

Touchstone

Surrey
Earth
Mysteries



No. 30

July 1991

SOME SITES IN YORKSHIRE AND LINCOLNSHIRE

A few weeks ago I had a very pleasant weekend staying with Philip Heselton and his family in Hull, and visiting a number of significant sites in the area. The first was St. Helen's Well near Market Weighton, a spot on the Yorkshire Wolds where the water emerges from the side of a hill into a triangular stone basin. It was a very pleasant, peaceful setting to begin the trip.

From here we travelled on to Millington Wood for our lunch. It is on the side of a hill with beautiful woodland walks full of wild flowers. We were even lucky enough to see a hare dash past.

After this we continued on to the church of St. Michael and All Angels, Garton-on-the-Wolds, an ancient church the walls of which were covered with nineteenth century paintings depicting Biblical scenes. These have had to be recently restored. The church seemed fairly powerful.

The next place was very different (though similar in its flamboyance) - the huge obelisk to a local dignitary, looking like a Russian Vostok rocket about to take off. Taking video on this windswept height was very difficult - it was virtually impossible to hold the camera still. I feel these obelisks must be subconsciously sited - they are usually visible from such great distances.

After this we climbed the huge tumulus of Willy Howe, with a clump of trees on its summit and a large depression in the top, probably caused by seekers after treasure. One of the trees was multiple with a small pool of water between the trunks.

We finished the day with a visit to the tallest monolith in England, at Rudston. Dwarfing

the gravestones, this immense piece of stone stands by the village church. Cropmarks have revealed that it is at the centre of a number of neolithic cursuses which converge on it. Unfortunately, recently someone has decided (probably from the best of motives) that it ought to be capped with lead. Earth Mysteries have protested that it might affect the energies in the stone and the area, apparently to no avail. This is probably not the first desecration of the monolith - the name of the village comes from "rood stone" which probably means a cross was fixed to the top - it does in fact look damaged as if that were the case.

Next day, we travelled south to Lincolnshire to see Bob Dickinson (editor of Markstone), and his wife Jane. We stopped on the way at Julian's Bower maze, situated on the side of a hill near Alkborough with a good view of the river, and were lucky enough to be present when it was being re-cut. It was clearly in great danger of disappearing. The two gentlemen cutting it were eighty-one and sixty-two, and told us a lot about the area now and in the past. We were directed to the church where there is a replica of the maze on the floor of the porch, and apparently some of the gravestones carry it too.

We continued on to the Scunthorpe area to see the very impressive Dragon Rock at Dragonby, and the Crosby Stone. Both of these are on leys coming from the Guru Nanak Sikh Temple (see article by Bob Dickinson in this issue). The Dragon Rock really looks like a dragon, with a curving, serpentine shape in which at some time a long groove has been cut, and a depression at one end which could have been to hold water. Nearby is a strange, round depression in the ground. The other name for the rock is "The Sunken Church", for there is the unusual tradition that it is a church which sank into the ground, and from which ghostly singing is said to sometimes emerge.

The Crosby Stone is in the usual metal fence, standing at a road junction in the village of Crosby. There are round depressions on two sides of the stone.

We continued from here to Bob's house, situated in a stunningly beautiful and remote spot among acres of cornfields on every side. They have landscaped the garden to include a row of small stones pointing to the midsummer sunrise, and it is a very lovely, tranquil spot with old, twisted apple trees.

We first visited a hillside where a number of stones were in alignment near a spring. Lincoln Cathedral was visible, as it is from most of the sites in this area.

Possibly the high spot of the weekend came next - a visit to the Devil's Pulpit at Tealby. This is in a large, hilly area with a number of small but striking Scots pine clumps scattered about, and outcrops of rock. At the bottom of the hill runs a stream with a waterfall, and

the whole area, though natural, almost has the atmosphere of a place such as the Chalice Well garden at Glastonbury. It was full of a most peaceful, benign power, and we found we wanted to stay longer than we had originally intended. The Devil's Pulpit itself is a large outcrop of rock in the shape of a pulpit, standing on a narrow neck which looks much too fragile to support it. There is a smaller rock close to it, and from one angle it looks like a human face with a dog looking up at it.

The next site we visited had a much more austere atmosphere - Kingshill tumulus. Rising from the middle of cornfields, this mound has traditions of bad luck attached to it, which we certainly seemed to experience, as when we returned to Bob's house Philip was suddenly quite ill, and also a meal set out in the garden was suddenly terminated by a very violent downpour of rain. It was as if we were being told that the forces of nature were not to be taken for granted - they are to be respected as well as loved.

On the evening of the following day Hilary took me to see a maze designed by Philip in Hull city centre. It was the standard pattern done in a square, picked out in buff coloured brick on a pedestrian concourse of red brick. There is a plaque in the centre describing it, and Hilary said she had seen children walking it on occasion.

ALIGNMENTS THROUGH GURU NANAK SIKH TEMPLE, SCUNTHORPE by Bob Dickinson

The Guru Nanak Sikh Temple was not specially constructed for followers of the Sikh faith in Scunthorpe but occupies a bungalow originally built in the nineteen fifties. The building was formerly used as a domestic dwelling and a warehouse. It is located on Normanby Road at a major crossroads in the Old Crosby area of the town. Initial research has revealed the existence of three alignments passing through the site of the temple - a case of subconscious siting perhaps?

Alignment (A)

Eight miles in length and possibly aligned with midwinter moonrise (but this requires more detailed checking), the line is entered at St. Michael's Church (a prefabricated structure dating from the nineteen fifties) and continues on through the Crosby or 'Stock' Stone. Ethel Rudkin recounts the folklore attached to this ancient stone in her 'Lincolnshire Folklore': Many years ago a farmer buried the stone in a corner of his stackyard to prevent the local village lads congregating around it in their spare time. For many years it remained buried until a tree was to be planted to commemorate the accession of King Edward VII. In order to improve the prosperity of Old Crosby the

old stone was dug up and set at the base of the tree. It has been suggested that the stone could have originally stood close to the village stocks (like the stone at Grimston, Leicestershire). The line now passes through the 'sacred' part of the Sikh Temple where worship takes place, on through the cross-roads to the site of the old Mesolithic settlement on Risby Warren. Two tree clumps 'frame' its passage through this area on the north and south sides respectively. The next significant point on the alignment is the cross-roads at Appleby and two medieval cross bases (neither of which are in situ according to the local archaeological survey). The Norman church of St. Bartholemew is the next point. Restored in the nineteenth century the facade of the building is adorned with a multitude of 'Green Men' and other pagan carvings. A recent and finely etched 'Seal of Solomon' is to be found on the tower. I was particularly intrigued by the next point (or rather 'area'), "Youll" Close. This name seemed to be particularly significant considering the midwinter moonrise angle of the line and the obvious "Yule/Youll" connections. Touching the edge of a moat (infilled with indications of a second moated enclosure) - and remember the importance of these features in the rites of the old religion (see Nigel Pennick's 'Practical Magic in the northern Tradition') - the path of the alignment continues on through a possible three-lane ends (the traditional meeting place of witches) before terminating at a crossing of tracks high up on the hill at Saxby All Saints.

An analysis of the points on this alignment reveals a mix of prehistoric, ancient Christian, Pagan and subconsciously sited points (as with the various alignments passing through Woking Mosque):

Subconscious points:

St. Michaels Church
Guru Nanak Sikh Temple

Prehistoric points

'Stock' Stone
Risby Warren Mesolithic settlement

Ancient/Medieval Christian points

Medieval cross-bases at Appleby
St. Bartholemews Church

Pagan

Three lane-ends

Other



The serpentine shape of the Dragon Rock at Dragonby

Moat at Saxby All Saints
'Youll' (Yule) Close
Midwinter Moon (!)

A highly significant "linking" of sites of different faiths in both time and space.

Alignment (B)

Entered at the Crosby Primitive Methodist Chapel built in 1885 the line passes through the Guru Nanak Temple, touching the edge of the Iron Age/Romano British settlement at Dragonby and onto the "Sunken Church" or "Dragon" Rock. This latter is a ninety foot long serpent-like natural outcrop having a curious groove running along its entire length. It is commonly acknowledged to have been an object of 'pagan' veneration in ancient times and is in close proximity to a natural spring with petrifying qualities. Various tales are told in connection with the rock, namely that it is the remains of a church that sunk into the ground many years ago and at certain times of the year the singing of the congregation can be heard. On through the Mesolithic settlement atop Sheffield's hill and the fourteenth century church at Roxby the alignment terminates at a well to the north of Winterton. The latter place name intrigues me as it stands at the northern extremity of the alignment with all the resultant associations between north and winter - Winterton, Winter-town - even perhaps Winter-tone. A northern 'songline'?

Alignment (C)

The shortest and to some the most 'suspect' of the three alignments the line is entered at - wait for it - Elim Pentecostal Church, on through the Guru Nanak Temple, a tumulus at Santon Hill, terminating at a wooded area known as "The Follies"(see Watkins 'Old Straight Track' for discussion around this placename).

Further 'Soundings'

During the preparation of these initial research notes it struck me that many of the sites on the three alignments had 'sound' connections mainly in connection with 'worship':

Alignment A

St. Michaels Church - hymn singing, praying, etc.
Guru Nanak Temple - Singing and chanting, harmonium and tabla-playing
St. Bartholemews - Hymn singing, praying, organ music and a chiming big bell (it was given by a former church-warden who wanted the men in the fields to hear the passing hours)

It is as if the constant continuum of 'natural sound' along the line is divided in the rural locations by the chiming bell with a concentrated 'giving unto the line' on a Sunday with the Christian services in the morning and the Sikh religious ceremonies from midday onwards for a hour or so. The hollow in the Crosby Stone (on this alignment) appears to have a series of concentric circles which reminded me of a vibrational image of a seed sound, Om. Food for thought.

Alignment B

Primitive Methodist Church - Singing

Guru Nanak Temple - as before

Dragon Rock - "ghostly" singing of church congregation

Roxby Church - Hymns, bells and organ

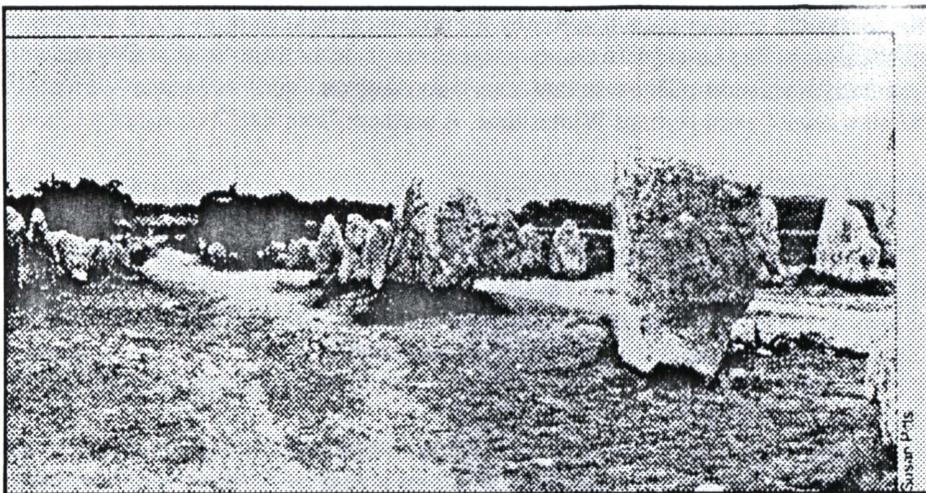
Alignment C

Elim Pentecostal - Hymn singing and "speaking in tongues".

Guru Nanak - as before

And don't forget the wind blowing through the tops of the trees in "The Follies"...

Just imagine the boost given to the energy in the leys on a Sunday morning!



The famous standing stones at Carnac in Brittany will be out of bounds for the next seven years. Visitors to the megalithic site will have to view them from a 4-metre-high platform. The French historic monument office decided to fence off the menhirs because visitors have caused such erosion that the stones are in danger of falling over. The seven-year closure is intended to allow time to complete a project that will transform the site, diverting roads and turning others into pedestrian walkways, from which visitors can admire the stones over low, broad hedges.

LETTERS

From Norman Darwen, Sidcup:

I meant to write earlier about the "straight line" visible in the Fylde, which you mentioned in Touchstone No. 24. As a Prestonian I am familiar with Watling Street Road in Fulwood (just north of Preston) which I was told at a very young age is a Roman road. Checking recently with the Ordnance Survey, I picked up the road a few miles farther on, just to the east of British Nuclear Fuels Ltd. at Salwick - in one field the course of the road is visible due to a slight change in vegetation marking the original ditches on either side. I have not been able to trace the road any farther west than this, but James C. Plummer has a chapter on this road in the book *Dowsing and Archaeology* (edited by Tom Graves). In it he outlined how he traced the road (known as "Dane's Pad" in the Fylde) and why he feels it ran from Ribchester to the now lost port of Portus Setantiorum, which he places out in Morecambe Bay. Very little else seems to have been written about this road - I wonder if it has any connection with the straight line you observed?

(The Roman road does in fact go very near Hardhorn where Philip Heselton and I saw the apparent line, but unfortunately not through the junction the line passes through. The road goes in a great sweeping curve (unusual for Roman roads) so has changed direction from west to north by the time it reaches Hardhorn. The indication we saw could have represented a side road off it, however, possibly to some nearby villa- JG).

From Gillian Bull, Isle of Man:

Regarding the Woking Mosque alignments, the site certainly appears to be significant. Do you know what (if anything) was there before the drama school? In any case, your investigations do seem to be worth the leg work involved! One aspect of church siting which I found interesting is the incidence of trees (or a particularly large tree) in close proximity. I know we are all familiar with the churchyard yew and its folklore, but I think it's worth remembering Alfred Watkins' comments in *The Old Straight Track* (pp. 63-64) regarding them being markers (amongst others) of the old trackways. Perhaps this is a good pointer to use when considering religious buildings in relation to alignments. (Difficult, I realise, in incidences of modern or inner-city buildings - except maybe where examples of subconscious siting occur. One would think that if they had been prompted to build where they have, the prompting would also include the planting of an oak, yew, hawthorn, pine or ash within the landscape of the church grounds).

From Chris Hall, Fleet, Hampshire:

As accurately as I can duplicate your line, I presume you mean by "unmarked centre, Farnborough" you mean the circular road pattern. This is Church Circle, though I'm not sure why it is so called, unless connected with the nearby Victorian church. This entire road layout is a Victorian pattern. Your line is very close to a tumulus in Albert Road.

The road junction at Crookham Village is nothing of note. It did not exist until a century or so ago; this was merely the road out on to Crookham Common, a commoners' drove road. The main routes of communication were at Ewshot and Crondall. The canal and its bridge were built c. 1790.

The line may pass through the site of the medieval lost village of Dogmersfield, which had a church. I need to look up its precise location. I am unclear which hill you refer to at Bidden; these are ridges more than hills, and the trees are certainly not pines, though without a visit I'm not sure which species grow there.

From Gillian Bull, Isle of Man:

I notice from your map that you have two major meeting points for ley energy; Dollagh Mooar tumulus in Ballaugh and St Mark's church; along with the Slieau Lhean and Slieau Ouyr hills. (Broad Mountain/Dun Mountain). At the moment I'm working on a large scale ley plot on the public rights of way map, which shows not only ancient monuments, chapels churches etc., but also wells and springs which point to underground water courses, and because of lack of time I'm only about a quarter of the way through. On my old O.S. map, (which I can't find anywhere, making me think I must have lent it out!!), I seem to recall that Dollagh Mooar wasn't featured particularly, but a nearby tumulus, Ballachrink, Jurby certainly was. Apart from that, on the basis of work already done and that remembered from the old maps, I think we pretty well agree. I'll send you a PRow map over... see what you think. Also, knowledge of the translation of a few Manx place names can be helpful pointers to standing stones, monuments etc., that are no longer in existence. (They'll give you some idea of the Druidic link, too as Darragh (oak) is often found associated with Druiaight (druid; spelling can vary).

So here are a few:

Clagh	Stone.
Cabbal	Chapel
Chibbyr	Well
Cum	Cairn.(also, carnane; carn)

Tramman	Elder tree, very sacred on Man.
Balthane	Beltaine. (also, Baldwin, Ventyn Baltane)
Keeill	Church.
Cloughen	Stones, as in standing stones.
Crosh	Cross, as in stone market cross
Howe	Mound
Moirrey/Voirrey	Mary
Vael	Michael, as in saint (also Vail, Vichal)
Drine	Hawthorn
Unjin	Ash tree
Cleigh/Clougher	Dyke or rampart
Shee	Fairies (as in cronk ny shee: hill of the fairies)
Vreeshey	Bridget
Cashtal	Castle

Anyway, they may provide some interest when taking another look at the map, perhaps!

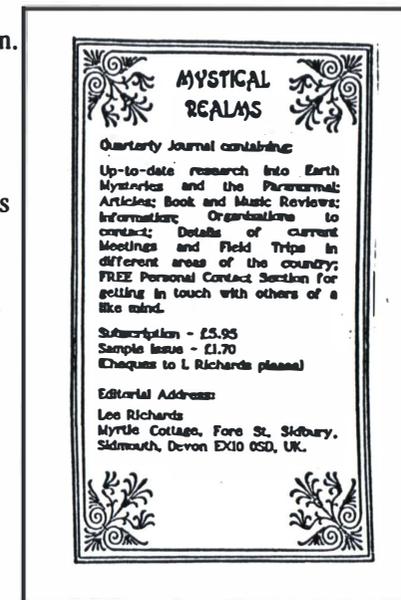
NOTES AND NEWS

Another mosque ley!

On a visit to Clandon House (a National Trust property near Guildford once belonging to the Earls of Onslow) on May 5th, I noticed that there was a small clump of Scots pines by one corner of the house, and a somewhat larger one in the field beyond. The line between the two passed through the house, and I had previously noticed head-hum in a room the line seemed to pass through. On the other side of the house the line seemed to go through a hill with a group of deciduous trees on it. On checking the map when I arrived home I was somewhat surprised to find that it seems to go through Woking Mosque, as well as Danewell Hill, Horsell Common - a Scots pine clump centre of several previously found and good leys.

Skyways and Landmarks!

On a field trip a few weeks ago, we visited the spot where the E-line we are following (a very wide and powerful ley - much more so than any other we have dowsed) crosses C.E. Street's Earthstars axis line (that goes through Westminster Cathedral and the Central



Synagogue). There was nothing significant to be seen on the ground, but we noticed a flight of Canada geese coming southward, apparently along the London line. They then veered off at right angles - and we suddenly realised that they had turned at the spot the lines cross, and were then travelling along the other ley!

Subterranean mysteries

On June 23rd, the London Earth Mysteries Circle invited us to accompany them on a visit to Dorking Caves (our group was represented by Eileen Grimshaw and myself). These caves are apparently all artificial - the toolmarks are visible on the soft sandstone all through them - but who made them and when is a mystery. There are dates carved at various places on the stone, but the earliest that is fairly certain to be genuine is an eighteenth century one. We felt the tunnels were much older than that.

There are several levels, and it is thought that the caves were burrowed out from the base of wells. The upper levels were used in recent times for the storage of wine, and the bays used for this are still there. Right at the bottom of the complex is a very strange little round "room" with a stone "seat" surrounding it, thought to have possibly been used for religious rituals at some time.

The lighting in the caves was entirely from scores of candles set in bottles, which gave a rather eerie, flickering light. Apparently the guides take about three quarters of an hour to set them all up every time a group is taken down the caves. We may be the last group to go down for some time, for water has been noticed seeping in near the entrance, and the Council will not allow any further visits until the reason is found and it is certain the caves are safe.



London meetings

Meetings of London Earth Mysteries Circle, held at Maria Assumpta Centre, Kensington

September 10th - POPULAR SURVIVALS, by Tony Foxworthy; September 24th - SCIENCE OF THE GODS, by David Ash; October 8th - WHO IS THE REAL KING ARTHUR?, by Lilian Storey; October 22nd - GEOLOGOS - MYSTERIES OF THE EARTH, by Patrick Dixon; November 12th - EARTH CONSCIOUSNESS IN THE MODERN MEDIA, by Mark Ryan; November 28th - SOCIAL EVENING; December 10th - SCIENCE AND THE PARANORMAL, by Prof. Arthur Ellison.

Rob Stephenson of LEMC is also running an evening class on Earth Mysteries beginning on October 9th at City University, Northampton Square, London EC1V 0HB.

Owner of Rollright selling up?

The Independent for June 5th carried an article about Pauline Flick, owner of the Rollright stone circle, who is considering selling the site because the pressure of caring for the stones is so great. She has been in charge of the circle for twenty years, and has had to cope with people inflicting damage on the stones, although she says "Ninety-nine point nine of the people who come are absolutely delightful". Owning a circle like this is obviously very unlike running a stately homelike Chatsworth, partly because, as she says, "you can shut that", and partly because of its attraction not only to general visitors but to people of various kinds to whom it is a sacred site. She reduced the pressure of numbers by insisting the site be unsignposted and by imposing a 20p entrance fee (which goes to charity), but even so caring for the stones is a lot of work. She said she would like to see a situation in which young people live at Rollright, guarding it by rota.

Old Sarum and Winchester

Eileen Grimshaw and I represented the group at the London Earth Mysteries Circle field trip to Old Sarum and Winchester on July 27th. Beginning at Old Sarum, which has a very peaceful atmosphere for a fort, we dowsed the famous ley running between the old cathedral site and the new, and found a line running between two wells. A reporter from City Limits also interviewed Rob Stephenson and the rest of the group about the things which interest earth mysteries enthusiasts. After an enjoyable stay at a local hostelry at which the interview was continued, and mazes were discussed as well as questions being put to me on the significance of extraterrestrials in earth mysteries, we continued to Winchester where we first visited the cathedral. A cathedral guide gave us a very interesting talk in the crypt, where there are two wells, one under the high altar and the other under the retro-choir. The latter seemed to give the stronger dowsing reaction.

We then visited the castle with the famous Round Table (just before the building was closed!) and dowsed leys confirming ones that Eileen had found previously by feeling. After this we visited some crop circles at Cheesefoot Head (meeting a number of very interesting cerealogists). The first was a very interesting "dumb-bell" (though unfortunately with no vantage point to view it); one of the circles gave a spin in one direction on the dowsing rods on the outside and in the other direction on the inside. The second circle did give a dowsing reaction (at least to me) but appeared to be a hoax, being nowhere near as clear-cut or aesthetically pleasing as the first. The reaction could have been due to a ley passing through by chance, possibly the E-line we are studying in the Pitch Hill Project, which passes in the vicinity though we did not have its precise location to hand. It was a very enjoyable and interesting day enhanced by good weather, rounded off by a visit to a beautiful lakeside pub at Alresford.

PUBLICATIONS AVAILABLE FROM JIMMY GODDARD

SKYWAYS AND LANDMARKS REVISITED. A re-examination of Tony Wedd's work in leys and flying saucers. £1.20

CAMPUS LINES. Results of a nine year project investigating leys around six university campuses. £1.20

COSMIC FRIENDS. An account of communication with extraterrestrials over the course of many years, and information derived from it. 70p.

THE INHABITED SOLAR SYSTEM. Evidence that our system is not as dead as current opinion holds. 70p

ENIGMAS OF THE PLAIN. Booklet on Salisbury Plain mysteries, originally printed in 1966, now reprinted A5 size. 70p.

SKYWAYS AND LANDMARKS, PINE CLUMPS ROUND ADDLESTONE, BALLOON OVER GLOUCESTERSHIRE, COLDRUM FIELD TRIP, ECOLOGY FIELD TRIP, BUTSER FIELD TRIP. These videos are available to anyone who sends me a blank 3 hour tape and postage. NEW! Video of the Hurt Wood field trip, with UFO simulations! SHORTLY - Trip to Yorkshire and Lincolnshire, and Old Sarum and Winchester trip (with corn circles!)

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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TOUCHSTONE is published by Surrey Earth Mysteries Group, 25, Albert Road, Addlestone, Weybridge, Surrey. Sub TWO POUNDS for four issues, please make cheques payable to J. Goddard. All articles are welcome and all are welcome at our monthly meetings in Addlestone. IF YOUR SUBSCRIPTION IS DUE AN "X" WILL FOLLOW THIS SENTENCE:

EDITOR'S NOTE

Readers will probably think it rather strange that I have included two letters by the same person in this issue of Touchstone. This is, of course, an error - the two should have been merged. It was caused by my absent-mindedness coupled with the somewhat building-block method of typesetting which is today's desktop publishing. The first letter had been included, then I saw some space to fill and noticed part of another letter saved on the "pasteboard" of the last issue, and forgot the original. I did not proof-read it properly as I was very busy with the booklet *The Hidden Unity*, which is now published and available from me for £1.

The Hidden Unity draws together several strands of work that I have done at various times in my life. It is basically about the phenomenon of subconscious siting of buildings, particularly religious ones, of all periods to modern times and of all faiths, and the implications inherent in this. It describes two ley centres as examples of this, as well as discussing the significance of sound and the roots of religious intolerance, but the main conclusion is that the ley system seems to be showing us that worship of all kinds is equally necessary and valid.