

Touchstone

Surrey
Earth
Mysteries



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TWO FIELD TRIPS

We have had two interesting field trips recently, though not entirely without mishap. The first was on June 12th (my birthday!) and was led by Chris Hall - we visited a number of old stones on the Surrey-Hampshire border. Unfortunately Chris and I and my wife Doris were the only ones present from our group, but there was a group from the London Earth Mysteries Circle in their minibus.

We met at Redroad Hill, near Camberley; the road is the ancient Maultway and the spot is the place "above High Curley" where there was a stone mentioned by Daniel Defoe. The stone now at the junction was unearthed in 1970 and left "for landscaping". Several of the stones we saw on the trip were re-erected or erected on sites of others by local authorities, and this subconscious siting seems widespread - there is a new standing stone in Staines (the name probably comes from "stones") and also one at Tolworth found in excavations and erected there. This phenomenon was possibly the most significant finding of the trip.

Next we visited several stones about which there is some doubt, about a mile north on the Maultway. There is a new stone with a plaque on the site of the Basing Stone (or Hart Stone?), and a Gibbet Stone which may have been the Basing Stone, and two stones close together which are probably modern but which gave one of the party a strong feeling when walking between them.

A walk of about a mile across the heath brought us to the Wishmoor Stone, though at this point we lost our way at first and somehow managed to lose some of the party too! But we eventually found the stone, recumbent and in beautiful surroundings, on the Surrey-Berkshire border.

The next stone was set in the wall of a church - Yateley Church in Hampshire, which was burnt down a few years ago but rebuilt -

unfortunately the interior is in ultra-modern style but there is still energy there. Other stones were found in the foundations during the rebuilding.

Farnborough parish church, in Chris's words, has it all. It is on a hilltop, marked by a tumulus, has a circular churchyard, dates from the seventh century, and was formerly the starting point of an annual procession round the village held in early August (the old Celtic festival). Outside are two stones which lie one on the other. As if this wasn't enough, a very friendly parishioner told us of a tunnel from the church to a nearby school which was discovered when it caved in, and legends of several others! The origins of the stones are not known.

Doris and I had to leave at this point to visit my father in hospital, but the rest of the group went on to Cockadobby Hill, a tumulus which everyone felt was very friendly. They then went to Caesar's Camp hillfort near to an ancient beacon hill, and saw the Jock and Jenny stones in the side of it, from which a healing spring usually flows, but which was dry on this occasion. To round the day off they had a meal at Farnham.

The London group could not attend our second field trip on July 17th because it was the weekend of the Ley Hunter Moot in Swansea. However, Charles Refoy and Daniele and Roy Hart came with me on the trip to visit local stones and tracks; Richard Pywell tried to find us during the afternoon but unfortunately we failed to meet up.

We had chosen the wrong time to visit the various churches as all had services just starting when we were there. Byfleet church is a very powerful ley energy place on two seemingly important leys - one to Wisley church and stone and another to the Fox Hill aligned track and St. George's Hill hillfort. It also once had rather a mysterious mound on the side of it.

From here we walked to Wisley church and saw the pockmarked stone in the porch and the aligning track to Byfleet church on the horizon, though the view of this is not as good as it was. It is a Norman building.

Pyrford church, which we visited next, is also Norman but in a very different situation - on a hill with a circular churchyard. We walked to the nearby Pyrford stone, an apparently Christianised (cross-incised) standing stone which is not, however, in its original position. No leys have ever been found through it or the centre of the junction where it once was, but it is only fifty yards or so from the Fox Hill ley, which makes me wonder if it was moved twice and was originally on the line. Stone Farm in the position it "should" be on the ley seems further circumstantial evidence, but we will probably never know.

We then tried to walk the mile-long Fox Hill track, but were forced to retrace our steps because of mud. We went round to the other end by car, walked the Carter's Lane aligned track nearby and took the track linking it to Fox Hill. We were able then to walk the more interesting part of the track, which rises to a peak where there are some Scots pines. This may be how we lost Richard Pywell, by

deviating from our itinerary.

After a welcome cup of tea with our picnics at Daniele and Roy's house in Byfleet, we went to see the stone on Horsell Common, set in beautiful woodland. Its stream appeared dried up, but on excavating its culvert with sticks we managed to free it from silt and start it flowing again, which pleased us. Charles and I seemed to feel a slight tingle on the stone. We saw nearby Danewell Hill with its pine clump, which is on a ley from the half-mile long track of Ferry Lane, Chertsey, one from Shepperton church and another from St. Augustine's, Addlestone, near where I live. All these links made us feel aware of the ley pattern as an interlinking system. The sandy crater near Danewell Hill was also the place where H.G. Wells set the landing of the Martians in "War of the Worlds"! Mounds in the woods nearby could be tumuli, but neither they nor the stone are marked on the map, even the 1:25000.

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A STONE CIRCLE AT YATELEY?

by Chris Hall

Yateley Church, in Hampshire close to the Surrey border near Camberley, was mentioned in Touchstone in 1985 because a sarsen stone is built into its wall. It has been suggested by local historians that this pre-dated the church, and was simply used as convenient building material. A church at nearby Eversley also has a sarsen in its foundations (1,2). Part of the Yateley stone may still be seen at the base of the wall beside the church porch.

Recently I came across some additional information. As explained in the original article, in 1979 the church was burned out by an arsonist. It was rebuilt in 1981/82, retaining those walls not too severely cracked by heat. During the rebuilding archaeologists were able to examine the surviving Anglo-Saxon wall, and were permitted to excavate the nave (3). Examination of the wall showed it to be built of mortar and flint, but also with pieces of sarsen. The upper part of the wall was mainly of dressed sarsen. A small trench outside revealed a large sarsen block resting on the earth, which had been used in the footings for the wall. This is similar to but smaller than the sarsen referred to in the earlier article. The presence of two such blocks led the archaeologists to suggest all of the Saxon walls could have been built upon sarsens. Subsequently it was discovered that sarsen blocks were also used as footings beneath the floor. These are at a depth of about 40 inches, and are no longer visible.

The archaeologists make no comment on the use of sarsens, except to imply they were brought in by the builders. Yet such rock as may be found in the Yateley area (and it is not a rocky district) is mainly sandstone. Flints may be dug up easily enough on the sandy hills of the heaths. Sarsen, to my knowledge, is not a locally available stone.

The anomaly grows when we refer to the opening remarks by the archaeologists. The Domesday survey, they tell us, shows Yateley to

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have been "the poorest and least populated part of Hampshire, an area of heavily wooded infertile clays, sands and gravels. There can have been little wealth to spare for church building, and timber would normally have been used in preference to sarsen and flint". The lower lands at Yateley certainly were well wooded at the time of Domesday, though other Saxon records suggest the higher land was already open heath. Yateley Common, a high plateau of almost 1200 acres, is described as "the heathfield" in a tenth century charter.

For some reason, sarsen was brought to Yateley by the Anglo-Saxon builders of its first recorded church. Either that, or the stones were already there. It has to be observed that there would appear to be enough sarsens to form a stone circle. Does anybody have any comments?

References

- 1) Touchstone 6, page 4-5 (June 1985)
- 2) Touchstone 7, page 7 (September 1985).
- 3) "The Anglo-Saxon Church at Yateley", by David A. Hinton and Martin K. Oake; in the Proceedings of Hampshire Field Club and Archaeological Society, Vol. 39, pages 111-120 (1983).

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THE SECOND KINGSTON GREEN FAIR

by Rob Stephenson

It was a great pity that this worthy event in May, which centres on a concern for the environment, should have suffered such appalling weather.

As last year Mary Caine had her Terrestrial Zodiac stall next to that of the London Earth Mysteries Circle. The London group made its first labyrinth; a circular one, 18 feet across, drawn on the grass with the aid of a rope, a peg and a can of emulsion paint. This attracted attention as soon as it was begun and proved especially popular with the children, as well as being a useful talking-point generally.

However, for a fair like this to be really successful it is essential that the weather be reasonably favourable, and this it was not. It rained ferociously - not all the time it is true, for there were some sunny breaks - but it was a deluge each time it did so. There was even hail at one point and eventually it became impossible to keep oneself or anything else dry. This was a shame after last year's triumph, particularly as the fair was even bigger, with a bumper line-up of entertainers and attractions. It deserved a better fate.

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from Richard Colborne, Manchester:

Regarding the White Horses mentioned in issue 15, I'm interested to note your Uffington-Avebury-Westbury (Bratton) line, because although I knew of the relationship between white horses and earthworks you may be mentioning a couple that are new to me, apart from the Avebury connection (i.e., many horses are near earthworks).

However, you are wrong in one or two aspects. The Alton Barnes horse is not a little off the line, it is the Pewsey horse that is off - the 1937 date you give for the cutting of Pewsey is certainly a recutting. There are two Pewsey sites, the Old Horse and the New Horse - the former is on a 4-horse alignment with Cherhill, Alton Barnes and one other, of which you seem unaware.

I have the Cherhill-Preshute (Hackpen Hill)-Uffington line of course, but does the fact that my estimated position of Pewsey Old Horse at around 41610/15799 make any difference to the triangle?

One thing that puzzles me is that you are aware of the Marlborough horse, yet you don't seem to have spotted the Bratton/Alton Barnes/Marlborough line. Do we differ over where Marlborough horse is sited - I have 41837/16822. According to my calculations Marlborough is on at least three alignments - the one mentioned, a second with Pewsey and a third with Hackpen Hill and another.

Two of the horses so far mentioned that you don't seem to know about lie some distance outside the general area of the Triangle(s), but the third and two others lie within. So in all there are 13 horses, or 12 if the Pewsey horses count as one.

From Norman Darwen, Sidcup:

I read with interest the article "Healing Shrines of the Middle Ages". However, I was surprised to see the shrine of St. Alban in the town that bears his name omitted. The shrine itself still exists, though it was reconstructed in the last century from the pieces that were found scattered around the abbey ruins. The abbey is now, of course, the Anglican cathedral, and is on the traditional site of the execution of St. Alban, Britain's first Christian martyr, who was killed in the early third century. The Abbey (as it is still called in St. Albans) is well worth a visit, built as it is from Roman tiles. There was a church on the site built about 300 A.D., then an abbey from 793 to the dissolution, and a cathedral since 1877. In 731 Bede wrote of the "beautiful church...where sick folk are healed and miracles take place to this day." St. Alban's feast day is on June 20th for Roman Catholics and June 22nd for Anglicans, and on the Sunday nearest his feast day roses are strewn on his shrine: "So among the Roses of the Martyrs, brightly shines Saint Alban", explains the guidebook. For the rest of the year the front of the shrine is lit by a multitude of candles from pilgrims.

Just something different now: I recently read the excellent "Tony Wedd - New Age Pioneer". I have always wondered about the twelve

healing centres - could the Keston one in fact be Caesar's Well, at the head of Keston Ponds, and which has been the centre of a UFO flap, I believe. It would certainly fit with the other spas and springs that were mentioned. The well is still there by the Ponds' car park, and a strong flow of water issues from it. I know of no traditions associated with it, but such a strong spring in an area which has much evidence of early human habitation must have attracted attention in the past. It is very near to the earthwork which tops the hill. Perhaps this idea has been suggested before, but I thought I should write and let you know.

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NOTES AND NEWS

Coincidental coincidence?

Part 81 of "How it works", an "A to Z of invention, science and technology, under "Stonehenge and Stone Circles" has a five-page entry on such circles, going into astronomical theories, megalithic yards, etc. By an alphabetical coincidence the next entry is "Storage Rings". These rings, linked to particle accelerators, allow intense beams of charged particles to be built up. The diagram of the storage ring with "transfer tunnel" looks remarkable similar to the one of Stonehenge with its avenue! (Credit: Bob Swift).

More from Milton Keynes

Following our report some time ago of the mock-ley in Milton Keynes, we now hear from the Guardian (June 23rd) that a plan to build a replica of Stonehenge there has met with local opposition - from Christians who feel it represents "wrong spiritual values" and from others who fear an army of anarchists. There are four such replicas in America apparently, and one used to exist at Shepherds Bush till the end of the last century. (Credit - Daniele Hart).

London meetings

The following meetings of London Earth Mysteries Circle will be held at Maria Assumpta Centre, Kensington at 7.00 p.m.: Sep. 13, Rose Heaward: "Mythology of Hermes", Sep. 27, Derek Walters: "Chinese Geomancy", Oct. 11: Social Evening, Oct. 25, Greg Branson: "Glastonbury", Nov. 8, Chris Hall: "Alien Animals", Nov. 22, Jerome Witney: "Druidic Rites", December 13, Michael Green: "Ritual Use of Celtic Sites".

Site on a coin

On seeing what appeared to be an ancient stone site on a Jersey coin I happened to receive in change, I wrote to the island enquiring about it. I received a very interesting booklet on Jersey dolmens and other sites - it would be interesting to see what leys are formed by this profusion on such a tiny island.

Another Horsell stone

When returning a honey extractor to Horsell recently, my wife noticed what appeared to be another standing stone opposite the

Cricketers pub. On enquiry, it was found to be yet another case of the local council finding it in excavation and leaving it set up on site.

Next issue

In our next issue we will feature a report on the Swansea TLH Moot by Chris Hall, some Silchester ghosts and a report on what I found during our holidays in Yorkshire and Wales.

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TOWARDS THE FUTURE A wider context for allotechnology

by Philip Heselton

Part 2

So how can we move forward? It may be helpful to look in a little more detail at the individual elements of allotechnology as we presently understand them to see whether there might be certain clues already existing in other disciplines that might be of some use to us.

Take shape, for example. We seem to be dealing with the "free energy machine" as a piece of sculpture: what it looks like is an important part of its functioning. We are drawn into parallels such as sacred geometry, where dimensions and proportions of structures, from the stone circles onwards, can help to concentrate and transform the natural energies of the landscape. Many have written about the principles involved in sacred geometry (see for example, "Sacred Geometry: Symbolism and Purpose in Religious Structures" by Nigel Pennick), and it would be interesting to see the implications of applying such principles to allotechnology. Perhaps the dowser can help us to see the way in which the shape of a material object affects the flow of energies round it, so that we can form the shape best fitted for a particular task. One of the implications of this, of course, is that allotechnology need not be seen purely as a totally separate field, but can also be applied to more orthodox manufacture.

An examination of shape also takes us into the whole sphere of the aesthetic principles of design and of seeing things with the artist's eye. The principles underlying allotechnology may provide us with some additional contributions towards the philosophy of design in the same way that Rupert Sheldrake helped in the understanding of the framework underlying the development of living things (see his "A New Science of Life").

When we come on to the concept of number, the numerologists should be able to help us to define the characteristics which we may expect, by showing us the principles underlying number, which is paralleled by the development of harmonics in astrology, where the number seven, for instance, which seems dominant in allotechnology, refers to the romantic and mystical approach to life, whereas the number five is more related to the creation of form. A knowledge of numerology and harmonics may help us to understand the reasons for the

use of certain numbers in particular cases.



Members of the group clearing the stream by the Horsell Stone.

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