

Touchstone

Surrey
Earth
Mysteries



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A NORFOLK LEY

When my wife Doris visited Norfolk recently, she passed through the village of Caistor St. Edmund, south of Norwich, and noticed a church on the earthwork of a Roman town there. Although it was locked, she could feel even from the outside that it was a fairly powerful church, so when she returned and told me about it I decided to see how it looked on the map.

Aligning the church with Norwich Cathedral I saw immediately that the line ran along a straight edge of the earthwork - even though it was Roman - and I was soon to find that it was a very good ley indeed. Coming north, it goes through Fritton church, a short piece of coincident track north of it, two cross-roads in Saxlingham Nethergate, a half-mile stretch of coincident track, Caistor church and Roman earthwork, five churches and the cathedral in Norwich, a cross-roads in the north of the city, coincident track in Spixworth, a junction, a cross-roads, a cross-roads/tracks, and another cross-roads. This makes fourteen points, if you ignore junctions and coincident tracks - though the latter add to the leys validity. There seem to be two other leys going through the church, too - one of which passes through a henge monument to the south of the city.

HEALING SHRINES OF THE MIDDLE AGES

At the March meeting of the Addlestone Historical Society, Mr. Eric Freeman gave a talk on the above subject - although basically historical it was interesting to see concepts familiar to students of earth mysteries.

In the middle ages there was considerable travel for two main reasons - religious uplift and healing. Today we may go on a "pilgrimage" to seek the sun or visit ancient places. Mr. Freeman recently travelled about 8,500 miles, mainly by sea, visiting Xanthos,

Cyprus, St. Catherine's monastery (Mount Sinai), Petra, Egypt and Jerusalem. Many of the sites were popular in ancient times because of alleged healing powers. He believes it is wrong to dismiss these claims, as people would not have undergone such horrific journeys lightly.

During the Egyptian Empire people would travel to Philae (the tomb of Osiris), for healing; pilgrimages have been popular throughout history. Chaucer's tales were first written in English - Canterbury pilgrims had different reasons for the journey, but many wanted healing from the shrine of St. Thomas.

Many sites acquired their sanctity from prehistoric times - a number of ancient churchyards are circular, indicating a more ancient site. When Christianity came it did not obliterate the existing sites, but dedicated them to saints, so visiting them for healing has continued in an unbroken line. In medieval times medical treatment was normally worse than the illness and healing shrines became a sort of spiritual National Health Service! Invalids came to Canterbury and to England generally from all over Europe, much as people today go to Lourdes. Ex-pagans liked to worship tangible objects, so the veneration of relics began - including unlikely items such as the breath of Christ or the milk of the Virgin, or her girdle dropped when she was assumed into heaven. The monks recorded over 700 healing miracles at Canterbury, many recorded in stained glass.

The story of St. Thomas a Becket began when this chancellor was made Archbishop of Canterbury by Henry II, to limit the church's influence. Immediately he had a rapid conversion and became an ascetic servant of the church, ready to defy the king. Due to an angry outburst, four knights sought to win the king's favour by killing Becket, and many people took away bottles of his blood - the first miracle was when a man's paralysed wife was reputedly healed after the blood was wiped on her. The following Christmas pilgrims flocked to the cathedral to touch the saint's coffin through holes in the shrine. The stone steps are worn with the weight of human misery and hope from 1220 to 1538, when the shrine was destroyed at the Reformation. The Becket window, made by a contemporary, could be an accurate likeness of Thomas.

Other shrines had less likely candidates. A spring appeared at the site of Simon de Montfort's death - known as "Battlewell", it had healing properties - also there were miraculous cures before his tomb at Evesham. Excommunicated once, the pope ordered a second one to be read over his tomb, but pilgrims still went there.

Edmund, King of East Anglia, was beheaded by Vikings for not renouncing Christianity. A disembodied voice led his men to his corpse, guarded by a wolf.

Edward the Martyr was stabbed to death at Corfe Castle by Queen Alfreda, and his body thrown down a well shaft. A ray of light led his retainers to the body, interred at St. Mary's, Wareham and later at Shaftesbury Abbey. Miracles were reported at both places. His remains are currently in a bank vault in Woking - the state of health of the bank staff is not known!

Henry VI, founder of King's College, Cambridge and Heaton College, was devoutly religious and kept watch on his servants' chastity through peepholes! After his mysterious death at the Tower of London, his body was brought to Chertsey Abbey and 174 miracles were reported, 22 confirmed by the Vatican. He is still uncanonised as his successor Henry VII would not give the Vatican gold in payment, but a society still exists to press for it. Today he lies in St. George's Chapel, Windsor, and scholars from King's and Heaton colleges annually lay roses on his tomb.

Other healing tombs include Thomas Cantelupe (470 miracles), Godric of Findhar (244), William of Norwich (115) and Wolson of Worcester (103).

Edward the Confessor's shrine in Westminster Abbey is the only one in England still intact - probably because the abbey was a "royal peculiar" - entirely the property of the Crown. Most were destroyed at the Reformation - the shallowness of Henry VIII's religion was shown by the fact that in 1538 he lit a candle before the statue of Our Lady of Walsingham, which only months later was taken to London and burned. The modern shrine at Walsingham does not seem to Mr. Freeman to have a powerful atmosphere as many ancient churches have.

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NEW BRONZE AGE SITE DISCOVERED

by Chris Hall

The coming of twentieth century oil industry to rural Hampshire has led to the discovery of previously unknown Roman and Bronze Age sites. The oil company are to sink an exploratory bore hole on downland a mile south of the North East Hampshire village of Odiham, but held up work while archaeologists examined the site. The result was the discovery of Bronze Age field enclosures. Pottery and animal bones dating to about 700 B.C. were also found. Nearby were six graves which have given the late Roman date of 300 A.D.

The area has been intensively farmed for much of this century, and consequently nothing was previously known of the ancient history. The discovery is seen as filling an important gap in knowledge of prehistoric Hampshire. The Roman cemetery consisted of six graves cut into the chalk, each containing a skeleton, but apparently no artefacts.

The area is situated high on the downs linking the North Downs in Surrey with the Inkpen Ridgeway west of Basingstoke. The only other possibly ancient site in the vicinity is Odiham Firs, an old beacon site. The precise location of the site has not yet been published, but a full report is due to appear in the 1987 Papers and Proceedings of the Hampshire Field Club (which, among other places, can be consulted at Winchester Library and at the British Museum General Library in Kensington). The finds have been taken to Salisbury museum.

LETTERS

from Norman Darwen, Sidcup:

In January this year I was once again to visit Stirling. I found out that the three slabs pictured on page 5 of Touchstone do have a quite important geomantic significance - they mark the meeting place of three ancient county boundaries before they were changed in 1891, and the slabs are collectively known as "The Three Counties Stone". The counties concerned are Stirlingshire, Clackmannanshire and Perthshire and the worn carvings I referred to are the letters "S", "P" and "C", the initial letters of the counties. Incidentally, the stone is in the grounds of the University. I have also heard about a road which ran from the Bridge of Allan village to the only church in the area, across what is now the University campus. The road was apparently closed in the middle of the eighteenth century, which resulted in law-suits being taken out to restore the right-of-way (successfully). Could this road mark a ley?

A couple of other points on the general area: several people told me that the region was/is a stronghold of paganism, so I was interested to find very fine carvings of Green Men, Dragons and Hares in Dunblane Cathedral, on benches and misericords. The cathedral is a beautiful, tranquil building traditionally built on the site of a prehistoric fort, and at the west end of the nave is a Pictish cross slab, discovered during rebuilding.

Finally, I learned of a named Scots pine just outside the village of Cambusbarron, near Stirling. It stood on the south crag of Gillies Hill (the site of a hill fort). It now no longer exists, as the hill has been quarried away. The tree was very ancient and went by the name of "The Bonnety Tree". Legend says that the "gillies" or camp followers hung their bonnets on the tree just before the nearby Battle of Bannockburn in 1314."

from Mike Collier, Brighton:

"Had I realised that TZs were on the bill at Newcastle I would have made the effort to attend. I have always thought that they are one of the most fascinating things in EM. I have had a feeling for some months that they were about to be the focus of some attention again. I hope they get it a bit more right this time; I think that the trouble in the seventies was that all sorts of people were turning them up and a lot of them did not amount to very much. I was not over happy about the one in Sussex until Lions Green fitted into Leo, Aries had Ramslye and Hornshurst Wood had the otherwise totally pointless circular path forming the horns. Also the man with a cross in his hand at Cross-in-Hand etc. To be honest I think it is one of the very best ones.

"I am glad the Elephant was given a mention. It surely must be the most accurate terrestrial figure to emerge and yet nobody appears to be interested. Actually the trunk is formed by a road and it is the concrete bank of a reservoir that forms the tusk. Another thing that is being ignored by various people is the number of sites that are 1 Km apart; I have found a great many. It is also 10800 MY. I am sure that you and your friends could spend a pleasant day out here;

from East Croydon you can get a train to Berwick where the pachyderm starts and the previous station Glynde has a 'pub garden overlooking the beautiful Caburn mentioned by Wedd. There are also pubs on the Elephant."

from Eric Freeman, Thorpe, Surrey:

"I am glad you enjoyed my talk to the Addlestone History Society. I perused the publications you sent with much interest, also your references to churches with an "atmosphere". Have you visited my church of St. Mary, Thorpe? As you may know the present church has Norman origins, i.e., the surviving chancel arch. It also stands in a circular churchyard indicating it as being an ancient sacred site. This was borne out some years ago with the discovery in the churchyard of a Roman cinerary urn which was dated by the London Museum to 180 A.D. There is no question that the church has an "atmosphere" which is constantly remarked on by numerous visitors".

NOTES AND NEWS

Tales of the Unexplained

This was the title of an interesting though rather tongue-in-cheek article on the work of Colin and Janet Bord, which appeared in the Sunday Express magazine of March 6th, 1988. The accompanying photograph seems to show the Bords apparently rising like spectres out of the ground near their house! The article does, however, give a good account of their work, which includes most aspects of mysterious phenomena. They live in a house in a remote part of Wales, fifty miles from Shrewsbury. They say their books are mainly read by intelligent people, weirdos and vicars - but they are trying to correct the view of foreign young people who believe Britain is an island of moorland and megaliths inhabited only by the Queen and the Loch Ness Monster.

London meetings

We have not yet received the current London programme, but details can be obtained from Rob Stephenson, 223, Underhill Road, East Dulwich, London SE22. OPB. We plan a joint field trip visiting the stones of the Aldershot area on SATURDAY, JUNE 4TH. Please contact Rob for details.

Guided walk

There is to be a guided walk in the same area on Sunday, July 3rd - this is an archaeological trip, but led by an archaeologist who has dropped veiled hints of his interest in leys! For details contact Chris Hall, 30, Florence Road, Fleet, Hampshire, GU13. 9LQ.

Local stones

Interest has been shown in a trip to see the more local stones - those described in early issues of Touchstone - but no-one could agree on a mutually agreeable date at the last meeting! If this interests you, please send me weekend dates you would be free for such a trip

(as many as possible - something like "All June and the first half of July", or something like that).

TOWARDS THE FUTURE
A wider context for allotechnology

by Philip Heselton

It was about 1965 when Tony Wedd invented the word "allotechnology" as the title of a lecture which he was to give to a student society at London University on the various devices of which he and others had received details by means of communications with space people. The word is derived from the Greek for "other", the implication being that the technology being considered is different in kind and basic principle of operation from that which is presently dominant in our society.

In the course of his own work on the Cosmic Coffee Pot and the Menger-Disar motor (see my "Tony Wedd - New Age Pioneer" for details) and in his collaboration with Philip Rodgers on the Roswanga, Tony was able to uncover certain principles which appeared to operate, although, as he said: "The trouble with allotechnology is that one does not have the intellectual groundwork for answering simple questions". We can outline at least some of what appear to be important considerations, though we have no way of knowing at this stage whether these are complete:

- 1) Details of the devices were received, either directly or indirectly, by means of thought communication from space people, though I argue later that details received in other ways should not be discounted.
- 2) They are powered by some form of "free energy", which seems to be functionally identical with the "prana" or "ch'i" known to the ancients, and the "orgone energy" discovered in more recent times.
- 3) Shape seems to be an important factor - the shape of the device affects its functioning.
- 4) Tied in with this is the principle of number - the number seven occurs frequently - and therefore, implicitly, proportion.
- 5) The right materials seem to be vital - the significance of different metals and woods are stressed, as is the use of particular types of crystal and stone.
- 6) It is important for one person to make the whole device themselves, impregnating it with their own vibrations.
- 7) In general, the devices had no significant moving parts - they achieved their function directly rather than by means of the wheel.
- 8) There is some evidence that its location may affect the working of a device.

I think there is little doubt that Tony Wedd's interest in these devices was not so much the use to which they might be put, but that they were the practical result of space contact - something that could convince, and that this was their real importance to him. This certainly remains true today. Whilst the space people's philosophy underlay the whole issue, and indeed may provide some valuable clues to the technology itself, philosophy on its own is unlikely to be as convincing as a "free energy" machine in working order.

It's certainly important to realise the whole picture. Allotechnology was not something discovered by Tony Wedd and Philip Rodgers. There were many other contacts with space people which provided useful information, some of which are only just beginning to be looked at in that context. Tony himself used many items of information from people such as Adamski, Dan Fry, Buck Nelson, Howard Menger and John de Land, to mention but a few.

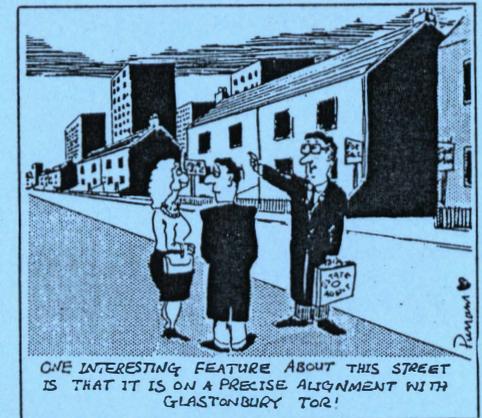
But there is a concern here. The accounts we have are brief. Many are second-hand, and the details are missing. What we want, for example, is a full report on John de Land and his installation, which really means someone in California doing some original research. And what of George Milner, who built a "space engine" from information received telepathically, and who is referred to by Desmond Leslie in the 1970 revised edition of "Flying Saucers Have Landed"? Where can we get further details? Some research work needs doing into all these different sources of information before all those who might be able to help have disappeared into the mists of history.

It is really only a very small step to move outside the sphere of specific space contact and we discover many other examples of devices that, superficially at any rate, certainly seem to be allotechnological (if one can use such a word) in operation. I am referring here to such things as the orgone motor developed by Wilhelm Reich in the 1940s; the ship powered by "Dynospheric Force" which was built by John Worrell Keely in the 1890s; T. Henry Moray's "Radiant Energy Device" in the early years of this century, and so on. All used some unknown energy, and seemed to conform in most respects to the principles of allotechnology referred to above.

What I am suggesting is that allotechnology can be put in a wider context and given a more inclusive definition; in other words, that the principles that the space people use have been discovered in other places and other times (albeit perhaps unconsciously prompted), and seem to form the basis of a higher technology which would naturally emerge in cultures (both on this planet and beyond) where certain basic social and philosophical principles were followed.

To be continued

from Daniele Hart:



PUBLICATIONS AVAILABLE FROM JIMMY GODDARD

SKYWAYS AND LANDMARKS REVISITED. A re-examination of Tony Wedd's work in leys and flying saucers. £1.18

CAMPUS LINES. Results of a nine year project investigating leys around six university campuses. £1.18

COSMIC FRIENDS. An account of communication with extraterrestrials over the course of many years, and information derived from it. 68p.

TOUCHSTONE. Newsletter of the Surrey Earth Mysteries Group. Quarterly, £2 for four issues.

AMSKAYA. Newsletter of the STAR Fellowship, concerned with extraterrestrial communication. Quarterly, £2 for four issues.

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CAERDROIA, 53, Thundersley Grove, Thundersley, Benfleet, Essex.

EARTHQUEST NEWS, 19, St. David's Way, Benfleet, Essex.

COMMON GROUND, 14, Northfold Road, Knighton, Leicester.

FORTEAN TIMES, 96, Mansfield Road, London NW3. 2HX.

NORTHERN EARTH MYSTERIES, 103, Derbyshire Lane, Norton Lees, Sheffield, S8. 9EN.

STONEHENGE VIEWPOINT, 2821, De La Vina Street, Santa Barbara, Calif. 93105, U.S.A.

THE PIPES OF PAN, Blaenberem, Mynyddcerrig, Llanelli, Dyfed, Cymru, SA15. 5BL.

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WORD SPIRIT, Basement Flat, 23, Upton Park, Slough, Berkshire, SL1. 2DA.

THE LEY HUNTER, P.O. Box 5, Brecon, Powys, Wales.

CIRCLE, Box 219, Mt. Horeb, WI 53572, U.S.A.

MAGONIA, John Dee Cottage, 5, James Terrace, Mortlake Churchyard, London, S.W.14. 8HB.

EARTH FORCE, 12, Lynmouth Drive, Gilmarton, Lutterworth, Leicestershire.

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