

EARTHQUEST NEWS

No. 6

Spring '83

In this issue ~

Consciousness, Stones & Energies

Mahoney and Arthur's Cross

Markstone Group Strike

Runwell Update

Green Stone Review



Published Quarterly

95p

Explores the Earth's Mysteries.....

LEAD IN

Welcome to EN6, rather late, and as usual in a different printing style. So far, since the first Earthquest News at the beginning of last year, each issue has been different, with the first being just four pages long. This particular issue is by far the best production to date, utilising the forever advancing photostating process of printing. This replaces the offset-duplicating method used with the last issue due mainly to time and the far from 100% finished product. For a reasonable price it seems the photostating process will give us both quality and a considerable saving in time.

For readers who are not editors of privately produced publications it is perhaps pertinent to emphasise the labour and time involved in producing a journal such as this. Writing articles is but the thin end of the wedge; it is the production that is the biggest headache. Typing, running back and forth to the printers, letrasetting, paste ups, collation, binding and trimming are all terms very familiar to editors. It is these that cause the grey hairs, loss of sleep and empty pockets. Spare a thought for the independent publishers that need all the support they can get. You can give them this help by subscribing and being patient when an issue is overdue. Remember, without them research in this country would come to a standstill. So editors, I applaud you all!

It is also pleasing to see journals like Kevin McClure's fine Common Ground and Paul Screeton's Ancient Skills and Wisdom Review devoting considerable space to exchange publications. In the next issue of Earthquest News I will also attempt to devote over some space to the exchanges for the enlightenment of the readership.

EN6 is to be classed as a "part one" as many of our regular features have had to be held over due to the mammoth articles on the Earthquest earth energy experiment and the Running Well update. Neither were expected to result in the lengths they eventually turned out. "Part two," EN7, will constitute the summer issue and this I shall be working on even as you read these pages.

Thank you for sticking with me, and until next time, happy reading!

Andy Collins.

* * *

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Earthquest is an Essex based organisation promoting and studying the Earth Mysteries, geomancy, the paranormal and alternative thought. The approach of the group is very much objective, yet, since it promotes belief-orientated research, a certain subjective quality is also held. Amongst the topics covered by Earthquest are ancient and mystical sites, earth energies, folklore, sacred wisdom, esoteric history and psychic abilities.

Aside from Earthquest News the group has as a mouthpiece The Supernaturalist, occasionally produced booklets by Andy Collins on various topical aspects of the Earth Mysteries and geomancy. Details of currently available issues from the editorial address.

All material used in Earthquest News remains the copyright of the author unless otherwise stated. Permission to use material from this publication should be sought from the editor. Opinions are those of the authors and not necessarily those of the journal. Articles are welcomed although preference will be given to new names, Earthquest News subscribers and those with an Essex orientation.

NEXT ISSUE

As already mentioned, many of the usual features and items have had to be held over to the next issue. This list includes more book reviews, news items, snippets of interest to be entitled "Devil Talk," exchanges, Earthquest activities and more articles yet to be decided. Tell your friends now to ensure a copy.

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PLUS:-

Extra Snippets: Do the Green Man, Beating the Bounds, Beating Canute, Descendent of God, Arthur and the Royal Babe, A letter on Desecrations, and ET is God, and more I'm sure.

* * *

A LETTER TO THE EDITOR - WHATEVER NEXT!

The following is a letter received from Mike Howard, editor of The Cauldron, a pagan journal on the Earthquest News exchange list:-

"Dear Editor,

Congratulations on Issue 5 of EARTHQUEST NEWS. It is an excellent publication.

One small word of criticism. On page 28 you write about the desecration of an Essex village (Runwell - ed) and suggest this is proof of "an active witchcraft coven" in the area.

Witches do not desecrate churches or sacrifice blackbirds. They follow the pre-Christian religion of love, life and fertility and have no interest in vandalising the places of worship used by other faiths. Whoever desecrated the church were either mindless vandals or followers of a Satanic cult but it was certainly not genuine witches.

Best wishes for the future success of your magazine."

* * *

Thanks, Mike, for your letter. I know that a true follower of the pagan faith would never commit a desecration. They as you say would have no interest in vandalising places of the Christian faith and, I might add, have a strong respect for Christian sites. However, as we all know there are those who might claim to be "witches" who would commit such an act and the general public would undoubtedly class such an act as the work of "witchcraft," quite wrongly. It is sad that the term "witch" has fallen into such a degenerate use.

The desecrations at Runwell church are not, as you suggest, the work of mindless vandals or Satanists. They were specific acts carried out with a precise knowledge of manipulating the negative aspects of the earth's energies. If anything the term "black magicians" should be used to describe those who carried out these foul deeds. The triangular formation of sacrificed blackbirds found placed around the font, a specific place associated with the flow of the Holy Spirit, seems to have been a negative form of generating the flow of the Holy Spirit, a reversal or antithesis of the white doves of peace.

CONSCIOUSNESS, STONES & ENERGIES

An indepth study of the relationship between consciousness, mystical sites and geomancy, along with a unique experiment to interact the three.

An article by Andy Collins.

Ancient and mystical sites have long been focal points for folklore. This takes the form of localised customs, traditions, legends and superstition. We interpret their presence as vague semblances of information pertaining to the site's past religious importance and to its geomancy - the ability to enhance and encapture the natural energies of the landscape.

EARTH ENERGIES - A COMPLEX WEB OF BELIEF

The subject of the Earth Mysteries and geomancy have grown out of our belief that ancient man possessed a knowledge of how to benefit and harmonise the earth's subtle energies. Ever since the publication of John Michell's epic book "The View Over Atlantis" in 1969 we have created a completely new and revolutionary opinion of what ancient stone and earthen monuments actually represent. In a sense, through fifteen years of dedicated research the Earth Mysteries subject has come of age. It is a maturity which, in my mind, can clearly be seen in books such as Paul Devereux's "Earthlights," Janet and Colin Bord's "Earth Rites" and Tom Graves' "Needles of Stone."

It would seem we understand the relationship between ancient man, mystical sites and the hidden qualities of the landscape better now than at any time since the Megalithic builders of four thousand years ago. Yet in accomplishing this task we have weaved a complex web of belief-orientated research concerning such an apparently subjective theory as earth-energies - a substance which to the man out on the street must appear as bizarre as UFOs, ghosts or demons.

Scientifically oriented research co-ordinated by the likes of "The Dragon Project" has helped to substantiate the reality of earth-energies at ancient sites with all sorts of anomalous electro-magnetic phenomenon being recorded and catalogued. The intended "Gaia Programme" instigated by Paul Devereux and John Barnatt, along with ASSAP's "Merlin Matrix" programme will further help to prove the case, that I'm sure. It cannot be long before we fully understand the exact nature of earth-energies. Even so, I still feel it will be some time before we even begin to comprehend the exact relationship between

human consciousness and so-called natural energies, and how ancient man could have possibly gained a knowledge of their supposed presence within the landscape. Attempting to prove that he could also encapture and enhance such energies by the use of stones and earthen structures specifically designed and placed, is going to be a difficult one.

Was there a way to objectively support such an outlandish theory? Was there a way to conclusively show the relationship and interaction between consciousness and subtle energies of the earth? Using the assumed knowledge we now possess of the ancients, the Megalithic peoples, could we successfully enhance and generate them in a similar way? For some years (ever since the Strange Phenomena magazine was around in 1979 - see issue two) I have pondered over these enigmatic thoughts. I decided that some form of experiment needed to be conducted to see what might result. It was obvious that this would need to be wholly subjective and belief-orientated since it would necessitate using various subconscious and intangible faculties of the mind. Nevertheless, it was hoped that this experiment would yield physical, recordable and objective results. Using subjectivity for objective results is the motto of Earthquest, so could it be done? How might one even begin to achieve such an aim?

INTERPRETING ENERGIES

According to certain dowsers working within the Earth Mysteries field of study, stone circles and standing stones act in a similar way to acupuncture needles inserted upon nodal points of the human body - tapping, enhancing and regulating the earth-energy matrix spread out across the landscape. This process, we must presume, would have been understood by the supposed "wise ones" or priesthoods of a Megalithic community to a degree where they could actually utilise this natural energy to their fullest advantage. They appear to have been aware that at certain times coincident to the points of change or peaks in our solar and lunar cycles the subtle energy fields reached their own peaks. Energies which appear to ebb and flow in accordance with the equinoxes, the solstices, the phases of the moon and the changes in the seasonal climate. By interacting with the energies at such times, in the form of symbolic representation, observational devotion, co-ordinated movement (ie. sacred dance) and site orientation they could further enhance their potency and regulate their own lives with the ebbs and flows of nature.

Such conclusions are drawn from the research and word of dowsers along with our interpretation of ancient festivals and customs, our speculative observations when studying ancient sites, and intuition. Evidence suggests that these conclusions could be correct and there is one other area which appears to be even further confirming this - the word of psychics. Many, like John Day, the witness involved with the famous Aveley Abduction UFO case, claim to hold a vast knowledge of ancient sites and their apparent past use. So similar is this new mystical lore to the theories proposed by the Earth Mysteries exponents that unless the psychics are purely tapping researcher's minds then it would appear that these independent opinions may have some basis in truth.

STONE CIRCLE DISCHARGES

According to "mystical lore" (the term I have coined to describe information of no established or orthodox origin concerning ancient religious beliefs, mystical sites and earth energies) stone circles act as accumulators of natural energies. According to the relationship, geometry and nature of the stones, the energy is accumulated over a several day period before being "discharged" to other stones or earthworks in the surrounding landscape. Apparently, this build up of subtle energies is a very powerful thing. It is related to both the solar and lunar cycles although it would seem that discharges can take place whenever an accumulation of natural energy reaches a maximum level.

Belief has it that when a stone circle "discharges" anyone nearby of a particularly sensitive nature is likely to experience some form of personalised psychic or paranormal experience reliant upon the psychological condition and belief system of that person. It would also seem that the interaction of the human consciousness at a circle primed for a "discharge" can in fact trigger it off, accidentally or on purpose.

Or on purpose ... It was within this belief that I felt I had found an experiment to not only show the existence of alleged earth energies, but also to show their relationship with the human mind. If only it were possible to perhaps cause a stone circle to discharge, then perhaps some physical, psychic or paranormal effect might result. If such a resultant effect was within the lore already associated with discharges then it would undoubtedly help substantiate the belief.

AT A STONE CIRCLE

Stone circles and other mystical sites, due to their positioning upon "nodal points" of high energy disturbance are able to affect the human mind in a number of different ways. Aside from psychic and paranormal experiences, it is believed that ancient sites invoke a kind of illumination and enlightenment within certain people under the correct conditions. This effect is almost certainly linked with an affinity or drawing towards the site whilst there and afterwards. Most intriguing of all the alleged effects of ancient sites, in particular stone circles, is their ability to alter personal karma - in otherwords their ability to cause "luck," be it good or bad.

PERSONAL KARMA

To understand the possible nature of personal karma one must understand the relationship between psi (ESP) and everyday life - known to us as "luck." The American parapsychologist Rex G. Stanford has given this subject the title of "psi-mediated instrumental response," or PMIR for short.¹ Essentially this form of psi is used to explain a subconscious form of ESP or psychokinesis where the brain appears aware of information either unconsciously, subliminally or through thought transference (telepathy) and acts upon this information received instinctively or in the use of unknowing psycho-kinesis (PK).

Such a theory - and one which I consider to be very valid - conjures up images of the subconscious mind acting on our behalf to prevent us from straying from the "straight and narrow" whilst allowing us to re-trace opportunities we may have missed by co-ordinating events and producing synchronicities. In a sense PMIR is the parapsychological "holy guardian angel," which many people lightheartedly claim to possess.

PMIR is also the explanation of personal karma, your destiny so to speak, co-ordinated in a balanced way on a day-to-day basis according to your situation in life. However, a balanced and healthy personal karma appears to be reliant upon a balanced and healthy state of mind and body. If a person is imbalanced physically and/or mentally then it is reflective upon their personal karma. It would also appear that through various processes, like meditation, prayer, occult ritual and co-ordinated concentration PMIR can be altered and changed for the better or for the worse.

The relationship between PMIR and geomantically important sites seems to be this: the apparent electro-magnetic emissions or earth-energies can effect the brain and alter personal karma according to a person's state of mind at the time. Traditionally, sacred sites are associated with lore relating to causing good or bad luck along with the bringing about of wants and desires. The concept of the wishing well is a typical example of this belief.

Exponents of the Earth Mysteries are fully aware of the apparent influence of sacred sites upon the human mind. Many will deliberately condition their minds to a state of peace, harmony and reverence when visiting such places so as not to incur any form of "bad luck." Many, including myself, can recite instances where after working at a site, curious acts of personalised "bad luck" have resulted during or shortly after a visit. It is a fact that many archaeologists are aware of the coincidental bad luck that has followed excavations of ancient sites, especially burial grounds. Whether all or some of these instances are the direct result of an altered or imbalanced PMIR caused by earth energies is difficult to say. Nevertheless, there is sufficient cause to at least be aware of such beliefs and act upon them, should these assumptions be correct.

In short then, the main effects that might result from a discharge of a stone circle are as follows:-

- 1) PHYSICAL PHENOMENA in the form of paranormal events and parapsychical phenomena, the nature of which is usually strange lights, the appearance of spectres, and other geophysical events to be described during the experiment.
- 2) PSYCHIC EXPERIENCES in the form of clairvoyance, clairaudience and psychometry, which is usually connected with the site's background and significance.
- 3) SPIRITUAL WELL-BEING in the form of illumination, enlightenment and heightened emotion. There may also be a strong drawing or affinity with the site as if it is "alive."
- 4) PERSONAL KARMA or PMIR in the form of good or bad "luck," along with curious synchronicities invariably associated with the site.

All these four main effects can, we must assume, take place at any time of the day or night, yet are made more lightly during discharge periods and at times associated with the solar and lunar cycles.

John Day states that at such times one has to be extra careful at stone circles. He can recall one occasion when he and a party of friends decided to visit the Rollright Stones in Oxfordshire late one evening. Throughout their journey certain subjective omen-like events occurred which strongly suggested that something was wrong and that they should turn back. Regardless of this they pressed on and reached the circle. On entering within the ring of stones John noticed, clairvoyantly, a thin band of orange light about a foot in depth which completely encircled the stones. To him this represented the circle about to discharge and so became somewhat concerned. In his mind the Rollrights is a particularly imbalanced circle of stones and being caught within one of its discharges would result in subsequent bad karma for all present. Looking around he saw that there was a gap left between the orange ring of light, showing that the process was not complete, and so they rapidly left through this gateway as quickly as they could. Apparently, a certain amount of bad luck did result for John and his friends after this event.

THE EXPERIMENT INTRODUCED

* It was my view that if, under the correct conditions, a group from Earthquest could cause a so-called discharge to take place by the use of a meditation then the expected effects might result. This then would be evidence to support the link between the human consciousness, mystical sites and earth energies.

The suggestion was put to the Earthquest team and they agreed to take part. The site eventually chosen for the experiment was the Nine Ladies stone circle on Stanton Moor in Derbyshire. It is an area which the group feel a great affinity towards and the circle in question was ideal for our needs as it is enclosed within a wood some distance from the nearest habitation. The stones are relatively small, only three to four feet in height, and the circle appears undamaged. A heel, or king stone lies some yards away to the south-west. This, like the main circle, is enclosed within a low stone wall. In the past I have used this circle with other groups for observational meditations and have found the atmosphere there both calm and relaxing.

The date and time we chose to carry out our experiment was Sunday, 1st November 1982 at dawn; this being the ancient Celtic quarter day of Samhain which according to dowsing and mystical lore is when a great change takes place in the seasonal cycles of nature. It is believed that on Samhain eve, a date which was later Christianised into All Hallows Eve, the forces of the landscape were at a height. To show their control of the situation the wise ones of the community would light a fire upon the local beacon hill as the last, dying rays of the sun faded from the horizon. These beacon fires would be kindled through till dawn when the Samhain celebrations would begin in the villages and settlements. As with the equinoxes and solstices the ancient quarter days were supposed to be periods of intense earth energy activity at geomantic sites like stone circles. So, since the 1982 Samhain fell upon a

weekend it seemed ideal for the intended experiment.

THE PREPARATION

Our plan was to suitably prepare ourselves for this dawn meditation at the circle. Then, if the conditions were right, we might just produce a so-called discharge. How exactly we would achieve this aim no one was sure. All we knew was that we would have to use an extremely subjective series of preparations. From past experience of similar such meditations I have found that by psychically attuning to the intended aim information pertaining to the observance often resulted. Amazingly enough the sort of images and impressions received by psychics along these lines always appear similar in nature and logically make sense. Whether such "information" is purely the suggestions of the sensitive's unconscious mind, based upon their own prior knowledge of such things, or is a race memory of ancient and authentic observances, it is difficult to say. However, I do believe it is important to acknowledge such information and build it in to your intended mission. Attempting to use recorded meditation and seasonal observances from books is, I consider, invalid and inappropriate for real subjective experiences at sacred sites.

One consideration which does seem important in not only mystical lore, but also strict religious devotion and experience is a physiological and psychological preparation. The different variations in how this should be achieved is vast and often contradictory; a fact which is almost certainly due to personal interpretation and distortion by those who consider they "know" the right procedure. Once again I felt that intuition and psychic impressions would provide us with the most natural and logical suggestions, since these will undoubtedly be based upon our own personal requirements.

It seems that, according to mystical lore, the most essential aspects necessary to carry out a seasonal meditation at an ancient site is a balanced state of mind and body. This state will apparently make sure that no negative karma results from your work there and will also aid in generating the energies present at the site. To achieve this aim I made various suggestions to the group as preparatory measures, all of which were left up to the individual to utilise if they wanted. Firstly, I suggested that in the few days leading up to the event they should lay off food which might produce high toxic levels in the body, such as meat and foods with artificial additives. To further this we agreed to prepare an entirely wholefood meal on the eve of the meditation. This then would ensure us a healthy state of body as well as giving us some form of psychological build-up. According to John Day it is important to rid the body of any remaining toxic substances, a state which could be achieved by consuming quantities of nuts, wholemeal bread and fibre-based foods such as bran.

To balance the mind for a meditation, mystical lore prescribes plenty of sleep, along with a relaxed atmosphere prior to the event and a strong group unity established by healthy conversation over a prolonged period. As we had hired a cottage in Birchover, near to the Nine Ladies stone circle, for the whole weekend a combined effort would hopefully ensure all these necessary elements.

As for the actual observation, John Day had given me a few hints. He felt very strongly that the exact nature of the meditation should be simple and flexible. In other words we shouldn't pre-plan exactly what to do, but let intuition, omens and a collective opinion decide its final content. One curious suggestion he did make though was not to take into the circle any metallic objects as this, he believed, would effect the energy flowing within the ring of stones.

THE GUARDIAN

Prior to the event the Earthquest group centred one of its meditational sessions on the intended meditation. Unfortunately though, no relevant or useful information came to light. However, our resident sensitive, Carole Young, decided she would try a meditation on her own some days later and this time some possibly relevant information was forthcoming. Carole's images and impressions centred around the appearance, in her mind's eye, of a "Druid" - like figure who she saw within the stone circle. He, she felt, was a "guardian" of the site. He said his name was "Gerodonae" and that he was "waiting" for us. Next she received a series of impressions suggesting what we could do during the meditation. It involved intering the circle through a specific "gateway" between two particular stones. She felt that once inside we should walk around the circle three times in a clockwise direction, and that we would have to take something into the circle as a form of gesture to the stones. Eventually we decided to take some water from the Running Well, an Essex geomantic site familiar to the group's psychic work. Additionally, she felt we needed to take with us some form of lamp or flame which would be lit at the start of the meditation and left burning until the end. To complete the meditation, which would obviously involve a lengthy visualisation, her impressions suggested we should move out of the circle in a snake-like procession.

All this, as previously mentioned, is the type of psychic information commonly gained by sensitives regarding meditations at ancient sites. It is at par with the collective opinion of mystical lore. Whether such information is the faint remnant of megalithic or Iron Age observances, or is purely a suggested operation created in the mind of the sensitive, it is difficult to say. Regardless of exactly where it originates, we decided to strongly consider this information for our intended meditation at dawn on 1st November. Remember, it is faintly possible that psychics are actually attuning, via absent psychometry, to the site concerned, forming a prior rapport between the group and the site, possibly a necessary element for the success of our meditation.

THE TRIP

Seven Earthquest members - viz. Dave Hunt, Carole Young, Cara Trimarco, Ian Dawson, Jane Cook and Pearl and myself - agreed to travel to Derbyshire to take part in the dawn meditation. Much discussion took place beforehand and each agreed to attempt to balance themselves in their own way. The long journey from Essex was made on Saturday, 31st and after arriving in the area during the afternoon some of the party visited the Nine Ladies circle. The first point noted there was

that the "gateway", seen psychically by Carole Young, corresponded almost exactly to the stone steps set within the wall around the circle. This coincidence in the positioning of the steps might lead some to the conclusion that they had originally been built in accordance with the geomancy of the site, either on purpose or intuitively.

As soon as the group reached the circle Carole clairvoyantly "saw" the guardian Gerodanae standing at its centre. His arms were crossed upon his chest. I'll take up her recall of his appearance from the notes she made at the time:-

"He (the guardian) gave us welcome and permission to enter. He said this stone circle is for all, not to be claimed by a few. Be at peace here. I saw white energies running around the circle clockwise. I felt the whole place to be very active and alive with energies. Then, as well as Gerodanae guardian I saw three maidens standing in the circle. (They were described as having long blonde hair and were in white robes with rope-like belts. They held flowers.) They then walked around clockwise. Gerodanae said, it is not only I who guard this stone circle but also three maidens. He said he stands in the centre representing the sun and the three maidens represent the moon. He said the stone circle is all about fertility, male-female energies and creativity. The guardian then showed me a spiral of energy running up from the centre of the circle and it felt very powerful. He then said that under the ground is very important and we should get down and feel the ground. He then sat down."

The symbolic imagery here is self apparent. The three maidens seemed to represent the triple goddess of the moon in Celtic tradition and the three-fold muse in classical mythology. The fact that each appeared as a fair maiden and not a maiden, a mother and a hag - symbolic of the three lunar phases - may point to them representing one third of the lunar cycle, but in a triple form. In this way the full cycle would involve 3 x 3 maidens, mothers and hags, nine in total, a number familiar to traditions associated with past alleged beliefs surrounding stone circles and lunar worship.³ It may also help us to understand the local name given to the circle.

Another interesting fact unknown to Carole Young (and the author) at the time of her psychic impressions was that dowsing for energies at the Nine Ladies has revealed a series of alternative positive and negative concentric rings emanating from the centre outwards, furthering the male/female, positive/negative balance at the site.⁴ These findings were independently confirmed by Earth Mysteries researcher Debbie Saward during the summer of 1980.

A RELAXING EVENING

The Saturday evening was spent relaxing in the cottage at Birchover. We would have to rise at five o'clock the following morning, so we decided to get all the rest we could get. After our wholefood meal (alien to some present, it must be said!) we attempted a quiet meditation with visualisations to see if anyone might "pick up" anything of interest. It was felt that being so near to the site psychic information through absent psychometry was possible. Carole again saw

the guardian figure within the ring of stones. The three maidens stood towards the edge of the circle with their arms held out slightly away from their sides. She said his "whole aura (then) suddenly changed" as he thrust up his arms into the air. The maidens did likewise. Everything then appeared to move round in a circle as if they were on a revolving stage. After three complete revolutions they came to a halt. The guardian was then seen holding a flaming torch. The skies, she said later, were almost "shaking."

I also saw a druid-like figure thrust his arms up into the air from within the circle. Pearl "got" the image of an explosion in slow motion, like a fountain of energy rising from the circle. Both Dave and Ian felt, during the meditation, that we needed to help "charge up the circle."

DAWN

We rose at around 5.30 am and were out of the cottage by 5.50. The weather outside was bleak and still. A thick mist lay heavy all around giving Stanton Moor the image of a desolate and barren wasteland in the half-light of the early morning.

The meditational observance began with everyone wandering off on their own into the woodland for ten or so minutes. In the past I have found that this installs a state of calm and relaxation, taking away the memories of the idle conversation beforehand. Dave lit the oil lamp (specially made by the group for the occasion) and placed it by one of the stones. Then each person silently entered the circle through the pre-designated "gateway" and moved around the stones three times before coming to a halt.

The circle was then altered to a horseshoe shape facing the direction of the Samhain sunrise. We closed our eyes and in the total calm of the pre-dawn air the meditation began. First I formed a unity between the group through visualisation and verbal command. I then suggested we feel the stones being drawn towards each other as if through some magnetic attraction, seen as sparks of light leaping from one stone to the next, eventually forming a solid ring of light, getting stronger and stronger, before it seemed as if the whole circle was a spiralling vortex of energy.

As the visualisation came to a crescendo a ferocious wind suddenly whipped up out of nowhere totally engulfing the circle and the surrounding area; growing with intensity until I had to shout to make myself heard. This in itself began to act as a further psychological climax until it reached a point where it became difficult to stand up without being swayed about. As this freak wind grew to a peak I reached a part in the visualisation where I suggested that the ground was trembling through the discharge of the energies. Well, it almost was! But then, as quickly as it came, the wind ceased abruptly and once more the site was calm and still. It had lasted for about forty-five seconds.

The visualisation was completed, yet even at this point the extraordinary wind seemed stranger the more I thought about it. So dramatic and co-ordinated was its entrance and departure that I could hardly believe it a mere coincidence. I could not wait to learn what the others had thought of it.

As the meditation had been co-ordinated to reach its crescendo at the point of dawn, when we opened our eyes it was fully light. Gone was the thick ground mist, the desolate barren air and the calm silence. Now the birds sung and everywhere seemed rich in colour and life. It instantly brought to mind the part in the Grail romances where the barren wasteland is returned to life after Percival has visited the Grail Castle and discovered the secret of the Grail.

WIELDING THE WILD WIND

Everyong agreed that the freak wind we experienced was abnormal and no mere coincidence. There had been no wind at all before or after the meditation, aside from a mild breeze which passed through the trees some fifteen minutes afterwards. This, however, was in no way similar to the phenomena witnessed. Since the meditation's purpose was an attempt to cause a so-called discharge of the energies at the site to produce physical and psychical results it was concluded that the freak wind was a product of this action.

This conclusion is due to three main reasons:-

- i) The coincidental timing of the wind and its synchronisation with the meditation. In my belief it was beyond chance, albeit that we must never completely rule this out as a possibility.
- ii) Stone circles and standing stones are, by tradition, steeped with superstition and lore concerning their use to affect weather. This effect was usually attained by the acting out of some simple devotional ritual or through the services of a character considered to possess magical powers, like a magician or witch. Additionally, much lore also surrounds freak weather, "fierce storms, of hail and wind, or violent thunder and lightning,"⁴ accompanying the disturbance or or moving of cromlechs, standing stones and other prehistoric sites.
- iii) Most important of all is the hypothesis concerning the effects of so-called energy discharges at ancient sites proposed by dowser and author Tom Graves in his book "Needles of Stone." I have to say that it was only after the wind experience that I consulted this book and found the following information.

Tom suggests a "weather-control" system using barrows and standing stones as energy stores. The theory explains, in earth-energy terms at least, how these stone and earthen structures might be used as vehicles for thunderstorm control. On page 107 he says: "... standing stones and circlces not only might have controlled thunderstorms in the past, but that they still do to some extent. Megalithic sites are in the right places, and their shapes and semi-conductor properties would help the production of an 'electric wind'."

Of this "electric wind" Tom Graves explains on the previous page:-

"A side-effect of this (weather control) is that since a high charge moves off a point as an 'electric wind' - a vertical 'wind' in this case - a conductor 'spraying' a high charge into the sky would send up a charged air-stream as well. This air stream will carry up with it a fair amount of dust, grit, bits of leaves and so on, all of them becoming charged by the 'wind' in the process."

Might this electrical wind cause a violent upward air stream of the sort experienced by the Earthquest group at the Nine Ladies that day?

* * *

If our conclusion is correct then it means that the interaction of the human consciousness with a stone circle in the form of rigid preparation and meditation will, under the correct conditions, produce an apparent energy discharge - an effect brought about by the release of kinetic energy stored, encaptured and generated by the configuration of the stones.

OBSERVER'S OPINION

The whole experiment was subjective in nature and utilised extremely unorthodox means of research, which in some quarters would be classed as extremely dubious. This I realise and it is perhaps important to point out here that Earthquest does not indulge in such experiments very often, nor just for the "fun" of it. In fact, I believe this is the first time that such an experiment has been conducted solely for research purposes. Therefore the results must be taken as circumstantial evidence for not only the existence of earth-energies, but also the belief that by interacting the human mind with a mystical site such energies can be affected in the way suggested. Further experiments of this nature will be conducted in the future and hopefully this article will incite others to follow suit, especially those who are to participate in the "Merlin Matrix" project to be co-ordinated by ASSAP, mentioned earlier.

AFTERMATH - A PERSONAL NOTE

Once the Samhain meditation was over the group stayed around the circle for a while - dowsing the stones, taking photographs and generally chatting and messing about. Carole said the guardian figure had been present within the circle throughout the meditation and that he said we had achieved the aim of the mission. A man with a dog passed by the circle shortly after the meditation had ended, and he was undoubtedly on his way back. Therefore, as someone said they had heard a dog during the session he had obviously seen us standing within the circle. God knows what he must have thought! Still, never mind.

Afterwards we returned back to the cottage and had breakfast. While Dave and I slept in preparation for the long drive back, the others

visited another stone circle nearby, one which they felt was imbalanced due to the stones being moved. A short meditation was carried out to "unblock" the energies and certainly they felt they had succeeded. After this we all went for a quick drink at the Druid Inn in Birchover, before returning to Essex. No subsequent "bad karma" resulted from our meditation and the warm memory of our weekend lingered for some months.

It was not without a natural hesitation that I presented this article. After careful consideration though I strongly felt that it needed to be written down and recorded to show how a sensible and co-ordinated subjectivity can be used to produce objective results. Before now many researchers have steered away from openly showing their knowledge and acceptance of belief-orientated psychic and meditational work because they believe their fellow researchers will only look upon it with horror and grave concern. This view I believe is wrong and feel that it is only when we start to gain a fine balance between subjective and objective research that we will begin to fully understand the relationship between human consciousness, stones, and earth energies.

NOTES:

1. Izaacs, Julian - "The Unexplained" No. 81, Orbis Publishing Ltd 1982 P. 1618-1620
2. Bord, Janet & Colin - "The Secret Country" Paladin 1978 P. 206-207
3. Bleakley, Alan - "The Ley Hunter" No. 85 "When the Moon Bleeds" P. 15-18
4. Graves, Tom - "Dowsing Techniques and Application" Turnstone Press
5. Bord, Janet & Colin - "The Secret Country" Paladin 1978 P.212-214

* * *

DEVIL TALK!

ARTHUR: LINKED WITH THE ROYAL BABE? Considerable publicity was recently given to a theory proposed by arch-exponent of ancient wisdom, Glastonbury "guradian" Geoffrey Ashe, and Debretts, the royal geneologists. They claim to have found that the Arthur of British tradition is a relation of the royal babe, Prince William. Apparently, his ancestry has been traced back to Cedric, the first King of the West Saxons, who landed in Southampton in 495 AD. Cedric, Mr Ashe claims is believed by them to have connections with earlier British royal families including a chap named Riothamus who was a High King who campaigned on the continent in 469. This High King they suggest is the true Arthur of mythology and history, a proposal that I don't think will be accepted too well by most researchers of the Arthurian and Celtic traditions. Long live Glastonbury! Debretts hope to publish their findings during 1984. Credit Bradford Telegraph and Argus 23/12/82.

BUCKS. PUMA: During the early part of May armed police using a helicopter joined in a search for a phantom puma spotted by two people at Stokenchurch, Bucks. It had apparently been seen near a village school. Further reports followed but like every good out-of-place animal it just vanished into thin air without trace leaving the police perplexed. Hopefully Earthquest will journey very soon to fully investigate each of the claimed sightings.



Cross from
King Arthur's Grave

MAHONEY AND ARTHUR'S CROSS+ ~ MORE DEVELOPMENTS

A REPORT UPDATE
BY THE EDITOR

Since the publication in EN5 of the exclusive article on Derek Mahoney and his finding of Arthur's Cross at a lakeside within the Forty Hall estate in Enfield, Middlesex during 1981, more startling news on the bizarre affair has come to light. This includes Mahoney's sudden and unexpected release from prison after serving just eleven months of his two year sentence.

TV COVERAGE

Since Mahoney was jailed in April 1982 media coverage of the events leading up to the finding of the cross have increased dramatically. Following several initial news items on the matter in both regional and national newspapers, the television networks ran at least two short features on Mahoney's situation. This coverage climaxed on Tuesday, 3rd March 1983 with a twenty minute account of Mahoney's plight on ITV's "Reporting London" programme. Here, several previously unknown facts regarding the case emerged during a very serious narrative. These I would like now to set down so that the reader might gain a better perspective of the story surrounding the finding of Arthur's Cross.

The feature began by establishing the commencement of the Arthurian legends back in the dark ages of history some fifteen hundred years ago. It cited the legends of Arthur as the remnants of a heroic king of the Celts - the "once and future" king of tradition, who will one day rise again.

The commentator continued the romantic image by describing the finding of Arthur's tomb and cross at Glastonbury by the monks of the abbey during the twelfth century. He referred to the cross still being present at the abbey in the early seventeenth century due to Camden's description of it in his "Brittania" of 1607. He said it was last seen over two hundred years ago at Wells in Somerset, this is, until 1981 when it was allegedly reclaimed from the lakeside of Forty Hall, Enfield during a dredging operation.

ENTER THE BRITISH MUSEUM

It would appear that around the end of 1981 the British Museum received a package from Derek Mahoney. In it was a letter describing various finds he had made upon the Forty Hall estate. Along with this letter was an illustration and a faint photograph of a seven inch long, lead cross he had recovered from the muck churned out by the dredging operation. This cross was immediately recognised as the exact appearance of the so-called Arthur's Cross described by Camden. Shortly afterwards Derek Mahoney appeared in person at the museum with the cross. Three members of the staff were able to view his treasured artefact and they considered it worthy of further investigation. Mr. Mahoney, however, refused their offer to leave it with them, and so the cross remains to be properly identified.

The programme's commentator interviewed one of those three people to have studied the cross - a Susan Youngs. She had identified it in Camden's "Brittania" and admitted that all who viewed it were very impressed. When asked her own personal opinion of the artefact she openly stated: "My impression is now that it was not made very recently and it is certainly of some age and of considerable interest." Undoubtedly she believes the cross to be very old.

Next, the feature turned to Enfield council who were next to enter into the Arthur's Cross story. A Mr Wilfred Day, the Enfield "chief executive," gave an account of their involvement in the case. As we know, they heard of the findings of the cross from local press reports which we must assume had been instigated by Mahoney himself. The council, quite naturally, took great interest in the cross and since Forty Hall belonged to them, they believed the cross to be their rightful possession. Mr Day emphasised that they had no option but to begin legal proceedings to reclaim the artefact. Apparently, the council had no idea that this would ultimately lead to Mahoney's imprisonment.

THE SOMERSET CONNECTION

As "Reporting London" suggested, to understand Derek Mahoney's stubborn refusal to hand over the cross, one must understand his own quest to establish what he considers to be justice. This reference was to the Mahoney family's fight against an estate agent ten years ago. It would seem that they felt an auction of their Somerset home by a local estate agent was unfair, even rigged. It resulted in them losing a substantial amount of money, and this angered the Mahoneys. Their claims were taken to the police who, after investigation, were forced to drop the case through lack of supporting evidence. Solicitors were brought in, but they, like the police could find no evidence of the sale being rigged in any way.

The Mahoney family were thus forced to move, bitter and out of pocket. More solicitors were employed to fight the case on arrival at their new home in Enfield, but this time, after further attempts to establish their claims, the solicitors went "bust." After this the Mahoneys took the law into their own hands, producing and distributing thousands of leaflets in the Enfield area claiming "injustices and corruptions" among the legal profession. Their fight was once again

ignored; that is until Derek Mahoney, an "amateur archaeologist" found a cross by a lake in Enfield. With renewed vigour he used this, through the publicity he gained, to fuel the family's own bitter quest against the legal profession.

THE SENTENCE

During April 1982 Derek Mahoney appeared before the high court charged with failure to hand over the cross he had found the previous December. Mr Justice Croome-Johnson passed sentence upon him for contempt of court. In a reconstruction of that remarkable court scene "Reporting London" recited the harsh words of that decision:-

" I have decided in view of your attitude, and because of the possible risk of damage to the cross; and that you did not disclose its whereabouts, that I will sentence you to the maximum period within my power - two years imprisonment."

Thus it was that Derek Mahoney was committed to two years imprisonment in Pentonville. Yet, as we reported in the last issue, he was eventually moved to an open prison following public outcry against his harsh sentence. As the TV programme pointed out, stealing the cross might have incurred a less harsher conviction. However, to the dismay of many Mahoney was moved back to Pentonville around the end of 1982.

WHAT DID MAHONEY FIND?

"Reporting London" went on to ask the enigmatic question of what exactly had Mahoney found? Was it the true cross of Arthur the Britain? Or was it a late Saxon replica, possibly laid by St Dunstan in the tenth century following his excavations of the abbey's graveyard? Could it be a creation of the Glastonbury monks of the twelfth century? Or had it perhaps been made at some later date by someone else?

The clue, the programme suggested, may lie in the fact that Richard Gouth, a late eighteenth century antiquarian and a later editor of Camden's "Brittania" actually lived on the Forty Hall estate. He was an avid collector of antiquities and was obviously aware of the cross's existence. Had he retrieved it from its resting place at Wells, Somerset and brought it to Enfield? Indeed, had he made a replica of it or perhaps possessed a replica made, for instance, by Camden? It remains an interesting idea but one, without the odd coincidence of Gouth living at Forty Hall, has no basis in fact.

THE ENFIELD ARCHAEOLOGICAL SOCIETY

Next "Reporting London" interviewed a Mr Jeff Gillan, the chairman of the Enfield Archaeological Society, by the edge of the lake at Forty Hall. The society, it would appear, had been aware of the dredging operation at the estate during 1981 and had been watching for any archaeological finds. Mr Gillan also knew Derek Mahoney. Apparently, the driver of the machine involved with the dredging can

recall no such cross being retrieved from the lake.

Mr Gillan doubts the integrity of Derek Mahoney. He does, however, admit that his claims to have found the cross - whatever its origin - have to be taken seriously. To him the most feasible explanation is that it is a copy, possibly fashioned by Gouth during the late eighteenth century. There is though, according to Mr Gillan, another possibility. Derek Mahoney had apparently been employed by Lesney Toys as a "mould maker" which meant that he possessed the knowledge and ability to make a copy of the cross himself. Evidence of this was furthered by Mr Gillan since he has recently been able to make a lead copy himself. Apparently, it was easy enough to make and was extremely similar to Camden's description of it. Recently Mr Gillan has been using his own replica in exhibitions and displays around Enfield, no doubt due to the publicity surrounding Derek Mahoney's own find in the area.

THE FINAL CLUE

The last chance to prove Derek Mahoney's cross a fake was put forward by one member of the British Museum staff. They once again referred to Camden's "Brittania" and his description of the cross as seven inches in length and made of lead. Was this correct? Another description of the cross exists and this suggests otherwise. It can be found in the royal antiquary John Leland's "Labyrinth Journey and Recherche for England's Antiquities" of 1546. In it he records observing the Glastonbury Cross, saying it is made of a sheet of lead more or less a foot long. If Leland was correct (yet like Camden, we have no reason to doubt his word) then obviously Mahoney's cross is a fake. But who is right?

"Reporting London" ended by asking Derek Mahoney questions via his brother Ron upon one of his regular visits to Pentonville. Among the questions were: "Why doesn't he give up the cross and get out?" and secondly: "How old is the cross?" to which the answer came: "Ask the British Museum."

PERSONAL OPINION

Who can really say what is behind the Arthur's Cross saga. It could simply be that Derek Mahoney found the real Arthur's Cross, put upon his tomb to mark its position and to name the great monarch of Albion. More likely though is the possibility that it is a late Saxon replica. There again, we cannot rule out the likelihood of it being a fake fashioned by the monks of Glastonbury, or by Camden, Gouth, even Mahoney himself. Only one man knows the real answer to this modern day enigma and that is Derek Mahoney. Let us end this little episode with the closing, rather appropriate words of the "Reporting London" commentator: "One thing is for sure. In his own quest for justice, Derek Mahoney has added another chapter to the legend of Arthur of the Britains." That he certainly has, but all is not over yet...

MAHONEY'S RELEASE & ANOTHER MYSTERY BEGINS

The Friday, 25th March issue of The Times ran a curious news item under the headline: "TRUST SEEK TO EXCAVATE TOR." It read as follows:-

"The mystery surrounding the Glastonbury Cross, said to have magical powers, deepened yesterday when the National Trust said that it wanted to excavate Glastonbury Tor, Somerset, after Mr Donald Reeves, a dowser said that he believed the Cross was buried there.

"Mr Derek Mahoney, an amateur archaeologist who claims to have found the Cross, was released on Monday (Spring Equinox ! ! -ed.) after nearly a year in prison for contempt of court because he refused to say where it was."

Alan Cleaver, at that time assistant editor of Psychic News, passed on this information to me and we both agreed that it posed more questions than it answered. Why this sudden interest in Glastonbury Tor again? Yet more important, what had all this to do with Derek Mahoney's release? The fact that the two, seemingly separate events should be reported in the same news item was too coincidental to be true. What, indeed, was going on?

Alan managed to speak to the National Trust department dealing with the proposed excavation and eventually found his way to a spokesperson. He confirmed their intentions. The question was then put to him about the statement concerning the dowser. Since when had the National Trust or the archaeological fraternities started taking the word of dowers? The spokesperson paused for a moment, then replied: "There are legends, you know, saying the cross is buried upon the Tor." Oh, so now the N.T. are using local legends to decide upon archaeological digs! Our spokesperson went quiet and said little else.

This short conversation left our intrepid reporter and your editor of the opinion that there is far more behind this story than what meets the eye. Derek Mahoney's release from prison, however, is more intriguing and as yet we have no further news on the subject, only that it was brought about by the involvement of solicitors and an appeal to the sentence. I have tried to secure an interview with the family but as yet they seem unwilling to co-operate. So, when more information becomes available be sure you will find it within the pages of this enigmatic journal.

* * *

DEVIL TALK!

CANUTE BEATEN BY THE WEATHER: During freak weather conditions at Shoebury in Essex during December last year the tide stayed out for the first time in living memory. It was kept back by gale force winds gusting to more than 50 knots at times. Mr Jim Mackie, the supervisor of Southend's foreshore department said: "At East Beach, you could walk out to your boat at high tide. It's the first time I've known the water out at high tide." Credit: the Southend Evening Echo 20/12/82.

MARKSTONE GROUP STRIKE!

Around the end of December last a curious "press release" found its way onto the Earthquest News newsdesk. It had allegedly been composed by an "action group" calling itself the Markstone Liberation Front. It read as follows:-

"In the evening of Monday, 27th December 1982 the Markstone Liberation Front rescued a sizeable markstone from the ground outside the church hall, by St Peter's church, Thundersley.

This magalithic monument, which is over three feet tall and broad, and marked a sacred place thousands of years old, was almost entirely buried. This was due to the senseless actions of council workers during the recent digging of a sewage trench. No respect at all had been shown for this sacred stone. It had been almost entirely buried and it was therefore felt that the Markstone Liberation Front - an action group dedicated to restoring and liberating ancient monuments abused by modern day society - should act swiftly to liberate this small, but significant part of our lost heritage.

"A party of some ten activists dug this markstone from its grave and re-erected it in its original position. It was then re-consecrated to its rightful dedication - Thunor the Saxon god of the sky, weather and thunder - from whom is derived the place-name of Thundersley, which means the clearing of Thunor.

"This act was carried out to bring our neglected heritage to the attention of the general public. The M.L.F. will strive to keep alive the last semblance of our rich and magical heritage.

"We will strike again."

M.L.F.

* * *

Accompanying the release were two photographs - one of the markstone in question before its liberation and the other (reproduced with this article) of a group of heavily disguised characters standing triumphantly by their reclaimed stone with spades, forks and sticks in their hands.

PRESS COVERAGE

A few days after Earthquest News received the release it became apparent that others had also been informed of this remarkable affair. On the front page of the Southend and Basildon Evening Echo of 30th December was a brief news item, coincidentally written by reporter Pat



EXCLUSIVE PICTURE OF THE MARKSTONE LIBERATION FRONT BY THEIR LIBERATED STONE

Stone, headlined "New group strikes - in churchyard."

It began:-

"A new undercover liberation group has sprung up in South East Essex.

"The latest body of dedicated activists is not concerned with animal rights, the plight of Palestinians nor a fair deal for gays!

"Its fanatical cause is chunks of rock." !

The news item (reproduced with this article) went on to outline the nocturnal venture carried out by the M.L.F. using the "press release" as a basis. No doubt intrigued to follow up the story and to learn more of the group's handiwork, the reporter had contacted the present Rector of St Peter's church, Thundersley (St Peter incidently, was known as the rock), the Rev Peter Harlow. He was asked to comment on the affair. He said: "I know nothing about it. There is a markstone but I don't think anyone really knows what it is." Mr Harlow claimed that the M.L.F.'s activities went unnoticed, despite the obvious attraction of their SAS-like mission would surely have drawn. However, he did recall a "youth" who had borrowed the key to the church a few days before Christmas. He said he had asked questions about the markstone.

Mr Harlow concluded that the whole affair was probably just a "leg pull" adding that he didn't even believe the stone had been moved.

WRONG STONE

On reading the piece in the Echo I realised immediately that the markstone Mr Harlow referred to was not the one "liberated" by the action group. He was thinking of the relatively small sarcen which at present sits next to the church porch. It is a curious stone with the appearance of a huge skull, as set into its rounded surface are two deep holes or sockets. It was apparently found some years ago, according to one old parishioner I spoke to, when a grave was being dug on the west side of the churchyard. Undoubtedly, this sarcen was a sacred stone and since it was unearthed, the idea of an omphalos stone comes to mind. The eminence on which Thundersley church is built has long been considered a pre-Christian site of importance. The place-name itself, the "clearing of Thunor," seems to confirm this, as does the local legend which states that Thor's son (Thor being the Nordic equivalent of the Saxon Thunor) is buried beneath one of the church's corner stones.

The markstone referred to by the M.L.F. is something entirely different. It is a sandstone variant positioned some one hundred yards downhill from the church, outside the church hall. It had indeed been almost entirely buried during the construction of a sewage trench by the local council. As the M.L.F. were clear to point out: "No respect at all had been shown for this sacred stone."

I smiled when I read Mr Harlow's amusing comment concerning the youth who had supposedly obtained the key to the church and asked questions about the markstone - since it was quite possibly me! For

some time the Earthquest group has been collecting data on Essex markstones, sarcens and boundary markers (see the next issue) and it was shortly before Christmas that I visited St Peter's to study the two examples present there.

MORE NEWS ITEMS

Following the Evening Echo's news item on the M.L.F.'s venture other local newspapers took up the story. The front page of the Castle Point edition of the Standard Recorder of 7th January ran a piece entitled "To the rescue." It showed a photo of two M.L.F. members in hoods against a nocturnal background. It stated: "Masked ... two members of a mysterious group calling themselves the Markstone Liberation Front."

As jovially as the Echo and the Standard Recorder had taken the M.L.F.'s mission, the same cannot be said of another local newspaper, the Yellow Advertiser. Their 7th January, Castle Point edition ran a small piece on the back page entitled "Stone hoax." They had obviously been given a copy of the "press release" and had contacted Mr Harlow. Once more he had asserted that although there was a markstone at the church it had not been moved. This then suggested to the Advertiser that the whole affair was a hoax of the festive season. It seems quite clear that the Rector was not even aware of the other markstone!

A VISIT

Following the press coverage of the M.L.F.'s achievement members of Earthquest visited the "liberated" stone to see what exactly they had done. The sight which greeted us was a victory to the re-emergence of geomancy, for it is now a full three feet out of the ground. On top of the stone were sprigs of holly, ivy and mistletoe symbolising the Celtic seasonal abersvance of the midwinter solstice, Yule, and the traditional Christmas celebrations. Ironically enough, at the time of our visit people were coming out of the church hall, the entrance to which is a mere five yards away from the stone, and did not even seem to be aware of its new and quite apparent presence. By the way, the stone is about five feet away from the main road and footpath which would have meant that the M.L.F.'s assault would certainly have been viewed by any passer by!

WHAT NEXT?

The end line in the M.L.F.'s statement said that they would "strike again." A second "press release" received some days after the media coverage said their next target had already been chosen. Where this is I await with bated breath. I know quite a number of markstones around Essex, some which could do with an "uplift," so to speak.

Although subversive, the work of the M.L.F. needs to be commended. Our "often neglected heritage," as they put it, is fast disappearing and there is virtually nothing we can do about it. Land is always owned by someone and so obtaining permission (especially from church councils) to restore some "pagan" monument, site, or building is very

Stone 'hoax'

A CLERGYMAN has dismissed strange nocturnal goings-on in his churchyard as "just a prank."

The happenings revolved around an ancient chunk of rock in the churchyard of Thundersley's St Peter's Church, which appears to have been dug up.

An explanation for the movement of the stone arrived at the Yellow Advertiser's office in the form of a statement from a new group

calling itself the Markstone Liberation Front.

The statement claimed that the stone dated back to Saxon times and was dedicated to Thunor, the Saxon god of the sky, weather and thunder.

The stone, according to the group, had been treated disrespectfully by council workmen who buried it while digging a trench on the boundary of the churchyard.

But the rector of St Peter's, the Rev Peter Harlow, dismissed any serious intention behind the group's activities.

TO THE RESCUE



MASKED... two members of a mysterious group calling themselves the Markstone Liberation Front.

Members converged on St Peter's Church, Thundersley, to "rescue" a markstone from the ground. They claimed the ancient stone, dedicated to the Saxon god Thunor, who gave his name to Thundersley, had been buried by workmen digging a trench.

Liberating

A spokesman for the group said the stone had been restored to its rightful place and rededicated.

"The act was carried out to bring our neglected heritage to the attention of the public," said the spokesman.

"The group is dedicated to liberating and restoring ancient monuments abused by modern society."

CASTLE POINT
STANDARD
RECORDER 07-01-83

New group strikes—in churchyard

A NEW undercover liberation group has sprung up in South East Essex.

The latest body of dedicated activists is not concerned with animal rights, the plight of Palestinians nor a fair deal for gays.

Its fanatical cause is chunks of rock.

The group, which calls itself the Markstone Liberation Front, last struck in the gathering gloom of Boxing Day evening in a Thundersley churchyard.

Its target was a markstone which it claims was dedicated to Thunor, the Saxon god of sky, weather and thunder, who Thundersley is named after.

The group claimed the stone — more than three feet in diameter — outside St Peter's Church, marked a sacred place thousands of years old.

In a Press release delivered by hand with photographs to the Echo's Basildon office, the group said the megalithic monument had been almost buried by council workers digging a sewage trench.

Magical

It claimed: "No respect at all had been shown for this sacred stone. It had been almost entirely buried and it was therefore felt that the Markstone Liberation Front — an action group dedicated to restoring and liberating ancient monuments abused by modern day society — should act swiftly to liberate this small, but significant part of our lost heritage.

"The MLF will strive to keep alive the last semblances of our rich and magical landscape."

by PAT STONE

It finished the message with the warning: "We will strike again."

Their nocturnal activities, executed in heavy disguise, went unnoticed by rector Rev Peter Harlow.

He said: "I know nothing about it. There is a markstone but I don't think anyone really knows what it is."

Questions

Mr Harlow said a youth borrowed the key to the church a few days before Christmas.

He said: "He asked me questions about the church, including some about the markstone."

"I think the whole thing is a leg-pull, but obviously done by someone who knows a little of the history of the church."

Mr Harlow said he thought the stone was simply a boundary marker.

"Council workmen have been cutting back the churchyard for a number of weeks, but had not touched the stone."

"It looks as if it's been moved, but I think it's all a bit of fun."

Lotta bottle

A tanker driver coupled a hose to his load of milk to put out a car blaze near Melbourne, Australia, today.

Thawed out

Food was stolen from a freezer at St Teresa's School, Basildon.

Missing £85,000

Apparently Zurich-bound before he noticed the cash was missing from his luggage.

But today Mr Barney refused to comment.

A police officer at Heathrow who is investigating confirmed the money was taken from Mr Barney's luggage.

EVENING ECHO 30-12-1982

nearly impossible. They don't see things in the same light as we do. So gradually we will lose everything we cherish of the past unless it is taken over by the National Trust and barbed wire fences are set up to keep people out, and money is charged for entrance. For this reason groups like the 'Front, provided they keep inside the law, must be applauded.

As Nigel Pennick pointed out in The Templar 5 concerning the M.L.F.'s activities: "It is a pity that the studied neglect of our ancient monuments has led sincere and dedicated adherents of our traditions to pseudo-terrorist actions. Yet if no one is harmed, then one must applaud their panache."

We eagerly await the next move of the Markstone Liberation Front.

* * *

DO THE GREEN MAN

Presented below is the details of an old Essex game known as the "Green Man" from a letter received by a Mrs Evelyn Evans of Long Riding, Basildon. As a child she lived at Hadleigh, once the home of Essex' most renowned "wise man" Cunning Murrell. She can vividly recall playing the "Green Man" and was never aware that its origins are rooted in pre-Christian beliefs and folklore of England. The obvious ritualistic connotations of this innocent game need no introduction or explanation.

"One child was chosen to be the 'Green Man.' Bell Bind and other green weeds, not flowers, were collected, some of which were twisted round into a circlet and placed on the head (of the 'Green Man'), some were hung around the neck. Green leaves were pushed into the hair. Then the 'Green Man' crouched down (and) the other children formed a ring around the 'Green Man,' and as they danced around (they) threw grasses etc. over the figure in the centre of the ring, completely covering same. Then they would move away, hide, (and) when all were hidden they would sing out; 'Green Man. Green Man. Arise!'

"At that command he would rise up and turning around, with (his) arms outstretched, spinning like a top. (After) seven turns (he) would then stop where he was and point with his finger and say: 'Jackie come out from behind the hedge, or shed, (or) where it was thought that person was hiding. When all the children were back in the circle the last one (caught) would be the next 'Green Man.' "

This "game" is simply brilliant as it shows how elements of ancient ritual, representation and symbolism can be preserved in a very simplified form. I have never come across this "Green Man" game before and believe it to be of an Essex origin. Perhaps you may know of a similar game? Write and let me know.

* * *

St Mary's
Runwell.



RUNWELL UPDATE.

The Good News
And The Bad!

A REPORT BY
YOUR EDITOR

Right until THE RUNNING WELL MYSTERY went to press during March new information was coming to light concerning the Runwell story. This information has continued, and as some of it throws a totally new light on the affair, both in corroborating existing evidence and dispelling some of my original findings, I felt a lengthy update was necessary. So in a sense what follows is the good news and the bad. What do you want first?!

MEDIEVAL BRICKWORK

One matter we wanted to try to establish was the firm presence in the past of a religious chapel at or near the site of the Running Well. This then might aid in confirming its past use as a site of religious devotion. The only strong evidence we possessed to substantiate this suggestion at the time of writing the book was Robert Durden's curious note of 1602 which was found in the old parish register. Here he describes the chapel as in a much decayed state.

During the excavations at the well during January of this year the small mound of earth on the bank above it was turned over for any possible items of interest. Much brickwork, tiling and fragments of rock were unearthed and this was put to one side for future examination. Since this small mound is composed of the earth dug out when the concrete platform and steps were put in position, then obviously it had once formed a part of the well's bottom. So any finds could be

considered to have once been in the well itself.

During March Dave Hunt and I sifted through the fragments found and took some away for a closer scrutiny. Amongst these were large fragments of worked sandstone although no accurate date could be put to these. We also found pieces of Kentish ragstone which was extensively used in medieval ecclesiastical architecture, especially parish churches like St Mary's whose west tower is made of the stuff. In his history of the church and parish the Rev. Bazille-Corbin spoke of finding Kentish ragstone at the well site which he believed had come from the lost chapel.

Tiles dating to the Tudor period were found in abundance, along with a number of bricks of varying sizes. Some of these were showed to Mr Ken Crowe, secretary of the South East Essex Archaeological Society at Southend Central Museum. He identified the oldest pieces as thirteenth to fourteenth century, whilst other fragments, he said, were early Tudor. This was an exciting discovery as it suggested that a brick structure of these periods had once stood in the vicinity of the well. Admittedly this does not mean that it was necessarily a chapel, but at least it firmly connected the well with the medieval period. The Kentish ragstone, also from the medieval period does tentively support the chapel's past presence.

ROMAN SETTLEMENT

One day during April Dave Hunt and I decided to follow up the stories we had heard concerning an old road which once ran from Wickford to the old town of Chelmsford. This road had apparently run from a point opposite St Mary's, Runwell, along Church End Lane (which is orientated upon the church for some distance), along an old green lane, now a dirt trackway, and on past Poplars to South Hanningfield. We had been told that this road also followed the course of a lost Roman road, a feasible suggestion as Wickford was a major Roman settlement and Chelmsford (Caesaromagus) a major Roman town.

We took the car along the old trackway, past an unsightly gypsy camp, on towards Poplars. Approaching us on the track was an elderly gentleman out with his dog, so we stopped to ask him the way. He confirmed that the trackway eventually led to Poplars, the site of the alleged convent, and that a Roman road had run virtually coincident with the trackway. He said that he lived in a bungalow along the track and that he owned a considerable amount of land. Apparently he had unearthed sections of the Roman road on his land confirming its existence.

Our conversation with Mr De'ath, as he announced himself, continued and it became apparent that he was familiar with the legends and folklore attached to the area having read the Rev. Bazille-Corbin's history of the church and parish. He knew of the Devil's Claw, the story of Sister Lucy, the convent of nuns at Poplars and the traditions surrounding the Running Well. He can even recall Bazille-Corbin journeying to the well each month to collect water for the font in the church.

Mr. De'ath then perplexed Dave and I by stating quite categorically that the whole area, including the site of the well, had once been a Roman settlement. He said that he and his sons had unearthed vast quantities of Roman remains on his land including the foundations of buildings. Apparently, on several occasions members of the Wickford Archaeological Society have excavated portions of the land, a fact totally unknown to Dave and I. He said we could see his collection of Roman finds if we wished and then cordially invited us into his home.

Dave and I followed Mr De'ath into his bungalow and there we were able to view undreds of Roman artefacts, including complete pots, glass, bones and brickwork displayed in a great display case. Many other boxes of fragments lay all around, all of which we studied with the upmost interest. Not only did we see Roman pottery, but also Saxon ware, showing a later occupation of the settlement. It seemed certain that quite a considerable settlement had once existed in the vicinity, and since such settlements on hill slopes sometimes utilised the hill tops, then it was strongly possible that it had stretched as far as the Running Well. This might then suggest that the well had been in use during Roman times. Regardless of this it certainly confirmed to us that since Mr De'ath's property was only about one thousand yards away from the well, a Roman settlement had existed this distance away from it.

The Saxon ware is indeed an interesting discovery as we know from the Anglo-Saxon Chronicles of 940 AD, that the settlement of Runewella existed at this time. As the precise whereabouts of this settlement is unconfirmed, and it took its name from the Running Well, could it be that it was a part of the settlement discovered on Mr De'ath's land?

THE MAP OF 1774

Another amazing discovery during our chance meeting with Mr De'ath was his possession of an old estate map dated 1774. It was drawn by an Isaac Messeder and showed the lands belonged to the estate of Thos. Boddington Esq., the then owner of the old Runwell Hall. Like so many tithe and estate tenancy maps of the period, fields, buildings and features of the landscape are indexed along the edge of the sheet. Yet once this had been deciphered some very interesting points came to light regarding the Runwell landscape.

The only well marked on the entire map is our Running Well. By its side is the word "Well," and in the index we find that the field in which it is situated is marked thus: "Lower Wellstone Hill, in which is a fine spring called the well." The field to the east of it is marked as Upper Wellstone Hill, and to the east of this are three further fields, all in line, with "stone" prefixes: Stone Hill Pasture, Stone Hill Field and Stone Mead. The field to the south of Lower Wellstone Hill is marked as Iron Stone Hill.

This map certainly confirms that in 1774 the spring was used as a well; the only one it would seem of any note on the estate. Yet at this time it was not known as the "Running" Well. This name, it now seems, stems from the Rev. Philip Morant's reference to "...some considerable

running well in the parish" in 1816 and Frederick Chancellor's reference to this statement within the "Essex Review" article on Runwell in 1896. In this he refers to the well being three hundred yards east of Poplars farm. The term "Running Well" as a specific place-name was undoubtedly popularised by the Rev. Bazille-Corbin during the 1940s after his book began to circulate around the parish. However, we must never forget that the alleged Durden statement of 1602 refers to the "shrine of the Bl. Virgin of the Runnyng Welle."

The field-names of Upper and Lower Wellstone Hill now suggest along with the other "stone" place names that the hill on which the well is situated was once called either Wellstone Hill or Stone Hill. If this is correct then it suggests that a mark stone of some sort once existed by the well. Its positioning at the highest point in the parish, within a no-man land between three fields, (an ideal natural boundary marker) makes this suggestion a very real possibility. Field and place-names with "stone" prefixes are definitely linked with actual sarcens and mark stones. At Ingatestone in Essex, for instance, the field next to a church containing a sizeable mark stone is called "stone field."¹ Two other sarcens lay a mere hundred years away erected one each side of a major crossroads.

If a sarcen stone had once existed by the well then it would certainly help support our belief that the site had once been a ^{PLACE} of pre-Christian devotion. So what evidence have we got of this? Well, quite ironically, in the final stages of preparing THE RUNNING WELL MYSTERY I cut out a section in which Sarah Hunt describes clairvoyantly seeing a standing stone by the well along with two others off to the east of the well corresponding to the fields with "stone" prefixes found on the 1774 map. She also saw a procession of people being led by a priest, along a green lane with overhanging trees past these stones. Each time they came to one the party stopped and a prayer would be said. This custom sounded remarkably similar to the old ceremony known as Beating the Bounds where a party of villagers would walk around the perimeter of a parish, stopping for prayer at boundary markers, like stones. Incidentally, the route taken by Sarah's party is very close to the parish boundary between Runwell and South Hanningfield. All this strongly suggests that sarcen stones did once exist at the well and elsewhere in the parish.

It is perhaps interesting to mention that a sarcen stone once existed upon the verge on the roadside opposite St Catherine's church, Wickford (not two hundred yards from where I sit at this moment). This stone can clearly be seen in a photograph of the church in the possession of Christopher Bazille-Corbin taken around 1900. No trace of this stone has been found, its position now being taken up by a flat complex!

One last point concerning "stone" field-names is a statement made by Mr Mallinson, the farmer who owns Flemings Farm. During an interview with Dave Hunt and I last year he said that a neighbouring farmer had once told him that fields with a "stone" or "stoney" prefix once contained mark or boundary stones. These the neighbour said, were spaced a mile apart, one on each farm. As intriguing as this theory may sound there is no evidence to suggest this was the case, although it does give us another tentative link between "stone" field-names and ancient sarcens.

THE REV. BAZILLE-CORBIN'S CORRESPONDENCE

It was suggested to Christopher Bazille-Corbin that perhaps in the house somewhere was his late father's correspondence from Henry Kingsford Harris, the former Runwell Rector, and Frederick Bligh Bond. I said that if this could be located then a number of major issues concerning the Runwell mysteries might come to light. Well, recently this correspondence has been found and it does reveal some remarkable facts. The Bond letters, over thirty between 1941 and 1945, will be dealt with in a separate article planned for the next issue. For the moment we will deal only with the correspondence from H. Kingsford Harris.

Firstly, the letter dated 16th July 1931 from the ex. Rector of Runwell mentioned on page 23 of the R.W.M. has been found. In this Kingsford Harris refers to Durden's notes in the "old register" saying, as you can see from the photocopy of this letter, that he has retyped this and is enclosing it with the letter. This then verifies that the note originated from Kingsford Harris and was not concocted by the Rev. Bazille-Corbin, as some have suggested. Since we have no reason to doubt Kingsford Harris' integrity then we can only assume that he believed the entry by Durden to be genuine.

Since the publication of the R.W.M. the "old register" of Runwell, the first entry of which 1557, has been studied by Anne Robey, a friend of Debbie Seward, who has studied many historical documents. She confirms that aside from the entries in Durden's own hand writing several early pages have been cut clean out, even further supporting Kingsford Harris' claims.

DURDEN'S NOTE - FOUND!

Along with the letter of 1931 and another of 1937 in which Kingsford Harris says he is enclosing the so-called prioress's ring, we eventually found the original type-written copy of the Durden note done by Kingsford Harris. It is on the same size and type of paper used in the 1931 letter and is undoubtedly typed on the same typewriter. It is, I believe, genuine.

Essentially, Bazille-Corbin's transcript of Durden's statement within his history is exact, give or take a few typing errors, except that this, for one particular line - a line which is entirely missed out of Bazille-Corbin's version. Not just any line either, but one that is probably more important than most of the others.

The Durden statement should now read:

"The holye springe methinks is yet supersticiously missused by some in the parisshe who resorte thither on certain olde feste daies now abolysshed for purposes diverse other than for to draw water for drynkyng of their beastes (missing words underlined - ed.).

How the Rev. Bazille-Corbin came to miss out these words I have no idea. Surely they would have been the most important ones to make sure went in! "On certain olde feste daies now abolysshed..." - this,

Right: The letter sent to the Rev. Bazille-Corbin from Kingsford-Harris after retiring from his own incumbency, at Runwell St. Mary's.

58, Madrid Road,

3.7.13.

July 16th 1931.

Dear Mr. Corbin,

This letter, along with the typescript of the alledged Durden letter of 1602, was found by Christopher Bazille-Corbin and the editor tucked away in Christophers attic.

Both letter and typescript are done one the same typewriter and type of paper and must be taken as genuine.

LETTER HAS BEEN PHOTOGRAPHICALLY REDUCED FROM A FOLSCAP SIZE.

In reply to your query as to how and when the many excisions in the old register occurred, you will, of course, have seen the note on the inside of the cover stating after having been missing for many years the book was discovered and returned to us. We had it back when I was quite a lad and was taking, at that time, a great interest, though I confess of a very amateurish kind, in everything archasologicall, especially if it had reference to Essex. So, it was that I came to copy cut, for my own diversion, various little scraps, which interested me, from the register - e.g., the first baptism it recorded, the first marriage and burial, the entries relating to the Sulyard family (remarkably few, strange to say), and so on. - My Father and later myself, over and over again, lent the register out to friends, and, I fear, at times, to the merest acquaintances, whenever anyone showed the slightest desire to borrow it for examination, and such folk, owing perhaps to its rediscovery rather than to any actually noteworthy entries it contained, were many. Between whiles it was always kept locked away and we hardly ever opened it ourselves. That was my horror when some time after having become Rector, I did have occasion to look into it, to discover that numerous portions of pages had been cut clean out, and several entire sheets, as it seemed to me, were missing.

Of one of these latter, which, I can see, is very pertinent to the matter in which you are so much interested, I have fortunately just come across my original transcript.

It had been stowed away for years with some rubbish and is so tattered and blurred that I have typed it out and enclose it now.

Whether I have got Durden's spelling exact I don't know. In any case this isn't a great matter. It seems to have been, if I remember, the longest of the one or two notes which he made, and was in his really beautiful handwriting, and, by its date, must have been written a year or two before he was Rector.

If I should find anything else here of a like interest I will certainly let you have it but in moving house so much gets destroyed and lost that I am afraid I shall not do so.

With kindest regards from us both,
Yours sincerely

H. C. Harris

P.S. Yes, the "spectacle" cross on the old grave slab is I believe unique in design, and was always locally said to denote that an ecclesiastic was buried there. This is not impossible but I am a little dubious. Your suggestion that it might be

a kind of pastoral or private cross-staff is interesting.

Rev. Bazille Corbin.

I would assume is a reference to traditional ceremonies connected with the old Catholic calendar condemned at the time of the Reformation in 1540. These would include rites performed on such days as Candlemas, Mayday, Ladyday, Michaelmas, Lammas, Harvest Festival, etc, festivals the Puritan regime attempted to stamp out completely. Robert Durden, we must assume, as a protestant would have been shocked to find that such ceremonies and customs were still going on at the well, which is why he mentioned it in his notes.

Anne Robey has studied Durden's note and is of the opinion that there is nothing within it, either in the spelling or the grammar, which might suggest it to be faked. That does not mean it is genuine, only that at face value it looks impressive. She did, however, point out one aspect which undoubtedly suggests a knowledge of the Dissolution, Elizabethan recusancy and papistry. For in Durden's note he remarks upon the fact that the "Mistresse Bridgett Forster," who it seems was a full ninety-four years of age, "...be the laste heade or prioresse of the nunnes house and hathe even yette her pensionne of our soveraigne ladye the Queen, albeit a recusante and stiffe in Papystrie."

Life pensions were given to ecclesiastical brethren whose religious house was closed down at the time of Henry VIII's Dissolution between 1536 and 1540. In 1536 Mistress Bridgette Forster would have been twenty eight, an ideal age for a prioress, since novices were taken on at the age of twelve. So, by virtue of her pension, and Durden's statement of her being the last "prioress of the nunnes house" this convent, if indeed it existed, fell under the axe of the Dissolution. No wonder the stone chapel at the well was "much decayed" in 1602, sixty years later. As mentioned in the book, nuns through their strict devotional observances and ritual would have been more familiar and friendly towards Catholicism than Protestantism after the Reformation, probably remaining practising Catholics. They would certainly have had little respect for Henry VIII's Church of England after what he had done to the monasteries and religious houses of Britain. Mistress Bridgette's pension appeared to puzzle Robert Durden since all other recusants, or non-conformists would have been paying regular fines to the Crown. She actually received money from the Crown, a rare occurrence in 1602 as nearly all of the ecclesiastical brethren who received Crown pensions following the Dissolution would have been dead by then. Remember, Mistress Bridgette was apparently ninety-four, a ripe old age in those days, although not unknown.

All these facts would have to have been known by the perpetrator of the Durden statement, if indeed it was faked.

OLD MR RUSHBROOK AND AN UNFORTUNATE DISCOVERY

Oral traditions and personal recollections are perhaps the best means of gaining information concerning a place or building. Much has been said regarding the Runwell mysteries but most of this has come from just a few sources, most notably the Rev. Bazille-Corbin. It was felt necessary to obtain additional information from a few independent sources, in particular the old generation of Runwell parish. Maybe they would recall snippets of information which might throw some light on some of our findings.

Mr. De'ath had provided us with much useful information, although he was not born and bred in Runwell. He suggested we needed to speak to someone who had worked the land all their life, like their father before them. Someone of true Essex blood. One name sprung to mind, "old" Mr Rushbrook who, now in his late eighties, could tell you anything you wanted to know about Runwell. He still lived locally and at the earliest convenience I was able to speak with him at some length.

Old Mr Rushbrook spoke of working for the "colonel", Mr Kemble of Runwell Hall who around 1910 owned most of the Runwell countryside, including the field in which the Running Well is situated. He vividly recalls when the well was one of the only sources of water in the parish. People for miles around went there to obtain their water for drinking, washing and cooking. Like Mr De'ath he recollects the Rev. Bazille-Corbin journeying to the well each month for font water.

If the concrete steps and platform at the Running Well had been constructed, as we believed, as a spa during the Victorian period then they would have been there in 1912, the year Mr Rushbrook first visited the well. Almost reluctantly I asked him to describe the well as it had appeared then, knowing that his answer could instantly shatter or confirm our theory.

Unfortunately, Mr Rushbrook's answer dispelled our theory, as in 1912 there was not a concrete structure at the well; this it seemed had been constructed during the 1930's. In 1912 the water apparently bubbled up to the surface of a pool approximately five feet across and wide. Above the well was a metal water storage tank supported by four railway sleepers set into the ground. A pipe reached down into the water and a hand pump was used to keep the tank full. Gravity then took the water to nearby Poplars Barn.

So the spa theory was incorrect. Presumably the Victorian bottles found when the concrete steps were unearthed must have been put there at some later date. Nevermind, you can't win them all! Still, this discovery does not dispell our belief that the Running Well was once a site of religious devotion and has existed since the Saxon period at least.

FURTHER DEVELOPMENTS

As already mentioned the correspondence between Bazille-Corbin and Frederick Bligh Bond will be dealt with in the next issue. It is certainly very important to our work on the Runwell mysteries and particularly interesting for those with a fondness for Bond.

In just seven weeks I have sold out of THE RUNNING WELL MYSTERY. Over five hundred copies have been snapped up from local bookshops, through subscription and at local meetings. I am presently making arrangements for a reprint which will include an appendix to the first edition and a finer reproduction of the photographs and text.

The only people who seem to have taken a dim view of the book are those connected with St Mary's church, Runwell. They hate its existence since it brings to light the sort of things that they have tried to

suppress and sweep under the carpet ever since the death of the Rev. Bazille-Corbin in 1964. As I said in the book: superstition, as far as the Church is concerned, is not good business. To them such "nonsense" is giving the church the wrong sort of attraction. To them it should be used for Christian worship and nothing else, not even history. They forget that the church is the oldest building in the parish. Superstition, legends and folklore cannot be ignored, no matter whether it was created five thousand years ago or yesterday.

For all my trouble and lengthy research I have now been virtually banned from the church by the current Rector, the Rev. David Lloyd. On 8th May I took a party of some one hundred children and their parents to the Running Well as part of a sponsored walk arranged by a local school. I was to have a table on which to sell copies of the R.W.M., then still available, and at the well I was to give an account of its history and legends. However, when certain parents heard that their little Johnny, a good Christian as he is, was coming into contact with that evil nasty Andy Collins they complained to the head mistress of the school. I was told not to say anything other than the accepted history of the well and was politely told that I could not sell books within the school premises because of the complaints of the parents. I did though, in a cloak and dagger manner, and was freaked out by children of ten and eleven coming up to me and asking for their, already purchased copies of the R.W.M. to be signed. Never in a million years had I ever conceived of ten and eleven year olds buying and reading the book.

The trip to the well with the party of children was, I feel a landmark in regenerating a new awareness of geomancy and the earth mysteries to a future generation. Those children will remember that visit and will perhaps decide to take up where I left off, one day.

The attitude of the Church is obviously expected. Their dogma has existed for over a thousand years and we have come to accept it as a part of their own superficial view of their own faith. There is no way in the world that I could convince them that my view of the Christian wisdom, in similar with many others of the earth mysteries subject, is in a strange way far deeper and meaningful than theirs will ever be.

However, the reaction of the Rector and his colleagues at Runwell seems beyond that which you would expect. It really does seem as if they want to forget the superstitious and "non-Christian" aspects of St Mary's past for a reason, a purpose. They hate the memory of the Rev. Bazille-Corbin and have attempted to whitewash his past existence from the parish, almost like the pharaoh Akhenaten of Ancient Egypt. Everything suggests that they are hiding something, something they fear and want to forget. I can feel this as I speak to people in and around Runwell. All this could be paranoia on my part but I don't think so. I have uncovered certain facts which I am trying to substantiate and will keep you informed. If I'm right then I'd better keep away from Blackfriars Bridge for a while!

* * *

1. MORGAN, GLYN, "SECRET ESSEX," IAN HENRY PUBLICATIONS, 1982. P.30.

BOOK REVIEW SPECIAL

THE GREEN STONE by Graham Phillips & Martin Keatman, published by Neville Spearman, 1983.

This long awaited literary piece by Phillips and Keatman is set to cause a major controversy, of that I have no doubt. So outlandish, bizarre and unreal are the events it describes as fact, few are going to see THE GREEN STONE as a non-fiction work. But this is what the book purports to be and for this reason it should not be passed by, despite the conclusions that many will inevitably draw. It is therefore important to gain a sound perspective of this rather "tall" story before it reaches an audience of many tens of thousands when, shortly it is released in paperback form.

In (very) short THE GREEN STONE tells the remarkable true life story of the coming together of a group of very talented psychics, investigators and ordinary people by divine co-ordination. A series of psychic messages tell them it is all "meant to be" and that they are to embark on a detective-like quest to find mythical treasures and the lost knowledge of the Megalithic race. All this is achieved against a backdrop of psychic attack, astral battles and mysterious cars and men-in-black-like characters turning up to hinder proceedings. There is a race against time and a storyline based around destroying an evil, malicious force which has been awakened after having lain dormant for thousands of years. There is also a secret order which has a lineage dating back to the time of the Egyptian pharaoh Akhenaten around 1350 BC and has supposedly existed right through to the Victorian era, which in its time has included the Knights Templar, Mary Queen of Scots and the Gunpowder Plotters. It is a story which would do Dennis Wheatley out of a job any day, but then he wrote novels not true life dramas!

The book is written in a peculiar form of third person dialogue in a way that allows Phillips and Keatman to act not only as authors, but also as two of the main characters in the plot. The approach is one of sensationalism, pseudo-romanticism and cryptic allusions, all interwoven with historical speculation, current parapsychological theories and personal data. The overboard descriptive phrases and introductions are almost amusing and I'm sure they did it on purpose! It is certainly the psychic detective story of the century; extremely entertaining and compulsive reading from start to finish.

There is no way that serious exponents of the earth mysteries and the paranormal will even attempt to believe the contents of this book. What it claims as fact is beyond the acceptance levels of normality, and unfortunately the authors have not helped the situation by using the novel-like, third person approach. Only the very gullible will take this book seriously and this is a sad fact as I know there to be more behind this affair than is presented in THE GREEN STONE.

The events described are not new to owners of the now out of print book THE SWORD AND THE STONE which I wrote and published last year. As one of the central characters involved with the so-called Meonia saga (Meonia is the supposed name of the green jewel-like stone found) and hence with the storyline of Phillips and Keatman's own book, I know the background to his complex saga. A lot of people have been awaiting my views on THE GREEN STONE and constantly ask me the enigmatic question:

"DID THESE THINGS REALLY HAPPEN? !"

Well, the answer is - yes, they did - but not in quite the way they have been presented. In fact, sometimes I wondered when reading the book whether they were describing the same events as I remember taking place! Still, that's what artistic licence is all about I suppose! Up until the finding of the sword and the stone the contents of the book are relatively accurate, give or take a few psychic messages and strange cars appearing here and there. Believe it or not, the psychic attack detailed as having taken place during February 1980 is also quite accurate.

The so-called Lights of Knowledge quest described in chapters fourteen and fifteen is very much oversimplified; so much so that it has lost its entire purpose and meaning. This is partly due to the editing axe of the publisher I know, but nevertheless the whole quest has suffered dramatically. To me the "Lights" quest was one of the most profound experiences of my life. The events which took place as Graham and I covered the various Megalithic sites on the St Michael line down to Cornwall convinced me that something else aside from our own individual minds was involved with what was going on. What this something was I have no idea. This lack of an exact identity to the purpose of the quest the authors of THE GREEN STONE obviously saw and so introduced a far more simple reason for the "Lights" - a charging up of the Meonia Stone. It wasn't that way, I can assure you.

After the "Lights" chapters the book loses its foothold and ambles its way through a string of minor and unrelated psychic and paranormal incidents which are loosely tied to the central storyline - destroying the evil, malific force. Other, more relevant and meaningful experiences which took place during this period are ignored completely. Still, there is always book two...

The last couple of chapters involve events I only became aware of some time after they occurred, so can make no real comment upon. Suffice it to say that the malific force is finally beaten in a spectacular display of psychic fireworks. Throughout the book the authors attempt to substantiate the events they claim to have taken place by insisting they quote the full names of everyone who happened to be in the vicinity at the time. Towards the end of the book this becomes almost farcical with a string of names which are confusing enough to me, never mind anyone new to the story! It appears that despite the sensationalism Phillips and Keatman fought desperately to support their claims.

There is exaggeration. There is distortion. There is ALSO SLIGHT fabrication here and there. Yet in essence it would be wrong to say that the events they describe did not take place. They did, whatever the ultimate explanation. Phillips and Keatman obviously thought long

and hard about how they wanted to present the story. Indeed, the three of us worked on the predecessor to THE GREEN STONE through 1980 and 1981. At that time there was considerable conflict over just how the whole story should be set down in print. These differences of opinion eventually led me to leave the writing team in May 1981 and return to my homeland of Essex.

To even start a proper analysis of the contents of this remarkable book would be impossible in a review such as this. All I can say is that the Meonia story does involve some very important displays of psychic experiences, supernatural events and remarkable synchronicities. The matter is not to be taken lightly. This may sound a little strange coming from a paranormal and earth mysteries researcher, but remember, I was personally involved and can vouch for what I personally witnessed and know to have taken place, whatever its exact nature. This I will always defend both in conversation and in writing.

Graham Phillips is an extraordinary character. Somehow, with the aid of his psychic gifts, his psychology training and the helping hand of the paranormal, he has created a masterpiece. THE GREEN STONE with all its archetypal imagery, topical themes and amazing events will unquestionably be a major subject of discussion for some years to come. The fact that the authors will loose any possible credibility they may have gained in the past does not seem to worry them. To be honest I don't suppose they care what people think. Soon their book will be out in paperback and like "The Amityville Horror" by Jay Anson and "The Uninvited" by Clive Harold, it will be a great success.

One last matter which I would like to clear up is my disappearance from the book's storyline in chapter fifteen suddenly and without announcement after having been a central character throughout the narrative. Well, I can reveal now that no, I did not slip into another dimension or get whisked off to another planet, I just disagreed. Give me time, space and money and one day I will present you with the real Meonia story.

* * *

DEVIL TALK!

DESCENDENT OF GOD: A bizarre confession and trial took place in Chelmsford Crown Court during January. A man named Brian Jacob admitted swindling the National Giro Bank of £11,000 by cashing cheques of amounts he did not have in his account. Other returned cheques for amounts of £10,000, £20,000, and £40,000 were also found in Jacobs Ashington home. Mr. Guy Whitburn, prosecuting, told the court: "Behind these simple and bare charges lies a story as unusual and bizarre as any that has been before any Crown Court."

It is indeed an understatement since the reason that Jacob gave for committing the crimes was that he was a descendent of the Virgin Queen Elizabeth the First and descended from God himself. He claimed that a trust had been set up for the heirs of an illicit relationship the Queen had had with the French Duke of Anjou, one which could only be claimed after 400 years. When asked why it should be he who should be entitled to any such trust Jacob said that one of the two illicit children was named Jacob. A religious experience had convinced him that he was a rightful heir and so was entitled to this money which he assumed was being held by the Crown, hence his crimes.

It appears that Jacob had carried out some research during which he discovered that Mary Magdalene had two children by Jesus Christ who had journeyed to England and founded a royal line of kings. Jacob became convinced that he was one of these descendents and stated in court: "That makes me related to God." ! Mr. Christopher Barnett, defending, said Jacob had been suffering from paranoid schizophrenia. That is what happens when you read "The Holy Blood and the Holy Grail" too much! Credit Southend Evening Echo 13/1/83.

* * *

STOP PRESS ... STOP PRESS ... STOP PRESS ...

GLASTONBURY TOR EXCAVATIONS HALTED

Glastonbury Tor has been saved from the intended National Trust excavations mentioned earlier in this issue. An application to carry out an archaeological survey of the Tor, following the claims of Warminster dowser Donald Reeves has been crushed by the Environment Department.

Following Mr Reeves claims to have dowsed the location of the Cross, the National Trust wanted to carry out an extensive dig, despite the obvious absurdity of them taking the word of a dowser. In the 26th May issue of the Central Somerset Gazette, a news item headlined "TOR GOLD-DIGGERS HELD AT BAY," a National Trust spokesman said: "We wanted to ensure that if anyone dug up the Tor it would be us but we didn't particularly want to do it." This, however, confirms their decision to act purely on the word of Mr Reeves.

Now that the Environment Department has refused permission to dig up the Tor it is very unlikely that anything more will come of the story. However, negotiations are still in progress to re-instate the eroded area around the remains of St Michael's Tower.

The attitude shown to Donald Reeves dowsing claims are indeed strange. As previously mentioned, there is obviously more behind this story than meets the eye and perhaps one curious paragraph in the Central Somerset Gazette news item may give us a clue as to what this is: "He (Mr Reeves) said using divining twigs he had discovered a gold object on the Tor and asked for permission to investigate." What indeed is this "gold object"? Whatever it is, it was sufficient cause to make the National Trust seek an archaeological dig.

No Mr Donald Reeves exists in the telephone directory for Warminster, so at present he is unavailable for comment. Anyone have any ideas?

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DEVIL TALK!

MORE SNIPPETS

CAN COMETS BRING ILL-HEALTH? Some scientists now believe that comets passing close to the earth can bring epidemics of flu. Research has suggested that comets, such as Iras-Arak-Alcock which swung within three million miles of the earth this May, are loaded with micro organisms of the sort which will have us all sneezing this winter. Such a science fiction-like theory is backed up by some of our most eminent scientists including Sir Fred Hoyle and Professor Chandra Wickramasinghe, head of applied mathematics and astronomy at University College, Cardiff. They have been working on the way viruses seem to spread across the globe in co-ordinated waves and bouts and have now come to the conclusion that these may well be linked with the approaches of comets. Strangely enough, such a theory is not dissimilar to a number of psychic prophecies regarding Armageddon situations and up and coming world-wide natural disasters involving plagues and epidemics. Credit: Daily Express 17/5/83 and Carole Young.

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MIND BENDING CONTRACEPTIVE! Learning how to bend metal as party tricks can end in very embarrassing and unfortunate situations, or so it would seem. According to one report in a leading medical magazine, a Birmingham woman attempted to use her own psycho-kinetic powers to bend metal. However, she only realised it had worked when she became pregnant, as she found that her metal contraceptive coil had mysteriously warped! Credit: Daily Express 17/5/83 and Carole Young.

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BEATING THE BOUNDS AT STANFORD: Keeping alive the old traditional custom of Beating the Bounds, over 70 parishioners of St Margaret's church, Stanford took part in this ancient ceremony on the 800th birthday of the church's construction. They walked around the parish boundaries stopping at various points for prayer. During the final stages of the ceremony they carried flaming torches. The march was seven miles in all and this took place on New Years Day this year. It was conducted by the Bishop of Chelmsford, the Rt. Rev. John Trillo. Credit: The Thurrock Gazette 7/1/83.

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ET IS GOD: The Rector of the Dorset village of Boscombe, the Rev. David Haslam, has positioned a model of ET on his pulpit. He says that this is purely a modern version of Christ! I see, a smart clergyman with a knowledge of belief system psychology! Credit: the Southend Evening Echo 24/12/82.

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Exchange Publications

As previously mentioned, in EN7 I will devote some space over to the current exchange publications situation. Mere listings can never give the reader an accurate assessment of a newsletter, journal or magazine. Hopefully this will then give the reader an idea of a specific issue's contents. However, for the moment I hope this list of exchanges will at least give you some idea of what there is to offer on the earth mysteries, paranormal and new age market.

Welcomes go out to three new names - Earthlines, edited by Jonathan Mullard; Earthgiant, edited by Jeremy Harte and Touchstone, edited by Jimmy Goddard. All three are prominent names in the earth mysteries subject and will undoubtedly provide further coverage and research in the areas of the country they represent. It is a sad good buy, though, to Magic Saucer, End Times Bulletin, and Nigel Pennicks The Templar. Nigel does inform us that his marvellous publication the Walrus will still be produced sporadically.

Remember, support the independents and mention Earthquest News when subscribing to those mentioned on this list.

BUFORA BULLETIN and JOURNAL OF TRANSIENT AERIAL PHENOMENA - Official organs of the British UFO Research Association. Gives up to date news of BUFORA's activities and viewpoints. JTAP is excellent, with fine, objective articles by leading UFO researchers. Subscription to BUFORA is £10 per year. Obtainable from Arnold West, 16 Southway, Burgess Hill, Sussex.

CAERDROIA - Mouthpiece of the Caerdroia Project, brainchild of Jeff and Debbie Saward, leading Earth Mysteries researchers. A5, litho production with 44 pages, including photos and illustrations. £3 p.a. from the Caerdroia Project, 53 Thundersley Grove, Thundersley, Benfleet, Essex. SS7 3EB.

THE CAULDRON - Very objective and topical articles and news on paganism and alternative thought. Recommended. Comes out coincident to major festival dates. 4 issues £1.20, UK £2 - 7 issues. \$5 Bills 4 issues, USA From Myrddin c/o Groesfford, Llwyndrain, Llanfyrnach, Dyfed SA35 OAS.

EARTHLINES Edited by Jonathan Mullard. A brand new Earth Mysteries Journal for the Welsh Border area. Will cover ancient sites, alignment's, folklore, strange phenomena, dowsing, earth energies, etc. Sub. £4.00 p.a., 4 - issues. From Earthlines, 7 Brookfield, Stirchley, Telford, Shropshire TF3 1EB.

EARTHGIAN Edited by Jeremy Harte. Earth Mysteries Journal, A5 format, 20 pages. Offset-duplicated and typeset, covering the Wessex region. A magazine that says it studies and reports on folklore, legends, superstitions, the supernatural, religious sites, energies and more. £2 p.a., 4 - issues, sample 50p. Jeremy A. Harte, 35A West, St. Abbotsbury, Nr. Weymouth, Dorset.

COMMON GROUND - "Studies at the fringe of human experience," as the cover states. Material from many leading paranormal researchers in the country. Very liberal, very informative; best publication of its kind. Highly recommended. It is also the official organ of ASSAP. £1 per issue from Kevin McClure, 14 Northold Road, Knighton, Leicester.

FORTEAN TIMES - Fine magazine on the paranormal, fortean phenomena, and mysteries of the world. Best around. Hours of reading; up to date articles on all topics. A Bob Rickard Production. £1 per issue from BM - Fortean Times, London WC1N 3XX.

LANTERN - Old familiar to the subject of Fortean and Landscape Mysteries. If you like "Earthquest News" you'll like "Lantern". Brainchild of Ivan Bunn. £1.50 p.a. (4 issues) from 3 Dunwich Way, Oulton Broad, Lowestoft, Suffolk. Love the street name!

THE LEY HUNTER - Paul Devereux's leading forum for the Earth Mysteries community. Covers leys, ancient and mystical sites, dowsing, psychometry, ancient astronomy, folklore, phenomena and more. A must for E.M. enthusiasts. £3.75 for 4 issues, from P.O. Box 13, Welshpool, Powys.

NORTHERN EARTH MYSTERIES - A must for all northern E.M. enthusiasts. Objective and subjective views of the subject. £2 for 6 issues. Single copy 45p. From Philip Heselton, 170 Victoria Avenue, Hull HU5 3DY.

NORTHERN UFOLOGY AND NORTHERN UFO NEWS - Assorted data, articles, on the UFO scene up north, complete with case reports and listings. NU comes out 4 times a year and NUFON 8 times. Subscription is £4.20 for 6 issues from Jenny Randles (editor), 9 Crossfield Road, Somerville, WALLASEY, WIRRAL.

PENDRAGON - A fine, well-produced journal of Earth Mysteries, Arthurian Lore, and mystical traditions, all with a Gaelic flavour. £3 p.a., 50p single issue, from 27 Roslyn Road, Redland, Bristol. BS6 6NJ.

THE PROBE REPORT - A well produced, litho A4 format magazine - Objective UFO investigation. £2 for 4 issues, from Ian Mrzyglod, 16 Marigold Walk, Ashton, Bristol. BS3 2PD.

QUICKSILVER MESSENGER - "Landscape, myth, consciousness" the two colour, A4, cover says. Excellent, topical Earth Mysteries Journal based in Brighton. Very well produced, 28 pages. Brainchild of Chris Ashton. Recommended. £4 p.a. (4 issues) from Garden Flat, 46 Vere Road, Brighton.

RILKO' NEWSLETTER - An advanced Earth Mysteries Journal. Finely put together in A4, litho format; very classy. Excellent production from Bob Cowley. £5 for 2 to 3 issues in London, £4 elsewhere. From Bob Cowley, 8 The Drive, New Southgate, London. N11 2DY.

THE SHAMAN - Incorporating ASWR. Paul Screeton's review of the Earth Mysteries, paranormal, UFO scene through publication, book, and other reviews. Get this to choose your monthly publications. Other intriguing articles. Recommended. £2 for 4 issues, from Paul Screeton, 5 Egton Drive, Seaton Carew, Hartlepool, Cleveland TS25 2AT.

TOUCHSTONE - Edited by Jimmy Goddard. New Earth Mysteries publication for the Surrey area as part of the Surrey Earth Mysteries group. 4 page - photostated - with features on dew ponds, Surrey stones and leys. Keep the work up Jimmy. £1 - 4 issues from J. Goddard, 25 Albert Road, Addlestone, Weybridge, Surrey.

UFO RESEARCH REVIEW - Bob Morrell's NUFOIS (Nottingham UFO Investigation Society) produce this very critical and influential journal. His words on any matter of interest are always highly delighting. 25p from NUFOIS 443 Meadow Lane, Nottingham.

WALRUS - Edited by Nigel Pennick. The last vestige of N.G.s geomantic publications for the moment. Covers everything from masonic conspiracies through to synchronicities, prophecies and paranoial Occasionally produced. £2.25 - 3 issues. Nigel Pennick, 142 Pheasant Rise, Bar Hill, Cambridge CB3 8SD.

A. COLLINS AND EARTHQUEST PRODUCTIONS

EARTHQUEST NEWS 5 - Copies still available at 75p ea. plus 15p post and packing. Including Essex Phantom Felines, Arthur's Cross, Stone Tape Theories, Well Worship, Earthlights Review and the Astrology of Disasters.

THE RUNNING WELL MYSTERY - Book by Andy Collins published by The Supernaturalist. A first edition of 500 has already sold out. The second edition includes an appendix to the first, along with a better cover and photograph reproduction. For those unfamiliar with the story it centres upon a complete Earth Mysteries investigation and survey in the mysteries, legends, strange phenomena and arcane traditions of the strange Essex parish of Runwell. These investigations, presented in a very topical and antiquarian style, lead to remarkable discoveries of landscape geometry, and an understanding of the area's hidden magical qualities. Price £2.10 including postage from A. B. Collins, 19 St Davids Way, Wickford, Essex.

To be republished soon THE SWORD AND THE STONE. Details from the Editor.

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