor swept across 11 counties".

(Mercury, Feb. 13)"New springs discovered in Leicestershire may provide valuable information about recent earth tremors which are believed to have had their epicentre under Charnwood Forest. This point was made by Dr A.T.J. Dollar in a broadcast about the tremors...He asked that any new springs or apparent new sources of water should be notified to him..." (Mercury, March 1). This seems to be a highly interesting piece of information. Key areas of the 1957 tremor were Leicester, Melton Mowbray, Loughborough and Coalville. Apparently animals were restless prior to the event as though sensitive to something that humans were unaware of.

1958: February 9. Accompanied by rumbling sound. Was felt particularly strongly in the Loughborough area.

1965: June 8. Centre was thought to be under Copt Oak.

1971: August 26. his tremor shook Sapcote, $2\frac{1}{2}$ miles from Croft Hill, with a noise "like thunder".

1973: February 11 and 12.

1974: February 9, and a recent one on November 18. The Mercury the following day stated: "An earth tremor shook houses at Swanick, Derbyshire, last night...Prof. David Evans...put forward the theory that the Swanick tremor was a prelude to tremors of a more severe nature in Charnwood."

A countryman we interviewed stated that after a Charnwood tremor about 17 years ago he noted that watercourses around his cottage had been altered: fields that had never flooded before now flood as an apparent result of the tremor. He did notice that springs he knew of had not been so affected.

TRADITIONAL RITUALS AND ASSEMBLIES

HALLATON: The C19 references we have to the Hare Pie Scrambling and Bottle Kicking activities tally pretty closely with the present day account given by John Radford in T.L.H. 52. Here is one additional item, however. Spencer, in the Leicester Journal 1892, says with regard to the procession preceding the Hare Pie Scramble that "occasionally, when it can be procured, as was the case in 1885, a hare, in sitting posture, mounted on top of a pole" was used.

RIDING OF THE GEORGE: This ceremony was the "grandest solemnity of the town" and celebrated by the whole population, according to Kelly, "from the highest to the lowest". Kelly claims that there are no records that give an insight into the nature of the ceremony but assumes it was similar to one represented in the records at Norwich, which like Leicester, possessed a St George's Guild.

MEADOW MOWING: Before Enclosure there was a meadow adjoining the Market Bosworth - Leicester road. On a certain day occupiers of land in the parish of Ratby would mow the meadow. It was called "The Meadow Mowing". The remainder of the day was spent with music and dancing on a small eminence in one corner of the meadow.

DANE HILLS: Watkins, in T.O.S.T., records that there were gatherings on these hills on Whit Monday for sports and merrymaking; the latter within the earthworks at the top. Robert Graves considers that the name of these hills may be connected with the Danaan tribe.

GARTREE: There was a singular bush here that was famous as the spot where the Hundred Court was kept.

SWANIMOTE COURTS: "The 3 Courts for the Forest of Charnwood met in the open air; that of Whitwick, near Sharpley Rocks, where the place may still be traced. It is called the Swanimote Rock, and below it is a spot bearing the name of Lady Aspin's Pool, about which there is a legend...The Court of the Lordship of Groby met at Copt Oak, which stands on high ground...The Court of the Lordship of Shepshed met near Ives Head." (Gomme). The Copt Oak stood at an ancient crossroads and White's Directory for 1864 said that it was apparently fashioned into the form of a "Celtic Tau" by careful removal of all its branches except two. The tree, which is no longer extant, had a trunk that was 20ft tall and 24ft in circumference.

STANYWELL: "At the NW corner of a wood called Stanywell are the remains of a tree ...round which a regular mound and trench are discernable; where it is thought the manor courts for the liberty of Ulverscroft was formerly to be holden." This quote, from Bilson's folklore book, presumably refers to what is marked as Stoneywell wood on the map.

SHIPLEY HILL: "It is very handsomely worked upon the side and very steep...On top are several oblong double trenches cut in the turf, where the lads and lasses of the adjacent villages meet upon Easter Monday yearly, to be merry with cakes and ales." (Stukeley). One wonders if the earthworks atop this hill, which is near Cossington, may have been remnants of a turf maze.

HARE HUNT: This hunt used a mock hare and took place at a certain close called Black Annis Bower which "bordered on Leicester Forest". The mayor and his brethren, the young and the old, attended. Originally on May Eve, it was transferred to Easter Monday.

WAKES: Potter mentions that the wake formerly held on Beacon Hill was transferred to Nanpantan. "The Wake at Whitwick is on the Sunday after midsummer day...the annual Wake at Shepshed is on the Sunday after old midsummer day." (Nicholls). Evans noted that the wakes were so arranged so as not to clash with each other.

SILEBY: There is a very ancient elm in the churchyard and every Whit Monday the Vicar distributes oranges to local children from a spot beneath the tree.

ROYAL OAK DAY: This was on May 29. "The children of Leicestershire make this their May Day, when they go about from house to house with sticks stuck about with flowers and streamers." (Evans).

FLORAL "RENTS": It used to be the custom to pay an annual rent with a flower, often a rose, for certain buildings or plots of land on St John's Day - June 24.

WHIPPING TOMS: Castle Yard, in Leicester, at the foot of Castle Mount, is close to St Mary de Castro. Until recently there was a tumulus within the precincts of the castle. About 100yds from the Castle Yard is a spot where the "Whipping Toms" took place every Shrove Tuesday. Early in the morning a crowd would gather and, at the sound of the Pancake Bell, a number of "rough lads" would begin a disorderly game with knobbed sticks and a wooden ball. After a while three lusty fellows (the "Toms") armed with whips and three other chaps with hand bells commenced to attack the players and attempted to lash them out of the enclosure. Excited spectators joined in and a "free for all" developed. This annual riot was endured until 1846 when an Act of Parliament suppressed it.

AYLESTONE MEADOW: Hay was gathered in this meadow and carried as the crow flies to Braunstone Church where it was strewn on the floor.

SANVEY GATE: Every Whit Monday a procession of people used to carry the images of the Virgin and the 12 apostles in this part of Leicester.

FRAMLAND WAPENTAKE: This was held at a small wood about 2 miles north of Melton Mowbray. The wood was in an elevated position and was a major landmark. It was situated by an ancient trackway which was "known to the Romans". Framland is derived from the Scandinavian "Fraenalundr" which means "Fraena's Grove".

SPELTHORN: This name is Old English for "thorn bush at which speeches are made", indicating a moot site. It took place in the parish of Oadby and it is recorded in a C13 charter.

Naturally the assemblies as such have no direct interest for ley hunters. It is because some aspect of the ritual, or its location, probably reflects some facet of the prehistoric cosmology that we consider them. The act of visiting a traditional site annually, for example, may express a subconscious recollection that has its roots in remote antiquity.

((Continued Page 7, after review section)).

QUICKSILVER HERITAGE

by PAUL SCREETON

(Thorsons, £4-50)

What we all desperately need is a lot of good, commonsense, down-to-earth, feet-on-the-ground magic. Real magic, I mean. Let us leap aboard the broomstick and

travel 100 years into the future.

Those people who way back in the 20th Century thought that everything real and "scientific" was necessarily unmagical and that anything magical was indecent, found themselves eventually in a terrible mess from which they could see no way out -- no unmagical way, that is. Science itself had disproved science, logic had made nonsense of logic, everything was relative and nothing was reasonable and reliable. Not surprisingly, people turned more and more to what knowledge was left of magic, and a right old hotchpotch it looked. A few men tried to bring it all into some sort of order. Among the earliest of them was Paul Screeton, whose book Quicksilver Heritage did not so much solve the huge questions as simply present them in their daunting variety and abominable jargon, and attempt to correlate them.

Something like this, perhaps, is how people in the 2070s will look back on the philosophical avalanche which is now gaining momentum. Ever since Einstein dynamited time, space, speed, weight and anything else taken for granted, the rot was inevitable. After the acceptance of anti-matter and holes in space, one could not be a strict scientist according to the rules and remain sane. The ordinary man could see in science nothing but pollution, corruption, hydrogen bombs, germ warfare, discordant Concordes, erosion of the soil. Scientists such as Professor Thom and Professor Bronowski -- having secured their unassailable positions according to the old rules -- began to point out to millions of people on television that the old rules were no longer any good; that the beliefs of long ago somehow did have something and science should no longer laugh at them; and that the way-out experiments especially of young people to find a new way of looking at existence were of vital importance.

Screeton's book is no new Bible, but it would be far from just to suggest that it is only a contents-list. He gives a pretty comprehensive survey of many of the forms in which magic is impinging at the present day on broad-minded thought. These forms are so numerous that he cannot go very deeply into any of them except perhaps the one which he regards as fundamental to all the others: the leys. This view of his is very fortunate for the public, since as Editor of The Ley Hunter (and may I add that I have never met him) he opens the pages of the magazine to almost all forms of magic as having relevance to the journal's primary interest.

I must confess to a lack of impartiality. I am probably as familiar as Screeton is with his main stamping ground -- his home at Hartlepool and the North East area around it. Where he writes of a tingling sensation when he touches a mark stone at the village of Hart, I remember no tingling, but after 17 years I remember the stone, I remember stading on it. Most of the churces he mentions I have been in. Indeed, alas - though he does not know it - I have misled him. On pp91/2 he quotes a comment on Brinham Rocks by "J.R. Wahlbron". This is the name that was incorrectly given to me by a responsible official as the author of the remark, and in good faith I quoted it years ago in an article in The Dalesman. An American lady promptly wrote from New York to say that this must be her ancestor Richard Walbran of Ripon - and she was quite right. In a later article I described his remarkable career in detail, but unfortunately Screeton did not spot the error. (Ed.: Screeton did not see the second article!) If anybody copies it from Quicksilver Heritage I am shamed for ever.

Screeton considers that he has not thrown everything overboard but retained restraint towards some of the flights of modern magic. Most readers of his book, other than subscribers to T.L.H. and similar journals, may well wonder: "If this is restraint, what is the full-blown addict like?" They will probably boggle above all at the three-foot "frog" that capered a yard in front of Screeton on a ley near Carlisle. It sounds, however, pretty much like the

apparition known throughout Britain (especially Northern England) as a "dobbie", which commonly appears as a black horse but is much given to changing its shape and colour. Screepton's association of it with a convex quartz stone, on which he had stepped, tallies remarkably with some occurrences known to me (and I hope he won't badger me to tell him). And after all, there is no more reason to balk at Screepton's earth gnome than at, say, the 1959 Czechoslovak patent cardboard model of the Egyptian Cheops pyramid which keeps razor blades sharp for months if they are merely left in it overnight (described in Lyall Watson's Supernature).

Similarly with Screepton's description of psychometry, of which I feel just naturally suspicious (even Cagliostro never tried to hoax anybody quite so simply). He points out, quite correctly, that antique dealers 'will often just hold an Egyptian bronze cat or a piece of Mexican jade in their hands and say that "it feels right".' Anybody who has handled, say, a Stone Age flint hand-axe, turning it around until it suddenly seems to be part of his hand, knows what he means.

A point worth pursuing arises from Screepton's quotation of Frank Elgee's observation that some tumuli and howes on the North Yorkshire Moors mirror the constellation of the Great Bear (Ursus Major, the Plough, Charles's Wain). The "last two" stars of that constellation, five times the "distance" between them, point almost to the Pole Star, which is nearly Due North. Could this have been used long ago to lay north-south alignments more accurately than by lodestone?

It is a pity that inadequate proof-reading has left in a number of mis-spellings (DNA is dioxyribonucleic acid, not deoxy-; Pollux's twin is given once correctly as Castor and once as Caster; and Leo can hardly be "a spermatozoa") and grammar that would leave an academic giggling all night ("this, of course, not only puts we into...but consequently involves us in a similar collision course" -- it does indeed!). But it is good to see that the opportunity was taken to accord some of the credit for disentangling the astronomical significance of Stonehenge to Mr C.A. Newham, of Tadcaster.

Meanwhile let us not carp but be grateful for screepton's boldness of vision and clarity in a mass of mists. He who follows the leys will certainly become aware of things which he was unaware before, and will cease to laugh so confidently at magic as he did before. While "science" becomes as airy-fairy as it is demoniac, the man-in-the-street looks with relief to people who say that the moon stirs not only the ocean but also the earth and the mind as used to be common knowledge. Screepton's book, in a world of despair, gives hope to the man-in-the-street who, after all, is simply the man-on-the-ley.

--- GUY RAGLAND PHILLIPS

GLASTONBURY TALES by JOHN A. GREED

The visitor to Glastonbury will probably be there because of a specific reason. To check out Arthurian locations; as a Christian making a "pilgrimage" in honour of Joseph of Arimathea and Jesus Christ; or to examine the data for a terrestrial zodiac in the landscape with its connecting leys. So far literature on these facets of the Glastonbury legend have been almost wholly separate, which has led to an unbalanced view of the special nature of this Somerset town. There has been a great deal of friction in Glastonbury between unsympathetic elements in the local populace and all but the most casual visitors.

A book which rights the imbalance between the lack of total information on the history of Glastonbury, sacred or profane; mythical, legendary or speculative; is the one under consideration here.

Readers of this magazine will no doubt be specially interested in the lengthy section on leys and the New Jerusalem (much information coming from R.I.L.K.O.'s book on Glastonbury) and the Glastonbury Zodiac, setting out the basis of Katherine Maltwood's thesis.

In addition to the prehistoric lake village, Joseph, the abbey, King Arthur and the Round Table, he brings Glastonbury's history up to date with an account of the magical Glastonbury Fayre and a summation of New Age associations grafted on to the town.

It would be marvellous if certain other towns and cities boasted a "guide" such as this, acceptable to both those wishing to learn the place's orthodox historical facts and also the more esoteric aspects. Candidates which spring straight to mind are Durham City, Cambridge and Bristol.

John Greed has done a great service to Glastonbury and his enthusiasm for the town is catching. His style is light; the facts scholarly in their marshalling but attractively popular in their exposition. It is a chunky, well-designed and competently illustrated work which, I hope, will have a wide readership beyond Glastonbury itself. The author's reasonable attitudes towards his material and the various factions in the town is most commendable.

(Price 75p: from the author at St Trille, 92 Hillside Road, Redcliffe Bay, Portishead, Bristol, BS20 8LJ. Postage was 13p, but with latest increase will be probably around 20p)

THE ROLLRIGHT RITUAL by W.G. Gray

During the past couple of years ugly and unnecessary desecration has been perpetrated at Oxfordshire's Rollright Stones (and remember legends of misfortune following harm to megaliths are legion). The likes of W.O. Gray treat the ancient stones properly, for a growing accumulation of evidence attests their value is immeasurable and abuse would be psychically criminal. The author and I are in full consent that such sacred sites have a message for all time, but I am undecided whether W.O. Gray's account is agreeable.

The author's neat theory of the evolution of stone circles from early man's first feeling safer with a sharp rock to sleeping surrounded by stones to utilise as missiles in an emergency is commendably commonsensical. However, to imply they evolved due to a survival pattern does not necessarily fit the facts. Stone circles arrived more or less full blown as astronomical computers and much more. I need only quote Professor Alex Thom as a reliable authority.

Hence, I wonder just how much of our own subjective feelings we take to sites. W.O. Gray gives a long form of ritual he devised in sympathy with what he felt at the site and, being a non-ritualistic occultist, I feel hardly capable of giving an opinion. I am, however, fully qualified to state that I feel the author has approached the stones in a spirit of sincerity and humbleness conducive to being rewarded with an insight into the megalith builders.

My only reservation is that little of the history of the stones and old pictures of them is given. Maybe had this been included the book would have had even greater appeal. As it stands the book is obviously aimed squarely at the practising ritualist, and if these are the only market there must be far more of them around than I imagined.

It is a compact book and one I recommend to those interested in megalithic sites. It would be interesting to compare this to a book on a similar site approached in the same spirit to determine if there was a set ritual and what were the correspondences.

I heartily approve of any book on a sacred site which is presented in a completely new way.

(£3 + p&p: Helios Books, 8 The Square, Toddington,
Cheltenham, Glos., GL54 5DL)

THE NEWS: Simultaneous with T.L.H. this magazine is running "Portrait of a Fault Area" by Paul Devereux and Andrew York. Subscription: £2-10 for one year from R.J.M. Rickard, Post Office Stores, Aldermaston, Berks.

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7. LEICESTERSHIRE LORE (Cont. from p.6)

ALIGNMENTS

It has been noted in previous issues of T.L.H. that Leicestershire is a difficult county in which to plot leys. This is true. Not because Leicestershire leys do not exist but, we suggest, because the map-information is not available (on the 1" and 1/50,000 scales at any rate). As a result of the fieldwork we have undertaken, we are fairly sure in our own minds that some 3 or 4 point map alignments can probably be shown to be leys "on the ground". In determining actual situations one must not sit in an armchair and be dogmatic: leys cannot be proven on a map that fails to give all the necessary information. 3-point map alignments, for instance, are valueless in themselves, but if one is investigating an area as opposed to the idle plotting, the point is to go out and find more points for a tentative alignment! One must try to be imaginative and positive when the situation calls for it. However, in order to avoid controversy, we will here include merely a few leys or alignments that seem to have aspects of particular interest. They do not in any way represent all the leys we have traced, or the interesting potential alignments we have noted. The alignments described here were plotted on the 1" map using a sharp pencil and a British Standards steel yardstick for final marking.

HOSTON - ST. JOHN'S STONE: Dryden's book of 1911 notes the legend concerning an alleged subterranean communication between Hoston and Leicester Abbey, and suggests that this folk-tale could possibly have arisen because "it has been observed that a line drawn from St. John's Stone to the Humber Stone, a distance of 3 miles, would give the point of sunrise on Midsummer Day. It would now bear 2 or 3° north of east." St John's Stone was apparently inscribed or carved in some way. This alignment gives no observable ley on the 1" map but if it is extended to the N.E. beyond the Humber Stone it crosses the site of the "lost" village of Hamilton and goes through the high crossroads above Beeby before going off the map.

OADBY - GREEN HILL: This ley line, on the 1" map, runs through: NE section of church symbol at OADBY (St. Peter, C13) - SW corner of ch. symbol for All SAINTS CHURCH, LEICESTER (early C14) - ANSTEY STONE - SW section of ch. symbol at ANSTEY (St. Mary, C14) - axis of copse in deer park, BRADGATE - NE half of copse within drystone wall atop OLD JOHN hill - summit of hill in BENSCLIFFE WOOD - summit of GREEN HILL. This ley is 10½ miles long and includes secondary features like lengths of road and a + church symbol. This line continues NW through the field next to Bawdon Castle Farm in which the Bawdon "monolith" stands; though we cannot state with absolute precision whether the line touches the stone. The ley does pass through the Anstey Stone, however, as it was originally determined by the alignment ("fixed" by photographs) of the stone and St. Mary's church against the Old John copse. The Anstey Stone slopes in a NW direction and appears to have been deliberately erected in this fashion. R.D.Y. Perrett asks: "I suppose this is not sloping towards the Midsummer Sunset?" It is an intriguing thought and awaits further investigation.

THORNTON: In his "Historical Sketch" of Thornton, written in 1905, Rev. H. Cooper quotes from a letter written by Mr. Robert Harrison describing nearby Bagworth Park as it was in the mid-1800s. We quote some pertinent extracts: "The moat was very wide and deep, the mud at the bottom of it being ten or twelve feet in depth...Of course the house had no approach from the south, as it has now. The approach to it when my father went there was from the foot of Thornton Hill (where the brook goes under the road) in a straight line at the foot of the "Copy" Field, along a road which had originally been used by the Romans. There is a bank along the side of the old road, and from this bank, close to the swing gate where the path from Stanton to Bagworth passes, we have dug bricks of a peculiar size, which have always been considered to be Roman bricks. There was a road originally, which can be traced in a hot summer when the herbage is burnt, aslant the hill from the foot of Thornton Hill towards the spire of Thornton church, and there is little doubt that it is formed a connection between Bagworth Park (not so called in those days of course) and the Roman encampment near the bridle road to Ratby..The moat was full of water when my father went there, and he levelled the bank where the

lawn now is, and filled in the road for the drive...The moat soil is full of deer's horns, and when the main drain was driven through it there were scores and scores of add antlers, but I never saw a complete head without antlers...It is interesting to know that the whole park is surrounded by a ditch and a hedge (sic)...Of the old oak trees of the Park there were only three left..two in the boundary between the estate and Bagworth. Of things found in the earlier work of levelling I know nothing..The only thing that came to hand in my regime was a very large brass salver, handsomely embossed, with a figure of an armed warrior defending a female figure from an attack of armed demons. It is much worn...The Dean of Lichfield was very much interested in it and tried to trace the subject. He borrowed it...The place was never known as Bagworth Park till my father christened it so...there are still some old people who call it BAGGUTH MOTTIS!" The reference to the antlers suggests that the moat was prehistoric in origin. (Incidentally, it was Mr. Harrison who discovered and exposed the remarkable six-cusped triangular window in St. Peter's church, Thornton, the window's "very existence having been forgotten".) Neither Bagworth "Park" or "Motts" are marked on the 1" map but a feature, not indicated as ancient, is termed "Bagworth Moat". Whether or not this relates to "Bagguth Motts" we took it as a cue and located a ley incorporating Thornton church and Bury Camp as indicated in the letter. The ley runs: SW section of ch. symbol at AYLSTONE (St. Andrew; it has a Saxon window in the C13 tower - an "archaeological mystery" says Hoskins) - a + ch. symbol at KIRBY FIELDS (near to Kirby Muxloe which had a UFO sighting in May 1972) - SW corner of BURY CAMP - SW section of ch. symbol at THORNTON (St. Peter) - centre of second ch. symbol at THORNTON - SW edge of feature marked as BAGWORTH MOAT. This alignment is 2-9 miles long but it can be extended 7 miles further than Thornton to PACKINGTON Church (Holy Road, C13), but with no other map-features in between. Obviously an alignment worth checking on foot.

HEATHER - QUORN/RAGDALE: In the course of our research we came across a snippet of Leicestershire tradition which says that a man could walk from Bardon Hill to Beaumanor Park "without once seeing the sky". This is supposed to be a reference to a time of primeval forest. We wondered if it might be a folk-memory of a ley, so we deployed our straightedge and arrived at a preliminary alignment that began at a crossroads E. of Snarestone and went over Bardon, through Beaumanor and on to Quorn. On the off-chance of there being a possible astronomical factor in the alignment we

 MISCELLANY: "I remember my time with Hawkwind as an endless succession of flashing gigs. I wrote a fantastic hymn to the sun at Glastonbury Fayre, and lost it the same day. That really was the high point of the British Underground" - Robert Calvert in "New Musical Express". The fayre or losing the song, Bob?....Vince Russett, of Berkeley House, Cheddar, Somerset, BS27 2EH, would like to be in touch with others in his area who are interested in leys and speculative archaeology in general....Harlech TV with Francis Hitching is to make a film reconciling orthodox and speculative archaeology. Mr Hitching's book, "Earth Magic", upon which the script is based will be published next year by Cassell....B. Longbottom, of 6 Lakeside, Horcott, Fairford, Glos., GL7 4DD asks for sources of info. on mazes, labyrinths, and Troy towns in England, Wales, and Eire to assist a Canadian friend with a project....

approached T.L.H. contributor Mr Perrett for his opinion. He very kindly went to considerable trouble in studying the problem. He did obtain a couple of stars (Antares and Spica, c2000BC, relating to a slightly modified version of the alignment but indicated that no great store could be placed in this. Clearly, there is the risk of a chance significance here and so we are obliged to forget astronomical considerations in this case. Mr Perrett worked mainly from 2½" maps and calculated the alignment from grid refs. obtained from this larger scale. We registered dissatisfaction with regard to some points on our Snareston x-roads - Quorn alignment; so as a result of our correspondence with him we arrived at the following revised alignment as drawn on the 1" map: S section of main ch. symbol at HEATHER (St. John Baptist, old originally) - centre of trig. symbol on BARDON HILL - misses NW edge of copse atop BERCH HILL by less than ¼mm on map (I.E. about 30 yds on the ground) - precisely through 748 pnt. atop BAWDON HILL (this summit is an outstanding visual feature being an unexpected outcrop of rock rising sheer out of the fields comprising the slopes of the hill, which is unnamed

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on 1" map) - over summit-area of BEACON HILL but fractionally missing apex of trig.pnt.symbol - across the HANGINGSTONE HILLS (this is not a map ley point but is visually, there being a huge, distinct mass of foliage-covered rock where the ley crosses the "hills") - across Beaumanor Park, touching NW corner of BEAUMANOR HOUSE - S half of ch. symbol at QUORN (St. Bartholomew, C14). This ley is just over 11 miles long but can be carried $6\frac{1}{2}$ miles further NE past Quorn to go through RAGDALE church (All Saints, C14). On this total alignment there are 6 acceptable map-points: Heather, Bardon, Bawdon, Beacon, Quorn and Ragdale. In addition, there is an excellent visual point on the Hangingstone Hills. It is personal preference whether we accept points like Beaumanor House or not. If so, that makes 8 points. Again, it is personal whim whether one accepts the "miss" at Birch Hill copse -- could the trees at one time have extended 30yds or so to the NW? If so, that would make 9 points. R.D.Y. Perrett calculated the alignment primarily from $2\frac{1}{2}$ " map references and obtained the following results, indicating N and S deviations at various points along the alignment: HEATHER - 0; BARDON - 130 metres S; \backslash YDS NW BIRCH HILL COPSE - 20m N; BAWDON - 50m S; BEACON - 20m N; BEAUMANOR - 20m S; QUORN - 0; RAGDALE - 30m N. Mr Perrett points out that the Beaumanor and Ragdale deviation still mean that the alignment passes through the buildings. He says of the alignment, with the exception of Bardon: "I regard this as pretty good, as the positives and negatives (N and S) cancel out." Bardon Hill is a problem, however. The marked line on the 1" map definitely passes through the dot in the centre of the triangular trig. pnt. symbol. We had already heard rumours that the relative positions of features on different 1" map editions can vary. We put the possibility of map distortions to Mr Perrett and he agreed, saying that he had had difficulty with the Isle of Man 1" map, where he obtained different grid refs. for the same place from different editions of the map. He corresponded with the O.S. Office on the matter. "The cat was out of the bag," he says. This distortion factor on 1" maps (and probably on the more recent 1/50,000 too) is a serious consideration for ley hunters. After all, most of us plot our leys, at least in the first instance, on 1" or 1/50,000 maps. At all events, the Bardon Hill discrepancy between the marked line on the 1" map and the calculations from the $2\frac{1}{2}$ " map led us all to agree that the only explanation must lie in a distortion between the two series. Nevertheless, trusting ourselves, still, to the 1" map we note another ley passing over Bardon Hill. It runs: centre of ch. symbol, WILLESLEY (C14) - centre ch. symbol PACKINGTON (C13) - S half of ch. symbol RAVENSTONE (St. Michael, c1300) - apex of trig symbol BARDON HILL - x-roads and N edge of ch. symbol at COPP OAK - S corner of ULVERSJOFF PRIORY and across its earthworks - across Benscliffe Wood to the centre of the x-roads near Swithland Wood. This superb ley (about 12 miles long) is particularly interesting because it would seem possible to extend it further to the SE through the Moody Bush Stone, but we cannot place the stone on the 1" map with the necessary accuracy to be dogmatic about this.

AFFORESTATION? Mr. Perrett also had a few interesting thoughts regarding the tradition that gave rise to the discovery of the Heather - Ragdale ley. "I was most intrigued by your quotation of the legend about "Walking without seeing the sky" ..if the country was largely wooded, perhaps the 'leys' were not tracks as such -- although they would become so -- but 'lines of waymarkings' through a forest. One can envisage trees being "way-marked" to lead from one small settlement-clearance or notable point (eg hilltop) to another, with cairns of large stones where one 'way' departed from or crossed another...As for the 'power-line' aspect of leys..I keep an open mind..." It is a point for further discussion as to whether prehistoric Britain was more heavily wooded than now, and indeed, Mr. Perrett says he "suspended judgement" on the forest situation when stone circles, etc., were built. In his book "Quicksilver Heritage", Paul Screeton is of the opinion that afforestation was even sparser than it is today and refers to Alfred Watkins, who thought that it was the increasing number of trees that led to the decay of the ley system.

AERIAL PHENOMENA

On Christmas Eve, 1965, something big and bright entered the skies above Barwell, Leicestershire. This was later called the "Barwell Meteor" and yielded more fragments than had been collected

from any other British meteor fall. A Mr. Crow witnessed the fall as he cowered against a wall to protect himself from the stones falling from the dark sky. One of these stones broke a window in the house of Mr. Grewcock, who picked up some fragments about 20 minutes after they had fallen and found them "warm". Dr. Keith Hindley, Meteor Section Director of the British Astronomical Association, tells us to disregard this account as "embroidery on a good tale" as the stone would have been cold by then. As the stones fell over a small area of countryside it is assumed that the fireball disintegrated at an unusually low altitude. Studies by the University of Leicester and Lanchester College of Technology, Coventry, showed that there were probably two fireballs. In fact, on parallel courses; fireball 1 probably causing the Barwell fall. There seems to have been a third fireball which broke off from fireball 1. Other reports suggest that there could have been as many as six fireballs in toto with at least one going in a different direction to the others. Definite sightings of fireballs ranged as far afield as Shropshire and Berkshire at the time of the Barwell event. A Loughborough woman reported seeing a light in the sky followed by the sound of something falling in a wood near her home. But Dr. Hindley says that "major fireball events like this do not occur". We suggest that this is a subjective statement, no matter how well informed, and should be treated as such. "In saying this, however, we must record our appreciation of how Dr. Hindley responded in a prompt, enthusiastic and most informative manner to our inquiries.) Acoustic phenomena were associated with the Barwell event. Sounds allegedly originating from the sonic boom were heard in an area stretching from Leicestershire to Wiltshire. These sounds seemed to become concentrated in certain areas (B.g. the Coventry area) causing breakages of glass objects. Prior to the appearance of the fireball curious hissing noises were heard. One seems to know for certain what causes this particular type of phenomena but it has been termed "electro-phonetic" and appears to be connected with electromagnetic factors. The landscape would appear to have precognitive knowledge of its skyborne intruder!

We are mindful of William Porter's comment in "The News" (No. 5) that meteor/fireball/ UFO phenomena appear to "possess characteristics that are interrelated". To this group of phenomena we would add electrical storms and similar meteorological events. This area of inquiry has been largely ignored by researchers. We shall touch on it again in these pages. It must be remembered that the incidence of "anti-matter" is related to electrical storms and often manifests as a softly glowing sphere of light. We will not argue whether or not the Barwell event was a simple meteor fall: what we suggest is that even such orthodox scientific occurrences, as well as diverse fireball, UFO and meteorological incidents, reflect and are associated with the distribution of certain forces within the landscape itself. Magnetic and electrical forces, and the currents to which the dowser responds, have been channelled and concentrated in certain parts of the landscape by an alliance between nature and ancient man. An awesome interplay of energies was manipulated by the ancients for purposes that beggar our imagination. Possibly these purposes related to the time/space manifestation of intelligences that have since become known as "gods" in mythic record. The varieties of aerial phenomena may have been necessary parts of this manipulation of forces -- forces that are to some extent still active due to their organisation within the landscape. Conversely, they may be unavoidable by-products of such confluences of energies. The matter is still to be determined. In addition to these considerations we note that the date of the Barwell event was December 24, which is one of the five days of the year that John A. Keel has found produces exceptional UFO/occult activity. Barwell is just 4 miles from Croft Hill and the fragments fell between the two places. In view of these points, we felt that a closer look at aerial phenomena over Leicestershire was in order.

We began by seeking other cases of fireball activity but these are always difficult to distinguish from UFOs. Nevertheless, we can trace 6 sightings that seem to be true fireball phenomena from May 1966 to December 1971. Of these, 4 came down or disappeared over an area to the SW of Leicester, putting them in the immediate vicinity of Croft Hill.

Preliminary investigations have yielded 96 UFO reports between December 1953 and August 1974, excluding all the phenomena associated with the 1957 earthquake. These reports relate to, at the very least, 155 UFOs. In 61 of the 96 reports either the whole or part of the flight of the UFOs occurred within 10 miles of Croft Hill and 20 within 5 miles. Key areas for UFO activity seem to be: a) Elaby - Wigston Fields area; b) Evington - Humberstone area; c) Loughborough - Coalville area (i.e. N Charnwood); d) Hinckley - Earl Shilton - Croft - Enderby area. Folklorist Susan Green remarks in her book "Selected Legends of Leicestershire" that Hinckley is a place "which seems to have its share of ghosts and legends." A characteristic of Leicestershire UFOs is the regularity with which some appear over certain sites and the length of time some stay in sight. For instance, Wigston Fields (5½ miles from Croft Hill) seems to be haunted by UFOs to an extraordinary extent. We can safely assume that the reports we refer to here represent but a fraction of the total UFO activity over Leicestershire.

This is not the place to itemise the sightings in too much detail but we will briefly indicate a few examples. In September 1971 an "enormous" disk hovered over Billesdon for 20 minutes. Billesdon Coplow, we recall, is a wooded hill containing a spring and earthworks and it is a major landmark -- one of the few on the great Midlands plain, as Hoskins points out. In September 1967 a local UFO research group spent an evening on Croft Hill and observed a strange dark shape with lights on its edge encircle the hill. In May 1971 a Mrs. Rose saw a bright object "as big as a double-decker bus" pass over her car while she was on the Ashby-Hinckley road, a few miles from Croft Hill, affecting electrical equipment in her vehicle. An "airship" was seen hovering over Humberstone in November 1965 and a "cigar-shape" craft was seen over the same village in July 1967. An object leaving a "trail of sparks" was seen over SW Leicester in December 1971. The autumn of 1971 was very UFO active and this particular object appeared after a spate of windows breaking inexplicably throughout the city. The Swanmote Court areas and some of the moot sites (e.g. Gartree) were all "visited" by UFOs at some time or other. And so on -- the list could be very long!

As our inquiries went further into Leicestershire's past, we discovered evidence suggesting that the fault-area of the county can claim to be amongst the most remarkable areas in the world for inexplicable aerial and meteorological events.

On Thursday, September 7, 1659, Markfield (9 miles from Croft Hill) had a "dreadful and most prodigious Tempest". Sir George Booth, writing in that year, prefaced his account of the remarkable events at Markfield by saying that "some places, by the Divine Providence, are more appropriate for miracles than others". He went on to relate that in the afternoon of September 7 extraordinary flashes of lightning broke from angry clouds for an hour but no rain fell. Eventually, "there was a most black and dreadful storm or hail, and instead of hailstones there fell rattling down from the air halberts, swords, and daggers; which, being taken up, were found to be of the same nature, and to be begotten of the same extremity of cold, as were the hail-stones; and after a little time both the sight, and the fright the sight brought with it, did mely away at once. Many of the town of Markfield, and places adjacent, were much amazed at this prodigious spectacle; which, to increase their wonder, was seconded by another terrible noise in the air, as if two great armies had been on their march...and muskets on both sides, in repeated volleys, did discharge their choleric errands. During this encounter, there were beheld many prodigious eruptions of fire, which with great violence did fly in the air, and, running lower, did tear in pieces many strong houses, and laid great trees on their backs, which in an instant were plucked up by their roots." This "fiery tempest" finally went off a hill where it vanished.

All the years between and including 1715-1723 were remarkable, according to a Shepsted vicar, one Thomas Leath. He tells us in his registers of "unusual lights in the Northern parts of the heavens, sometimes inclining to the East, but oftener to the West. They usually ascended or struck up to the very

zenith, in spiral streams or columns, sometimes in strong vibrations or dartings. At first these phenomena struck great terror into many people, but the frequency of them at length made them less frightful; the learned pretended to account for them in the natural way; but all their hypotheses fell short for that fund of fire or light, that supplied such a prodigious quantity of streams or pillars of light as frequently appeared. The first appearance we had of them was March the 6th, 1715; the fund of which appeared some degrees above the horizon, and seemed to be a great house on fire at a distance." The good vicar ruminated elsewhere in his writings: "I think, without superstition, and with more piety, these appearances may be reckoned preludes and signs of the approaching end of the world, and the general conflagration of all sublunary things; for, according to a very ancient tradition, long before our Saviour's time, and, as some think, as old as the patriarchal age, and which was received by many of the Ancient Fathers of the Christian Church with great veneration and respect, the world draws very near its end; for, according to that, two or three centuries or more will put a final end to things. Even so! Lord Jesus, come quickly!" Rev. Heath also related examples of strange meteorological events associated with C18 earthquakes along the fault, poltergeist-type fires and weird electrical storms (in one of which the spire of Shepshed church was struck by lightning).

While preparing and writing this section (early February 1975) we have been beset by a couple of coincidences. In January 1975 and up to the time of writing the W Leicestershire fault line has become active again. People in Stoke-on-Trent and the Trent valley generally, adjacent to the geological fault, have been suffering from regular tremors and strange nocturnal rumblings from the bowels of the earth. The N.C.B. has been accused of devious mining activities -- a charge the board has totally denied. We understand that an unusual aspect of some of the tremors is that a house can be made to rattle and shake while the street outside remains unmoved. A countryman who lives in a cottage in the heart of Charnwood has been hearing subterranean rumblings for some weeks and has been expecting a 'quake. On Saturday, February 1, he found the glass in his greenhouse shattered which he considered to be a sure sign of activity on the part of "the old volcano" (colloquial for the fault). On the next day he found stones from a drystone wall he had built around some holly bushes scattered around. Another countryman from Newbold Verdon, near Charnwood, told us that a crossroads near the village had "the ground around it" on the move". One of the roads leading up to the spot is "Dragon Road" and a pub called the George and Dragon once stood at the crossroads but had to be pulled down because of subsidence. Our informant could not tell us whether or not the land movements were due to mining or the fault. And, for our next coincidence - on Friday 24th January (24th again!) Andrew York was walking in Park Hill Drive near his home in Leicester at 5.25pm. He noticed a couple of passers-by staring skyward with amazed expressions. Looking up he saw a light which "travelled S to N across the western sky. It then stood stationary for a minute or so in the NW. Lights, red and white, kept varying in numbers, sometimes 8 of each, sometimes 1, but the rate of flickering varied. Standing still, the flicker was so slow that it was almost as though the lights were disappearing and reappearing. There were 2 bright green flashes from it, then it moved off very fast." An orange UFO was sighted by Mr York on the following Monday and the object was the subject of discussion at his local pub that evening. It is difficult not to draw a connection between this Leicestershire UFO activity and the Trent valley tremors.

There is a correlation between aerial phenomena and the landscape. We do not put this to the reader merely as a theory. We point out that we are not drawing examples to support our argument from all over the British Isles but from one area: W. Leicestershire, or even Charnwood Forest alone. One geographically minute, well-defined area where this correlation can be shown to be the case. And it is an area, moreover, that has been considered largely devoid of interest for ley hunters and allied researchers! Fault line; meteors; sacred hill; UFOs; old stones; ancient churches; moats; wells; springs; quartz; groves; earthworks; fireballs; legends; meteorological phenomena; fairylore. Here you are. Orthodox thought will not accept this correlation, despite its obvious reality, and that is to be accepted. Orthodoxy, by its very nature, cannot agree to unorthodox observations.

It is therefore both illogical and time-wasting to attempt to persuade orthodox mentality of these factors: orthodoxy can never be convinced of its own shortcomings -- it can only be replaced. That is the way it must be.

(TO BE CONTINUED)

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STAND UP FOR THE FOOT says
JONATHAN HOW

TWO FESTIVALS ARE HERE
GIVEN COVERAGE AS YOUR
EDITOR BELIEVES SUCH
SHOULD BE ENCOURAGED

A pair of delightful Art Nouveau figures stood at the head of a poster announcing a Grand Ant-Metrication Garden Fete in the ground of Blacklands House in Calne, Wiltshire. Strawberry and cream teas, Punch and Judy, a silver band, a home produce stall and a balloon ascent were among the attractions promised. It all conjured up images of vicars, women's institutes ladies and retired colonels making polite conversation on summer afternoons in the "good old days" when Britain still controlled most of the planet. I camped in a field just down the Great Bath Road and eagerly awaited the next day (with tongue in cheek).

"The house belongs to old Betjeman's daughter," said the farmer who discovered me in my tent the following morning. "They don't half get up to some weird antics. It was on the TV last night, you know, they've got a thousand strawberry and cream teas. One of my neighbours has had to take his horsebox over to Longleat to fetch a camel for 'em".

The afternoon came and hundreds of us tramped down the drive dodging in between the cavalcade of cars containing the happy families who'd presumably all "seen it on telly" the night before. Souvenir programmes were thrust before us with, horror of horrors, the price quoted in decimal currency! Still, nobody would have paid four shillings for an eight-page leaflet would they? The gardens were packed with a motley bunch of characters. There were the inquisitive people of Calne who'd trekked out from the town to find exactly what the landed gentry were up to, the long haired mystics who's been attracted by the magnetism of their Guru-in-chief (you can guess who that is) and various "surprise personalities" including Richard Harris, Diane Cilento, the Countess of Suffolk and Berkshir, Lord Oaksey, and of course the Longleat camel;) Leaving the CAMRA tent with a pint of rather murky looking liquid I observed a rather well-dressed gentleman with a bleeding nose being thrown into the river by a bunch of local lads who, it would appear had consumed rather too much Real Ale. Apparently he was the owner of the house. I crossed the river as quickly as possible by way of a narrow bridge over which a rather harrassed looking lady attempted to enforce a one-way system.

By this time it was no longer necessary to pay 5p to get into the Mystic Book Fair, which was being held in a rather poky little room at the side of the house. Most people were watching the live theatre in which "the worm Bamai and his maggots" attempted "to metricate the virginal Miss Foot of Maiden Castle" so it was at least possible to breathe in there. I chatted with the representatives of one of the smaller publishing houses. We discussed the "big names" of the "Geomancy business" and pondered over such outrageous questions as the possibility of Garnstone Press making the big time and whether John Michell seriously thinks that Prince Charles can become a Philosopher King. In fact, to misquote the words of Dedwydd Jones: "Who will triumph? The forces of Boredom, Apathy, Mediocrity, Arrogance or Ignorance?"

The Calne Silver Band launched into "Remember You're A Jomble" well before the theatrical piece had finished and a young woman won the suit from Blades of Savile Row in the Lucky Programme Draw. The hot air balloon went up and an American gentleman took a snap of Nigel Pennick and Tony Roberts with their respective ladies (Donald Cyr? -- Ed.). Not exactly the kinds of signs you'd expect before the reawakening of the Spirit of Albion. As the afternoon drew to a close it began to seem more like a wobbly reincarnation of the proverbial sun setting on the British Empire but it was all good clean fun and I enjoyed it. Good on you John!