

Touchstone

Surrey
Earth
Mysteries



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WIDE LEYS AT HEREFORD

When at the recent Society of Leyhunters Moot in Hereford, I found two quite wide leys (23 paces) passing close to the Grafton Inn Travelodge where I was staying, to the south of the city. I noticed that the adjacent road made a multijunction nearby with several tracks, a stream and the city boundary, and found there were two leys passing there, coming from Wormelow Tump village to the south. These



The Tump Inn, Wormelow Tump. The mound was in the foreground opposite it

had only a very slight angle between them (going through the city, one goes through the east end of the Cathedral, and the other through the west), but each dowsed at 23 paces wide. These leys went through a number of points mentioned by Alfred Watkins in his books (one of them through Risbury Camp where he first became aware of the ley system), though they are not among the leys he found.

Wormelow Tump was named after an ancient mound which was at the multijunction in the village, opposite the present Tump Inn, but which was levelled in 1896 for road widening. Local legend used to say that "whatever measure you measure it in, the second would never be the same measurement". Legend also suggests that King Arthur's son Amyr who was murdered by his uncle at Gamber Head was buried underneath the mound alongside King Arthur's nephew Modred but no remains were ever found there.^{1,2} The inn is also said to be haunted. The mound was also a moot site.

The two leys come from the site of the mound, but the angle between them is so small that by the time they reach the Grafton Inn they are still overlapping. One crosses the forecourt of the Travelodge and the other runs along the road at this point. The buildings are all modern, but there is a pond beside the road which could possibly be older; it has a small island in the centre, and it is within the overlap of the two lines.



The Grafton Inn Travelodge, with its pond (from Google Earth)



The multijunction with possible feature in the field

By the time they reach the multijunction with the stream, the lines are just separate, one going through the junction and the other through the field to the west, where there seems to be a circular cropmark in the aerial picture on Google Earth. The western line is then coincident with the Red Hill road, and goes through St. Martin's Church (it appears to just miss it on the map but takes it in because of the width) and a milestone on the cross-roads (Hereford 1 mile). Behind the stone is a pub called... The Broadleys!

The lines go from here to Castle Green, which is the site of the bailey of Hereford Castle, just south of the River Wye. Founded sometime

before 1052, it was one of the earliest castles in England; it was probably destroyed when the Welsh sacked Hereford in 1055, but seems to have been replaced by the following decade. It was subject to attacks from Wales, and its owner was also involved with a plot to depose William the Conqueror; it was a Royalist stronghold in the Civil War and the ruins were finally dismantled in 1746.

Across the river, the lines then reach Hereford Cathedral, one through the east and one through the west end. The width of the eastern one begins just before the altar and extends outside the building; the western one is mostly within it. Alfred Watkins mentions, and illustrates with photographs, two other leys going through the Cathedral. ¹ One goes through All Saints' Church, which is now a cafe: "At Dinedor

Camp, Hereford, there is considerable increase of height at the corner, and standing there the spire of All Saints' Church aligns exactly with the tower of Hereford Cathedral, another track indication. Another mound in this camp is placed as a guard mount at the south-east entrance, and there is an indication that it is a tumulus in the persistent legend that 'a general and his horse were buried there, and you can see the mark of the horseshoe on the turf'".



Sutton Walls hillfort. The western ley goes through the extreme western end, the eastern one where the track crosses it (from Google Earth)

The other ley is the Offa Street ley, and he shows how the cathedral and St. Peter's Church can be seen to be in alignment with the street: "In Hereford City, Offa Street, which is obviously ancient, because two vehicles cannot pass each other, has the tower of the cathedral precisely blocking one end of the street looking south. Looking north, from the other end of the street, the tower of St. Peter's Church precisely aligns in the same way. On high ground overlooking the city the two towers can be brought into alignment, and when this is done

from the right spot in a meadow, four sighting points align, namely, a small pond, the two churches, and beyond, a circular wooded knowl called Beechwood, situated in the King's Forest of Haywood, outside the city. This last aligns on other leys and (containing perhaps 10 acres) is a perfect circle in plan."

The western line continues northwards to a cross-roads on the A465, and then to pass through the western edge of the Sutton Walls fort, north of Sutton St. Michael. The other touches a moat at Lower Lyde Court, and then seems to cross Sutton Walls where a track crosses it. Sutton Walls Hillfort is an elongated ovoid Iron Age hill fort four miles north of Hereford³. "Archaeological digs have revealed that in around 48 AD, Sutton Walls was attacked by the Romans under the leadership of Ostorius Scapula and 24 of its inhabitants were slain and their bodies were thrown into the ditch. The fort is also regarded by many as being the location of the palace of Offa of Mercia. According to the Anglo-Saxon Chronicle it was at Sutton Walls where Offa arranged Æthelberht II of East Anglia to be murdered in 794. The medieval historian John Brompton's Chronicon describes how the king's detached head fell off a cart into a ditch where it was found, before it restored a blind man's sight. Posthumously Æthelberht was canonised and became the focus of cults in East Anglia and at Hereford, where the shrine of the saintly king once existed."



Bach Camp (from The Modern Antiquarian)

Alfred Watkins writes of Sutton Walls: "Standing in a gap (hill notch) in the south-western corner of the vallum ditch of Sutton Walls, I noticed that Marden and Wellington church towers were in alignment to it, and continuing the ley on the spot to the south-east by sighting rods, they sighted to the highest wooded point in the Woolhoperange - probably Seager Hill. I marked this on the six-inch

map at the time, and found it went through Weston Beggard Church. More than a year later the owner of Sutton Walls - Mr. Joseph Quarrel - came to me on the corn market (November 19, 1924) to say that he had just seen from the foot of the hill looking up a newly-ploughed field, the ancient road as a dark mark going up towards the end mounds. I went the next morning, and Mr. Quarrel sent with me a lad who had seen it with him, and who pointed out how it went exactly to the above-named gap, and also that it came down to a certain oak tree on the road. By this time the harrow had obliterated three parts of the indication, but the dark mark, still to be seen at the top, confirmed the accuracy of the information, and the ploughman at work harrowing on the field had also noticed the dark line. The track thus seen by these three, not knowing anything of my work, was precisely on the ley which I had previously marked on the map from sighting over the two churches. It was a vivid confirmation, and another instance of a track coming to the edge of a camp. The mound terminating the camp and adjoining this gap or notch was evidently in this case more recent than the trackway, for it had encroached upon and altered the shape of the gap." This was a similar experience to that which his son Allen later had in Cambridgeshire. The eastern of the leys from Wormelow Tump crosses this ley at the west end of Sutton Walls.

The western line continues from here to pass through Bodenham Church, Bach Camp and a hamlet called Lasters Pole. Bach Camp, a hillfort, covers some 6¼ acres with a bank, ditch and counterscarp bank

to each side. On the north-west side there is a very wide ditch and an entrance.³ The eastern line goes from Sutton Walls to run along the western wall of Risbury Camp, a hillfort which features in the first ley found by Alfred Watkins.⁴ He wrote in his first book on the subject, *Early British Trackways*: "A visit to Blackwardine led me to note on the map a straight line starting from Croft Ambury, lying on parts of Croft Lane past the Broad, over hill points, through Blackwardine, over Risbury Camp, and through the high ground at Stretton Grandison where I surmise a Roman station". This ley, between Croft Ambury hillfort and Stretton Grandison Church, crosses the eastern line at the extreme south-east tip of Risbury Camp. It also goes through Blackwardine cross-roads where the Society of Leyhunters plan to erect a standing stone with a viewing hole to commemorate Alfred Watkins' discovery of leys.

References:

1 *The Old Straight Track*, by Alfred Watkins

2 <http://www.haunted-hereford.co.uk/the-tump-inn.html>

3 The Modern Antiquarian site, entries for Sutton Walls and Bach Camp

4 <http://www.leyhunters.co.uk/memorial.html>

NETWORK OF LEY HUNTERS MOOT AT WELLS, 6TH AND 7TH APRIL 2013

A large, enthusiastic group of ley hunters gathered at the Town Hall, Wells for this moot. The attendance was 100, the largest since 1997, and the talks were very wide-ranging, but there seemed to be a common thread of interaction with the earth and its energies and structures. A number of other groups exhibited, showing that interest in the subject has not declined. I introduced the day by mentioning some things of ley interest in Wells, including a holed stone that in its original position was aligned with two long barrows on the Mendips, and showing the significance of *The Ley Hunter* magazine and John Michell in the resurgence of interest in leys from the 1960s.

Carolyn Comberti followed this by speaking on Sounding the Earth. Many creation myths mention sound in connection with creation, including Apaches, Hopis, Hindus, Kogi and Aborigines – implying that the world was sung into existence. She compared the Aborigine Rainbow Serpent lines to the Chinese dragon lines of Feng Shui, and the interlocking energy currents of the Michael and Mary curving lines. Walking pilgrimages were compared with the Aborigine "walkabout", the interaction of vibration with the land. The double curves of the caduceus and the DNA molecule were compared, and the similar ones associated with the chakras of the body. The body and the earth have their meridians, and all are part of a greater whole. She believes that singing with healing intention is very powerful and can effect changes in the environment.

Serena Roney-Dougal then spoke on third eye points in the Glastonbury Zodiac. She has studied the pineal gland in connection with the third eye, and has also lived in Glastonbury for thirty years and has walked the zodiac often, and has found that each figure seems to have a structure representing a third eye. This is even the case with slightly different figures presented by Katherine Maltwood, Mary Caine and others. The Tor is the head of the Aquarius phoenix and St. Dunstan's chapel and well are in the position of the third eye. Only the well remains. The leviathan which is one of the Pisces fish is down in the levels (water signs seem to be low-lying). There is a house at the third eye point called Watchwell. Taurus, the head of the bull, has ears on the Polden Ridge; the third eye seems to be represented by the prominent Hood monument. Gemini is Dunton hillfort, and has a tumulus as its third eye; Virgo is a double figure which appears old in the original version, but as a young figure the other way up. Wimble Toot, the breast of the original, is the third eye of the other. Scorpio, originally seen as a scorpion, can be seen as an eagle flying east. Hornblotton Church forms the third eye.

Sue Pine's talk which followed was on the energetics of the solar transition effect, which is the doubling in width of leys for a short time around sunrise and sunset. She wondered that, if this is the case with straight leys, what would happen to the serpentine ones such as the Michael and Mary, especially in such places as Glastonbury Tor where intricate patterns are formed. She found that they do indeed double and overlap, the leading edges of one reaching almost to the centre point of the other. At the height of the effect, dowsable shapes (eight-point stars) appear on either side of the tower for a few minutes. She showed a diagram of the energy vortexes that she feels are responsible for these effects; she intends to investigate whether there is seasonal variation in vortex activity.

Christine Rhone then gave an introduction to the work of John Michell, and showed the titles of the many books he had written. This often contradictory character had written extensively on a wide variety of subjects. In leys he discovered the St. Michael line crossing southern England, and in *The Stones of Land's End* found an area where this could be investigated in a largely prehistoric landscape. He felt that metrology was the key and in *The Measure of Albion*, co-authored with Robin Heath, the major discovery of the Stonehenge Lunation Triangle was put forward. *Secrets of the Stones* went into astro-archaeology, and he also wrote books on unexplained phenomena co-authored with Bob Rickard. *Natural Likeness* investigated simulacra, and he also wrote on the question of who wrote Shakespeare. He was described as a radical traditionalist.

Adrian Incedon-Webber then spoke on house healing, the problem of geopathic stress in some locations. This can be from a large number of causes – earth energy lines, leys, fault lines,, previous negative human emotion or even ghosts are some - and there are about forty questions asked when trying to determine it, as well as dowsing. But two-thirds of the population live with some geopathic stress – as an estate agent, he sometimes encountered "divorce houses" which were repeatedly on sale because of failed marriages. He never uses earth acupuncture or tries to move lines as this would shift the problem to others – he believes in the power of intent, prayer or positive thought, and for self-protection he uses breathing through the various colours of the chakras.

Nigel Twinn's talk which followed was about why earth energy dowsing works, with particular reference to Billy Gawn, described as the godfather of earth energy. He is a farmer and builder in rural Northern Ireland, and is a deviceless dowser, using the reaction of eye muscles as other dowsers use other reactions amplified by rods. Starting as a water dowser, he came to perceive such things as energies at standing stones. Putting stones where he felt they should be, he found they often formed circles, and he has erected stone circles for others. All dowsing he feels is interaction with the planet, a bridge between seen and unseen worlds. He found there was very little detrimental in a natural landscape; most problems are a result of human activity; megalithic constructions may have been a response to this – chambered cairns seemed most effective. Billy is Watkins based, but finds if alignments are dead straight the energies fracture into nothing; this is why so many are almost straight. The auras of individual sites reach out to create lines of attraction – the leys.

Sheela-na-gigs were the subject of the next talk, by Meghan Rice – the sexually explicit female figures found carved in many churches, doorways, arches, castle walls and even standing stones. She was enthused as an undergraduate and now, as a doula or birth companion, has found the image helpful in that. The origin of the name is not known, though several guesses have been made. The vast majority are in Ireland, but there are still a large number in Britain. Are they pagan goddesses, warnings against lust, luck stones or curses? Perhaps to do with death and the belief of return to the womb – we saw one skeletal and another seemingly healthy - possibly the goddess of sovereignty and connection with

the land. One in Royston cave is shown with a sword and horse – symbols of kingship.

Gary Biltcliffe then spoke on the Spine of Albion – the north-running Belinus Line running along the longest land in Britain in that direction, as the St. Michael line is to the east-west. Starting at the Isle of Wight, it links British cities Winchester, Birmingham, Manchester, Carlisle, Dunfermline and Inverness. Like the St. Michael line it has male and female currents curving round it, the male tending to choose high places and the female watery ones. The Isle of Wight is shaped like a coccyx and the line has 33 node points – the same number as human vertebrae. The many significant points along its length were discussed, including St. Catherine's Hill, Winchester, Barr Beacon former stone circle site overlooking Birmingham, and Alderley Edge, south of Manchester.

Sir Christopher Wren's Secret London was discussed by Anthony Thorley. Wren was a scientist and polymath who had developed the hypodermic syringe, and in March 1666 was asked to consider repairs to the crumbling medieval St. Paul's Cathedral. Four days later the Great Fire consumed it and most of London. He was then asked to propose a plan for rebuilding the city, and he produced a radical plan based on geometric principles that the King liked, but was not implemented as people wanted to rebuild on their own land and it would take too long to bring commercial activity back. The street plan was not changed. However, he did design and rebuild 52 city churches including St. Paul's, and his principle of using the numbers 1 to 10 (in Pythagorean teaching representing the cosmos) was secretly incorporated in the rebuild. We were given a tour of London churches existing and gone, showing this principle, including the eclipse predictor of the lunation triangle and a striking image of an eclipse at St. Mildred's. The amuletic symbols were intended to prevent the future eclipse of London.

Celia Gunn then spoke on the rebirth of a Native American Mother Tribe. When young she had been fascinated with these people, particularly remembering Tonto from the Lone Ranger TV series. In 1987 she was led by a series of seemingly chance occurrences into contact with the Sinixt or Lakes People of British Columbia in Canada. Although decimated by the "Great Dying" caused by European diseases, some had remained but had been sent to a reservation across the U.S. border and wrongly declared extinct. Archaeologists had excavated the bones of their ancestors and taken them to a museum – against their traditions and beliefs, and she was able to help in the return of the Mother Tribe to their ancestral lands. She hopes people will be reminded of earth-based traditions and work towards healing the planet.

The next day we travelled to Cadbury Castle hill fort, one of the contenders for King Arthur's Camelot, a most striking earthwork with a surprisingly elevated hill in the centre. An Iron Age town had been here, and it was also associated with the Dark Age legendary figure. Serena Roney-Dougal spoke of the sun and moon myth associated with the story of Guinevere (meaning "White Lady") being captured and Arthur riding to her rescue. This could represent the moon setting and the sun bringing it back – the northern lunar standstill. On Glastonbury Tor the dragon line goes to Burrow Mump; here the same orientation goes to Hambdon Hill, and a diamond shape is formed with Glastonbury. We visited the two wells on the hill – St. Ann's Well and King's Well.

Going from here to Stanton Drew circles, the second biggest stone circles site in England, Gordon Strong told us that many seem to resonate with the place, but there has never been an archaeological dig. He tries to get into the mindset of the builders – each stone seems to have its own character. He thinks the stones were brought along the river on rafts – it was wider then. The Great Circle, where we started,

originally contained a wood henge of nine concentric circles. There was the usual legend of the wedding party turned to stone for dancing on the Sabbath. The site seems to be oriented north-south, towards Maes Knoll visible on the horizon. Also a line between the church and the circle goes to another site, Hauteville's Quoit.

We then went to the small circle (which has bigger stones) and were shown the remains of an avenue, which several dowsers have said goes as far as a belt of trees, which may have been the original course of the river. There is a tradition of animals being brought here to give birth. The local Druids come here on the quarter days. The leaning stone in the small circle points north, and could resemble a dragon or a hare. According to the idea that the site is a reflection of the heavens, it is interesting that the sizes of the Great Circle and the small circle are proportionally the same as the earth and the moon. There is an even smaller circle nearby which seems to be set on an elevated platform, and some have felt it was a healing circle for children. We went from here to the Cove, a formation of two standing stones and two (or one split) recumbent one, passing a gatepost stone which was originally part of the site. Some have said the Cove could have been a long barrow, but Gordon thinks not. He feels it could have been where a shaman resided to be consulted. We also saw a round stone like an omphalos stone or Watkins markstone at the corner of a building in the village.



Dragon/hare stone at Stanton Drew

SOCIETY OF LEYHUNTERS MOOT, HEREFORD, 20TH AND 21ST APRIL 2013

This moot was held in the Woolhope Room where Alfred Watkins had given talks when he first discovered the leys system, and the archive of material from the Straight Track Club folios was available to be inspected. We had a very interesting talk and slide show from David Stevens, curator of Hereford Museum and collator of the Alfred Watkins archives. We were shown many of AW's own photos, many of Hereford showing the work and housing of ordinary people going about their daily lives, this was great social history that needs to be preserved.

Watkins was a man of many interests and talents and photography was one of the most prominent; he was a pioneer in that field and had worked out a formula for correct exposure as well as devising the first practical light meter and set up the Watkins Meter Company which successfully sold them. Photography then was done with glass plates and we heard how he progressed from the wet plate method which entailed the carrying of cumbersome equipment for preparing them if pictures were taken out in the countryside, to the dry plate method which used pre-prepared plates. The plates he took have been found to have incredible resolution, down to the molecular level, and can be enlarged with virtually no loss of sharpness. He received the Progress Medal of the Royal Photographic Society for his work.

He was also interested in many other subjects, one of which was beekeeping, on which he also wrote. He named his exposure meter the Bee Meter as it was something small but very efficient. Working for a flour milling business, he also devised what was considered a perfect brown bread, for which the recipe was unfortunately later lost.

John Rhodes announced a project that the Society is about to undertake, the erection of a Standing

Stone in memory of Alfred Watkins at the crossroads in Blackwardine where it is believed that he first re-discovered leys. The stone will be six feet high with a sighting hole to view along the alignment. John and Gerald went to visit the site and found the base of a standing stone on the very spot. The landowner of the "Greenfield Memorial" has given us the piece of land on the ley. Scots pines have been planted on the line. JR visited the quarry where the stone will be cut from. Donations for this will be gratefully received. All present agreed this would be a good idea.

Peter Knight then spoke on the Cerne Giant chalk figure in Dorset. The lands around it are unique in that their skylines are equal. There is a well below the figure and the club points to the Trendle earthwork above where there was almost certainly a temple. We saw an aerial picture of Paul Devereux's ley joining the church, well, abbey and Trendle. Also, the Giant is on the summer solstice alignment of Stonehenge.

North of the Giant there is a horse landscape figure and its eye is looking at Dogbury Hill. The rising of stars in the Iron Age was checked, and Pegasus and Sirius would have risen over that hill, as would Orion. The Babylonian "stargate" or soul entrance was said to be in Pegasus - an area where there are no stars. The giant is critically placed. The feet point to the setting of Vega and Deneb in 500 BC. The Great Rift or Milky Way would have been vertically over the figure, and the Long Man of Wilmington too. Leo rose over the axis of the giant in line with the phallus, which does not line up with the nose.

There are fertility traditions in connection with the figure - either involving walking seven times round it, making love or sleeping on it to ensure pregnancy. We saw the map of the energies there produced by Guy Underwood. He is Osiris, Orion and Gwyn ap Nudd. The giant is a living element in a living landscape.

Following this Pat Toms spoke of his investigations at a number of sites associating topography and geology with etheric alignments. Although a dowsing rod is used he says it is not dowsing, but associating with form. Ancient stones seem to be placed over geological intrusions and extrusions - yin and yang points - and this makes them etherically active.

The Inner Hebrides islands of Tiree and Coll are peppered with stones and there are etheric alignments between the extreme points of the three islands. A holed stone at Rothbury in Northumberland is aligned with midsummer sunset, and a line to the church has been known to get wider when there is singing in the church. The stone is on a fissure, as are all the ones at Carnac in Brittany. On Lundy the north and south extremities are linked through the graveyard. There are stones in the bracken half way between, but there could be no visible check - were they intuited?

After the AGM, Jeremy Disley spoke on the archaeology of the Walton Basin, Powys - formerly Radnorshire. It is the bed of a post-glacial lake, and has evidence of occupation from the whole range of prehistory and the Roman period. The Palaeolithic is the longest time - 500,000 BC to 8500 BC, the Mesolithic from 8500 BC to 4200 BC, and the Neolithic from 4,200 to 2,200 - the first farmers. The Bronze Age was then from 2,200 to 700 BC (metalworkers) the Iron Age from 700 BC to 43 AD, and the Roman period from 43 AD to 450 AD. The Saxons were 450 to 1066, the Norman invasion.

The Neolithic period gives the first evidence of structures - causewayed enclosures which seemed to have boundaries between the sacred and profane dated between 4,000 to 3,000 BC, and cursus

structures with two parallel banks and ditches. There are two of these in the Walton Basin. There are also palisaded enclosures - the Hindwell enclosure is the largest in Britain. These are often revealed by cropmarks. Bronze Age sites are revealed by ritual objects with Bronze Age decoration. There are many round barrows. The Four Stones are a "four poster" site of which there are some in Scotland. One curving stone matches the hill. The site is aligned to St. Stephen's Church, Radnor. There is also a standing stone near St. Peter's Church.

The Iron Age is represented by hillforts - sizeable embanked enclosures on a hill. Activities may have included ancestor worship. The Romans arrived here 40 years after their initial invasion - the Hindwell Roman Fort was found in 1986 and the Hindwell Vicus (civilian site) in 1998. Offa's Dyke was from the Saxon period, and St. Stephen's Church may be on the site of a Saxon church. There are 6 Norman mottes in the Walton Basin. The area is special because of its maintained continuity.

Following this, David Furlong spoke on Footsteps of the Dodman. His approach to sites was a series of questions: What do we experience? What do I feel? Are things balanced? Why not? What can we do to heal? We saw the Hatshepsut temple in Egypt at this point (1450 BC) which is aligned to the midwinter sunrise, and the sun shines into the sanctuary on that day.

Seeing John Michell's St. Michael Line he asked "Were they detecting a linear creating one?" Perhaps it was a mixture. It is aligned to the Mayday sunrise. If it was surveyed, how? It is the azimuth setting of Mintaka, in Orion's belt. Watkins' St. James's Palace to Arnolds Circus church alignment is the same azimuth. There is a right-angled triangle with points Abbey Dore, Glastonbury Abbey and Bury St. Edmunds Cathedral, and it has an 11:4 ratio of sides. Was this energetically communicated?

Coming to Avebury research, it is asked "What geometry underlies it?" we saw a circular ley including Avebury and 5 churches, then twin circles. How could it be possible to survey a circle on the ground? Temple Farm is in the middle, on the St. Michael Line. There are two internal circles at Avebury, and right in the middle of one was an obelisk. He has done 12 measurements on each stone, and measured angles. He wants a geophysical survey for determining stone holes. The circle has been given many different diameters, and we saw Stukeley's plan. Has the Meeting House changed position? He is to plan it over 12 months, to see how many stars align, and find any astronomical pattern. Past spiritual vision is enthusing us today.

The Rainbow Serpent Project was the subject of Tor Webster's talk, which followed. He has spent five years film-making in the Rainbow Serpent patterns, based on Robert Coon's work in 1967. There are 13 sacred sites linked with 2 serpent circle energies. The first 6 are chakra points: Uluru (Ayers Rock) in Australia is the solar plexus, Mount Kailash is the crown, Glastonbury is the heart, Lake Titicaca is the sacral, Mount Shasta is the base, and the Pyramids are the throat. The third eye has no fixed position, but is currently Glastonbury. He spoke of his travels to the various places on the line and meeting various influential people and taking key items between the places.

The World Serpents are based on the St. Michael Line, but it does not stop - it is continuous round the world. The serpent is a common concept - there is the Greek ouroboros, the serpent eating its own tail. Quetzalcoatl in Mexico (feathered serpent) could be based on Viking voyages there. There is the serpent/dragon in alchemical lore, and St. George and St. Michael bring down cosmic light. To the Incas the serpent represents ancient knowledge. Robert Coon connected the chakra points. It



The venerated oak

is best with new and full moon on the star signs.

The following day Gary Biltcliffe took us on a trip to Whiteleaved Oak. We first visited the west-facing well on Raggedstone Hill, listed as a holy well. Then we went on to a most venerated oak with rags tied to the branches, on a hilltop with a crater-like depression which the farmer said was caused by quarrying but which seemed to have a powerful atmosphere and there was head-hum. This tree was not a whiteleaved oak (a species with white flecks in its leaves) although there was one here but it was cut down. The Druids used

the white flecks as an oracle. Wealthy families kept cuttings of the oak, and another north of Great Malvern has one. We could see the obelisk on Midsummer Hill, which is mentioned by Watkins. Gary said the centre of energy could have moved.

We then went to Whiteleaved Oak village itself, where three counties meet (Herefordshire, Worcestershire and Gloucestershire). Whiteleaved Oak is a hamlet lying in a valley at southern end of the Malvern Hills between Raggedstone Hill and Chase End Hill. In 1584 Henry Dingley, a verderer of Malvern Chase, wrote an account of a perambulation of the chase boundaries. Dingley noted in 1877 that near the southernmost boundary of the chase grew "...a geate Oake caulled the white leved Oake which bereth white leaves." In *The forest and chace of Malvern, its ancient & present state: with notices of the most remarkable old trees remaining within its confines* Edwin Lees wrote: The "White-leaved Oak" valley between the Ragged-stone and



Whiteleaved Oak cross-roads

Keysend-hills, keeps in its name the memory of an oak that existed there within memory, whose leaves being variegated with white blotches, caused it to be considered a curiosity and prodigy.

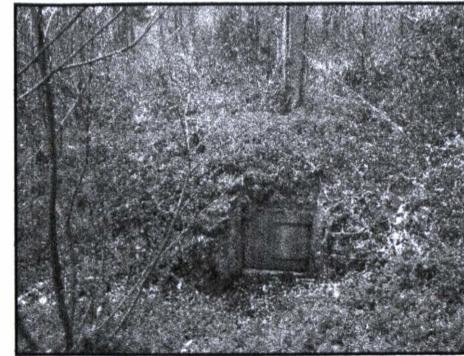


The ragged stones

In *The Ley Hunter's Companion* Paul Devereux showed a 10 mile alignment he called the "Malvern Ley" which passes through St Ann's Well, the Wyche Cutting, a section of the Shire Ditch, Midsummer Hill, Whiteleaved Oak, Redmarley D'Abitot and Pauntley. In *City of Revelation* John Michell found that Whiteleaved Oak is the centre of a circular alignment he called the "Circle of Perpetual Choirs"

and is equidistant from Glastonbury and Stonehenge.

After this we went back to Raggedstone Hill where there is a quarry regarded by many as a sacred point, where occultists often go; the "ragged stones" of the hill's name are the outcrops at the top



Nun's Well

of this. There was considerable head-hum here too. There is what seems to be a natural amphitheatre and the hill is revered by Druids. A seam of quartz runs through the rock. Finally we visited Nun's Well which faces east from the hill, towards Tewkesbury. This too has been regarded as sacred, and there is a strong flow of water (it is a "bottle well"). It once belonged to a nunnery and it had an old oak door, but this has been replaced. It is not marked on the map though, and does not appear in the book on Malvern wells. We then went to the twin peaks of Raggedstone Hill with their wonderful views in all directions.

LETTERS

From Norman Darwen, Lostock, Lancashire

Congratulations on reaching 100 issues of Touchstone - a remarkable achievement, especially these days! The traditional Good Friday walk up Rivington Pike in central Lancashire was as popular as ever this year, despite temperatures only just above freezing, and plenty of snow around (though the last significant snowfall had been eight days earlier). There were more foodstalls and amusements than usual on the track below the Pike itself. The Pike, a beacon site topped with an old hunting lodge bricked up around 1970, is a large hillock, visible for many miles around. As a child in the sixties, "the walk up the Pike" had a vague religious significance - it was sometimes referred to as a pilgrimage - partly, I have always thought, due to the day on which it takes place, and partly because the Pike itself bears a resemblance to depictions of Calvary hill (scene of the crucifixion) in Roman Catholic stations of the cross. This year the link was much more explicit as a large Christian banner was fixed to the sides of the hunting lodge.



<http://www.leyhunters.co.uk>

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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. £4 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: