

Touchstone

Surrey
Earth
Mysteries



No. 113

April 2016

A ROMAN CAMP AT BLACKWARDINE?

by Bob Shave

We read in *The First Ley* (*Touchstone* 110, July 2015) of the commemoration of the Alfred Watkins memorial stone at Blackwardine, Herefordshire. This was the site of Watkins' discovery of leys. The 1:50,000 scale Ordnance Survey map shows that the site of the stone is beside a Roman road, leading approximately NNW-SSE. Also the 1:25,000 scale map shows a "Settlement (site of)" nearby around grid reference SO 533 565. In *The Place Names of Herefordshire* (Bannister, Cambridge University Press 1916) the author refers to a legend, saying that Blackwardine was formerly known as Black Caer-dun and that it was supposed to have been a Roman or British fortified town, with twelve coins and some fragments of pottery having been discovered there, but no foundations of buildings. The author of the dictionary dismisses the possible Roman connection, saying that the name "obviously means Blaeca's weorth or farm", an earlier form of the name being Blakwrthin (no date).

However the Roman camp idea has caught on. Wikipedia says this:

It is the site of a Romano-British settlement known as Black Caer Dun. A golden bracelet and ring have been found there as well as many human remains. An 1885 account notes "broken pieces of pottery were thickly scattered about and in one part of the railway cutting near the surface some 40 or 50 yards (46 m) of charred material 18 inches thick were observed."

It is where Alfred Watkins first developed his theory of Ley lines on June 30, 1921. The place was excavated the same year.

The web site of the Humber Woodland of Remembrance (where the memorial stone stands) says:

Humber was also known to the Romans, whose road passes along the western boundary of Humber Woodland of Remembrance. There is a significant Roman site just to the north, at Blackwardine, where the Victorians found pottery, whilst building the

railway.

Alfred Watkins' words in *Early British Trackways*, describing his ley discovery, say, "A visit to Blackwardine led me to note on the map a straight line..." Who or what was he visiting? With all due respect to Blackwardine Boarding Kennels and Cattery, there is not much at Blackwardine – no village, church or pub. The place name Blackwardine is almost a name without a place, as though it refers to something that has now disappeared. Wikipedia says "The place was excavated the same year" (1921).



Roman road, looking north, Humber, near Blackwardine

The transactions of the Woolhope Club in Hereford (whose index is available online) reveal a flurry of activity in 1921 related to these excavations. Watkins, a club member, would almost certainly have known about these excavations and the previous Roman finds.

It would be interesting to know more about:

- The ages of the place names Black Caer Dun and Blakwrthin;
- The local belief in a Roman settlement – did it start after the Victorian railway construction or did it pre-date that?
- The connection (if any) between the 1921 excavations at Blackwardine and Watkins' visit there.

Further research is necessary!

THE BUCKINGHAM PALACE LEY, AND RUNNYMEDE AND ANKERWYCKE

There are now two more films on YouTube - the first, *The Buckingham Palace Ley Line*, has been a web site for some years - now it has been made into a film. (I have used the term "ley line", even though it is incorrect terminology, to avoid the snigger factor). The ley is the alignment of the Mall, the impressive tree-lined approach to Buckingham Palace, and, passing through the Palace itself, it points directly to Charing Cross, the ancient centre of London (adjacent to Trafalgar Square) from which distances to other places were measured. In the other direction, the alignment passes through an impressive list of interesting places (including two other palaces), a large number of which seem to have royal connections. The ley was found by dowsing to be about twenty-three paces wide.

It runs in a south-westerly direction to first pass through two churches, St. Peter's, Eaton Square and St. Luke's, Chelsea. From here it passes to Fulham Palace, for centuries the residence of the Bishops of London. It then crosses two royal parks fairly centrally, entering Richmond Park by the Roehampton Gate, and leaving Bushy Park passing through the Stockyard. The ancient church of St. Mary, Walton-on-Thames is the next point, where there is a poem attributed to Elizabeth I by the pulpit.

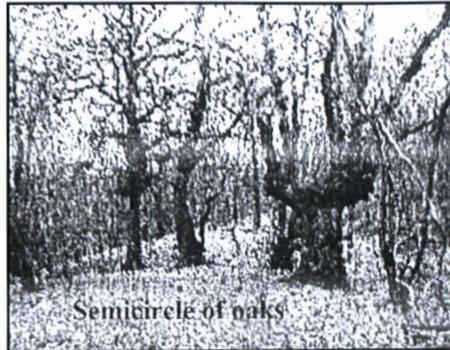
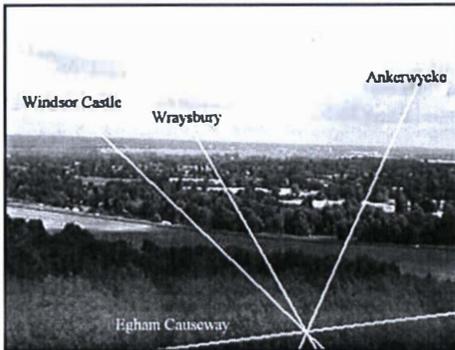


All Saints' Church, Woodham, built in the nineteenth century but within a circular banked churchyard. Could it be an unrecognised prehistoric site?

Then it passes through the site of Oatlands Palace, Weybridge - one of Henry VIII's many residences - and from there goes on to All Saints' Church, Woodham - only built in 1894 but built within a circular bank which led to the surmise that it may be an unrecognised prehistoric site. Adjacent and also crossed by the ley is the Six Crossroads, Horsell Common, a large junction which appears on the first edition Ordnance Survey map; Woodham Road leading from this is coincident with the ley for some way. The line then goes through the ancient hilltop parish church of St. Mary's, Horsell, where we see some on-the-spot research by Eileen Roche and the late Rick Gibson. Finally the line reaches the Orthodox church of St. Edward the Martyr (a Saxon king) at Brookwood Cemetery.



Eileen Roche and Rick Gibson dowsing at Horsell Church, on the Buckingham Palace ley. They also discuss the unusual structure of the wall, seemingly made of furnace slag and different kinds of stone.



The ley centre below the Air Forces' Memorial overlooking Runnymede Meadow, where there is a semicircle of oaks and a meeting point of tracks.

The other film, Runnymede and Ankerwycke, also contains a TEMS field trip. On Coopers Hill near Egham in Surrey, adjacent to the Air Forces Memorial there, there is a meeting point of leys coming from the site of Edward III's Round Table building at Windsor Castle, the ancient Wrayisbury church which has a circular bank which may be older, the Egham Causeway which may be part of the London-Silchester Roman road and the site of



The Queen's private lawn at Windsor Castle, and site of Edward III's Round Table building, excavated by Time Team. It is on the Windsor-Runnymede ley.



Wrayisbury Church, which also has a circular bank

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roman road and the site of prehistoric stones, and Ankerwyke Priory ruins across the river, which is a contender for the

Magna Carta sealing. All these lines cross Runnymede Meadow, the traditional site of the sealing of Magna Carta by King John.

Both these can be found from the link list page at www.jimgoddard.myfreeola.uk/spacevoice/videos/

Even American Cities Are Aligned

In this video on YouTube, lawyer and researcher Jim Alison reveals that the major cities in the eastern United States, Washington DC, Baltimore, Philadelphia, New York and Boston - are all aligned in a straight line, or great circle. Not only this, but



if this great circle is extended across the Atlantic, it also goes through Stonehenge and London. The line on the animation is rather wide, but it seems to indicate that it crosses the Cornish coast approximately at Padstow. He mentions that it is not known if it was intentional or if the builders were influenced subconsciously.

The video is suggesting that when the Masons came to the New World, they practised

their trade in the same way they had in Europe. It is put forward that they embedded the codes in the design and foundation of the American colonies. Many cities and major landmarks seem to be aligned. Some researchers think this alignment is not coincidental, that leys might be involved. Many major cities around the world, as well as ancient sacred sites, seem to be part of great circles around the earth, some researchers speculate.

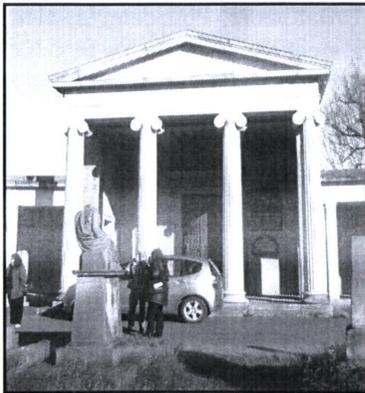


Washington DC on is also on the 77th meridian west, considered a sacred location and known as God's Longitude. A book *Marking Time* by Duncan Steel discusses an early expedition by Sir Walter Raleigh - the lost colony at Rowanoak may not be quite the failure it seemed to be. Raleigh's intent according to Steel was not really to establish a colony but rather to capture God's Longitude by locating the 77th Meridian.

William Schnoebelen, former Mason and author of *Masonry Beyond the Light*, said that the goal of occultists was to have things exist within the sacred harmonies of the earth, and if they believed the meridian was sacred it would be incredibly important to plant their flag there. In Washington DC is Meridian Hill, said to mark the location of the 77th parallel. Raleigh was a member of Bacon's secret society - was he sent on a mystical journey to enable America to be built on esoteric principles?

<https://www.youtube.com/watch?v=wcDn-eugS4M>

**Society of Ley Hunters Moot, The Dissenters Chapel,
Kensal Green Cemetery, 30th April 2016**



The Dissenters' Chapel

The Dissenters' Chapel, built in Classical style with a colonnaded entrance, is at the eastern end of Kensal Green Cemetery, the largest cemetery in London. Although only dating from the nineteenth century, the building seems to be subconsciously sited on a ley from the tumulus on Hampstead Heath known as Boudicca's Mound, which inspired Tony Wedd's interest in leys in 1949. This goes through seven churches including the Dissenters Chapel and the ornate nineteenth century church across the road, St. John the Evangelist. The crossroads between them, formed from Harrow Road and Ladbroke Grove, is at the junction of the Boroughs of Brent, Kensington and the City of Westminster. It is a ley centre, as in

addition to the ley from the tumulus there are leys running along each of its roads. The Harrow Road one goes through four churches, Horsendon Hill, the main cross-roads at Gerrards Cross and skirts the north of the camp there. The Ladbroke Grove one goes through six churches, including the two each side of the Roman town of Verulamium at St. Albans, and the straight path between them.



Boudicca's Mound, Hampstead Heath

Rob Stephenson began the Moot by speaking on John Michell's Enchanted Landscape. John Michell was a writer, polymath and scholar and has enabled subsequent generations to find a unique engagement with the English landscape. Coming originally from Berkshire, he became head boy at Cheam School, and then went to Cambridge University. Rob knew him for thirty years, having met him at the Ley Hunter Moot in Shrewsbury in 1984.

In the early sixties he wrote the book *The Flying Saucer Vision*. This took a Jungian approach, though it did mention one ley. His masterwork, however, was *The View over Atlantis*, published in 1969. Originally it was published privately, but three years later it was published by Garnstone Press. His inspiration was Alfred Watkins, who had a deep love of the countryside and knowledge of its ways, particularly since its hidden structure was reflected in the discovery of leys. He had published *Early British Trackways* in 1922, followed by *The Old Straight Track* in 1925. This inspired John, whose vision opened the door to a magical country. John went on to write over thirty books on a wide variety

of subjects.

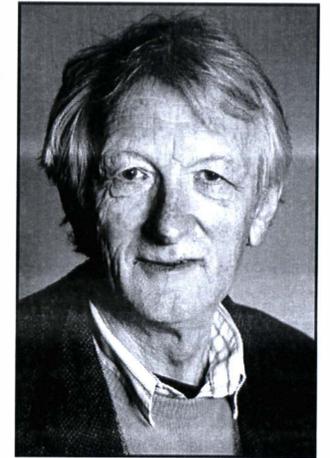
Tony Wedd, who had read *The Old Straight Track* in 1949, had connected it with the findings of Aime Michel, author of *Flying Saucers and the Straight Line Mystery* in 1952; there was a BUFORA meeting on the subject in 1970, chaired by Lord Clancarty, which John attended. Tony had lived at Nassington Road at the time of reading OST, and his visit to a Scots pine clump on nearby Parliament Hill, with the adjacent tumulus Boudicca's Mound, (a Bronze Age barrow) had inspired him. He found the line from the tumulus to Westminster Abbey, which had been found thirty-five years before by Elizabeth Gordon and published in her book *Prehistoric London - its Mounds and Circles*. Tony inspired Philip Heselton and me to start the Ley Hunter's Club and its magazine *The Ley Hunter*. Rob then described the Stonehenge Cursus ley, mentioned by Alfred Watkins, which aligned the Neolithic cursus with the Cuckoo Stone and Woodhenge.

John then wrote *City of Revelation*, showing a common numerical correspondence with temples all over the world. *Defence of Sacred Measures* promoted the foot, mile and acre, and he wrote a commentary on Ernest Eitel's book on Feng Shui. *The Old Stones of Land's End* was a complete survey of the leys in the Penwith area of Cornwall, and was a report to archaeologists.

In 1982 he wrote *Megalithomania*, showing how ancient stones had affected archaeologists, artists and many others. William Stukeley was inspired in the seventeenth century, who later inspired William Blake. Then in 1983 he wrote *The New View over Atlantis*, which enlarged the original book to include such things as the findings of Alexander Thom with egg-shaped stone circles based on the Megalithic Yard of 2.72 feet. It also included reference to Tony Morrison's discoveries at the Nazca Lines in Peru, and Guy Underwood's work in 1969. The St. Michael line was mentioned, with its preponderance of dragon saint dedications - the longest continuous stretch of land in England. He postulated a vast scientific instrument sprawled over the entire surface of the globe.

His last book, *How the World Was Made*, was written in the last days of his life, and published after his death.

Adrian Hyde then spoke on the works and ideas of the artist Roger Dean. He was born in 1944 in Ashford, Kent and had his artistic training at the Canterbury School of Art for four years from 1961. What was he as an artist? He seemed concerned



John Michell

with manufacturing an alternative reality and rendering it believable. A picture of riding a dragon up a winding pathway to a castle on a rocky hill was seen first. Much of the work draws from visual material - such things as waterfalls, pathways and megalithic rocks. The north-west coast of Scotland was seen as a major inspiration.



He designed a "sea urchin chair" which allowed sitting in any position. Canterbury School of Art said it was not a viable proposition, but he was approached by the Design Centre. It was like a sea urchin without spines.

He also did a cover for the American paperback of *The View over Atlantis*, and some early record cases, one of jazz punk showing flying elephants. One showed insects like machines, and a rocket taking off was for space hymns. He was famed for his imaginative album covers for the progressive rock group Yes. We saw one of a miniature green world, and the same world fractured into pieces. Pieces of a planet drifted away and took root on another planet. Another showed an island with waterfalls cascading over the edges, disappearing into a mist. The lakes and hills of the Scottish Highlands and the Lake District may have been an inspiration.

One of a castle and an impossible path was from 1966. We also saw some sets designed by him with the Yes group performing. He also did a minimalist design for a house. We finished with an eerie picture involving badgers.

Marion Briggs lives in Greenwich and has been researching Greenwich Park's relationship through time and space to London and beyond. At Flamsteed House you will see people standing astride a line marked in a courtyard - where East meets West and time begins. What is it about that hill that attracted John Dee and later also brought members of the Royal Society, to build the Observatory there? It appears there may be an inherent force which grants power to the place and the people who know how to use it.

We saw the sun behind the Monument, the interior originally designed as a giant telescope, with lenses at the top and bottom giving views from a small laboratory at the base. Robert Hooke, its designer, was Surveyor of the City of London after the Great Fire, a founder member of the Royal Society and a noted experimenter. Shortly afterwards he was also involved in building the Royal Observatory at Greenwich.

In 1427, Humphrey, Duke of Gloucester inherited the land. He was the brother of King

Henry V and later became Regent and protector to the young King Henry VI. Humphrey enclosed the Park in 1433 and built a tower on the site of what is now the Greenwich Observatory. We saw Flamsteed's Well Telescope which was the first and least successful of the Greenwich Zenith Telescopes. It was also one of the most novel. Its purpose was to establish if the star Draconis exhibited any parallax. This was followed by the Octagon Room and its telescope. The meridian line runs north and south and has a very strong sense of connection with the stars.



Flamsteed House

John Dee and Christopher Marlowe cast a spell to found a British empire to build a brotherhood of humanity, and wanted Queen Elizabeth to develop the navy. We saw a picture of Elizabeth with her hand on a globe and a rose in the other. In a book by Francis Bacon Elizabeth is seen steering the ship Europa. The meridian is also marked at East Grinstead, and there is one marked in Paris which was a contender to be the prime meridian. The meridian 77° West was also seen as important, as this is the only place where the spring equinox would be on March 21st, allowing the calculation of the date of Easter to be calculated accurately. This runs through Washington DC.

The last talk was by Simon Pellis, on Ley Lines and Psychic Questing. Leys are often associated with psychically charged places, such as Henry Lincoln's system around Rennes-le-Chateau. He described a year-long psychic quest in the late 90s, guided by alignments, Roman roads, synchronicities, input from psychics, even involving Bram Stoker, leading to a Roman altar just outside St. Paul's Cathedral. In 1996 he and Tom Goldsworthy founded the London Psychic Questing Group which conducted quests over six years.

Psychic questing began in October 1979 with the discovery by Andrew Collins and Graham Phillips of a short steel sword of unusual design, bearing the copper-plate inscription 'Meonia fore Marye' on its blade. It was found behind the dry-stone foundations of a footbridge at a place called Knight's Pool in Worcestershire. As the weapon also bore a monogram at the base of the hand-guard which resembled the personal insignia of Mary Queen of Scots, it was felt that the sword had been cast originally in the late eighteenth century by supporters of the exiled Stuart dynasty. However, the example in question was, it seemed, a copy cast in Victorian times.

The discovery of the 'Meonia Sword', as it became known, was followed just days later by the retrieval of a seventeenth-century brass casket in which was found a small cabochon stone in green agate. This was located by Graham alone at a spot on the River Avon, not far from Knights Pool, known as the Swan's Neck, so named because it resembles a gigantic swan reclining into the landscape (as seen from nearby Bredon Hill). Since Graham, Andrew and their colleagues believed that the swan was a secret code-name for Mary Queen of Scots, they became convinced that the 'Green Stone', or 'Meonia Stone', had once been in a finger ring worn by Mary Queen of Scots. After her death, they felt it had passed into the possession of Robert Catesby, the leader of the so-called Gunpowder Plotters, who with his co-conspirators, including Guy Fawkes, was caught attempting to blow up the Houses of Parliament on 4 November 1605, hence the British tradition of Guy Fawkes' Night. Thereafter the stone was concealed in the Worcestershire landscape by Humphrey Packington of Harvington Hall, a Catholic sympathiser, where Andrew later found that a legend concerning the existence of the stone had lingered through to the last century.

Gradually, over the years, an intriguing story emerged to explain the origins of the Meonia Sword and its accompanying stone. Through psychic work and historical research Graham and Andrew developed a mystical lineage, known as 'the Heritage', which began with the fall of the pharaoh Akhenaten and ended with the revival of ancient Egypt in occult circles during the late nineteenth and early twentieth centuries.

Over the years many more artefacts would appear under mysterious circumstances, including six more swords, all identical to the first. The seven swords were brought together for the first time by Andrew and his friends in August 1992.

Is psychic questing associated with ley lines? The patron goddess would seem to be Elen, connected with a greyhound. There have been other quests involving alignments undertaken by the London Psychic Questing Group from 1995-2000. A quest is a personal investigation in which the psychic element is of interest in itself. The Celestine Project by Graham Philips is an example of fiction from fact. Can one obtain psychic phenomena from sites on leys? Can one discover leys from psychic phenomena? Does questing and the search for leys have anything in common, and is there a common source behind both? Graham Philips became psychic and was told he had to find a sword and a stone, following clues in the landscape. Chris Street also experienced psychic phenomena in his research into London Earthstars.

There were a few times when questing has involved alignments. Simon had to charge a stone on the St. Michael Line. There are often times when a stranger approaches with information, as happened with Alfred Watkins. There was a ritual in 1992 with the seven swords found, performed at the centre of the Circle of Perpetual Choirs at Whiteleaved Oak, where Herefordshire, Gloucestershire and Worcestershire meet.

The Gavrinis passage tomb in the Gulf of Morbihan in Brittany has intricately carved

stones; there is an isosceles triangle and pentagram connected with it. Saint Anne D'Auray is Brittany's main pilgrim site, associated with St. Anne, the mother of the Virgin Mary and grandmother of Jesus. She appeared to a ploughman, Yvon Nicolazic, and said to her in Breton: " Me zo Anna mamm Mari", " I am the mother of Mary ". That was on July 25th, 1624, the eve of the Feast of St. Anne. The next 7th March, following St. Anne's call, Yvon Nicolazic discovered a statue of Saint Anne in the ruins of a chapel in his field at Bocenno. It was the sign giving proof of the truth of the apparitions.



Stones at Gavrinis passage tomb

The Venus of Quinipilly is another statue in Brittany, of a naked woman on a pedestal, originally on the site of a Roman camp. The chapel of Saint Michel Manéguen, perched atop the mound of Manéguen chapel dominates the town of Guénin. It is said that this hill was illuminated for several days and nights in 1300, hence the name "Mané-Guen", literally the white mountain. Another legend claims that this hill is the back of a dragon and the chapel was built on the site of his head. It dates from 1783 and the choir is facing the Mont Saint Michel. Inside you can see a statue of Our Lady of Good Remedy and a sculpture of Saint Michael slaying the dragon.

On the Pierre du Sacrifice in Manéguen they found a man meditating on the rock, who had a story of a UFO and a beam of white light, and then lightning hit the road. Minutes later there was an accident which severed his arm, but it was reattached so well he was able to play the piano. Unsolicited anecdotes happen all the time.

Bram Stoker in his book *Dracula* identifies a house in Piccadilly as a place the vampire lived when he came to London. In the novel on the date 23rd September 1887, the hero goes from Hyde Park across Piccadilly and sees Dracula. In a role play in September 1999 there was a flash of lightning, and the rain was so heavy the Tyburn river reappeared. The lightning killed two women in the park.

We then came to the St. Paul's ley linking St. Clement Danes, the Temple church and the cathedral. An unfinished carving was found on the north wall of St. Paul's, and a Roman altar. We visited this when we went to the cathedral the following day.

After the AGM which followed, Rob Stephenson, who is a tour guide with the Friends of Kensal Green Cemetery, took us for a tour of the cemetery. It is London's

first garden cemetery; previously due to the volume of the dead people buried in London tended to spend only three to six months in the ground before being disposed of elsewhere. There were campaigns in the 1820s for cemeteries - Charles Dickens wrote of "the smell of rot, mildew and dead citizens" but Parliament was not interested until there was a cholera epidemic. Kensal Green received its first funeral in January 1833, and still conducts burials and cremations daily. The cemetery was innovative in having most of the site consecrated by the Church of England, but reserving the eastern spur for Dissenters and others to practise their own rites. Today, people of many faiths and denominations are buried throughout the cemetery. Uniquely among British cemeteries, Kensal Green has been managed by the same private joint-stock company since its inception: the General Cemetery Company still has its offices by the Main Gate. The cemetery now covers some 72 acres.

There was a competition for the architecture of the chapels, won by Henry Edward Kendal, but despite this the Company eventually awarded the contract to the Neo-Classical designs of John Griffith of Finsbury, an active member of the Company who eventually became its Director. Kensal Green was a success and it was followed by another six, having a total area of 300 acres. This was similar to Roman times when they had a circle of cemeteries around the city. In 1939 a crematorium was built here. We saw Kendal's grave, which had a stone angel.



The tallest of the mausolea once had a spire - the one of the Molyneux family who own Loseley House in Surrey. Andrew Ducrow, a circus owner, had a very ornate and complicated monument including sphinxes, angels, a laurel wreath, a beehive (symbolising industriousness) and the winged horse Pegasus representing the soul. The grave attracted other circus people to be buried in the vicinity. The cemetery has 14 holders of the Victoria Cross buried there, of which we saw one.

The cemetery was built with an inner and outer circle, based on Regents Park. Due to its solid clay soil, the evergreens that were planted all died. We then came to the Anglican chapel in the centre, with a design similar to the Bank of England - an example of an early nineteenth century chapel. There is a catacomb below with a mechanism for lowering coffins into it.

Following this we saw the very plain monument to Isambard Kingdom Brunel (just listed as a member of his family), and that of William Makepeace Thackeray, who was surrounded by other literary people. Other notable people buried here include the mathematician Charles Babbage, and the novelists Wilkie Collins, Anthony Trollope, Lord Byron's wife, Oscar Wilde's mother, Charles Dickens' in-laws, Winston Church-

ill's daughter; the surgeon who attended Nelson at Trafalgar, the creator of Pears' Soap, and the original WH Smith.

The following day we met at the crypt cafe under St. Paul's Cathedral, when Rob took us on a tour of the City of London. He first told us of the legend of the founding of London by Brutus, grandson of Aenius of Troy. Travelling to Greece, he discovers a group of Trojans enslaved there. He becomes their leader, and after a series of battles they defeat the Greek king Pandrasus by attacking his camp at night after capturing the guards. He takes him hostage and forces him to let his people go. He is given Pandrasus's daughter Ignoge in marriage, and ships and provisions for the voyage, and sets sail. The Trojans land on a deserted island and discover an abandoned temple to Diana. After performing the



appropriate ritual, Brutus falls asleep in front of the goddess's statue and is given a vision of the land where he is destined to settle, "wonderful land beyond the Gates of Hercules" inhabited only by a few giants. He came to Britain, landed at Totnes and fought the giant Gogmagog, then travelled all round Britain before coming to the Thames and founding London, building a temple to Diana where St. Paul's now is. (Westminster Abbey was said to have been a temple to Apollo, her twin brother in the mythology.) Wren found circular buildings when digging for the new cathedral after the Great Fire. Bishop Mellitus, the first Bishop of London, dedicated it to St. Paul. Thomas Malory in Morte d'Arthur located King Arthur's drawing of the sword from the stone "at the back of a large church in London". There was a charnel house opposite which, when demolished, produced 1,000 cartloads of bones when disposed of at Bunhill Fields, where Blake, Bunyan and Defoe are buried. Until the Reformation, there was a ritual twice a year, in January and June, when a buck and a doe were sacrificed to the blowing of horns.

From the highest point in London, Panyer Alley, we visited the chancel of the second largest church in London, Greyfriars, originally Franciscan, founded in the thirteenth century, in the time of St. Francis of Assisi. Non-monastic people could be buried there, but would be buried in a monk's habit as they had the belief that it would get them into heaven whatever their deeds. It seems to have been associated with queens. The heart of Eleanor of Provence, and Margaret and Isabella, queens of Edward I and Edward II, and Joan de la Tour, Queen of Scotland are buried here, as is Malory, who wrote Morte d'Arthur. Also here are the murderer Lady Hungerford and Elizabeth Barton, known as the Holy Maid of Kent in the time of Henry VIII. It



Roman altar at St. Paul's

became a parish church after the dissolution of the monastery. Following its destruction in the Great Fire of London of 1666, it was rebuilt to the designs of Sir Christopher Wren. Except for the tower, the church was largely destroyed by bombing during the Second World War. The ruins are now a public garden.

The burial ground is an amalgam of three; one, called Postman's Park (a long time before the unknown postman who saved the cover of the finely carved wooden font ran inside as the flames raged when the church was bombed during the war). There is now a wall of memorials to civilians who died in heroic self sacrifice.

From here we went to the Norman church of Bartholomew the Great, the oldest church in London. It was founded by Rahere, a prebendary of St Paul's Cathedral and an Augustinian canon who went to Rome to see St. Peter's grave and there contracted a fever. He vowed that if he recovered he would found a hospital - he did and when he returned he petitioned the king, who gave him some land outside the city wall. His ghost has been said to have been seen here from time to time.

The surviving building originally comprised part of a priory adjoining St Bartholomew's Hospital, but while much of the hospital survived the Dissolution of the Monasteries about half of the priory's church was ransacked before being demolished in 1543. Its nave was pulled down up to the last bay but the crossing and choir survive largely intact from the Norman and later Middle Ages, enabling its continued use as a parish church. Part of the main entrance to the church remains at West Smithfield, nowadays most easily recognisable by its half-timbered Tudor frontage, which was erected by the post-Reformation patron of the advowson, Lord Rich, Lord Chancellor of England (1547-51). From there to its west door, the church path leads along roughly where the south aisle of the nave formerly existed. Very little trace of its monastic buildings now survive, although parts of the cloister now house a café.

LETTERS

from Norman Darwen, Lostock, Lancashire:

It was good to see the old beacon sites being brought into use to celebrate the Queen's 90th birthday. A large crowd gathered on and around Rivington Pike to see the lighting of the beacon on 21st April, with a beautiful red sunset streaking the sky before the beacon itself was lit at dusk. The flame was visible right across west Lancashire. The Pike itself has never been excavated, but it is believed that it was the site of a standing stone (according to Wikipedia - I had not previously heard this), and it was certainly a beacon site as far back as 1139. UFO activity is also often reported from the area. There is some thought that the Pike itself, an upturned boat shaped eminence crowned by a small tower (once a hunting lodge) has been artificially shaped. More than once when I have looked at it, it has reminded me of Glastonbury Tor.

FILMS ON YOUTUBE

<http://www.jimgoddard.myfreola.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 leys skirting its edge, one of which goes to Camlet Moat, Enfield, 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 in 2014, 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 in 2015 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. **St. Catherine's Hill Field Trip** A field trip to St. Catherine's Hill, Winchester in the early 1990s. **Whirls of Energy** This field trip in 1991 turned out to have a theme of whirls or vortices of subtle energy, detectable by dowsing, connected with hillforts, stone circles, turf labyrinths and crop circles. **Surrey Earth Mysteries** A video made in 1990 for the Surrey Earth Mysteries Group. We see an exhibit on leys at Weybridge Museum and a ley from Chertsey to Worplesdon via Horsell Common. **Sacred Springs of Surrey** A field trip with TEMS in 1995 in which we visited several holy wells and springs in Surrey. **Clump Alignments round Addlestone** A video made in the late 1980s examining a pattern of leys around Addlestone in Surrey, with many Scots pine clumps. **The Buckingham Palace Ley Line** The ley along the Mall through Buckingham Palace, and its course through several sites with royal connections across Surrey, and a church possibly on an unrecognised prehistoric site. On the spot research at a TEMS field trip in 2001. **Runnymede and Ankerwycke** A ley centre near Runnymede, site of the sealing of Magna Carta, with leys to Windsor Castle Round Table site, Wraysbury Church (another possible unrecognised prehistoric site) Egham Causeway and Ankerwycke Priory (also possible Magna Carta associations).

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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.

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: