

# Touchstone

Surrey  
Earth  
Mysteries



No. 110

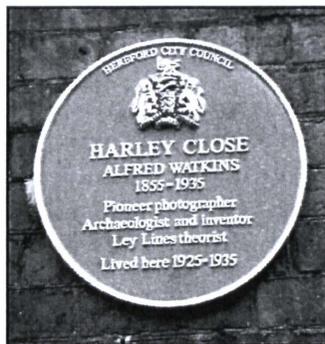
July 2015

## THE FIRST LEY

Society of Ley Hunters Moot, 12th-14th June 2015

In September, 1921, Alfred Watkins gave a talk to the Woolhope Club in Hereford about his discovery of leys the previous June, published in detail in the *Hereford Times* and which can be seen in the Michael Behrend Archive at [http://www.cantab.net/users/michael.behrend/aw\\_cuttings/ocr/p\\_009.html](http://www.cantab.net/users/michael.behrend/aw_cuttings/ocr/p_009.html)

The report says: "Mr. Watkins, in his lecture, said that he knew nothing in June of what he now communicated. After visiting Blackwardine, he noted 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 he surmised a Roman station. He followed up the clue of sighting from hill top, unhampered by other theories, and found it yielding astounding results in all districts, the straight lines to his amazement passing over and over again through the same class of objects, which he soon found to be (or to have been) practical sighting points."

The Society of Ley Hunters, which has recently erected a memorial stone to Watkins and his discovery, sited at Blackwardine crossroads on the original ley, devoted its June moot to honouring Watkins and the discovery. On Friday 12th June we gath-

ered in the Woolhope Room at Hereford Library, where the archive of the Straight Track Club had been brought for us to see. This is the huge collection of the Club's postal folios, sent round to all members for them to read and add contributions. After seeing these and a lot of discussion about the early years of ley hunting, we finished the day with a walk round Hereford seeing some of Watkins' leys in the city, including the spectacular Offa Street ley, with Gerald Frawley.

The following day we met at the Hop Kiln, set at the base of Risbury hillfort and immediately adjacent to the ley. Philip Heselton, who had been the first editor of *The Ley Hunter* magazine in the 1960s, began proceedings by speaking on the early days of the revival of interest in leys. For him it started at his local library at Sunbury-on-Thames, which had an interesting acquisition policy covering a lot of unusual subjects, such things as spiritualism, ghosts and flying saucers. Two which particularly interested him had been *Flying Saucers Have Landed* by Desmond Leslie and George Adamski, and



*The Coming of the Space Ships* by Gavin Gibbons. The latter had a list of books and magazines which included *Flying Saucer Review*. Philip subscribed to this, and in the January 1961 issue there was an article "Diffusionist Theory and the STAR Fellowship" by Tony Wedd of Chiddingstone in Kent. This led to his going to the rally which Tony held that summer in Chiddingstone. He found a group of about a dozen people; as well as flying saucers they talked of lots of things esoteric including Wilhelm Reich and orgone energy, and Alfred Watkins

and The Old Straight Track were mentioned. A booklet *Skyways and Landmarks* was on sale for sixpence, which linked leys with alignments of UFO sightings made in 1954.

He went to the library and ordered Watkins' book and read it. The photographs struck him first, almost as if Watkins was in the landscape. Ancient sites aligned. He was fascinated and started drawing pencil lines on maps; one of them was a line of moated sites in Surrey, aligning with Gills Lap in Sussex, one of the points mentioned by Tony Wedd.

Tony had told him of an former member of the Straight Track Club living in Oxford, but he found he had died, so he decided to start an organisation again, called the Ley Hunter's Club. But he did get into contact with Egerton Sykes, who was interested in leys and flying saucers, but strangely felt there could be no connection between them. He had been listed in the book list in *The Ley Hunters' Manual*, which Watkins had written two years after *The Old Straight Track*. He had a list of the names and addresses of the Straight Track Club members. Mrs. Carbonel had suggested this idea to Watkins; members wrote articles which were circulated postally, and there were field meet-

ings. Many members were old to start with, and by 1948 most were too old to do much, and the organisation folded. Egerton Sykes was a member after the war.

Philip wrote to the members on the list; some produced no reply, in other cases there were replies from widows. But he had a few encouraging replies, one from Allen Watkins, Alfred's son. He said his father had hoped above all things that young people would become interested. Mrs. Carbonel's daughter sent a copy of *The Old Straight Track*. The club went on a number of ley hunts, and various people visited. The Pendragon Society were contacted, and a joint trip to Avebury was organised. Philip and I went to Winchester on the train, where a coach had been organised to take us on to Avebury. Tony Wedd came on the trip, during which we climbed Silbury Hill and visited West Kennet Long Barrow. Subsequent to this I entered a report of the trip in a "Roving Reporter" competition organised by Tuesday Rendezvous, a children's programme which was like an ITV version of Blue Peter. I was one of the winners and was interviewed on the programme by Hugh Moran, a reporter on the *Daily Mail*. He said "Good luck to you, Jimmy, and I hope you do get a job on a newspaper". That never happened, but I have been an amateur journalist most of my life, editing about ten very different magazines.

After this there was the inaugural meeting of the Ley Hunter's Club at Kensington Central Library on 17th November 1962 - Philip mentioned that this was the same day the Findhorn community was established. Allen Watkins spoke saying he now had a clearer insight into his father's discovery. He felt the leys were laid out on a religious basis, of physical, mental and spiritual states, and the various points represented earth, air, fire and water.

Philip produced several bulletins, culminating in *The Ley Hunter* magazine being started in 1965. It ran for about three years, then it was restarted by Paul Screeton in 1969, bringing it out on a monthly schedule. On the 50th anniversary of Watkins' discovery there was a weekend in Herefordshire organised. There was a meeting in the Woolhope Room followed by a picnic on Risbury Camp, a site on the first ley discovered.

Philip then said he would like to end with a project. Alfred Watkins had lived very near the composer Edward Elgar and it seems likely that they knew each other. They were both members of the Woolhope Club and both had a love of the landscape, which Watkins expressed through photography and Elgar through music. They also both did strange things in sheds with chemicals! Philip suggested a play could be written with talking and discussion between them, illustrated with Watkins' photographs and Elgar's music.

I followed Philip's talk by speaking about leys that Watkins found at the Roman city site at Silchester, where my family had come from. This had been a substantial city

comparable to London, but nothing Roman remains above ground except the city wall. In *The Old Straight Track* he describes three leys through the city, and also the fact that a building in the centre thought to be an early Christian church is at the meeting point of lines drawn between the corners of the city, including some of the gates. He thought the position was determined mathematically.

One of the leys runs east-west across the city, possibly coincident with one of the streets and passing through the present parish church, a square Roman temple and the early Christian church. (This may have practised Gnostic Christianity as a bloodstone was found nearby with a figure of Abraxas, a Gnostic figure, on one side and "iaw" (Yahweh) on the other). The ley had been extended into Surrey and Middlesex showing itself to be spectacular with a total of several miles of coincident road and track and a number of significant points.

It follows a coincident track across Bushy Park to the Hampton URC Church, where its width was dowsed at 14 paces. Then it runs along a coincident road in Hampton with double trees, before coming to Sunbury Cross. This is now the starting point of the M3, but Philip and I remember it as a multijunction of five roads. Watkins was cautious about crossroads, including them only as confirmatory points, but this one seems a significant point as many leys meet there. One goes to the tumulus on Hampstead Heath which enthused Tony Wedd with leys, another goes through the site of Chertsey Abbey and several churches, and another runs along the Egham Causeway, which is likely to be part of the Roman road from London to Silchester. This alignment has a coincident stretch of main road, and goes through the Spelthorne Moot site and several churches.



*The bank at Risbury hillfort*

Next the line goes through an earthwork enclosure on Laleham Burway, where the field trip following the ley in 1994 started, filmed as *The Silchester Ley* (this can be viewed on YouTube by going to the YouTube site and searching for that title). The ancient church St. Michael's, Thorpe is next. This stands on the site of Roman buildings; the pillars have Roman brick bases and traces of tesserae were found there when the church was repaired in the 1990s as the chancel was sinking into the crypt below. This crypt had a basin and the former vicar of Thorpe thought it may have been a mithraeum as it was similar in structure to the London Mithraeum. A Roman cinerary urn was found near the church, and a portable altar stone which cannot be later than fourth century.



*The standing stone*

The ley then continues to Sunningdale Church, where it crosses the Roman road at the adjacent multijunction, then goes on to Silchester through a named crossroads Fair Cross. This ley vindicates Alfred Watkins and his work.

After the Society AGM which followed, we walked the ley as closely as we could from the Hop Kiln and over Risbury hillfort, with its spectacular earthwork, led by Gerald Frawley. We then continued on the footpath, which followed the ley in places, past the building known as Gob's Castle and along the path by the stream, finally ending up at the Blackwardine crossroads where Alfred Watkins had his original inspiration. The standing stone raised by the Society was already in place, and Gerald brought out the memorial stone and put it in place. There is now a film of this field trip on YouTube, called *The First Ley*; see <http://www.jimgoddard.myfreeola.co.uk/spacevoice/videos>

Bob Shave then spoke, saying that in June, 1921, Alfred Watkins came to that spot and experienced his revelation of the ley system. Ninety years later he had followed him, eager to see what he had seen, and was disappointed that there was no obvious alignment or ley feature. But then he realised that Watkins had probably not seen much either - that was not the nature of the experience. It came into his mind instantaneously; without warning his mind flooded with images so coherent that there were only a few basic ideas added to his theory after that day. His conception of leys was complete and intuitive in nature.

He then went on to describe Watkins' other achievements. He was a skilled photographer at a time when photography was hard work, having to dip the plate into silver solution before inserting it into the camera. The Bee exposure meter which he designed was taken to Antarctica to record Captain



*The memorial stone*

Scott's ill-fated expedition. The photographer wrote to Watkins thanking him, saying the photographs would have been impossible without it.

He also designed instruments to calculate the time of baking of bread, and pioneered the use of electric light in his father's flour mill. The innovations came from an enquiring mind coupled with patience and a methodical approach.

Throughout his life Watkins explored and observed his local landscape. As a teenager he observed the tumuli and megaliths of the Radnor Vale, and later as a photographer recorded towns, villages and countryside. When the moment at Blackwardine came he had been absorbing the landscape for decades. After the discovery he went on to write *The Old Standing Crosses of Herefordshire*, a photographic pilgrimage to record the stone crosses of the county. He always wanted to explore, and then reveal what he had found to others.

On his death in 1935 Mr.H. Hudson wrote a poem in tribute to him. It was found in the Straight Track Club archives by Society of Ley Hunters researchers. It said that he laboured for fourscore years, and framed a ladder other feet would climb. Bob said that when we walked up from Risbury we were climbing another rung of that ladder. Some might say there are no such things as leys - they are entitled to their opinion. Others may ask if they are relevant - in his opinion they are. For thousands of years humans

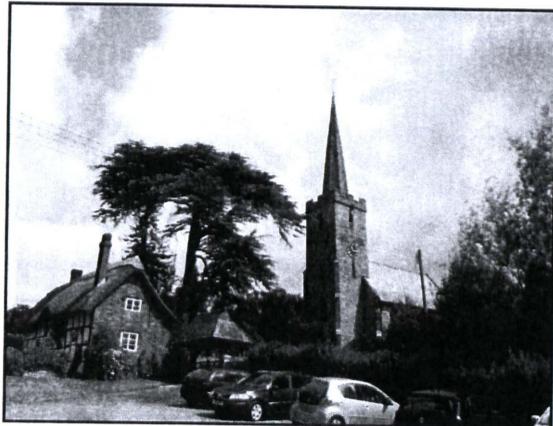
have walked the land, farmed and observed the heavens, and told stories about the landscape. Studying leys reconnects us with something we have lost.

Watkins begins his introduction to *The Old Straight Track* with a quotation from W. H. Hudson, which says we feel a kinship with the long, long dead who knew not life in towns and were no strangers to sun and wind and rain. In such a mood that evening he went to the

lonely barrow, describing what we would call a spiritual attraction to a

sacred site, a yearning to spend time there and feel the presence and guidance of the ancestors. We followed in his footsteps by walking from Risbury and stepping up another rung of his ladder. He urged us to carry on climbing.

The following day, Sunday, we went in the other direction along the ley, and visited Stretton Grandison, where St. Lawrence's Church is on the ley. Pat Toms found it was quite a wide one, dowsing at about 30 paces wide. We then walked on up the footpaths to the site of the Roman station.



*Stretton Grandison Church*

## Network of Ley Hunters Moot, Dinas Mawddwy, Saturday July 4th 2015

In this spectacular part of Wales that is Laurence Main's home, he began the moot by speaking on King Arthur's Camlan. This is part of Dinas Mawddwy that was the site of Arthur's last battle in which he was mortally wounded. He spoke of Arthur's relations in the area, some of which were saints - it was the home of his nephew.

The village is on the strategic edge of the Kingdom of Gwynedd; the River Dyfi divided it from Powys, and is the border between North and South Wales. The place name is evidence for the battle - there are not many Camlans, though there is another four miles away, where the battle moved to. It was a civil war for the succession, with Arthur fighting his nephew Medrawt (Mordred). It was connected with Illtyd, a cousin of Arthur sent from the church in Rome who were opposed to the local Christians who followed the Pelagian doctrine which believed in reincarnation and the law of cause and effect rather than original sin. The ancient British church had no conflict with the Druids and knew about the bloodline of Jesus and the Holy Grail (sang real - royal blood as revealed in the book *The Holy Blood and the Holy Grail*). The Vatican did not approve and Illtyd persuaded Arthur, in his dotage, to invade Gwynedd with Saxon mercenaries. Both sides sought peace till the last moment, when an adder caused a soldier to draw his sword, and started the battle by accident. (it was said Illtyd had mastery over snakes).

The armies met at Maes y Camlan, and the adjacent hill came to be called the Hillside of the Wounded. There is a reflection of the constellations in the landscape here and Ursa Minor is at Camlan. The name Arthur also means bear. There are also connections with a large terrestrial zodiac covering Britain of which the Virgo figure is North Wales with its head at Anglesey (Holyhead). Cader Idris is its nipple and its womb is at Dinas Mawddwy.

The battle continued to the second Camlan where Arthur's army were goaded into a narrow place and ambushed - he received his mortal wound at the other Camlan. British cavalry appeared and they were routed at the entrance to the Goddess's womb - all the place names are Arthurian. Laurence held that it was a battle of patriarchy against the Goddess.

Johanna van Fessem then spoke on Walking in the Light - a three thousand mile backpacking pilgrimage from the Netherlands to Jerusalem. She got the idea from an extension of a ley coming from Britain to Jerusalem - going through Mecca, Giza and Paris. She had first come to Israel in 1987 and stepping from the Tel Aviv-Jerusalem bus, saw a poster urging people to pray for the peace of Jerusalem (Peace be within thy walls - Psalm 122). She felt a connection with the city and wondered if there was

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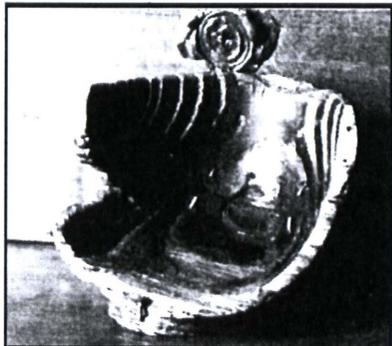
peace there would it lead to world peace? It was an enormously energetic place, particularly the Dome of the Rock (a ley to it from the oldest prehistoric site at Gobekli Tepi was mentioned in a previous *Touchstone* - JG).

The next year on the south coast of Britain she met someone who is now her partner, who told her Glastonbury is the new Jerusalem, so she had to go there. She talked a long time and the idea came to walk to Jerusalem once to pray for peace between religions. In 2000 her contract ended and her children left home, so she was free to go. On Christmas Day 1999 she heard peace talks were happening and she went on 2nd April 2000, planning to walk through all the countries between, planning to call at new age centres, Christian and Buddhist monasteries, ashrams etc., to pray for peace in Israel.

She found the people in each country had a different quality - Germany, thoroughness and ability to manifest ideas/ Czechoslovakia sensitive and humane, Hungary fresh and helpful, Romania warmth and temper, and deep tradition of spirituality, Bulgaria down to earth and hospitable. Turkey as a Moslem country could not understand a woman travelling alone, but had a tradition that the guest was sacred. Israel was painful and beautiful with a deep energy.

There were many hardships - swollen feet, cold, fleas, longing for a companion and tiredness. This came to a head in Bulgaria but then she seemed to be given energy at a half circle of standing stones. She arrived in Jerusalem the following March.

The next speaker was Ian Pegler, on the Nanteos Cup, a wooden bowl with the tradition of being the Holy Grail. This had been stolen last July, but Laurence announced that it has recently been recovered. There are two traditions associated with it, one that it was made from a piece of the true cross, and the other that it was the cup which Joseph of Arimathea used to collect Jesus's blood. It has never been scientifically dated.



*Nanteos Cup*

The first story says it was brought back from the Crusades by a knight called Stedman, made from a cross found by Helena, mother of the emperor Constantine. Then it was given to the monks of

Strata Florida Abbey, near Aberystwyth. There was a

pageant play about it in 1934.

In the medieval Grail legend Galahad had a vision of the Grail in a chapel in an unknown location in Britain. It was taken by a priest to West Wales, and Strata Florida Abbey was built to receive it. Another version of the story, told by Margaret Powell, owner of the cup, is that Joseph of Arimathea took it to Glastonbury, where it was till the Dissolution, then taken by Abbot Whiting over "impassable mountains". She claims to have seen a centuries old book *The History of England* (author unknown, and never

been found) which gives an account of the cup coming from Glastonbury.

He also spoke of the sacred geometry of Strata Florida Abbey. It is based on the golden ratio, an irrational number beginning 1.618. This is found in nature, geometry, the pentagram and sacred buildings. In Strata Florida Abbey the rectangular nave and the western archway exhibit this ratio. It is also on a gravestone outside a nearby church, in an ancient burial ground which predates the abbey.

This was followed by Trish Mills, speaking on the Circle of Perpetual Choirs. She was speaking on behalf of John Gibson-Forty, who researched this, but suffered a stroke in 2012. Apart from John Michell there have been few books on the subject. There were three Choirs for monks or druids to have ceaseless chanting for the ongoing enchantment of the land. Egypt had them before, each division had its perpetual choir. The first written mention was in the Welsh Triads, saying that there were 2,400 men, 100 for each hour of the day.

The choirs were at Llantwit Major, Glastonbury and Amesbury, and the area formed a decagon with ten lines from the centre. John dowsed all of it, taking 3 1/2 years. The epicentre is at Raggedstone Hill, above Whiteleaf Oak, where Herefordshire, Gloucestershire and Worcestershire meet. The wife and daughter of Caractacus started the first choir in 56 AD - there has been a Three Choirs Festival here since the eighteenth century.

There are ten equally spaced energy lines 36° apart. He found the widths varied; one which had several churches on it increased from 29 feet to 160 feet on Sundays; another that goes through Wolverhampton Wanderers football ground went from 39 feet to 200 feet during matches - a seven fold increase. The human voice augmented the energy line. Everything results from sound, as in the biblical quotation "In the beginning was the Word", but wrong music and pitch can be disastrous - there are reports of harmful effects of some pop concerts. In the Bible, the walls of Jericho were levelled by sound, and there are tales of levitation of massive stones in Tibet by chanting. At Coral Castle in America huge stones were put in place. No-one saw how the owner did it, but neighbours had heard music at night. The practice of chanting is spreading and it is becoming accepted that it works, for the ongoing enchantment of Britain and beyond.

The next talk was by Eileen Roche, who spoke of a visit to Adam's Calendar in South Africa, and found it spiritually thought provoking. But first she enquired into the nature of leys, and showed different ideas on them, and what causes them. She mentioned the Planetary Matrix of Roy Snelling - Platonic solids and crystal shapes inside the earth. Where they coincide, powerful leys emerge. Many ancient sites are on these nodes; the Great Pyramid is on four. There are neolithic artefacts in the British Museum that seem to show crystal shapes in the earth. Mount Kailash, the sacred mountain in Tibet, has four faces and four major religions agree that each side has

different qualities.

Adam's Calendar is on the Crocodile River in South Africa. Enos Zulu, a Blue Swallow Ranger she had seen in Malawi, welcomed her. They came to the "stone men" with carvings - one had been removed but brought back to be a memorial stone. She was then taken to the impact crater, much larger than the one in America - through the light haze she could see the pyramids which reflected Orion's Belt, as the ones in Egypt do.

Then they came to the tomb called Moses' Tomb, which must have been the burial of an important chief. In Jordan she had visited Moses' brother's tomb, and she then spoke of



*Adam's Calendar*

Queen Hatshepsut who ruled for 48 years and some think she may have been the Egyptian princess who found the baby Moses in the bulrushes. She promoted seafaring, so could this really be Moses' tomb?

They then passed shaped stones, one like the "Swindon Stone" at Avebury, before reaching the calendar, which is composed of dolerite like the Stone-

henge bluestones, though the local stone is sandstone. There are markers of the summer solstice, and male and female stones in the centre, where a compass spun. Shadows fall on the stones at significant parts of the year. The site is estimated to be around 75,000 years old, as dated by rock art in the area. There have been claims that both the ruins and 'calendar' stones were inspired by the Sumerian Anunaki, and that they date from 260,000 years ago. It has also been suggested that these are the remains of Enki's lost mythological Sumerian city of Abzu (Hell), where he believes the first humans were used as slaves to mine for gold. There are gold mines in the area. There is a bird-shaped "Horus Stone" on the crater's edge.

Maria Wheatley then spoke on planetary ley systems and geodetic earth energies. She is a second generation dowser and the information is from her research and her father's. Alfred Watkins does not seem to be the first to discover leys - the Elizabethan John Dee mentions "mighty lines of force over hill and dale". Stukeley and Aubrey also seemed to know of significant placing of sites.

Rev. Edward Duke in 1846 found an alignment of sites in Wiltshire that he felt represented the solar system "bringing the heavens to the earth below". This has become known as

the Duke's Ley Line. Earth is Silbury Hill - a chalk block tunnelled by Richard Atkinson in a BBC programme, who was astonished to find moss four and a half thousand years old. It seemed to have a life enhancing principle.

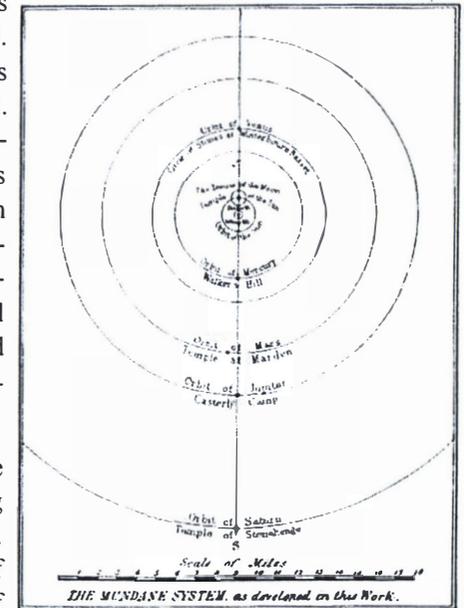
Avebury cast spiritual energy in stone and has orbits representing the sun and the moon. The temple of Mercury is Adam's Grave, a long barrow 4,000 years old. These were probably initiation chambers with the bones the last thing inserted. There was a massive change in consciousness in 3000 BC. Every long barrow was filled in - they didn't want people going in again. Mercury is to do with communication and the soul; many crop circles appeared near here. People started to channel there in 1990, and Tony Robinson dowsed it (with Maria) in a *Walking Through History* programme.

The temple of Venus is at Winterborne Bassett - all that is left is one standing stone, though it was a massive stone circle. Strangely there are a high proportion of girls born in this village. The temple of Mars is at Marden - a super henge which had the Hatfield Barrow, like Silbury Hill, halfway between Stonehenge and Avebury, but this collapsed on excavation.

Casterley Camp is the temple of Jupiter, with a massive barrow where energy work has been done, and a military group came to investigate. Stonehenge is the temple of Saturn, dating to 2,500 BC. Saturn takes 29-30 years to make an orbit; there are 29 lintels at Stonehenge. Saturn is the Lord of Time.

The ley also seems to include the more recently found planets; Uranus is at Belas Knap, a horned barrow. It has a side chamber with sound resonance. Neptune is at Hengistbury Head, and Pluto at Edgbaston in the middle of Birmingham.

She then spoke of geodetic earth energy patterns - geospirals and blind springs, as in Guy Underwood's work. The outer halo is positive and the inner shadow negative. Between standing stones at 2.30 the earth force moves, as the number of lines changes with lunar phases. There are bands of energy on stones and leaning on band 3 can make you heavier or lighter. She suggested that the ancestors were prehistoric physicists.



*Duke's Ley Line*

Mara Freeman then spoke of the Gates of Annwn, the mythology of the underworld in the Welsh landscape. Annwn is mythical and magical, sometimes there, sometimes not. There are many legends and sailor's reports of islands that are not always there. They are the realm of fairies, which are usually amenable and come on market days. Bardsey Island has Christian legends of 100,000 saints, and it is said Merlin sleeps there. Annwn is a prototype of the Grail.

The Pyramids of Britain was the topic of the next talk, by Alan Watts. Silbury Hill is like a pyramidal triangle, and there are also such triangles in landscape geometry. He described a system of triangles based on a line from Avebury through Stonehenge to Warren Hill (this must be the same line found by Edward Duke - JG). The other point on the triangle is at Cadbury Castle. Silbury is the height it is as it must be visible from the South Circle at Avebury.

The Warren Hill line goes through a long barrow in the New Forest called the Giant's Grave. The book of Ezekiel in the Bible shows that Jerusalem is based on the geometric principle. The St. Michael Line goes through Burrow Mump and Glastonbury Tor, which are pyramidal too. He is building extended triangles across Wessex to Kent.

Alan outlines the findings on the website <http://timestar.drupalgardens.com/content/pyramids-britain>: "I have been working on the geodetics of the "Old World", particularly Southern Britain and areas dependent on the prime meridian of Archaic Egypt, for some forty years or more. Some of my findings may be of interest to you. so I am attaching Fig 14.3 from my eBook The Pyramids of Britain (Amazon) which shows the prime meridian of Palestine at 35deg 14' East which is accurately located four degrees east of Egypt's. As shown in Chapter Four of PoB the unit of Earth-measurement employed in the dimensions of The Holy Oblation (as given in the Book of Ezekiel) is 1000 reeds (where a reed is equivalent in length to pi metres) . The unit of 1000 reeds we will call the Great reed (Grd). The dimensions of the Holy Oblation (which is balanced about the 35 deg 04' meridian) are (25 x 10 ) Grd and its most southerly parallel is marked by the "navel" Nablus at Schechem (probably marked by the Pillar that gave its name to The Plane of the Pillar). Acre lies on the most northerly parallel (32 deg 56' N)

"It is shown in PoB that the distance between the benchmark on the highest point of Hengistbury Head (near Bournemouth) called Warren Hill (50deg 42.9' N, 1 deg 45.4' W ) and Silbury Hill (51deg 24.9'N) is also 25 Grd. (Other interesting tie-ups between the numbers delineating these figures in Palestine and Wessex, lead us to believe that they were created by the same intellects. In the figure attached I believe that a further 15 Grd was added southerly to the rectangle of the Holy Oblation to establish Jerusalem and make the 40 Grd depth of the figure match the 40 solar second intervals. The justification for this is covered in The P of B.

"Thus there is strong numerical evidence of a link between archaic Palestine and ar-

chaic Britain illustrated by the similarities in the geodetics of both areas. The "Wessex" one spoken to by the founding of the two navels, one on Warren Hill and the other at the navel where Silbury was later built. Both these navels , I submit, are contemporary with the final loss of Atlantis following the Chesapeake asteroid . They were part of the attempts to re-establish civilisation following that event."

Liza Llewellyn concluded the moot by speaking of the Phoenicians, the ancient middle eastern seafarers, and possible connection with Druids and Celtic peoples. Biblos was the main city of Phoenicia, with a huge library. Welsh is the most ancient language and Newgrange predates the Pyramids, it is the oldest standing building. One name for the Irish is Fenians, which is similar to Phoenicians. It was one of the first races to navigate the heavens. She felt that the origin was Western, that West influenced East; the Druids moved to the middle east and then as Phoenicians influenced the Egyptians.

Phoenicia sounds like Phonetics - people of sound. It had the original alphabet - ours is indirectly derived. Thoth was the Egyptian teacher deity - he came into Egypt and taught things. He was the teacher of Isis, teaching that vibration brings all things into being. The Druids understood this - the harp was pure sound. Music was an important shamanic tool. The Bible (Old Testament) was written in Hebrew, which came from the Phoenician/Canaanite language. Each had 22 letters. It is similar to the ogham script of the Druids.

The following day, Sunday, we went on a field trip visiting Camlan, the site of Arthur's last battle, where there is a memorial stone to him. Starting at the ancient bridge over the River Dyfi at Dinas Mawddwy, Laurence led us along the track to the field called Camlan, where Arthur fought his

last battle, a civil war against his nephew that neither side wanted, but he had been influenced by Illtyd, an emissary from the Roman church who objected to the Pelagian beliefs of the local church. The battle was started by accident as an adder caused a soldier to draw his sword, making the other side think the battle had started.

Arriving at the memorial stone to Arthur, which Laurence had been instrumental in raising, he asked people to try and douse the important leys passing through it. Sever-



*Arthur memorial stone*

al found the two he had previously found, one with orientation 156° and going to Mallwyd Church, where Arthur had died, and another at 8°, going to the place where he was fostered. The first ley goes through a former altar stone in the east end of the church.

Bart O'Farrell then spoke on dowsing and earth energies, saying that although this stone is recently placed, it has the properties of a standing stone, with seven energy points similar to the chakras in the body. (I would be interested to know if the Watkins stone at Risbury also developed these properties). Two are underground, and he dowsed for the other five, showing the one which caused him to be thrown sideways when putting his palms on it. He then gave some instruction on dowsing, saying that it tends to be dehydrating and that one should drink water if doing it for any length of time. The split tree near the stone had underground springs crossing under it. A spiritual place usually has two water lines and two energy lines from it. Some spiral upward clockwise which is beneficial, others downward and anticlockwise which is not. He had noticed that granite belltowers in Cornwall often had upward spirals on the left hand side and downward on the right. Stone circles are alternators or generators.

We then walked on to Mallwyd Church, where we dowsed for the position of Arthur's body when he died. Bart confirmed by dowsing that he had been here, and also found a former porch the outline of which was found later on the outside wall.

## LETTERS

### from Norman Darwen, Lostock, Lancashire

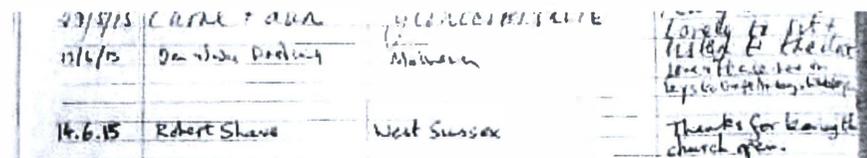
I recently paid several visits to the exhibition "Making Monuments on Rapa Nui - The Statues of Easter Island" at Manchester Museum, which contains one of the famous stone heads on loan from the British Museum. The exhibition was both fascinating and informative - I had not realised that all the heads face inland rather than out to sea. The statues themselves do not seem to align as such, but there are many alongside a track to the main quarry of Puna Pau; these are felt to represent the ancestors, to prepare the workers for entering a space where they could encounter spirits, and to protect them on the return to everyday life at the end of the task - the statues were sculpted in situ from the living rock. I was also intrigued to note that this road seems to be mostly straight, though with a very slight kink in it, as with the Stonehenge cursus.

### from Bob Shave, East Grinstead, Sussex

I did some walking on Sunday afternoon slightly to the north of the church, as well as going inside the church. The ley north-westwards from the church aligns with a solitary oak tree in a hedge line on a slight ridge. When I first saw the tree there was a group of sheep sitting under it. Also, southwards from the church, the ley probably aligns with

the large tree in the field between the road and the church, which we walked past.

I signed the visitors' book in the church and the entry above mine, dated 13.6.15, was written by a couple from Malvern who said, "Love and Peace - (illegible) - on leys to Croft Ambrey and Whiteleaf Oak." I didn't know that there was a ley from Stretton Grandison to Whiteleaf Oak?



### FILMS ON YOUTUBE

<http://www.jimgoddard.myfreeola.uk/spacevoice/videos/>

**The Leys of Berkhamsted Castle, and London's Camelot.** An earth mysteries field trip in 1995, to Berkhamsted Castle, Hertfordshire and surrounding area, and subsequent discoveries of leys skirting its edge, one of which goes to Camlet Moat, Enfield, which is known as London's Camelot. **Mysterious Guildford.** A field trip in 1992 covering ghosts and earth mysteries in Guildford. **A Ley through Kingston.** An earth mysteries field trip in 1993 following a ley through Kingston, Surrey. **The Norfolk Network.** Earth Mysteries research in 1992 in Norfolk, indicating an interesting network of leys there, and including a crop circle which appeared there in that year. **Where the Martians Landed.** A visit to Horsell Common, where H. G. Wells set the landing of the Martians in War of the Worlds, and leys in the vicinity, and finally a UFO sighting at nearby Newlands Corner with seeming Mars connections. **Jimmy Goddard on Earth Mysteries.** Earth Mysteries research in Surrey in the 1980s. **Avalon and Ebony.** A holiday ley hunt in the two very similar areas of the Isle of Avalon in Glastonbury and the Isle of Ebony near Tenterden in Kent. **Northamptonshire Creations.** An earth mysteries field trip with the Travel and Earth Mysteries Society in 2000. **The Medway Megaliths and the E-line** A new film made last year, involving chambered tombs in Kent. **The Silchester Ley.** Following a ley found by Alfred Watkins to the Roman city site. **A Walk on St. Ann's Hill.** History, leys and energies at St. Ann's Hill, Chertsey, Surrey. **Tony Robinson's Messages.** A film made this year on automatic writing messages received by Tony Robinson in a TV programme about Frederick Bligh Bond. **The First Ley** A field trip on the first ley found by Alfred Watkins in Herefordshire.

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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.

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## **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.**

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