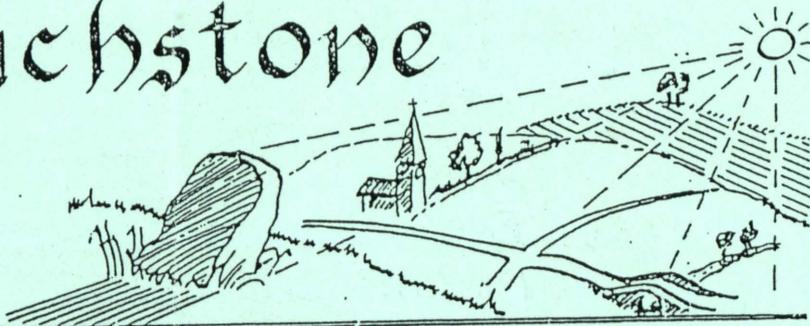


Touchstone

Surrey
Earth
Mysteries



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NORTHERN MOOT AT CHESTERFIELD 1988

The Northern Moot this year was in Chesterfield, adjacent to the Derbyshire Peak District and home of the famous crooked-spired church. The venue in the central library was very pleasant and well-equipped, facilities even including a video projector.

Rob Wilson began proceedings with a welcome and a plea to those who bury crystals at sacred sites not to do so, as it may damage their energy systems.

Norman Fahy then spoke of dowsing Peakland sites. He said he had been a "megalithomaniac" since a visit to Stonehenge at the age of eight! His interest is mainly with sites of the Neolithic and Bronze Ages. There are many examples in the Derbyshire-Staffordshire area, which is a ring of gritstone around a limestone plateau. He was impressed by archaeologists' professionalism but saddened by spade destruction and soon reached the limits of standard texts.

Then "Standing Stones of the Peak" by John Barnatt showed a different perspective, including geometry, landscape and astronomical connections. He heard of dowsing, but failed to find a dowser, so taught himself, using "The Dowser's Handbook" by Tom Graves. He found that dowsing can not only find water, but also differences in strata, buried features, post holes and missing detail - it is like an echo of previous existence. He finds relaxation necessary to the work, and has to be in good health. He uses numbered sticks to mark reaction

points, to get an overall picture.

He started with Arbor Low and found much underground water - also he has dowsed medieval sites and archaeologists invariably find what he predicts. Vague "very powerful" statements annoy him as he wants to be more precise, and he uses triangulation to plot points accurately.

We then saw a number of slides of sites he has dowsed, with diagrams. These included Arbor Low and the Bull Ring henge. Two leys were shown; one, the Bradbourne ley, goes from Crich to Tissington. It goes from the site of a destroyed standing stone by a quarry, another stone, the "King's Chair" (a natural stone carved into a chair shape), the Bradbourne stone, two burial mounds and a holy well at Tissington. A massive stone near Hopton is a few yards off the ley. The second alignment, the Parwich ley, goes through the large burial mound Allet Low, a disc of earth of no apparent use, Hawks Low and a pasture with earth rings dotted about. Watercourses were found to "hook round" the features. On following the line with rods he had a strong reaction and found a buried stone. His latest project is at the Bridestones, a neolithic long barrow partly damaged in Victorian times.

He feels that, when dowsing, clearing the mind of preconceptions is the biggest problem. After his talk, Helen Woodley gave another brief talk on the Bridestones, showing that there was a similarity between it and a site on Arran. Its outlook to the distant hills was compared to the other one looking towards Ailsa Craig. The Scots pine on the line of the Bridestones was mentioned, and she finished with a view of the equinox sunset from the site.

After lunch, Philip Heselton gave a review of the life of Philip Rodgers of Grindleford. He had very weak sight, which deteriorated to blindness, but this was counteracted by acute hearing and perfect pitch. He was an expert musician and recorder player, performing on Irish and Dutch radio, and was a music teacher. It is, however, for his mysterious tape recordings that he is best known. He picked up a series of sounds and voices that he thought were from space people.

He was born in 1916 of musical parents (his mother an early radio singer and his father a choirmaster in Sheffield). He was a kind person who perhaps trusted people too much. When young he was sent to a Swiss Rudolf Steiner clinic for his poor sight; during the war he ran musical appreciation classes for the troops, and the composer Malcolm Arnold wrote a piece dedicated to him.

In 1956 he read "Inside the Space Ships" by George Adamski, and was determined to find the truth of it. Two weeks after finishing it he had a hunch to climb nearby Sir William Hill. Reaching the four hundred foot summit he saw nothing, but when descending he saw a pinpoint of light pulsating red-white-blue. On 5th January 1957 he again had a hunch to climb the hill, felt excitement on the return journey and saw a light above road level that changed from white to red, then sped off.

From then on he had many trips up the hill with sightings, but when he told his friends they said, "You're no good as a witness, your

sight is too bad!" After this, and another display of lights one night, he heard a loud metallic note changing in intensity but not pitch. Then, after a trip to Holland, he heard the "singing discs" - sweet, silvery notes with no doppler effect. This continued on other nights, but his friends said, "You're no good as a witness, your hearing is too good!"

It was not till 24th November, 1957 that he tried to record the noises, with the microphone on the outer window sill facing east. He heard a loud top C, rewound the tape and was relieved to find it had recorded - a double rising fundamental note with "difference tones" that no earthly instrument produces.

Others have received "electronic voice phenomena" and suggested an origin in the spirit world, but Philip felt that his voices were from space. He made several hundred recordings, some very faint but others quite clear. Each tape had the date and time of recording on it. He usually used the 24-hour clock but once forgot and a voice corrected him. Another indicated that the people were listening to music from the radio as there was silence during the broadcast, then a babble of voices. The term "space" was often used.

He had a visit from Alan Whicker of the "Tonight" programme and was on T.V. in 1958. The engineers tried an experiment with their equipment, and found that when their microphone was near Philip's it picked up the voices, but when far away it did not. Philip suggested a narrow beam might be involved.

In conclusion, the recordings included sounds, music and human voices - no actual new information seemed to be given, but the people seemed warm and friendly. The B.B.C. foreign language centre at Caversham could not identify the language. The music was all unknown to Philip.

The other aspect of his life did, in fact, yield information, however - thought communication. Through it he built a "yonskaler" device with many different parts (crystals etc) - a great feat for a nearly blind man. It was for communication, but he also built a device for warming the body (which also had healing effects), and even a model flying saucer, which seemed to cause a whirlwind when activated.

Towards the end of his life he claimed personal contact with space people and the speaker had in fact met two of the individuals with him. He is not sure what to make of this, but feels sure that if a hoax was perpetrated, it was not by Philip. He was chairman of the STAR Fellowship, which has recently been re-started.

Following this talk, David Clarke spoke on Celtic stone heads in Derbyshire. Celtic beliefs have survived particularly in the Peak District because of its remoteness. Christianity all over the country has an element of it, such as the tradition of brides wearing white and carrying a posy, but Derbyshire is particularly rich. Celtic crosses (originally sun symbols) abound in churchyards, and the river names are Celtic. The religion was basically the worship of nature - seasons, stones, trees and water. The Glossop community in particular has retained pagan ways, and there have been two T.V. programmes about

them.

Particularly evident in Derbyshire is the cult of the stone head. There are many examples on barns, walls etc. (and in churches), and some have evidently been made quite recently. There is even an area of Derbyshire called Stoneheads.

The Celts believed the spirit resided in the head, and the heads of enemies were prized. The stone heads commonly have featureless faces, sometimes one, two or three faced, occasionally with horns or moustaches. At the Sun Inn, Haworth is a head over the entrance to exorcise ghosts, and at Darley Dale church is a memorial to someone's wife and eleven children, each of which carries a skull. At St. Margaret's near Crich is a wall bulging with head carvings, and at Bradbourne the church is surrounded by evil-looking stone heads: There are Sheila-na-gigs at Melbourne and Darley Dale.

Water worship was also part of the Celtic tradition. Water has been divined under the tower of a church in Ashbourne, and the hillside chapel at Matlock Bath has a spring in the foundation. There are also legends of mermaids in Derbyshire and, of course, the well dressings.

There are many Green Man/Robin Hood traditions here, including "Garland Day" in one parish, and many wells of Robin and Little John. The wood spirit Hob is recognised at Hot Hurst House, a cave near Buxton. Many slides indicating pagan survivals were shown during this talk - and they have survived by absorbing elements of other religions. It is only with the advent of modern communications that the beliefs in Glossop have come to light.

After this there were a number of short talks. The first, accompanied by a video, was by Edna Whelan on the Burning of Bartle. In this village tradition Bartle, a huge effigy of a pagan harvest god, is paraded through the streets to a strange chant, then finally burnt. The figure stops outside the houses and when it reaches the pubs the participants are offered refreshment. Two families have been responsible for the tradition for at least eighty years. It was originally a three day festival involving a fair, games and the roasting of meat.

Jonathan Mullard then outlined the formation of an Alfred Watkins Society to commemorate Watkins' achievements in the several interests of his life - particularly leys, photography and flour milling. The society hopes to have an inaugural meeting in Hereford next year, to eventually publish a longer biography of Watkins, to copy the Straight Track folios on to microfilm, to have a biannual memorial lecture and an annual conference.

Brian Larkman spoke next, and after appealing for material for The Ley Hunter Supplement, spoke on the West Coast Moot in America, held on the site of an Indian healing ground. The style was very different from British moots - it began with a ceremony in which everyone was invited to place a favourite stone around a circle and burning sage was thrown to the four directions. There was the feeling that earth mysteries was not just studying the past, but was a living tradition for the present. There were mazes, Feng Shui geomancy, Gaia

meditation, Goddess art, women's culture, music for earth healing and dowsing.

Philip Heselton then briefly mentioned the Occult Census organised by "The Sorcerer's Apprentice" in Leeds.

After the evening break, Ralph Nutt and Penny Snee described a six-pointed star pattern formed by ancient sites in Derbyshire. The circle round it is twelve miles across and each side is 10.8 miles long (the size suggested the possibility of a zodiac).

Arbor Low is the southernmost point, the "cathedral" of stone circles. Going clockwise, the next point is Upper Edge burial mound, south of Buxton. The Bull Ring, opposite Stoke Flat, is the next point - two hundred years ago there were stones there. The northernmost point, opposite Arbor Low, is Hope Folly burial mound, close to the edge of a quarry. If mathematically correct, the next point would be at Grindleford church, but it is thought the actual point is Stoke Flat circle nearby. The final point is a mound near Chatsworth. The centre of the circle is at Slack Side, where there appears to be banking. The star seems to be made up of an equilateral circle of circles and one of mounds.

Jonathan Mullard then showed slides of megalithic Malta. He went in November - the cheapest time and also the best for avoiding tourist crowds. It is very open country with few trees, and was first settled in 5000 B.C. The main temples were built around 2500 B.C. The island of Gozo is the best place to see unspoilt Malta - the main sites are always built in pairs, and this duality is also reflected in the spiral patterns. The temples were roofed with timber beams - Malta once had tree cover. (Could the short period of temple building have been terminated by over-felling of trees, as on Easter Island?) The entrances were typically of worked stone, while the rest of the buildings were made of unworked blocks. There are bowls possibly for libations in the apses, and pecked decoration is often in evidence - also there are oracle holes.

At Tarshan, a satellite town of Valetta, is a temple with a similar plan to Skara Brae in the Orkneys. There is the torso of an obese goddess there, and an altar with paired spirals. A standing stone on Gozo has attached to it a legend of a giantess who derived her strength from eating broad beans!

The later period on Malta is marked by tiny dolmens dating to about 1800 B.C. Strangely enough, these are often found to be in alignment and to be connected with fault lines, while the older temples are not. This is the opposite to the case of the British sites, where there seems to be evidence that the Bronze Age peoples were not so advanced in siting as the neolithic people they replaced.

To end the Moot, Helen Woodley mentioned that if, as Rob had suggested, indiscriminate burying of crystals can be harmful, could not the planting of trees, or the setting up of crystalline gravestones have similar effects?

The Moot finished here, after it had been arranged for those

wishing to see some Derbyshire sites the next day to meet at the library at 11.00 a.m. This a group of us did, and had the opportunity of visiting three Derbyshire places of interest; the Wishing Stone, similar in some ways to Kent's Chiding Stone, with a tradition of granting a wish to those processing round it three times. We then saw Darley Dale's church with its sheila-na-gig and other carvings, and we were treated to the view from the tower top by a very enthusiastic churchwarden. Finally, as the sun was setting, we saw a stone circle out on the moors, with an alignment to the Samhain sunset. There definitely seemed to be an increase of energy here around the time of sunset.

NOTES AND NEWS

Jersey wants its tomb back

"The Independent" of 12th November 1988 reports that the people of Jersey are seeking the return of a neolithic tomb moved to Henley-on-Thames in 1788! It seems to be a moot point whether this is desirable. They were erected in their present position in Park Place "to an inch in its primitive position", and may well have been subconsciously sited there (this would need ley research to establish). If returned to Jersey, they would not be returned to their original position but "would go on display near where they were originally discovered"; this wording does not seem to indicate sympathy with significant siting.

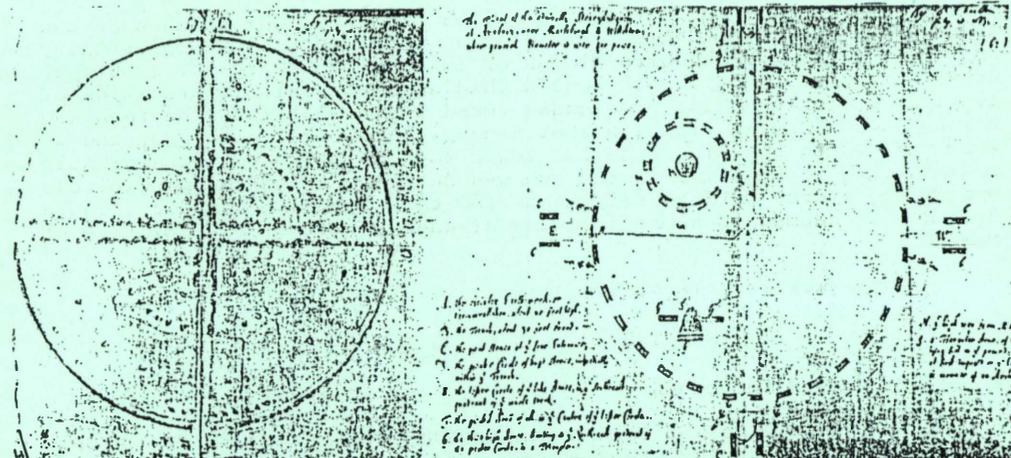
London meetings

Meetings of London Earth Mysteries Circle at Maria Assumpta Centre, Kensington, 7.00 p.m.:

- January 10th: Earth Mysteries research slides: John Glover.
- January 24th: Ancient sites in the Peak District: Rob Wilson.
- February 14th: Holy Well of Our Lady in south-east London: Bob Smith.
- February 28th: Cherokee Indian Regalia: Ken Charlton.
- March 14th: Social Evening.
- April 11th: Standing Stones and Gothic Cathedrals: Michael de Styrcea.
- April 25th: Traditional Pilgrimage Routes: Phinella Henderson.

Early plans of Avebury found

"The Independent" of 31st October 1988 reports that two early plans of Avebury have recently been found in the archives of the Royal Society in London which may cause present ideas of the site in its original state to be revised. One was made by John Aubrey between 1648 and 1663, the other by Dr. Walter Charleton (Charles II's physician) in the first half of 1663. The problem is, they do not agree! Aubrey's shows four concentric circles of stones, plus groups of stones outside the entrances. Charleton's shows a single large stone circle with a smaller one in the south-east, and two stones outside each entrance.



The newly-discovered seventeenth-century plans that cast doubt on the traditional picture of Avebury: John Aubrey's on the left, Walter Charleton's on the right.

TOWARDS THE FUTURE
A wider context for allotechnology

by Philip Heselton

Part 4

I mentioned above the way in which water was an integral part of one of the devices which I received. Water has always been associated with a particularly healing quality, and it was meant to be used for such a function in the device referred to above. Certainly Tony Wedd was convinced that one of the uses of the Cosmic Coffee Pot would be to make an infusion of the bark of the curly sycamore tree (see "Skyways and Landmarks Revisited" for more details).

Certain waters seem to have particular qualities, and the literature on holy wells is growing (see, for example, "Sacred Waters", by Janet and Colin Bord). Tony Wedd received a communication to the effect that there were 12 healing springs spaced out in different directions from his home, and that their waters would heal the 12 basic afflictions that people were prone to. He found several of the springs, but didn't really get to grips with the afflictions. It seems to me, however, that they could well correspond to the 12 signs of the zodiac, but this is moving into the complexities of medical astrology, and is rather beyond us for the present purpose.

What we are concerned with here is that waters, especially those from a "holy" well or stream, can be used as a living element in free energy devices. I suspect the presence of other substances in homeopathic potencies, thus setting into motion the healing of body, mind and spirit, with the free energy device being used as a way of concentrating or carrying the energy and enabling it to be more easily assimilated.

The part of the living element in these devices seems, however, to be played predominantly by wood. Winifred Graville first drew Tony's attention to its role in allotechnology - certainly my own device had an oak disc, and a copper wire wound round the branch of a tree, of unspecified species. Tony had already made the link between the Druid sacred groves and Watkins' tree clump ley mark points, and wrote about several in the Salisbury Plain area as well as about the Druidical tree alphabet.

Paul Baines has drawn attention to the effect which the essence of pine, for example, has on the etheric body (see "Skyways and Landmarks Revisited") and many tree essences are used in homeopathy, the Bach remedies and the Bailey essences, for example. I have received communications on the particular functions of the Scots pine and beech, and it seems as if each tree species has its particular role to play in the psychic atmosphere of the Earth. It seems likely then that the varying qualities of the different woods could be used to advantage in a free energy device, and by looking further at the applications referred to above, we should be able to work out what these particular qualities are.

The link between the organic and inorganic parts of the device seems to be important. Here we have the precedent of Wilhelm Reich's orgone energy accumulator, which consists of alternating layers of organic and inorganic materials. The ancient chambered tombs and the old dew ponds were constructed in a similar way and they may well have had a similar function. The apple and the curly copper strips for the wovostyn flash clearly has the potential to demonstrate the connection between the organic and the inorganic, if we could get the conditions right.

A major theme in allotechnology has been the importance of making the device yourself - in order to put your own personal vibrations into it. The idea of personal impregnation of a device with one's own energies is the principle behind psychometry and is a well-known technique in occult teaching. The witch's athame, for example, should, if possible, be made by the person intending to use it and should not be handled by anyone else. The implication here is that the real machine is the twin energies of the person and the device: the device on its own cannot function - it needs the vibrations of the person to operate. At the highest levels of evolution, the reverse would not apply - the person would not need a machine - but at the lower levels that we normally inhabit we seem to need devices or instruments, whether they be dowsing rods or Tarot cards.

An implication of this is that the technology has to be simple enough for one person to make it themselves. This is actually quite a clue: we are told that the basic principles are simple but that we like to make things complicated and therefore can't see them.

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