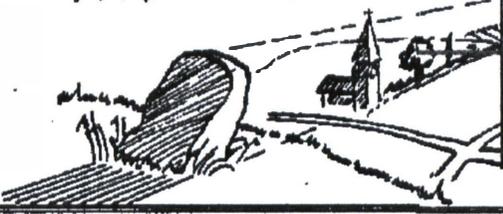


Touchstone

25th

Surrey
Earth
Mysteries

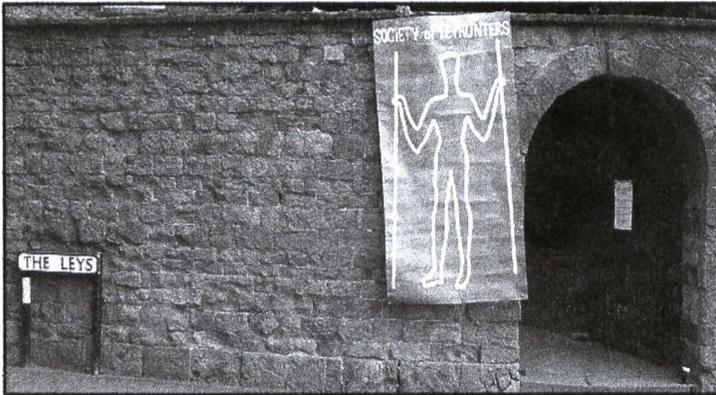


Anniversary
Issue
July 2008

No. 82

SOCIETY OF LEY HUNTERS MOOT, BANBURY

This moot washeld at the Quaker meeting house in Banbury, a few hundred yards from Banbury Cross.



I was amazed when reaching it for the first time, that it was in a walled garden through an archway at the entrance to a small path called The Leys.

In medieval times there were three crosses in Banbury; a White Cross in West Bar, a Market Cross in Cornhill and a High or Bread Cross in Butchers Row. The latter was the most imposing of the three. In the early 17th century the Puritans had pulled them all down; the present one was erected in 1858 to celebrate the wedding of Queen Victoria's eldest daughter to Prince Frederick of Prussia. We were later to visit the King Stone at Rollright, on a ley to the present cross and the sites of two of the others.

The first talk was about the poet Edward Thomas, given by Adrian Hyde in place of Colin Thornton who was unable to come as planned but had supplied notes for the talk. Thomas was of Welsh descent born at Lambeth in 1878 and killed in the First World War in 1917. He wrote several books, the first being *The Woodland Life* in 1897, and including *Icknield Way* in 1913, but his poems were written in the last two years of his life. In 1897 he won a history scholarship to Lincoln College, Oxford, where he met Helen, the daughter of James Ashcroft Noble, who was country minded like him and they were married in June 1899 although his father and Helen's mother disapproved, and it caused a rift with his father. Also he wanted to be a writer, not a civil servant. A well-known poem of his was "I remember Adlestrop", about a country station on the Evesham to Oxford line. We were to visit a ley that ran to Adlestrop on the field trip the next day.

**Please note that the Touchstone address is now:
1, St. Paul's Terrace, Easton, Wells, Somerset, BA5 1DX**

He suffered bouts of depression as it was a strain making enough to support his wife and three children, and wrote "O for a life of sensation rather than thoughts". One of his children, Bronwen, is still alive at 97 and is prominent in the Edward Thomas Society. They decided to live in the country, but he went to London regularly to find work and became literary reviewer for the *Daily Chronicle* in 1902. He lived in Steep in Hampshire, where there is a plaque recording this on the house.

In 1914 he met the American poet Robert Frost, who admired his prose and encouraged him to write poetry. The poems are noted for their attention to the British countryside, but many also blended war with this. In July 1915 he enlisted with the Artists Rifles Regiment, and in 1917 he was killed in France at the Battle of Arras. After the war, Helen wrote *As it Was*, an autobiography of her life with Edward, followed by *Worlds without End*.

Phil Rickman, an author of a number of novels which have included earth mysteries material, had lived in Lancashire but had wanted to live in Watkins country after reading John Michell and becoming obsessed with the Watkins landscape. In the nineties he had worked as a reporter for the BBC, but his first novel was finished in 1991. Horror was big then, so it came out as that. His second novel included legends of a town and a black dog appearing from a castle mound where there had once been standing stones. It was closer to fantasy than he wanted - he didn't want to suspend disbelief, and after four such novels, all on real legends, he thought this was not the way ahead.

Wine of Angels, set in a village in Herefordshire, involved apple orchards and apple lore, and had a female vicar who was diocesan exorcist with a pagan daughter. Exorcists, or "deliverance consultants" deal mainly with poltergeists and unhappiness with places where people live. This leads into earth mysteries - all the books have involved this. The second book involved leys between Dinedor and Hereford.

He is now on the nineteenth, and back to Dinedor Hill, which is the centre of a national controversy. When a new road was being made at the bottom of the hill and archaeologists were checking it out, they found original pathways with shale and stone chippings. The latest theory is that in the Bronze Age there was a belief in the special effect of quartz, and there was a path of it from the top of the hill to the River Wye, possibly to reflect their veron moonlight nights. It is the only thing of its kind in Europe, and probably unique.

Thinking of leys and songlines, and of John Michell's circle of perpetual choirs, the composer Elgar lived at Hereford for nine years and was a neighbour of Alfred Watkins - their houses were two hundred yards apart and both were members of the Woolhope Club, yet historians of each know nothing of the other. Elgar was fascinated by photography and must have discussed it with Watkins, and probably leys as well. Yet there are places in Hereford named after Elgar, and a statue, but nothing about Watkins. Watkins' theory underlies the landscape, and there is the connection with the perpetual choirs, having druidic origin - the music of the spheres connecting the land with the cosmos. The centre of the circle is Whiteleafed Oak, where three counties meet. Elgar wrote music for the Three Choirs Festival. One of his greatest works was the *Dream of Gerontius* - a mystical, cosmological poem. Was it composed at Whiteleafed Oak?

So his novels can be picked up as crime novels, but they have a supernatural but not fantastic element - extremely believable but with another level. There are hidden things that never come to light, like the Dinedor serpent, which the Herefordshire council built a road across.

Michael Dames then began by saying he was never quite sure what a ley line is. In *Early British Trackways* by Alfred Watkins it is the supposed line of a prehistoric track identifiable by ponds, etc. But could also "lay" (a short lyric or narrative poem) have become "ley" - an interweaving of hardware (monuments) with software (words that the hardware generates). To the Greeks "myth" was the words of gods and goddesses woven into a narrative strand, and "cosmogony" is the divine creation of the universe. What is found is something to draw us - the numinous. A particular hill draws the community sense of the sacred, then the lesser sites arrive.

At Banbury, the original cross was not the present Victorian memorial. The crucifix was demolished by the Puritans who wanted to get rid of the solid. Now, it is being brought back by offerings of flowers at the cross - the return of the sacred, and supernatural resonance. The sculptures could be Guinevere and Rhiannon - or Ceres the corn goddess, as it is on the Corn Exchange. At the May festival each year a young girl rode a white horse - a folklore rendition of the sacred.

Journeys create a change in a person, as opposed to the static image on a map. Leys are not cut and dried - they are a collective drama, life to death and back. Ley lines are never a dead end - they go on and on, but are cyclic, as the goddess is ugly in winter, but lovely in spring and summer - all different forms of the one life force. So they are not only prehistoric tracks - we should be open-minded to accept both.

The hag image is ceremonially cut in the barn, and returned the following year. From the microcosm to the macrocosm, we saw the Hag of Anglesey figure, formed on the map of the island, with a back pack with a head out of the top. The water bird is sacred because it walks under the water - indicating submarine ley lines. Then the transformed solar demigod reemerges.

Christine Rhone then spoke on the mounds and earthworks of ancient Florida. We saw some art from early Florida depicting a panther sitting like a person - a panther shaman with shells for eyes. The Everglades landscape is a slow river running south and south west, 50-60 miles wide. There was a colonial scenario here, with explorers such as Ponce de Leon looking for cities of gold and the fountain of youth. It was owned by the French from 1564, then the English, and the US from 1821. But there had been hundreds of earlier mounds in Florida and the Indians had built dozens of artificial islands entirely out of seashells off the west coast.

Overlooking the Crystal River mouth is the main temple pyramid of the Crystal River Mounds, a fourteen acre complex with six mounds and two standing stones. For one and a half millennia this was an imposing ceremonial centre and major necropolis, in use until about 1400 AD, when it was apparently suddenly abandoned. The main temple mound is a flat-topped pyramid of earth and midden material, restored to a height of thirty feet, with an associated ramp. The second temple mound, low and flat, is covered with live oak trees dripping with Spanish moss, and has a powerful atmosphere, perhaps because it remains virtually intact and un-restored.

The two standing stones are a great rarity in the Southeastern US. One of them is inscribed with a petroglyph resembling a human face. Some archaeologists believe the face is that of a sun god who faces the summer solstice sunrise, the whole complex having calendrical meaning.

A group of mysterious earthworks lies in the Lake Okeechobee region of central Florida. These are very faint seen on the ground, but easily visible from the air. There are three types of features: linear ridges,

circular-linear line earthworks, and circular ditches often associated with embankments. The circles vary from about 200 to 1200 feet in diameter. One of them has been dated to 1000-450 BC. Some of the linear ridges reach as far as 2400 feet, the lines going straight through a variety of environments: grassy savannahs, ponds, and even an upland hammock. The purpose of these earthworks is not known.

Around Tampa Bay are five platforms or temple mounds attributed to the Tocobaga Indians. Originally there were probably fifteen or twenty of these steep-sided, truncated pyramids around the bay. All but two were made of gradually built-up layers of sand and compacted varieties of shell. Six mounds were oriented to the cardinal directions, and four others deviated from cardinal alignment by twenty degrees or less. The ramps of four others were aligned north-south or east-west. The building style of these platform mounds resembled that of the Mississippians, whose additions of new layers to their mounds had ceremonial significance: new layers were added at the kindling of the fire of the new year and at the death of important individuals.

Mound Key, in the Estero Bay, was the Calusa political centre, with several mounds, a water-court and a canal that may have had a solar orientation. The Calusas were the tribe whose arrows fatally wounded early explorer Ponce de Leon, on a quest for slaves and a fabulous city of gold. Another shell-work Key, this one in Charlotte Harbour, is exceptionally large and unique in shape. This mound midden shell complex covers over fifteen hectares to a height of twenty-three feet, with nine long finger ridges extending into waters of the bay and joining a central canal. It has been proposed as a giant effigy island representing an octopus or a spider, an image whose bilateral symmetry is especially striking from the air. This key has been severely vandalized by people hunting for treasure supposedly buried by the notorious pirate Gasparilla. Near Everglades City, along Turner's River, are some twenty-eight midden mounds up to twelve feet high and seventy feet wide, and at least one thousand years old. They run in regular rows perpendicular to the riverbank a quarter of a mile inland with consistent distances from mound to mound, a sighting that suggests a carefully preplanned arrangement.

Alan Ereira then spoke of his experiences with the Kogi, the last survivors of the period before the Spanish conquest in South America, which 400 years ago had gone to an inaccessible location in the mountains. He had wanted to make a film about "The Lost City", then found that the culture that had built it were still alive. It had paved staircases and a Map Stone apparently with paths that do not correspond to the ones on the mountain. There are twin peaks 20,000 feet high, 25 miles from the coast.

It took a year to establish contact and get back to the Sierra with a real invitation to meet the Kogi - they had refused all previous proposals to film them. But now they had a message they wanted to send to the "younger brother". "After centuries and centuries, the younger brother passed from the other country" said one of the Mamas. "Senor Christopher Columbus came to this land and immediately saw the riches, and killed and shot many natives. He took the gold which had been here, sacred gold, gold of masks, all kind of gold, they took so much, so much, so much".

They then insisted on a written contract, giving exclusive access, with all the sequences planned and finally signed with the finger-prints of 28 Mamas from 18 Kogi cities. (A Mama is a spiritual leader).

They said "Give warning on behalf of all. To younger brother as they can understand. We all need water to live. Earth is the same. You are violating fundamental principles, and destroying order. Hear

the mamas. In the beginning was blackness, only sea. Sea was mother. Memory and possibility. Was Aluna. Fundamental Aluna, before the material world, opening of space between past and future. Mother spun nine worlds, sons, lords of creation. Ninth world was peopled. Only Aluna." Aluna is the mind inside nature.

In their creation story, the Mother conceives, through an incredibly painful process, all possibilities, everything that can be; she experiments with many possible worlds, and there are narrated entire histories of worlds, of races, of peoples, of conflicts and wars, of empires, which rise and disappear. At the end of all this, there is still nothing; for all this takes place in Aluna. Only then does the real world become possible, and the next stage begins when the Mother embodies out of herself the personalities, the spirit forces, who are going to make reality possible. Then human beings are created, and their function is to look after the world. One of the most important areas of Kogi philosophy for us, is that human beings are not an excrescence on the planet, not some blight on the world. The world needs human beings, the Mother needs people. One of the problems for us when we think about the nature of the world and ecological problems, is that we see ourselves as the problem. But the Kogi say that it is how we behave which is the problem; in reality, we are the solution.

After the human beings, comes the creation of 'the younger brother'. Now this is a story which is very like the Biblical tale of Adam. Even the physical parallels are striking. The Sierra are 'the heart of the world'; it is an extraordinary place which, physically, is a model of the whole planet, in that all the ecological zones of the world exist there between the sea and the mountain top. But they say that the heart of the world is dying because of the younger brothers' activities.

Training to be a Mama takes nine years, to pass on the teaching. They take a baby and keep him shut away. The farmers are subsistence farmers. Women and men have different roles - they have respect and a man must not look a woman in the eye. Women spin while men weave - this is a model of the universal, where the vertical thread is feminine, penetrated by the masculine shuttle.

They live in farms, and come to towns for meetings and to clear pathways. Men and women live separately - children are made in the fields. The nine worlds are represented in their ceremonial house design. This house is the world-house with a different structure, and woven walls. Their pointed hats represent the mountain, and there is a thought basket - a gourd containing sea shells. After the filming, they finally closed the gate on the bridge leading to the Kogi land, and said "Younger brother not come back".

David Furlong, who called his talk "In the Footsteps of the Dodman", has been a ley hunter for many years and is keenly interested in what is going on in the landscape. There must have been surveying techniques from Neolithic times - the Long Man of Wilmington was seen by Watkins as the "dodman" surveyor, sensitive to the power of place but also with a practical bent - very sophisticated but in a simple way.

We then saw the Marlborough Downs circle, with seven churches, the Avebury Henge and the East Kennet Long Barrow on its circumference. This circle had a radius of 5.96 miles. He had read the John Michell classics and a pattern emerged of "other quality" places. There are 15 points on the circle, averaging one every 2.49 miles (though most are on the western side). If it had been an alignment, this would be enough for a Watkins ley. It was compared to one in the Malvern Hills that would have one point every 4 miles. More than 6 would be likely to be deliberate.

Then another circle of the same size was found, overlapping the first, with 12 points, making one every 3.12 miles. Comparing with the ley requires 7/8 points minimum, so both of these are beyond chance. But they are even more of a mystery than the leys, as straight lines would be relatively easy to produce by the methods Watkins described, but circles would be very difficult. The centre of each circle is just inside the circumference of the other; there is no obvious focal point for each, one is near a railway and one in a field, though that has a wood nearby where there are some stones. The Michael line, a little way north, is parallel to a line between the centres. An equilateral triangle is formed between the two centres, but if this is extended to the circumferences one gets the angles of the Great Pyramid. The Pyramid was built in 2,500 BC; a cross-section shows the King's Chamber 2/7 of the way up, and the Queen's Chamber 1/7. In the model of the pyramid formed, by the landscape circles, the King's Chamber would be on the St. Michael Line, and the Grand Gallery goes to one of the centres. The King's Chamber is at Temple Farm.

So there are two circles - he asked himself if he had projected the idea on the landscape. But then he found another of exactly the same size in the Cotswolds, again of churches, and a road follows the circumference for quite a distance. There are 11 points, averaging one every 3.40 miles. Comparing with the Watkins ley, this would require seven points.

These circles are proportional to the earth's circumference at the equator by a ratio of 666, a number that occurs three times in the Bible, it is also the magic square of the sun. These things could be coincidence, but the criteria are valid, despite the cultural span of churches to the Neolithic. But how could the Neolithic people have created the patterns? The stars are consistent - it is more difficult to set by the sun.

The circle in the Cotswold area, first noticed as quite a long stretch of curving road, follows part of the circumference. This is a very minor road, known as Buckle Street. It runs from Bourton-on-the-Water through to Chipping Campden. It runs for over 14 kilometres and its striking feature is that for about 10 kilometres or 6.25 miles it sweeps in a broad arc along the ridge of the Cotswolds. It was one of the ancient 'salt-way' tracks that probably date from the Neolithic period. There are three churches on this landscape circle; Chipping Campden, Wick Rissington and Bledington. The Rollright stone circle is also on it, as well as several tumuli, mainly in the Buckle Street section of it. This is 11 points, averaging one every 3.4 miles. Compared with Watkins' ley, this would require 7. Rollright is a neat model of the landscape circle, with simple ratios, and if the circle is superimposed on the plan of Rollright there are stones marking the positions of the churches.

BANBURY MOOT FIELDTRIP

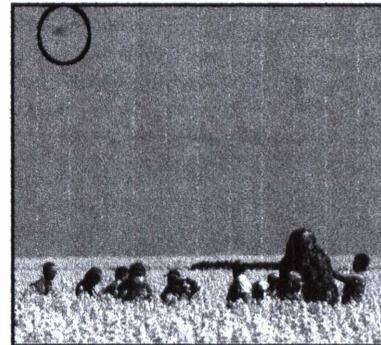
I had completely forgotten that I had visited several of the sites we visited before on a field trip in 1985 with the Surrey Earth Mysteries Group, and only realised this when looking at the map after the trip. The first site we visited was the Hoar Stone burial chamber at Enstone, a woodland site beside a road, with a peaceful atmosphere as I later found we had noted in 1985. There seemed to be four leys detected by dowsing - one west to east (which must have been the ley we were following on the earlier trip), one north to south, and two others roughly south-west and south-east.



Thor Stone

The Thor Stone at Taston, near Charlbury, visited next was a slightly leaning stone set in a wall - one person present said it reminded her of a garden gnome. Laurence said some had said it had a malevolent feeling, but I did not feel this - though I did get a slight tingle from it in my hand when touching it. It was adjacent to the village cross - touching this gave no tingle. A ley was picked up which Laurence said was the summer solstice sunset line.

A walk through the fields on a path with towering walls of flowering rape each side of us brought us to the Hawk Stone, and some similarity to a hawk with folded wings was pointed out, viewed from one direction. It has a V-shaped notch in the top with a tradition that this was used to chain witches, and a hole through the stone to one side of this. We felt moved to join hands round it and do an "om" chant - after this I felt a definite tingle from the stone. This trip was the first time I had felt the tingling for some time. Like most of the stones in this area, it was made of Cotswold oolite, a form of granular limestone with many pockmarks in it. Gerald Frawley took several pictures while we were at the Hawk Stone, and some have come out with strange objects in the sky. There is a large round one high up to the left while Eileen Roche is putting her hands on the stone, and a more classic shape to the right of the stone while we were doing the "om" chant. The enlargement of this seems to show a trace of a superstructure similar to the Adamski saucer. Eileen and I (second and third people from the left) both seem to be looking in the general direction of the object, but none were seen by anyone, although Eileen did seem to see a shimmering black and blue aura round the stone, and received a tingle as I did.



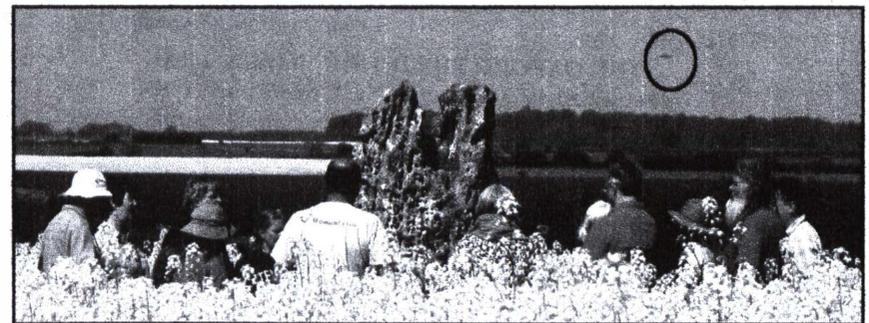
Large round object or orb



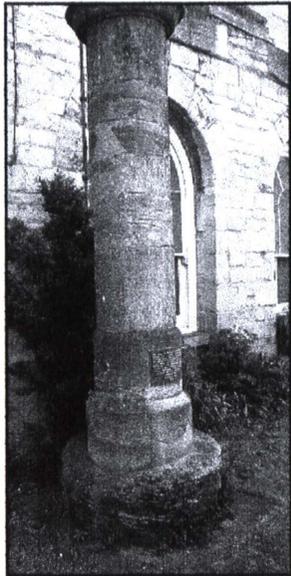
Enlargement of "om" UFO



The UFO highlighted in PageMaker, which seems to show the structure more clearly



UFO during "om" chant



Column, Chipping Norton

We next went to Chipping Norton where we were to have lunch. There was another oolite stone near where we parked, and this too gave a tingle. In the main street was a column on an older stone base, with a plaque on it: "The stone at the base of this column formed part of the old wayside cross removed from near this spot before the building of the Town Hall. The upper part is one of the nine pillars of the old market hall which stood at this approximate position until 1842 when it was removed so that the present Town Hall could be built. Re-erected here 1955." I received a tingle from the base of this, but not the column. It was also noted that it seemed to be on a line that had been detected going through the other stone.

The next place we visited was Chastleton Fort - a large area covered in buttercups. There is a ley from Chastleton to Cornwell churches which skirts the edge of this fort, and a 50 degree one to Adlestrop church, which goes through a mound near the fort with stones visible, which it was thought could be a portal dolmen. On then to the Rollrights, where we found a pagan handfasting was about to take place. I found two of the stones gave tingles. This is the circle where the famous Dragon Project took place, researching into energies at sacred sites. Nearby, at the Whispering Knights burial chamber, there seemed to be head-hum but no tingles. At the very feminine-looking solitary King Stone, there is a ley to Banbury Cross which goes through the other cross sites, which we successfully detected.



Chipping Norton stone

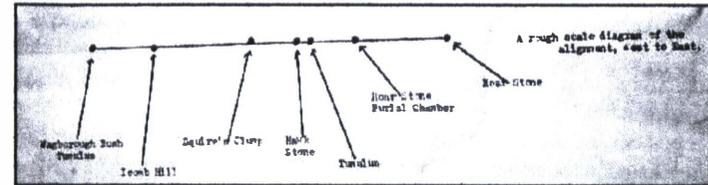


Handfasting at Rollright

**THE OXFORD FIELD TRIP July 6th, 1985
(Published in *Touchstone* No. 7, September 1985)**

Firstly, let me apologise for the fact that the last issue of *Touchstone* appeared too late for the notice of the Oxford field trip to be of much use. However, for those who did come the day was a very enjoyable and interesting one. We followed a ley north of Oxford which connects Wagborough Bush tumulus, Icomb Hill, Squires Clump tumulus, the Hawk Stone, another tumulus, the Hoar Stone burial chamber and another Hoar Stone. There was also a wayside cross that the ley did not quite pass through. The weather was very kind to us and we found the ley to be a promising one, as well as visiting some other sites in the vicinity.

The first group of us met at Chadlington Church, not on the ley, chosen as a central place to find. We



was a square, well-preserved earthwork near the road; Early British with no particular feeling to me, but another member picked up Roman associations with his pendulum. Some more members joined us here.

Squires Clump, a tumulus on the ley we had come to investigate, was perhaps the most impressive tumulus I have seen except for Silbury Hill. It is a large round barrow topped with a clump of whitebeam, beech, hawthorn, elder and wild rose. It had a good deal of drystone kerbing still remaining on the side of it, and the "middle C" note of the wind in the leaves was loudly audible. No other points were visible, however; we were disappointed to find no intervisibility in any of the points we visited during the day.

Although the wayside cross was not on the ley as I had first thought, we visited it and found it to be an obelisk (no cross-piece now present) with nothing else visible except a radio mast which did seem to be precisely on the ley. The cross had a seven-stepped octagonal base.

We then travelled eastwards along the ley (as nearly as roads would allow) to find the Hawk Stone, a single standing stone in the middle of a field of growing wheat. Because of this, we could not approach nearer than about fifty yards, but it was interesting to see a notch in the top running E-W (the direction of the ley) and that the grain of the stone was also oriented thus. Bob Skinner's archive work indicates that it is thought to be the remains of a chambered structure; if this was the case the notch could not have had the significance ley hunters might like, but this is not certain.

The tumulus which was the next point on the line was almost levelled in a cornfield, but it was just visible and found to be exactly on the line. This was not marked on the map - Richard Pywell found it from archaeological listings. A spotmarked road junction a little further on the line revealed nothing except some concrete blocks - suggestion that they might be subconsciously sited was not considered likely by those present!

The Hoar Stone Burial Chamber, the remains of a chambered tomb in most attractive wooded surroundings with a very peaceful atmosphere, was our next destination. I thought I felt a very slight tingle for a short time when I touched one part of it.

We turned south from here, off the ley, to visit an interesting stone and cross at Taston. This is a very pleasant little village, in which the cross was being renovated and was standing temporarily off its base and standing against the wall of the Post Office. The Thor Stone nearby was a large monolith set in a wall, and appeared to be red sandstone, though an old man assured us that "it was brought from Wales - there's no stone like it this side of Wales".

Returning to the ley, we visited a rather unimpressive junction - very muddy, with no tracks aligning, stones or anything else visible. After this we found a very pleasant track off the road to have our

found it to be moderately powerful. From here we went on to Knollbury earthwork, once again not on the line but visited because it was near. It

lunch, discuss the events of the day and read some of the books Bob had brought.

The next site was another Hoar Stone, which we had thought was Hour Stone but found this mistake was due to an Ordnance Survey map fold! This was well off the beaten track in the middle of a wood. It was again red in colour, recumbent and covered in moss. We were interested to see that it was at the end of a short avenue (mentioned in the archives) but this was not in line with the ley we were following. We had to push through undergrowth to find it. At first it seemed a place of brooding power different to the previous Hoar Stone, but when I stood on it I had a feeling of elation seemingly all through my body. The vergecutter in the lane, who had been amazed to see our gaggle of cars pass by, was open-mouthed when we all trooped out again the same way!

Here we left the ley as there were no other points in reasonable distance, but we visited yet another Hoar Stone before we finished for the day. This appeared to be a pile of reddish stones under two pine trees in a park. Apparently they had been a chambered tomb, but the stones had been stolen. The owner then caused them to be collected, returned and piled on the site! Steeple Barton church nearby (which strangely enough had a tower!) was unfortunately locked. Finally, we returned to the ley to find a short stretch of road in alignment with it. Here was a most pleasant hostelry called the "Waggon and Horses" with a big inglenook fireplace and horse brasses; here the day was rounded off most enjoyably with refreshment and discussion of our findings. Thanks to all who came, but especially to Mandy Green who suggested the area, to Bob Skinner for his archive work and to Richard Pywell for giving me transport.

THE HOAR STONES ALIGNMENT, OXFORDSHIRE

The significant points on this alignment are given below, with map references as accurately as can be read from the 1:25000 Series Ordnance Survey sheets. The line is most accurately drawn through the HAWK STONE at Dean and the HOAR STONE (looks like HOUR STONE on the 1:50000 maps) at Steeple Barton. This line will then be found to skirt the south edge of SQUIRES CLUMP tumulus at Sarsden and on the other side of the HAWK STONE passes through another tumulus not marked on the 1:5000 series map, before passing through the centre of the HOAR STONE Burial Chamber site at Enstone, and on to the other HOAR STONE already mentioned, at Steeple Barton. This line continues, passing through several "confirmatory" points, such as junctions of roads and tracks, to Poundon Hill, where it passes just south of the trig point. To the east of Squires Clump, the line passes just to the north of a junction marked with an ancient cross at Sarsden, through a couple of "confirmatory" points (junctions), to the summit of Icomb Hill, right through the radio mast, along the south side of a piece of aligned road, just to the north of Lower Slaughter church, and to the Wagborough Bush tumulus. There are other possible "confirmatory points" along this line.

An interesting feature of this alignment is that the HOAR STONE Burial Chamber is situated exactly midway between SQUIRES CLUMP and the HOAR STONE at Steeple Barton, seemingly exactly 5 Kilometres from each. The map references for the sites on this alignment are as follows. (Easting and Northing to 3 decimal points)

WAGBOROUGH BUSH TUMULUS	14950/22629
SQUIRES CLUMP TUMULUS	29777/23350 to 29800/23375
HAWK STONE	33925/23550
TUMULUS	34950/23600
HOAR STONE BURIAL CHAMBER	37775/23750
HOAR STONE	45775/24125

I have done some mathematical calculations that confirm that these points/sites are all aligned, at least to the accuracy it is possible to attain with mapreading on the 1:25000 series.

Bob Skinner

A303 FIELD TRIP REPORT - 22 June 2008

by Lionel Beer

The meet up time was 10 am at Countess Services near Amesbury. By 10.25 am the following were present: Charles and Gill with Jimmy, Kleo and Alan with Gareth and another friend, Lawrence and Lynda who gave a lift to Gina Mramor, Charles Peters, Bob and Pam Brown, Len Reid and John Harman, led by Joy and myself.

We made our way to the pretty hamlet of West Amesbury and down to the farmer's bridge over the River Avon. The river loops around by Amesbury and it was easy to see there is enough water to carry boats in pre-historic times. Many early visitors to Stonehenge could well have come by river. A key feature at Stonehenge are the Blue Stones.

These have been traditionally associated with healing, even as recently at the nineteenth century. Recent archaeological excavation of graves hints that Stonehenge could have been a healing sanctuary. (Remember a TEMS talk about Qumran, which suggested that its main function was probably healing?) Could the stones from the Prescelly Hills have come via the southern Avon which passes Salisbury? It was our aim to locate the point where the Avenue from Stonehenge met the Avon. However recently, the riverbank has been obstructed by a pond, and we were reluctant to cross private property. In the past from the bridge, I have seen large stones in the river, which hinted at an ancient jetty nearby. We were able to dowse where the avenue might have crossed the modern road.



The banks at Yarnbury Castle

A brief stop was made to view a large milestone not far from where the old road joins the A303 by-pass. (The Mile Stone Society was set up to record significant old marker stones.) Peter Henden joined us at this point.

Next stop was Yarnbury Castle hillfort. Crossing the A303 dual carriageway where cars came over the hill at 70 mph was an interesting experience for our group. We reached the outer banks and ditch only to be obstructed by an intimidating barbed wire fence enclosing

the inner 28 acres. As the grass was well grown it was difficult to identify the nine acre inner enclosure and 18th century sheep pens. Paul Screeton's *Quicksilver Heritage* mentions Jimmy Goddard on the same page that says several leys go through Yarnbury. Since it was extremely windy up there, the decision was made to press on.

Mere lies a few miles further on and we had our picnic lunches facing south in the park below Castle Hill. Although the hill is a prominent landmark, it is fairly easy to climb and then enjoy the views. North of the hill is this crescent-shaped chalk ridge and the odd feature is that Castle Hill seems to be its focal point. Behind the western side of this ridge can be seen Whitesheet Iron Age hillfort. Clearly



The group at Mere Castle

seen to the northeast are the Strip Lynchetts, medieval agricultural terraces. The castle mound was built in 1253 when it was separated from a chalk ridge at its western end. The resulting ditch became known as the Bull Rings since it was used for the un-PC sport of bull-baiting. The Castle on the mound was built on the orders of Richard Earl of Cornwall, son of King John, one of the most powerful men in the land next to his brother King Henry III. The plan of the castle was rectangular, measuring 390 x 102 feet, occupying the whole of the hilltop. There are depressions at each end of the flat top, probably relating to excavations. Nearly all the stone from this Norman castle has been robbed and incorporated into the older houses in Mere, possibly including St. Michael's Church. However one of Richard Earl of Cornwall's castles can be seen at Launceston on the Devon-Cornwall border. This is an imposing hill-top construction, and you will be out of breath when you reach the battlements!

Our final stop in Mere was the Parish Church of St. Michael the Archangel, traces of which date back to the 11th century. Over the entrance porch is an effigy of St. Michael sorting out a dragon. Inside the porch was a bird nesting on another statue. In the porch on the south side Kleo spotted swallow nests. The chancel has an early rood screen and loft with 19th century restoration. The misericords in the choir stalls on the south side date to the 15th century. The stained glass windows merit a separate leaflet being examples of Victorian art. However four tracery lights in the Bettesthorne chantry chapel are medieval. These show St. Nicholas, St. Martin, St. Christopher and possibly, Thomas a Becket. A floor brass of John Bettesthorne is striking. Our group commented on the 17th century hatchments. Apart from the wind (my hat blew into undergrowth on Castle Hill) the weather was good. Joy and I continued on to Devon, while others visited Woodhenge on their return journey. (Several magazines have carried articles about Stonehenge recently including *National Geographic* June 2008)



The view from Mere Castle to the village and church

LETTER

from Bob Shave, East Grinstead, West Sussex:

Amazingly (or not, I'm getting used to it now) I was in Cornwall in early April on a walking holiday and I visited Cape Cornwall and Trencrom Hill. From Trencrom Hill you can see both north and south coasts. Also, as I mentioned in Banbury, I was on the E-line near Golden Cap in Dorset last September, again on a walking holiday, not particularly seeking out the ley. I have got loads of photos from both

trips. Attached are two from Cornwall. In the Cape Cornwall shot, what looks like a chimney sticking up is, I believe, a ventilation shaft for a tin mine. The Trencrom Hill shot is taken looking towards Hayle. Also, like you, I am becoming a bit of a St. Michael Line tourist. In Cornwall I visited St. Michael's Mount and last December I had a weekend in Glastonbury. Also last summer (2007) I spent a couple of days following the Michael current in Suffolk near the Norfolk border. I am definitely attracted to the energy!



Trencrom Hill hillfort and Cape Cornwall, two Cornish E-line sites

from Norman Darwen, Bolton, Lancashire:

Back in *Touchstone* 17 I wrote about "the Bonnet tree", a named Scots pine which once stood on the slopes of Gillies Hill above Campusbarron near Stirling in central Scotland. Now it seems as if the whole hill is in danger of being destroyed by quarrying, despite being a haven for wildlife and the site of an Iron Age hill fort and other antiquities, and having been extensively quarried in the past. The hill is also an important part of Scottish identity, being the site where Robert The Bruce's army rested prior to the Battle of Bannockburn in 1314. There is an online petition and a website can be found at www.savegillieshill.co.uk

NOTES AND NEWS

London Earth Mysteries Circle Meetings

7.00 p.m. at the Theosophical Society, 50, Gloucester Place, London, W1U 8EA.

Tuesday September 23rd - Big Cat Research in London and the South East, by Neil Arnold

Tuesday October 14th - Dead and Read: The Holy Mystery of the Promised Land, by Eileen Roche

Tuesday October 28th - An Everglade Pilgrimage: The Ancient Mounds and Earthworks of Florida, by Christine Rhone

Tuesday November 11th - The Gnostic Gospel of Judas, by George Wood

Tuesday November 25th - The Groundwork for the Mysteries of Britain, by Rob Stephenson

Tuesday December 9th - Social and Forum

TEMS Meetings

Sundays at 2.30 p.m. 020-8544-9478

Sunday 24th August - The Rise and Fall of Atlantis, by John Gordon (At 'Weirside', off Frimley Road, Ash Vale, Surrey).

Sunday 28th September - MoD X-Files: Now on General Release, by Nick Pope (at Wimbledon).

Sunday 26th October - The Colossus of Rhodes, by Lionel Beer (at Wimbledon).

Sunday 30th November - Alternative Energy and Alternative Physics, by Laurence Brightman (at Wimbledon)

Sunday 14th December - Christmas Party at 115 Holly Bush Lane, Hampton. Please contact Lionel on 020 8979 3148

RESEARCH INTO LOST KNOWLEDGE ORGANISATION

(Also at the Theosophical Society at 7.15 p.m.)

Friday September 26th - To be advised

Friday October 24th - Secret Societies: Their Fascination and Fraud, by David V Barrett

Friday November 28th - A Beautiful Arrangement of Churches: Sacred Geometry in the Dorset Landscape, by Jonathan Harwood

New Lundy survey

Pat Toms visited Lundy again subsequently to the Moot there, and has found (using detailed satellite maps found on the web) discrepancies in the Lunation Triangle lines described by Robin Heath and John Michell - but nevertheless there is still evidence that the island has a complex system of alignments from ancient times, marked by stones.

The tump which was thought to be the right-angle point of the triangle is found not to be precisely on the latitude of Stonehenge, and a line north from it misses Caldey Island. However, there is an east-west line slightly to the north of it, marked with stones, which passes through the three mesolithic post holes found in the car park at Stonehenge. There is a north-south line, marked by a granite boulder on the north-western extremity of the island and a large stone with a circular indentation near the Battery, which meets the eastern tip of Caldey Island. The crossing-point of these two lines is, however, off the coast of Lundy in the sea.

Pat does not know how this geometric layout could have been achieved in ancient times. The alignments are straight despite visual sightlines being obscured; also the stones and mounds on alignments are also on "lively" geological features such as volcanic dykes - points of crossing between the alignments and the dykes (which would not be straight) would have to be found. How could geographical north be determined and extended over cliffs and across open sea?

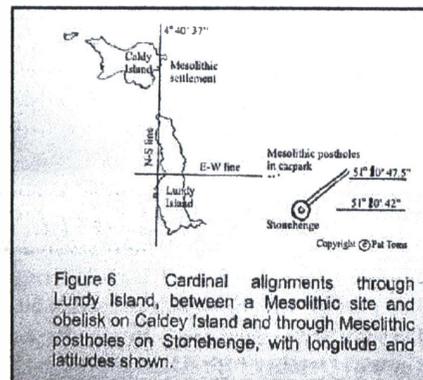


Figure 6 Cardinal alignments through Lundy Island, between a Mesolithic site and obelisk on Caldey Island and through Mesolithic postholes on Stonehenge, with longitude and latitudes shown.

The full details will be published in the *Research into Lost Knowledge Association Journal* Nos. 72 and 73, 2008.

Yet another E-line Moot!

The forthcoming Society of Ley Hunters' Moot at St. Just is, like the one in Kent, very close to the E-line, this time its most westerly point in the UK, Cape Cornwall. This headland is one of only two named capes in Britain (places where two bodies of water meet) - the other is Cape Wrath in Scotland. There is a hill there which seems similar in shape to Glastonbury Tor, and also an Iron Age hillfort and Bronze Age site. Instead of the chapel on the top it has a mine chimney - but it does have a ruined chapel at the bottom of the hill (seemingly on the line) - St. Helen's Oratory, so there may be an Elen connection as at Lundy. It then runs across an area known as the Gump, which has stories of strange lights, and very close to Carn Kenidjack, known as the "Hooting Carn". (It may go through it - very wide leys, especially this one, have many "near-miss" points which are found

to be on it when visited, because of the width, especially at sunrise and sunset). It then goes through the site of the Carnyorth Circles and West Lanyon Quoit (remains of a burial chamber). It skirts Trencom Hill fort south of St. Ives and Carn Brea fort near Redruth, as well as having several "near-miss" churches. I am looking forward very much to visiting these places.

Orthoteny in Wales/West Midlands

The Sun newspaper reported UFO sightings in several issues during June, three of which, seen within hours of each other, are at points which could be in alignment, and another which could be on the same line some days later. In 1954, Aime Michel found that if he plotted UFO sightings from each day separately during a flap in that year in France, the points would form alignments which made radiating patterns. He called the phenomenon "orthoteny" and it caused excitement in UFOlogy at the time, though it later fell out of favour. But Tony Wedd was interested in it and brought out his booklet *Skyways and Landmarks* which used it in his theory of the connection of flying saucers with leys and ancient sites.

The first of these sightings was at Tern Hill Barracks near Market Drayton in Shropshire, where several soldiers saw a display of multi-coloured objects just after 11 p.m. on Saturday, June 7th. Just hours later, at 12.40 a.m. on Sunday, June 8th, three South Wales helicopter police officers watched in awe as a huge object rose from the ground to meet them as they landed at St. Athan, near Cardiff. Less than an hour later, at 1.00 a.m., two cabaret performers near Shrewsbury, Katy Cunnion and Russell Quinn, claimed they were pursued by a light in the sky for nearly an hour. These points could be in alignment from the map published in the paper; although not technically on the same day they were all within hours of each other. Then a few days later, on June 12th at 11.40 p.m., university academic Dr. Simon Griffey, saw seven lights hangover a Welsh village for 15 minutes. This was in alignment with the other three sightings. Thanks to Lionel Beer for these reports.

25th anniversary issue!

Yes, *Touchstone* really did start in summer 1983! In 2010 I will get my Golden Dodman's Staff too, as I will have been ley hunting for fifty years! I am glad that I had the opportunity to have a picture of a UFO near a standing stone in this issue - Tony Wedd would have been pleased.



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THE HIDDEN UNITY and BEGINNINGS

The Hidden Unity looks at the strange phenomenon of subconscious siting of ley points, and notes that places of worship, of all religions and all ages, tend to predominate on leys. The environmental and philosophical implications of this are discussed, and the apparent necessity of worship but irrelevance of doctrine. Two ley centres are given as examples, and investigated in depth - the Shah Jehan Mosque in Woking and the Guru Nanak Sikh Temple, Scunthorpe. There is an appendix by Eileen Grimshaw on the significance of the Pagan religion to this study. Illustrated with photographs, maps and line drawings. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

Beginnings is about a series of potentially useful discoveries, mainly made by Jimmy Goddard over a period of about twenty years, but having some overlap with discoveries made by others. For various reasons, the investigations are all in their early stages, and some have not been continued. They include earth energy detection, natural antigravity, subconscious siting, ley width, and the solar transition effect. There is also a chapter on cognitive dissonance - a psychological factor which seems to have been at the root of all bigotry - scientific, religious and other - down the ages. The booklet is concluded with an account of the discovery of leys by Alfred Watkins. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

EARTH PEOPLE, SPACE PEOPLE

In 1961, Tony Wedd produced a manuscript *Earth Men, Space Men*, detailing many claims of extraterrestrial contact. It was never published, and I had thought it was lost, though it has recently been located - Tony had given it to Timothy Good. To try to make up for the loss in a much more modest size, this booklet was prepared. As well as giving details of some of the more prominent contact claims, there are articles on the history of the STAR Fellowship and some of its personalities, evidence for life in the Solar System and investigation into extraterrestrial language.

£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.

THE LEGACY OF TONY WEDD

This CD-ROM is an electronic form of the travelling exhibition Tony planned, using his voice, writing, photographs and drawings to illustrate his research and findings in the fields of flying saucers, landscape energies and lost technology.

£12 from the Touchstone address. Please make cheques payable to J. Goddard.

TOUCHSTONE is the newsletter of the Surrey Earth Mysteries Group. £2 for four quarterly issues from J. Goddard, 1, St. Paul's Terrace, Easton, Wells, Somerset, BA5 1DX. Please make cheques payable to J. Goddard. IF YOUR SUBSCRIPTION IS DUE AN "X" WILL FOLLOW THIS SENTENCE: