It was inevitable that the avant-bard would cross swords with the 'earth mysteries' establishment. These men were perverted by the idea that ancient ideas and customs were sacrosanct. The avant-bard, on the other hand, believed that humour was the most powerful weapon of the avant-bard, and these bozos misread our investigations as sacrilegious rites.

Explaining our activities, then, should be all that's needed to bring blisters to the cheeks of the reactionaries.

The avant-bard technique of engaging in sexual acts at 'sacred' sites as a means of facilitating our psychogeographical investigations was inspired by a passage in Alastair Service and Jean Bradbery's *The Standing Stones Of Europe: A Guide to the Great Megalithic Monuments* (revised paperback edition, Weidenfeld & Nicolson, London 1996, p. 44-5): 'We see the form of the chambered mounds and dolmens as sacred to their constructors...because it was a microcosm of the primal mound described in the most widespread ancient myths of creation.'

The Neoist Alliance battles followers of Paul Devereux, Ian Thomson, Nigel Pennick, Danny Sullivan & Paul Screeton in rural Oxfordshire. Explaining our activities, then, should be all that’s needed to bring blisters to the cheeks of these reactionaries.

The avant-bard technique of engaging in sexual acts at 'sacred' sites, however, was not the only method employed by the Neoist Alliance. They also used the ancient stones as a means of practicing their own form of magick. When the Neoist Alliance arrived at Rollright, they found a group of hippies scattering votive offerings of flowers, barley and chocolate on various stones. However, it wasn’t long before the twenty-somethings retired from the scene, leaving the Neoist Alliance free to enjoy the stones alone. A couple of Japanese girls entered the ring after we’d been there for ten minutes, their cheerful curiosity demonstrating that tourism can on occasion transcend its economic foundations. Next came a coach full of self-styled ‘psychics’. Mimicking the antics of swans like John Gordon, the ‘sensitives’ fanned out around the circle – taking it in turns to place hands on each and every stone – so that they could ‘feel’ the ‘energies’. Not only was this intrusive, it showed a fundamental insensitivity to the principles of occultism. The Neoist Alliance’s reluctance to engage in sex at ancient sites when other people are around stems not from moral qualms about exhibitionism – it merely reflects the fact that occult means hidden. We confronted the self-styled ‘psychics’ from the centre of the circle and it wasn’t long before they felt the power of our magic.

After taunting the New Agers with aggressive eye contact, we announced that they were spiritually bankrupt and knew nothing of the primal relationship between communism and shamanism. We then left to inspect the outlying King Stone. The cabbalist advised us to leave it for 20 minutes or so. We did, and the key then turned with ease.

When the Neoist Alliance arrived at Rollright, a group of hippies were scattering votive offerings of flowers, barley and chocolate on various stones. However, it wasn’t long before the twenty-somethings retired from the scene, leaving the Neoist Alliance free to enjoy the stones alone. A couple of Japanese girls entered the ring after we’d been there for ten minutes, their cheerful curiosity demonstrating that tourism can on occasion transcend its economic foundations. Next came a coach full of self-styled ‘psychics’. Mimicking the antics of swans like John Gordon, the ‘sensitives’ fanned out around the circle – taking it in turns to place hands on each and every stone – so that they could ‘feel’ the ‘energies’. Not only was this intrusive, it showed a fundamental insensitivity to the principles of occultism. The Neoist Alliance’s reluctance to engage in sex at ancient sites when other people are around stems not from moral qualms about exhibitionism – it merely reflects the fact that occult means hidden. We confronted the self-styled ‘psychics’ from the centre of the circle and it wasn’t long before they felt the power of our magic.

After taunting the New Agers with aggressive eye contact, we announced that they were spiritually bankrupt and knew nothing of the primal relationship between communism and shamanism. We then left to inspect the outlying King Stone. The cabbalist advised us to leave it for 20 minutes or so. We did, and the key then turned with ease.

When the Neoist Alliance arrived at Rollright, a group of hippies were scattering votive offerings of flowers, barley and chocolate on various stones. However, it wasn’t long before the twenty-somethings retired from the scene, leaving the Neoist Alliance free to enjoy the stones alone. A couple of Japanese girls entered the ring after we’d been there for ten minutes, their cheerful curiosity demonstrating that tourism can on occasion transcend its economic foundations. Next came a coach full of self-styled ‘psychics’. Mimicking the antics of swans like John Gordon, the ‘sensitives’ fanned out around the circle – taking it in turns to place hands on each and every stone – so that they could ‘feel’ the ‘energies’. Not only was this intrusive, it showed a fundamental insensitivity to the principles of occultism. The Neoist Alliance’s reluctance to engage in sex at ancient sites when other people are around stems not from moral qualms about exhibitionism – it merely reflects the fact that occult means hidden. We confronted the self-styled ‘psychics’ from the centre of the circle and it wasn’t long before they felt the power of our magic.

After taunting the New Agers with aggressive eye contact, we announced that they were spiritually bankrupt and knew nothing of the primal relationship between communism and shamanism. We then left to inspect the outlying King Stone. The cabbalist advised us to leave it for 20 minutes or so. We did, and the key then turned with ease.

When the Neoist Alliance arrived at Rollright, a group of hippies were scattering votive offerings of flowers, barley and chocolate on various stones. However, it wasn’t long before the twenty-somethings retired from the scene, leaving the Neoist Alliance free to enjoy the stones alone. A couple of Japanese girls entered the ring after we’d been there for ten minutes, their cheerful curiosity demonstrating that tourism can on occasion transcend its economic foundations. Next came a coach full of self-styled ‘psychics’. Mimicking the antics of swans like John Gordon, the ‘sensitives’ fanned out around the circle – taking it in turns to place hands on each and every stone – so that they could ‘feel’ the ‘energies’. Not only was this intrusive, it showed a fundamental insensitivity to the principles of occultism. The Neoist Alliance’s reluctance to engage in sex at ancient sites when other people are around stems not from moral qualms about exhibitionism – it merely reflects the fact that occult means hidden. We confronted the self-styled ‘psychics’ from the centre of the circle and it wasn’t long before they felt the power of our magic.
Neist Alliance working


In the varied forms of that story, the female earth mound is always pierced by something representing the male sky, perhaps a shaft of light, a spear or a flute. It has been done in a particularly aggressive fashion at Barmouth, 30 miles off the A487, where the site is depicted on the edge of a private property. The stone circle, which is registered as a monument on the National Grid, is fenced off and has been defaced by the insertion of a plastic sign advertising a local garage.

In Neist Alliance, Devereux’s books are used as a vehicle to vent his rage against psychogeography: ‘In the seventies ley hunters were accused by the National Parks Board of having no idea what they were doing. In the eighties that has become our entire raison d’être!’

Devereux’s chum Paul Screeton used an article entitled ‘The Mystery of Aligned Ancient Sites’ in Fortean Times in 1996 to attack the LPA. Other LPA critics have used similar arguments in their publications, but Devereux’s idiocy is equally apparent in a book he co-authored with Ian Thomson, ‘The Mystery of Aligned Ancient Sites’ (Empress, Brecon 1987, p. 34): ‘A ley may be observed or suspected in the field and later confirmed on maps but usually a ley is identified from the position of the site itself. The site and the ley are often represented on the map by the same symbol, which may indicate the position of a line or a focus of energy. In the case of a ley, the focus of energy is usually a prominent feature such as a hill, a tower, a church or a tree. The site of interest is usually marked on the map by a small circle or square.

Devereux, like Screeton, is more interested in the myths and legends of the area than in the scientific study of leys. His book ‘The Mystery of Aligned Ancient Sites’ claims that leys are a form of electrical engineering, and that they were used by ancient peoples to control the flow of energy. He also states that leys are a form of anti-gravity device, and that they were used by ancient peoples to levitate objects.

Devereux’s book is a compilation of sensationalist claims and half-truths. He cites a number of supposed instances of ley activity, but fails to provide any evidence to support his claims. For example, he states that leys were used to control the flow of energy in the Stonehenge area, but provides no evidence to support this claim.

Devereux’s book is a clear example of the dangers of不对称地推向对称性。