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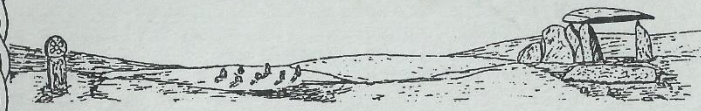

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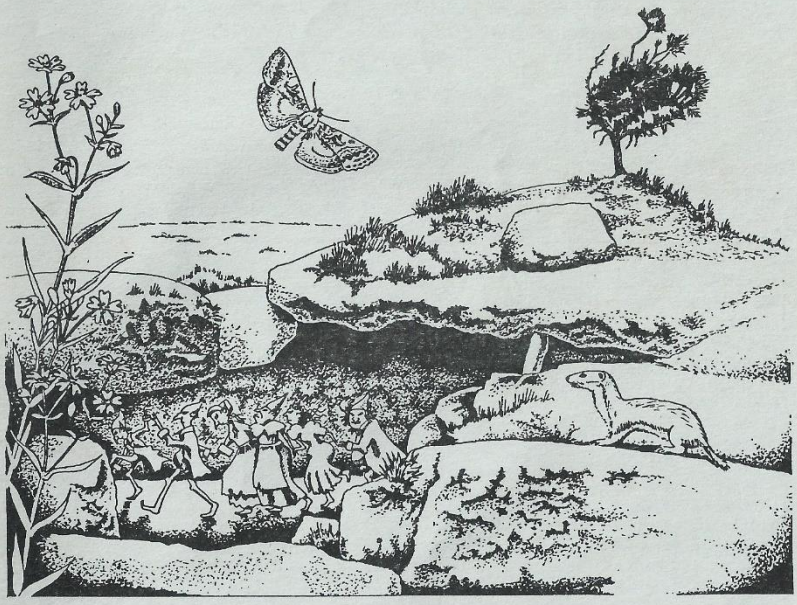

JO MAY DOWN BOLEIGH FOGOU • HOLY WELLS
CRAIG WEATHERHILL ON CHAPEL CARN BREA
PAGANISM & CHRISTIANITY • HIDDEN SITES

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NEW, SECOND HAND & OUT OF PRINT BOOKS

Meyn Mamvro

Stones of our Motherland

EARTH ENERGIES • ANCIENT STONES • SACRED SITES • PAGANISM • LEYPATHS
CORNISH PRE-HISTORY & CULTURE • MEGALITHIC MYSTERIES • LEGENDS & FOLKLORE

Summer 1996 has seen Cornwall heaving with visitors and tourists, perhaps even more than the 'bumper' summer of 1995. When the weather is good (as it has been most of the summer in Cornwall) most of them can be found on the beaches, but on inclement days the roads and villages and towns are absolutely full to breaking point. Thankfully one can usually escape to the more sparcely occupied moors and secret places, where one may find the more discerning visitor, who comes to Cornwall to find places that are still quiet and ancient sites that are still sacred. One may also increasingly come across ritual celebrations at these places, as more and more groups of people are becoming more open about their connection with the sites as a spiritual or ritual experience. We should never forget how lucky we are in this country to have these places that are still available in this way, and we must be very careful we do not abuse this. Your editor was over in the States this summer together with Caeia March, as we had been invited to give a talk on British and Irish Goddesses at the 2nd International Goddess Festival in California. It was a wonderful experience to be part of such a beautiful setting in 90 acres of redwood forest with 200 other Goddess-celebrating women, but we also learned that pagans in America simply do not have the freedom to go out into the Land and celebrate as we do here. We should never take it for granted.

However, as pagans become more open and public about their beliefs and practices in this country, so some tensions begin to appear with the more closed-minded Christians, who see this pagan revival as something of a threat. There have been a number of instances of this in the Summer, and they are given in a special feature entitled "Paganism and Christianity at the Interface" on p.4-7. It began in May with an altercation at Madron Well over the hanging of clouties on the trees, a quite innocuous practice that seems to especially enrage the Christians, and there was a further example in August, when the rags at Sancreed Well were also removed en masse. An interesting by-product of this was that the local paper ran a feature (p.7) highlighting how the site of pagan worship was being desecrated by the Christians, an almost complete reversal of the sort of coverage that might have been expected in the past! There is undoubtedly a problem with some of the untidyness and inappropriateness of some of the "offerings": bus tickets, plastic bags, sanitary towels and even a cigarette could be found hanging at Madron this year! The Earth Mysteries Group themselves usually try and discreetly clean up each year, so perhaps a way forward might now be found. Perhaps the Christians, to whom the very notion of clouties seems to be an anathma, and the Pagans, who would like to maintain the tradition in a reverential way, could get together and agree on a strategy that would avoid the kind of confrontation we have seen this year. One suggestion might be for an explanatory plaque to be sensitively erected at the wells, explaining the meaning of the custom and asking visitotrs to place suitable offerings with care. It's got to be worth a try?

news page

The 1996 summer season of outdoor visits started in May with the 8th annual **Three Wells Walk,** which again attracted a couple of dozen people, and was again blessed with lovely weather. Madron Well seemed to have recovered from the over-zealous cutting-back of the trees last year (see MM28), but the hanging of clouties on them by some of the group provoked an angry response from the Methodists who were just leaving the Baptistry.

All the other events of the Summer were similarly blessed with good weather, and an average turn-out of over 20 people each time. On June 2nd Craig Weatherhill led a walk around the **Chyanhal Standing Stones,** a little-known cluster of stones on the southern inland fields of Penwith. The walk went to Tresvannack Pillar (and its fallen twin in the path), Kerris boulder stone which was in a field of wheat, Chyanhal standing stone on a farm, the newly-discovered Ennis standing stone (see MM29) and Faughan Round. It was interesting to check out the intervisibility of some of the stones, and some dowsing was done at most of the sites.

On July 7th the Group and visitors went up to **Greenbottom Celtic reconstructed settlement.** Here, Jacqui Wood's daughter Imogen gave a fascinating talk about how the huts had been constructed and thatched, how the bread and food was made, and some of the other techniques used to smelt tin, to weave and spin, and to make bonnets, belts and shoes. It was a rare opportunity to see this special place, and to hear about how the original settlement dwellers could have lived.

August 4th was an unusual **Tregeseal Legends Walk.** Everyone met at Botallack, where there were some accounts of sightings of mysterious black dogs to set us all off! Craig Weatherhill led the first part of the walk on his horse Larnie, and first port of call was Tregeseal Circle, where the Group talked about the ancient legends of the spirits of the dead that haunted the place. After lunch was taken, we moved on to visit the Holed Stones, and then up to Carn Kenidjack, where Kelvin Jones told two stories associated with the Gump of the miners who had seen visions of the Little People, and of Devil Wrestlers. A round walk over Carn Bean took the Group back to Botallack just in time for a refreshing drink in the Queen's Arms!

Finally, a smaller Group turned up for the 'awayday' trip, this year to **south-east Cornwall** to visit Duloe stone circle with its magnificent quartz stones and noted 'inner sanctuary' where cows have chosen to give birth. The Group also went to Duloe holy well, and then on to Pelynt holy well, with its many guardian elf and piskey legends [see p.8-11 for more details], which brought this season's trips to a grand close.

Into Alignment

NEWHAM FARM

The newly-discovered Newham Farm menhir (SW4172 2916), featured in MM30, has been checked for possible alignments on Andy Norfolk's computer program, which has revealed these sites (correct to 10 or 30 metres):-

Grid ref:	Site:	Offset:
4122 2736	Boscawen-un stone circle	0.364
4172 2916	Newham Farm menhir	-0.345
4298 3369	Lanyon Quoit	-0.523
4339 3516	Boskednan Outlier	0.504

Grid bearing 15^0 32' Length 8096.23m. Width 10m.

4172 2916	Newham Farm menhir	-0.735
4217 2693	Trelew menhir	1.277
4278 2393	Boscawen Ros west menhir	-0.542

Grid bearing 168^0 32' Length 5336.34m. Width 10m.

3803 3215	Tregeseal Entrance Grave	2.314
4172 2916	Newham Farm menhir	-5.069
4482 2663	Redhouse A menhir	2.755

Grid bearing 129^0 6' Length 8750.69m. Width 30m.

4172 2916	Newham Farm menhir	-0.593
4540 2545	Castallack menhir	7.868
4570 2517	Swingate A menhir	-7.275

Grid bearing 135^0 8' Length 5635.64m. Width 30m.

4149 2763	Boscawen-un stone circle	3.639
4172 2916	Newham Farm menhir	-4.511
4268 3529	Men Scryfa menhir	0.872

Grid bearing 8^0 51' Length 7751.88m. Width 30m.

PORTHCHAPEL

Penzance Natural Health centre practitioner Richard Webb led a Dowsing Day in August following a ley-line walk from Bodellan Farmhouse where he lives to St.Levan church. This "ley" is particularly interesting as it follows the mythic path of St.Levan himself who was wont to walk this way along the route where "the grass grew greener" (see MM23 p.24). Richard also believes that the grave of St.Levan lies underneath a mound at Bodellan. He plans to do another dowsing walk later this Autumn. Tel: 01736-810225.

KING ARTHUR'S TABLE

The stone identified as King Arthur's Table by Rory Te Tigo (see MM10 p.7) has a possible alignment. When sleeping on the Table at Midsummer Solstice this year, Rory observed that the sun rose over Chapel Carn Brea with a foreground marker of Sennen Church, indicating that the church may have been built on the site of a much earlier megalith.

PAGANISM & CHRISTIANITY AT THE INTERFACE - 1

THE CASSANDRA FILES

CASSANDRA THE WITCH HAS A SPELL IN HOSPITAL!

FROM THE DAILY EXPRESS MAY 1ST 1996

Hospital chaplain Cassandra Latham is a welcome sight as she tours the wards, offering comfort to the sick and dying. She has a portable altar in her briefcase and a BT pager so she can be contacted day or night. But on her lapel she wears a brooch which gives the first hint that she is a very different sort of priest - it is a pewter representation of a witch. And that's just what 46 year old Cassandra is - high priestess of a coven and Britain's first pagan hospital chaplain. Her appointment is, as she says, "a sign of the times" - under the Patient's Charter people of all religions are entitled to comfort from their own priests. And that includes those like Cassandra.

She spoke in her tiny cottage in the village of St.Buryan almost within sight of Lands End (sic). In the background a tape of New Age harps and ethereal voices played. There was even a small cauldron by the open fire. "I am a trained nurse and counsellor and for the past 13 years I have been a priestess of Wicca - basically I am a witch", said divorcee Cassandra. "I took advantage of the Patient's Charter and sent my CV to the Rev. Derek Holland, who runs the chaplaincy service at Treliske. He was very sympathetic and in January I was officially appointed to tend to the spiritual needs of pagan patients." She added: "There is a strong pagan community in Cornwall but a lot of them prefer to keep their beliefs private - it wasn't so long ago they were burning us at the stake, remember. But we are not devil worshippers. That was something laid at our door by the early Christians to descredit the old religions. We worship the spirits of nature - our god is known as the Green Man or Herne the Hunter."

Of her hospital duties she said: "If a pagan patient needs spiritual comforting then I perform the necessary rituals. We do have a sort of Last Rites invoking the goddess for the journey to the other side - we call it Tir na n'Og." Cassandra opened her black briefcase to reveal a green altar cloth decorated with the five points of the pentangle, two candlesticks and a small silver ceremonial knife. "I can take this anywhere with me and perform some simple rites to comfort the sick." She added: "I'm glad religious tolerance has been extended to pagans and the hospital can be proud that it is the first to do so." The Royal Cornwall Hospitals Trust said: "Under the charter we have an obligation to meet the religious needs of all patients. The appointment is voluntary and unpaid."

The Cornishman

25/4/96

PAGAN priestess Cassandra Latham, who last week made hospital history when her name was placed on an official register of hospital chaplains, is now a nationwide household name!

For following an exclusive interview in The Cornishman, Cassandra's unusual life and work as a priestess and Wiccan witch, and the adding of her name to a list of contacts for Pagan patients needing a chaplain, caught the imagination of the nation.

Cassandra, who lives at St. Buryan, now has appointments to appear on nationally-screened television programmes, such as the Richard and Judy morning show on Granada TV.

And since the report in The Cornishman, she has been featured on Westcountry Television and in many of the nation's daily newspapers.

"I am very surprised at the interest that has been generated by The Cornishman's report," said Cassandra.

"I thought I was just letting local Pagan people know that if they became a patient in any of the Royal Cornwall Hospitals, then they could ask for a Pagan priestess to visit them.

The Rev. Derek Hollands, senior chaplain at the Royal Cornwall Hospitals Trust, said that Cassandra was not functioning as a chaplain.

"She was nominated as the Cornish representative of the Pagan Federation," he said. "Miss Latham is not employed as a paid or volunteer chaplain for the Royal Cornwall Hospitals Trust, but will be used simply as a referral agency for patients if requested."

Cassandra, who is a qualified nurse and counsellor, said she was looking forward to ministering to Pagan patients at West Cornwall Hospital at Penzance, and at Treliske and City Hospitals.

"I'm here to help people and this will be a way of recognising the needs of Pagans who are sick, dying or bereaved," said Cassandra.

From: Rev. H.W. Roberts, BSc., 13 Castle Road, Penzance, TR18 2AX.

Sir - The appointment of a pagan priestess as chaplain at West Cornwall and Treliske Hospitals, is but another indication of the loss of a Christian consensus in our national life, and the consequent resurgence of paganism.

The senior chaplain at Treliske Hospital appears to defend this appointment, on the basis that 'The Patient's Charter' says we have to care for the cultural and religious well-being of our patients and that is what we are attempting to do.

I doubt whether the religious interests of patients are truly served by a multi-faith approach to patient care, especially to the sick, dying or bereaved. Even non-Christian religious leaders regard this approach as the relativising and trivialising of religion.

As Christians, we recognise that we live in a pluralist society, but at the same time we wish to affirm the distinctiveness of the Christian Faith, with its message of redemption and reconciliation, which brings hope to the sick, the dying and the bereaved.

Christianity is the one religion which, historically, has spelt the death knell to paganism in all its shades and all its forms.

The greatest good that we can do for the people and patients of our post-modern society is to maintain our Christian beliefs, and address them at the point of their deepest need.

2/5/96

FROM: Debbie Jones, 2 South Place Folly, Penzance.

Sir - I was interested to read in your pages of the appointment of a pagan as spiritual adviser to patients at Treliske Hospital.

Ms Latham is clearly well qualified to undertake this role and it must be of comfort to many pagans to realise they are represented within the community.

As Ms Latham correctly observes, paganism preceded Christianity and other major world religions. In his reply Rev. Roberts reveals a curious paradox: that whilst Christianity almost obliterated paganism, that same belief system now enjoys a "resurgence".

I do not accept his view that hospital patients should be confined to the attentions of one religious representative. I do believe in a multi-faith approach to patient care and I applaud Treliske Hospital for considering the needs of all their patients. Let's have more tolerance for others and allow individuals to make their own choices.

FROM: Mrs. B. Hosking, 26 Trelawney Estate, Madron.

Sir - Trust a Reverend to squawk about a Pagan priestess being allowed to minister to her flock! Could there possibly be an element of self-interest here?

Paganism was a religion long before Christianity and was ruthlessly suppressed by the church, but it never completely died out. Its recent resurgence shows the amount of disillusionment many people feel about the church today, feeling that its main mission is no longer to "save souls" but to squeeze the last possible penny from its followers.

May I remind Rev. W. H. Roberts that in this country we pride ourselves on our freedom of worship. Live and let live, I say, and if someone wants to be a Pagan - or a Sikh, or a Muslim, then that is their business and they have a right to be ministered to in the religion of their choice.

PAGANISM & CHRISTIANITY AT THE INTERFACE - 2

GOLOWAN'S 'PAGAN' SYMBOL

MORE Padstow than Helston and plainly pagan by origin, Penzance ended its Golowan Festival with a colourful and exuberant Mazey Day celebration on Saturday.

The town centre was closed to traffic and the main street was lined with home-made banners for the climax of almost a fortnight of high-spirited festivities.

The festival was originally one of the oldest in Cornwall, but a century ago Penzance's councillors decided it involved too much merriment and put an end to it.

It was revived only six years ago, but already it has succeeded in establishing itself and creating its own reputation for fun and frivolity.

According to Geoff Nicholas, one of the organisers, Golowan, the midsummer Feast of St John, was recorded in the earliest history of Penzance more than 500 years ago.

He described present day Golowan as a unique community festival, combining the mystery and magic of Cornish tradition with the music and cultures of performers from all over the world.

One of its main characters is the 'Lord of Misrule', who again this year was David White, the administrator of Penzance's Acorn Theatre, whose symbols of office are a crab necklace and a cabbage stick.

20/6/96

WHILST praising the Golowan Festival for putting Penzance on the map a Heamoor woman is concerned about one of its banners.

Commenting on the one showing three skulls on a dark background which is strung across the bottom of Causewayhead, Dorothy Pentreath says: "It seems to me most inappropriate to have a banner in the centre of the town displaying what appears to be a Pagan symbol, celebrating what is called a Christian Festival - the Feast of St. John or 'Golowan' as it is now called by the organisers."

She says she does not want to put the festival down but dislikes the "new age slant".

"I was born and bred here and it was a refined and thriving market town," she said.

"I do hope that in future more care will be taken over what is displayed on the streets of Penzance, so that neither the visitors nor the locals gain the wrong impression about our town."

Last year when Mrs. Pentreath, complained someone from the Golowan office told her the banner represented a horse, - the Penzance 'obby 'oss.

"Has anyone every heard of this before?" she asked. "If it does in fact represent a horse why not display a horse and not three skulls?"

However, festival administrator, Stephen Hall, has strongly defended the banner.

"The history of the Penzance 'obby 'oss is surrounded in mystery," he said. "But it was an important symbol of the sacredness of the horse to Celtic people for thousands of years."

And he said there were documents in a Naval Museum in Madrid referring to a "white horse" which was found in Paul Church during the Spanish invasion, which had been kept there throughout the year and brought out at midsummer and midwinter.

Mr. Hall wondered if the Christian symbol of St. John the Baptist's severed head on a platter may cause more offence to more people but was accepted because of its perceived Christian origins.

"Golowan represents the history of the Celtic community of Penwith in which we pay as much respect to the past as we do the present," he said.

PAGANISM & CHRISTIANITY AT THE INTERFACE - 3

8/8/96

SANCREED WELL CLOUTIES REMOVED

MEMBERS of Penwith's Pagan community fear that one of their holiest sites might have been purposely "desecrated" over the weekend.

Local people, who make regular pilgrimages to Sancreed Holy Well, reported this week that many of the branches of the "spirit tree," where worshippers and people seeking healing hang items of cloth, have been cut off.

Barry and Kate Reilly of Rose Valley, Sancreed, said that they were "completely shocked and upset" when they discovered that someone had cut the branches off the tree next to the ancient well, discarding the "offerings" tied to them.

"If somebody has done this because they do not like our beliefs, then it is very upsetting indeed," said Mrs. Reilly.

"This is a very ancient site, which those of us who are Pagans or Druids, consider to be a holy place of pilgrimage and healing."

She said that people who believe that the well has healing energies, hang offerings on the tree that "stands guard" over the well in the hope of getting better.

"I have hung cloth on the tree given me by people who are very ill with cancer," said Mrs. Reilly.

"It is very upsetting to see these now taken off the tree and left in a pile on the ground. A little teddy bear left there by a child has also been taken off the tree and discarded. It is very upsetting indeed to those of us who believe this is a holy site."

Mr. Reilly said that he understood that some people may consider the little pieces of cloth tied to the tree as "messy" but said that removing them was as bad as someone going into a church and taking the candles that people had lit while praying.

"We are not a lot of weirdos. Pagans do not have churches or buildings, but believe that the earth is sacred and sites like Sancreed Well are our holy places," he said.

Mr. Reilly said it was possible that someone locally might have been trying to tidy the area, but that it appeared little regard had been given to the "offerings" left there on behalf of ill people.

"People have been leaving offerings at the well since pre-Christian Celtic times. It is very sad indeed if the branches have been cut off the tree because someone has decided to impose their religious beliefs over ours," said Mr. Reilly.

22/8/96

THE church warden at Sancreed Parish Church has added his condemnation of the people responsible for "desecrating" Sancreed Holy Well.

But Mr. William John Thomas said that local people were "fed up" with the "goings-on" at the well, and upset that it was the target of adverse attention.

His comments came following a report in *The Cornishman* in which local Pagans condemned the cutting and burning of pieces of cloth known as "clouties" which were hung on a tree next to the well in the belief that the well has healing qualities.

"The well is owned by the vicar and churchwardens of Sancreed Parish Church and is the site of the first church in the village, built by St. Creeden," he said.

Goings-on

"People started hanging rags on the tree next to the well about four years ago and there have been some strange goings-on there at night."

He said that nobody in the church wanted to prevent people from visiting the well, but that local people did become upset when it was misused.

"One day somebody painted 'Satan is God' on a wall near the well and we had to go up and paint over it," said Mr. Thomas.

"On another occasion items of clothing, including underwear, were left there and had to be cleared away."

He said that the well was gaining in popularity with visitors and now appears in tourist books.

"We are not against people visiting the well. This week a coach-load of German holidaymakers were up there," said Mr. Thomas.

"But we are against people abusing it. We have cleared some of the rags off the tree in the past, but people should not be going up there cutting branches off trees or making bonfires."

He said local Christians hold a service of Holy Communion at the well every summer, where there are still the ruins of a 6th century oratory.

Pagans, who believe that Sancreed Holy Well is an ancient pre-Christian site of healing, hang offerings on the "spirit tree" next to the well, which are taken from clothing worn by ill people.

Last week they were horrified to find that the branches containing the "clouties" had been cut off and burned.

In search of Cornwall's holy wells - 4

For the fourth journey in search of Cornwall's holy wells ***Caeia March*** *and* ***Cheryl Straffon*** *went to the area south of the A38 in south-east Cornwall.*

From Liskeard the B3254 winds its way towards the coast at Looe, but on the way passes two beautiful wells. The first is the holy well of **ST.KEYNE** (SW248 603) which stands a mile south of the church at a quiet crossroads. In fact we nearly drove past it before we realised we were there, as it nestles in a little sunken dip beside the road. It was restored in 1932 and the legend of the well is inscribed on a stone beside the building. The legend states that whoever of a newly-married couple first drinks from the well shall be pre-eminent in the marriage. One man hastened there from the church but was outwitted by his wife who had taken a bottle of the water to the church with her! We both drank from the water at the same time just to be on the safe side!

St.Keyne was one of the 26 children of Brychan, King of Brecon in Wales, and her legend links her to snakes whom she turned to stone, and whose shapes can still be seen in a nearby quarry. The snake connection hints at the pre-Christian siting of the well, which is far from the nearest church.

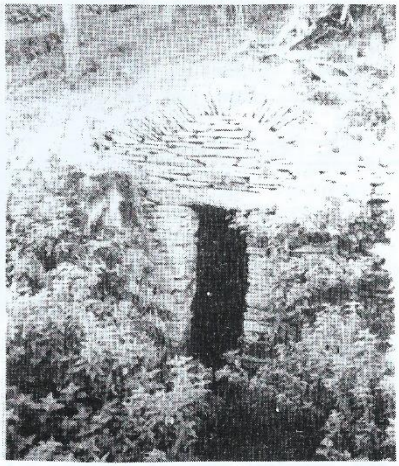
Another indication of the pagan nature of the site are the trees that originally stood there: an oak and elm beside the well, an ash behind, and a willow from the bank above, all of which were thought to have sprung from one root. Now the trees are no more, but the well is still a lovely and interesting place.

From St.Keynes well we drove a couple of miles south-west to **DULOE**, home of the beautiful stone circle made of quartz. Less well-known, but equally as beautiful is the well of St.Cuby (SW241 579), about ½ mile further SE on the B3254. Once again you could flash past the well without knowing it was there, and, once located, it is necessary to park some distance away and walk to it. Although it lies next to the road, there is a paved way leading into the well building and inside it is very still. There is a porch with an arch with stone benches leading through a second arch down a step into the well. These seats inside provided the opportunity for us to sit and contemplate the contrast between the traffic outside roaring its way to the coast and the gentle energies still felt inside the cool interior.

Originally there was a granite bowl inside the well inscribed with figures of a dolphin and griffins, and a legend said that misfortune would attend upon anyone who removed it. Several tried, with adverse results, until it was finally removed to the church where it now resides. History does not record whether this has caused the church bad luck or no!

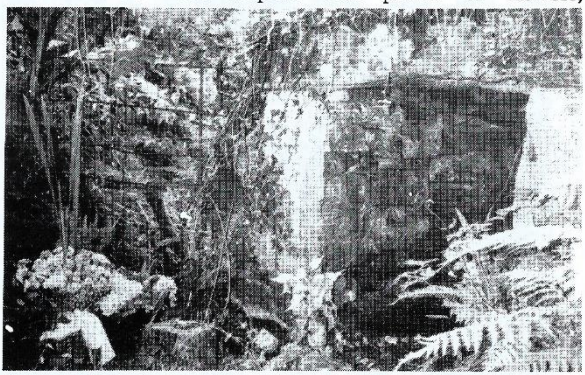
St.Cuby was related to St.Non, whose well lies about 2 miles to the SW near the village of **PELYNT.** The well however is in a remote setting in the valley of the West Looe river. A quiet back-road from Sowden's Bridge winds its way up the valley, and on a sharp left-hand bend a private road leads to Hobb Park. Just inside the gate, several stone steps lead down to an incredibly steep valley-side, grazed only by sheep and a few horses, and several yards along is the well (SW224 564) in a wooden fence surround, whose gate had unfortunately broken, allowing sheep to wander freely inside. The well itself could do with some preservation, but is evidently still visited, for we found some offerings inside of coloured pieces of stone. It is a good idea to leave an offering for legend says that anyone who does not leave some money or an offering will be followed home by the piskies in the shape of small flying moths, embodying the spirits of the dead. The well is guarded by an elf who gives health and good fortune to those who are reverent but enduring misfortune to desecrators. We were suitably reverent and cleared up some of the corregated iron and brambles around. Inside the well is a stone bowl, and legend says that when a farmer removed it, it twice found its way back to the well. On the third occasion the farmer lost his wits, was struck dumb, and the oxen who pulled the bowl died, a legend incidently that also relates to the well at nearby Duloe. Truly a well of elementals! We bade them goodbye, then sat in the sun outside on the side of the valley for a while soaking up the atmosphere of this peaceful and remote setting.

Duloe Well



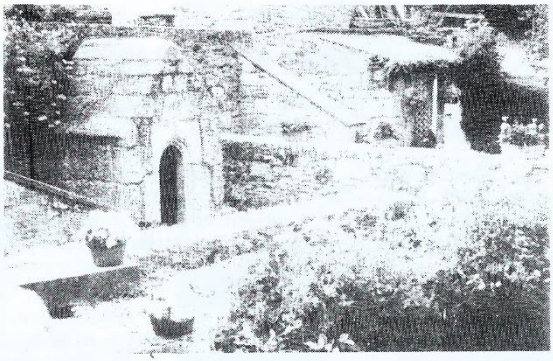
Pelynt Well

Then it was a drive westwards along back lanes and around the creeks of the River Fowey to Loswithiel. South from here towards Fowey there is **ST.SAMSONS WELL** at Golant (SW121 551), a small stone building beside the church overlooking the creek. And a couple of miles westwards at **LANLIVERY** is the holy well of St.Bryvyth (SW078 590). Here a surprise was to be found, for all the books on the wells dismiss it as overgrown and difficult to find and scarcely worth the trouble. However it proved to be a delightful and most magical place. Beside the Crown Inn, a public footpath to Luxulyan runs through some overhanging trees and beside a camping field on the left. Just before the camp site another branch on the left goes through a garden where someone has made a hedge maze, a suitable introduction to the journey to the well. Through the gate, there is a circular path that runs round a marsh, and the well can be found either by going straight ahead and following the path across a walkway and a bridge, or by turning right back towards the camp site and then bearing left. The well lies in a corner next to the path in a beautiful setting beneath mosses and curving branches of trees. A stone building encloses the water and a pretty stream runs alongside. What made the visit even more special on the day we were there was that the well was adorned with boquets and posies of flowers, together with a candle still burning beside the entrance. There had been a wedding the day before, and the bride and groom had come here afterwards for a pagan blessing. The atmosphere was full of love and peace, and we connected deeply with the magic of the place.

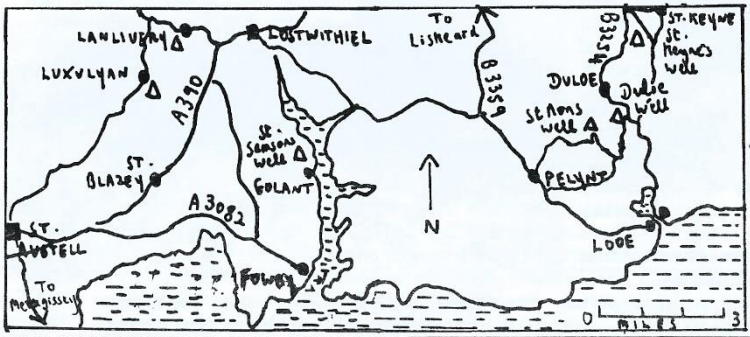


We felt we had come full circle, from the well at St.Keyne with its legend of mastery in marriage, to the well at Lanlivery where a pagan blessing had been given to two newly-wed people who wished to pay respect to the spirit of Mother Earth and the Goddess. Back on to the footpath, it was about a 2 mile walk to the neighbouring village of **LUXULYAN** which also possesses a holy well (SW054 580). This one was very different to the dark and secretive well of Lanlivery, being a tall 15th century stone well-building in an enclosure by some cottages beside the road. This well, dedicated to St.Cyors, had been recently restored and was beautifully looked after, surrounded by baskets of flowers and a manicured garden. But it felt more like a garden of remembrance than the dark powerful earthy well we had just come from at Lanlivery.

The day was coming to an end as we walked back to the car. It had been one of many delights and surprises. We had encountered legends and stories, elementals and fairy folk, and hidden and public wells of great beauty and peace. The wells had felt alive and still able to bestow blessings to those who took the trouble to go and visit them.



Luxulyan well



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LESSER-KNOWN SITES IN WEST PENWITH

SOUTH-WEST AREA

by RAYMOND COX

The sites noted in the first instalment (MM30), in the north-east of the region, were a boundary stone, two settlements, a standing stone and a well. This time I choose two ancient crosses, a standing stone, an entrance grave and a cliff castle. With the exception of the first site which is on the cliff top, they stand alone isolated in fields.

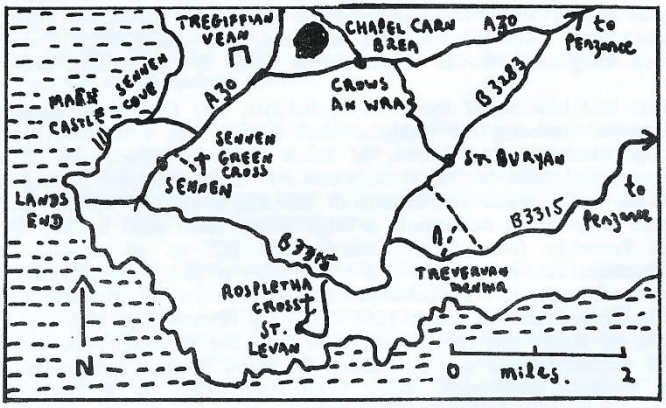
Maen Castle (SW3477 2576) is beautifully situated near the coast path between Sennen Cove and Land's End. It's on a small rocky headland defended by a stone wall and a bank and ditch. There is a gateway consisting of granite blocks. There appear traces of a contemporary field system nearby. After excavation in the 1930s and 40s it was dated to before 3000 BCE, and so is the oldest cliff castle in the district. But what were these places for? Were they simply for refuge or defence, standing on such rocky isolated terrains? Perhaps with these features we see again places of ritual and cultural centres, places to "look up to". Maen Castle is worth standing upon to contemplate the times of human use centuries ago, as the eternal waves pound upon the rocks far below.

One can approach Sennen Green Cross (SW3607 2566) either from the rear of Sennen churchyard across the Churchpath, or from the opposite direction across the fields from the lane leading from Treveor Farm. This path is also on the old Land's End road, traces of which are still present. It was from this latter direction in which I approached it. This is the exciting way, with the cross facing the path continuing to the church, and hidden snugly in the sad remains of a lush old hedge with a stile, in the middle of a field which has been enlarged from two separate ones. Cross the stile, peek round the hedge and see the cross with its wide-limbed arms.

Rospletha Cross (SW3820 2233) is on the fieldpath northeast from St.Levan Church, and also stands isolated in a field, this time with no hedge, so that both sides of the cross can be seen. It's a round-head cross on a stone base. The cross apparently aligns with the Trevorgans standing stone and Boscawen-un stone circle. Whilst this cross was not in the most attractive setting one could find - e.g, there were no flowers, hedges or stiles around it, it did provide a thoughtful contemplation of the centuries-old paths, the crosses leading the pilgrims on at the boundary and meeting places, many of which no doubt are on pre-Christian sites.

Trevervan Standing Stone (SW4082 2399). In "The Old Stones of Lands End" John Michell simply states of this stone: "In a mile south of St.Buryan is a solitary upright stone. The tenant of Trevervan dug around it in 1922 but found nothing." So what is so special about this stone? Well, nothing or perhaps everything. It aligns with stones 13 & 23 in Michell's book, and with stones 3 & 14. Stone 23 aligns with stone 11, and stone 3 aligns with stone 40 which aligns ... and so on and so on. Go to any stone and almost any ancient site in West Penwith and there is an intricate web of mystery, an arcane presence where a sense of the past interweaves with the present.

From Trevervan, we return towards the coast at Sennen again, passing by the 'first and last hilltop' of Chapel Carn Brea (see p.14-16 following). In a field between the hill and the coast lies Tregiffian Vean Chambered Tomb (SW373 277). No, I haven't made a mistake: it's not the neat well-kept Tregiffian tomb near the Merry Maidens, but poor sorry-looking collapsed Tregiffian Vean, found halfway between the two Tregiffian farms. Today it's seen as a passage with a granite slab covering about 4½ft long and 4ft wide, supported by two stones on each side. The chamber is open on the north end, and on the south end is the remains of a mound. Excavated by W.C.Borlase in 1878, it was a kerbed mound 21ft across containing a chamber of a rather odd shape in which was found ashes and an urn. Today it lies rather forlorn and lonely, a sad reflection of the ravages of the past.

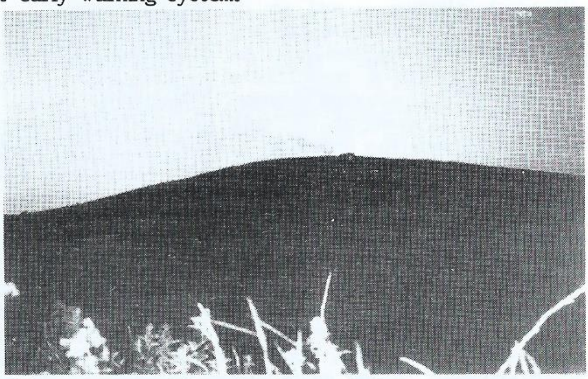


The First and Last Hill

by **CRAIG WEATHERHILL**

Craig Weatherhill, who is a regular contributor to Meyn Mamvro, has a new book shortly to be published on the West Penwith moors. In this adapted extract he writes about Chapel Carn Brea, the first and last hill of all.

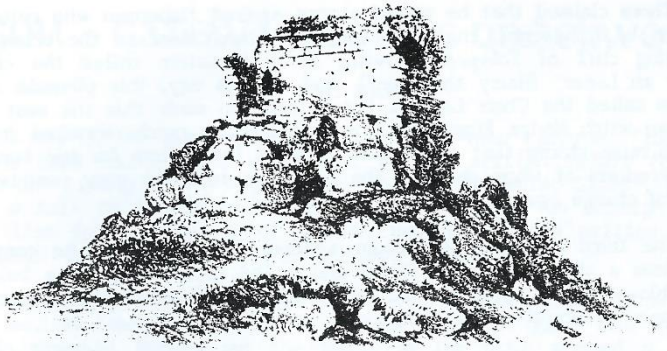
Last of the Cornish heights, and Britain's most south-westerly hill, Chapel Carn Brea ensures that the Penwith Moors don't end with a whimper. Misnamed "Carn Brea" by the Ordnance Survey, the "hill of the cairn chapel" – to give the meaning of its name – the hill has been a beacon site for centuries; one of a chain running the length of Cornwall and serving as a remarkably efficient early warning system.



Today the tradition is continued by the St.Just and Pendeen Old Cornwall Society who light a great fire on the hilltop at Midsummer each year.

The "Chapel Hill", now owned by the National Trust and joined to Bartinney Hill by a sway-backed ridge, is notably breast-shaped ('brea' in Late Cornish can also mean "breast") and its convex slopes rise abruptly from the flat landscape surrounding it on all sides but the north-east. In geological times, when the sea covered the lower landscape, Chapel Carn Brea must have been a prominent headland, not unlike Cape Cornwall, and the steep scarp of its lower slopes is the ghost of the ancient sea-cliff.

This last bastion of the Penwith heights, 657 feet high, seems to have had a special meaning for Neolithic and Bronze Age folk for it carries at least eight barrows and cairns, at least three of which are of entrance grave type, and from one of these came one of the largest Bronze Age urns ever found in Cornwall. The summit of the hill is marked by the sorry wreck of a once stupendous monument, a huge stone cairn with a long and varied history. Probably founded at around 2500 BCE as an ordinary entrance grave, perhaps 20 feet across and pierced by a stone-lined chamber with a pointed inner end, it was subsequently covered by an immense cairn more than 60ft across and at least 15ft high. Its Bronze Age builders incorporated two or three box-like burial cists into the mound which, according to its 1878 excavator and owner, William Copeland Borlase, had sides rising in stepped courses, and might have been surrounded by a circle of free-standing stones, like Ireland's Newgrange,



The cairn remained intact until the 13th century when the tiny hermitage chapel of St.Michael of Brea was built on top of it. Reached by steps which wound round the sides of the cairn, this little building, just 20ft long and 13ft wide, with walls 3ft thick, may have carried two storeys. Its dedication was common to hilltop shrines and it came under the jurisdiction of the Priory of St.Michael's Mount. The chapel fell out of use before the 16th century. Untended, it deteriorated and, by 1750, not only had the presumed top storey gone but both gable walls had collapsed. The ruin was dangerous and in 1816 was finally demolished.

By now, the great cairn, variously known as "The Tummel" and "The Hummock" was also beginning to suffer. Its demise became closer when Copeland Borlase excavated by the horrific method of driving a 30-foot wide trench into its heart. His intention was to restore it but scandal ruined him before he could achieve this. The central chamber and one cist were left exposed and what was left of the cairn was built up by successive visitors into an absurd sugar loaf 25ft high. In the Second World War, the military chose to build a radar observation post on the cairn itself, tearing it down to suit. Its height was reduced to just 9ft, destroying the foundation course of the chapel, which still remained, and burying the central chamber under tons of rubble. After 1971, the National Trust removed the Army's ugly mess fronm the hilltop but the cairn remains a huge and sorry ruin, a sad reflection on its distinguished past.

The chapel which had stood on the cairn was kept by a succession of hermits who kept a beacon burning for the benefit of travellers on the old trackway of Vounder Gogglas, which passes over the southern shoulder of the hill, and for fishermen operating from Priest Cove and Porth Nanven and who paid "beaconage money" for the privilege.

A cloud seems to have hung over the hermits of Chapel Carn Brea. In 1302, one called Andrew Paugan was murdered by one Thomas Penmargh. In the 17th century, Nicolas Boston of Newlyn wrote a tale called "The Duchess of Cornwall's Progress" partly based on a visit to the region by Katherine of Braganza prior to her marriage to Charles II. This includes an anecdote about Harry the Hermit "in his state and gravity", and charges of sorcery brought against him by the Dean of St.Buryan.

These claimed that he raised storms against fishermen who refused his demands of tithe eggs; that he would sit without fear on the brink of the terrifying cliff of Tol-pedn-penwith, in a formation called the chair of "Harry an Lader" (Harry the Thief), and to this day, this pinnacle at Tol-pedn is called the Chair Ladder. Later tradition made this the seat of the St.Levan witch Madge Figgy who, from that dizzy perch, shrieked incantations to raise storms that drove rich ships to their doom for the benefit of local wreckers of whom she was the leader, a tradition very reminiscent of the first charge against Harry the Hermit.

The third and strangest count against Harry was that he conjured a boat from a sheep's shoulder bone and sailed it from the cave below the great blow-hole at Tol-pedn. To combat this, local people took to piercing such bones before throwing them away.

At the western foot of the hill, at a junction of roads, is the little walled enclosure known as the Quaker burial ground, founded by the Ellis family of Brea - the Domesday property of "Bret". It contains just one memorial marker bearing the date 1634. The immediate area was said to be haunted by a phantom horseman, claimed by some to have been Wild Harris of Kenegie, but in the 19th century the little enclosure was often used as a boxing ring where rivals of St.Just and St.Buryan parishes could settle their differences.

In addition to the barrows on the hill, there are other remains of pre-history. Two round houses survive under its northern foot and, at its southern base, a complex of courtyard houses. In a field to the west there stood, until 1984, a handsome 7ft standing stone, which was deliberately uprooted and broken into fragments by the farmer prior to ploughing. A barrow, like the standing stone a Scheduled Monument, similarly vanished. In spite of local protest, the National Authorities left this oaf unpunished, whilst, after 4000 years of gracing the landscape, both stone and barrow have become part of Cornwall's vanishing heritage.

Irrespective of the ghosts and spirits of the past, sunset is the time to be on Chapel Carn Brea which claims to command the longest sea-horizon visible from any point on the British mainland - 29 points of the compass according to J.T.Blight. Only at sunset, when the wind ruffles the moorgrass and heather which cling to the rocky hill like a living skullcap, can one get an inkling of what the hill meant to those people of long ago who raised the great cairn on the summit; when the ghostly line of the distant Isles of Scilly - to them perhaps the Isles of the Dead, or a mystic glimpse of Hy Bresail - is briefly touched by a last finger of light from a dying, blood-red sun.

* ***"The First and Last Wilderness"*** *by Craig Weatherhill will be published by Halsgrove Books shortly.*

Fogou - Gateway to the Underworld

by **JO MAY**

Jo May is the owner of Rosemerryn House near Lamorna, from where he runs CAER courses and workshops. He has written before for Meyn Mamvro on "Living with a Fogou" and "Spirits at Sacred Sites", and has given a talk to the Cornish Earth Mysteries Group on Boleigh fogou, which lies in the grounds of Rosemerryn. He has now written a book about the fogou, from where this extract is taken.

When I first came to live at Rosemerryn, I believed largely in what I could see. My concern had been to get the land and house into shape, to deal in practical things. But the power of the place pressed in on me, pushed me, jolted my fixed beliefs. Extraordinary events happened with remarkable speed to change me and the course of my life. A large part of me wanted to reject all notions of the 'psychic' or 'spiritual' or 'presences'. After all, even if they existed, weren't they just distractions on the path of enlightenment? Nevertheless, with something of a scientific attitude – for that had been my formal training – I decided to adopt a working hypothesis that such occurences might be valid, and that there might be more to reality than what I perceived. I decided to remain open. None of the events that followed (which I describe in my book) persuaded me to abandon my hypothesis. Here's just one of them.

I often use a 'fogou initiation' with groups, a ceremony which has evolved over the years into its present form. The intention of the ceremony is to create conditions in which people can become more attuned to Mother Earth. Part of the process of the ceremony involves some disorientation in order to by-pass a 'normal' state of consciousness. The end of the ceremony includes an attempt to communicate with the 'little peeople' in the fogou and to pass on any messages they may have for individuals in the group. To do this at all I have to suspend disbelief. I just have to say whatever comes, without censoring. I find it also helps to disguise my voice and talk 'as if' I was a pixie, gnome or whatever. It is also more fun that way.

The group divides in two and one half is blindfolded. The blindfolded half help each other into the depths of the fogou and through the pool of water, which is usually present, where they wait for a pre-arranged signal. Then one by one they feel their way, alone and still blindfolded, up the passage of the fogou and into the 'creep'. Rattles and drumming accompany their journey. Once in the creep they squat, waiting. In a short while their partner, from the other half of the group, leads them, still blindfolded, on an exploration of the land with its smells, textures, tastes, sensations and sounds. Meanwhile, I dress the fogou with crystals, incense and about one hundred candles. After everyone has done the 'blind walk', an assistant and I lead them in a line, holding hands and still blindfolded, into the main passage, where they wait.

I take up a position near the edge of the pool, squatting or sitting on a low stool. I wear something with a hood so that I can't see or identify the members of the group. Focusing my attention on the ground by my feet, I summon the 'Little People' with a Druid bell – a silver ball with chimes which I roll in the palm of my hand. The assistant then leads the people one by one to the edge of the pool and invites them to hold a question in mind or make a wish. At this point the Little People usually have something to say, so I communicate it. Words just tumble out, almost always in the form of a riddle. As far as I am concerned, it could be gibberish. I find that it is important not to know who the person is that I am talking to, otherwise I might colour the message with my own ideas or projections, or just feel inhibited. (I occasionally do this for someone else's group, so that I really do not know anything about the people anyway. In any event, I generally do this ceremony on the first day of a workshop before I get to know people).

When the message ends, the assistant removes the person's blindfold, and I can usually hear a gasp as they take in the beauty of the candles and crystals reflected in the pool. The overall effect is stunningly magical. Recently I have been recording these 'messages' on a cassette-recorder and transcribing them. I then give a copy to individuals and invite their comments, stressing that it might be garbage and I don't mind if they say so. I am consistently surprised as to how relevant these riddles from the Little People seem to be. Here are a few examples, together with comments from the people concerned.

"Here is one who dances in a ring with the little people. They wear robes of pink and green. For they too understand that we live in the edge between the worlds where this one too can see. For this one has sparkles behind the eyes that connect them to the unseen, for they can see the world of the unseen and the interior. Hm... They should do this more often".

"I have been for ten years on a search into the unseen and I give courses in that... I am also working through travelling around the world to connect the stars with the earth by meditation and work with the land where I am - America, Europe, Mongolia, Russia, Australia. It is the unseen of the cosmos"

"Now we think that this one comes with silver armour that protects them from the sharp points of those that wear rags. For this one walks with a kind of a step which is more like a dance, which is very peculiar - because they wear armour. How can they dance when they wear such armour? Ah... because it is thin, silvery, elfin-like. So it can be removed with ease".

"This feels appropriate to my natural ability to switch from one state or emotion to another very quickly. It also tells me that my defences aren't as rigid and restricting as I tend to think they are".

"Here comes one who rides on swans' backs across deep waters, trailing fish hooks to catch those that cannot swim. For this one too has a magical nature that can entice people across the worlds so that they may learn to let go of their wounds".

"I can connect this with my daily therapy work in the hospital... Many times I have to cry when people tell me about their wounds".

Something unexpected often happens when there are no more people to give messages to, particularly when I think there still are. On one occasion the 'Druid's bell' jumped out of my hand. Or I will get a message that 'that's it' even when I am sure there are more. I once kept count of the group and knew there was another person. The Little People insisted there wasn't and no other message came. It later turned out that the 'missing person' had been mediating in the far end of the creep and was unavailable for messages.

The fogou has pressed me to learn about it. To be its guardian, something has been required of me. At first, I did not know what that was, but the least I could do was to find out more about its history and the people that had been here before. One way or the other, I had to write about it. It was as if the fogou wanted to speak, and it needed a voice.

** **"Fogou - Gateway to the Underworld"** by Jo May will be published by Gothic Image in October.*

Cerridwen's Cauldron

For the third contribution to this feature ***CAROLE BEALE*** *once again writes about the celebration of a festival with her children, this time the seasonal Samhain.*

"This is the time of year" I tell my children "when the Crone Lady comes up from deep in the earth. She is very very old, and has been around since the first winter. She wears a long black skirt and top and a shawl like a spider's web around her shoulders, and a black hat held on from the winds of winter by a black scarf. She has a crinkly face that smiles, her nose is longish and her teeth are like old stones." I tell them that she carries a scythe, and is the woman who trims back the countryside, standing in the long winding lanes, cutting back last year's nettles and brambles so that there is space for the spring flowers to come. She conjurs the winds to pluck leaves from the trees and bushes, making a wonderful crunchy carpet to walk on, and a snuggly warm blanket for all the bulbs and flowers that wake early in the spring.

I decided that I would take my children to visit the Crone Lady's House. I said that she might not be in, but that we could leave her a gift and ask for her blessings. "Where does she live?" they asked. "She lives in a cave near the sea" I replied. "It's a long walk to get there, through winding lanes with gates to climb and fields to walk through. Eventually a stony path leads down to the beach, past the three waterfalls, and then there's her house, a cave that's open for all to visit. If you leave her a gift she'll bless you and accept your wishes".

We walked to the sea and found a huge black stone in the shape of a heart, a round stone and some feathers. We left them in the entrance of her cave, saying our wishes over them. I tell the children that the Crone Lady can do magic, her own special kind of magic which takes things away that we don't need any more. Just like the old brambles, she takes away our problems and transforms them, like the leaves from the trees that make the winter bed of bulbs. I asked her to take away the pains in my heart that stop me enjoying life as fully as I can. The children ask for their own things, and one of them is disappointed that the Crone Lady is not at home!

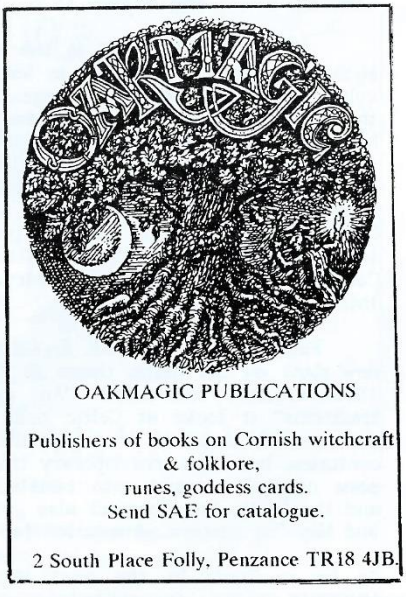
We leave the cave and sit on the beach. I play some music from my fairy hornpipe and we watch the sun slide into the ocean bed. A porpoise shows its head and dives down again for its food. We go home again for our food, feeling the magic in our bellies at the end of Samhain.

In the next MM Geraldine Andrew writes about a women's moon festival at Imbolc. If you would like to share your own ritual experiences of whatever kind please feel free to do so.

BOOK NEWS

A new small publisher of booklets on Cornish folklore and history is now producing some fine moderately-priced issues. Oakmagic Publications/Sir Hugo Books have 3 booklets @ £3 each by KELVIN I.JONES on Cornish witchcraft and healing. **"Witchcraft in Cornwall"** (parts of which have already been featured in previous MMs) is a detailed account of witchcraft, its practice, customs and condemnation in Cornwall. It brings together, probably for the first time in readily accessible format, the history of the beginnings of the persecution of witchcraft, and attempts to show who the people (usually women) that were involved really were. It looks behind the legends to discover the possible beliefs, rites and methods of the craft, and covers areas such as "white witches" and ill-wishing, as well as wise women and sacred places - for example, "It seems likely that Madron Well was a centre of what was once a strong and thriving cult and it is entirely possible that 'Saint' Maddern, like so many of the early Celtic saints may have been a woman. It is quite likely that she was a priestess who had responsibility for the well and that later she was converted to Christianity". **"Cornish Witchcraft: its lore and legends"** is an alphabetical trawl through traditions, myths and folklore of Cornish witchcraft, including bonfires, charms, cunning men, fairies, Furry Dance, Obby Oss & Guise Dancing, hares, herbs, noted Cornish witches, seasonal rituals, milpreves, moon customs and superstitions, pellers, snakes, stone circles and wells. It contains a wealth of information on a sound basis of pagan and Earth Goddess interpretation. **"Cornish Charms and Cures"** is also in alphabetical format and gives some fascinating traditional remedies that were originally "the province of the village wise woman", many of them sacred to the old goddesses and spirits.

As well as these booklets, Oakmagic have also produced a number of others, containing extracts from the 19th century folklore volumes of Hunt and Bottrell. Bottrell's **"Traditions and Hearthside Stories of West Cornwall"** have also now been reprinted in 3 volumes by Llanerch Press in facsimile @ £9.95 per volume. This is a long-awaited reprint: Volume 1 was reprinted in 1970, but is now unavailable, and volumes 2 & 3 have been long out-of-print, and only obtainable from second-hand dealers with great difficulty and at a large price. Bottrell's volumes are inavaluable as source material, compiled at a time when the old traditions in Cornwall were still being observed, and these reprints are most welcome. (CS)



OAKMAGIC PUBLICATIONS

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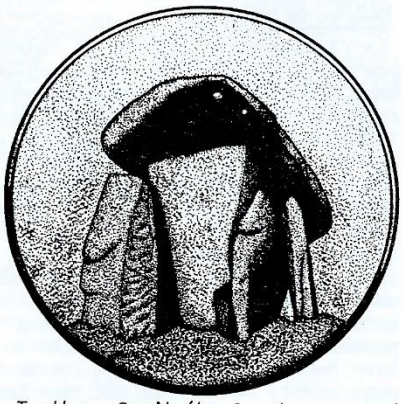
Books on Celtic subjects have never been out of fashion, as previous Book Reviews in MM shows, and several new ones have now been published. **"The Celtic Image"** with artwork by COURTNEY DAVIS and text by DAVID JAMES (Blandford, 1996 £16.99) is a colourful lavishly-illustrated ramble through Celtic subjects such as 'The Kingdom of Nature' (surely 'Queendom' would have been more appropriate?!) 'Sacred Places' 'The Sun and the Seasons' 'Glorious Carvings' etc. Cornwall is included along with other Celtic countries, and the text is generally sound, though one might disagree with some interpretations.



Trethevy Quoit (by Courtney Davis)

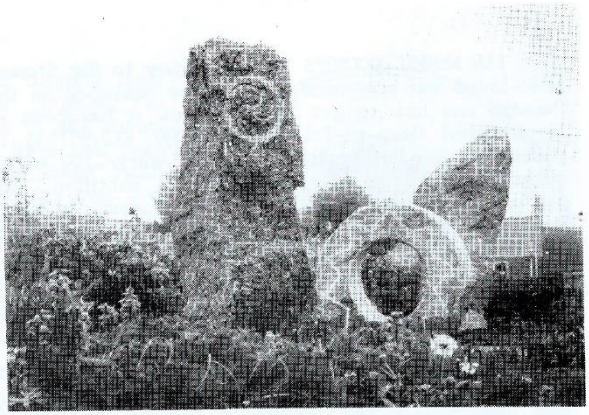
NIGEL PENNICK is one of the respected elders of the Earth Mysteries movement, and his new book **"Celtic Sacred Landscapes"** (Thames & Hudson, 1996 £12.95) is a fine piece of work. Fundimentally a text-based book with some line drawings, it covers Celtic themes such as sacred trees, stones, springs and wells, caves, mountains and islands, trackways and spirit-paths. The information is detailed, up-to-date and reliable, and a 40 page Gazetteer at the back of the book (which has a good separate section on Cornwall) is a useful adjunct to the main text. Recommended.

MIKE DIXON-KENNEDY is the author of a recent book on "Arthurian Myth and Legend" (reviewed in MM30), and has now produced a companion volume on **"Celtic Myth and Legend"** (Blandford, 1996 £16.99). Once again this is an encyclopaedic alphabetical listing of hundreds of entries on Celtic heroes and heroines, Goddesses and Gods, and ancient texts and stories. The sources are mainly the Irish and Welsh mythic cycles, but British (including Cornish) and Gaulish material is also included. The Cornish inclusions are necessarily selective, but he does put forward an interesting idea that the Cornish giant Cormoran was the prototype for other English giant-slaying legends, and that the popularization of the tale spread from its origins in Cornwall to the rest of the country. There is also much else of interest in this invaluable reference book.

Finally, DAVID CLARKE & ANDY ROBERTS have produced a fascinating new slant on the Celtic theme in **"Twilight of the Celtic Gods"** (Blandford, 1996 £16.99). Sub-titled "An exploration of Britain's hidden pagan traditions" it looks at Celtic belief, landscape and the supernatural, not from ancient texts, or even from the folkloric collections of the 18th & 19th centuries, but from contemporary traces remaining in Britain today. There is some original research into isolated communities, particularly in Derbyshire and the North, but Cornwall also gets a look-in with the Padstow Obby Oss and May-Day customs. A mention for "Meyn Mamvro" was also most welcome!

*To be reviewed in the next MM: **"Celtic Cornwall"**, a new book by MARJORIE FILBEE (Constable).*

The Pipers Tune



A new Mên-an-Tol (Cornish for 'holed stone') has appeared in West Penwith, not a million miles from the Meyn Mamvro office on Carn Bosavern! There would appear to be something in the energies of Carn Bosavern near St.Just that attracts megalithomaniacs, for resident Rory Te Tigo who until recently had the Stone Age Studio there, decided it was the ideal place to put up a contemporary Mên-an-Tol. The stones were selected from the nearby disused quarry of Carn Grean, and permission was obtained to transport them and put them up on the land behind Carn Bosavern, where they make a striking visual impact on anyone following the twisting road up to the Carn.

Rory, who is a sculptor from Germany, shaped the stones and cut the hole in the centre stone to the correct dimensions by means of specialised welding gear. He also decorated the stones with spirals and pentagrams, and added a head-sized cavity in the westerly upright called the Maen Hanagez (Cornish for 'humming stone') after a stone in Germany that was itself inspired by the Hypogeum in Malta, a prehistoric series of underground chambers probably used for dream incubation and healing. The site was inaugerated at Autumn Equinox 96, and is freely accessible for crawling through (3 or 9 times widdershins in the traditional manner) or humming into.

white dragon

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FAIR EXCHANGE

IAN McNEIL COOKE'S book **"Journey to the Stones"** has been one of the most-loved and best-used books to be published on the ancient sites of West Penwith and how to get to them. Now it has been extensively revised and re-published (Men-an-Tol Studio, 1996 £12.95) in the same large format paperback, but with additional text (nearly 100 more pages) and beauti-ful colour illustrations of the sites. Now subtitled "Ancient sites and pagan mysteries of Celtic Cornwall", the emphasis is solidly on the prehistoric meaning of the sites by a pagan and Goddess-celebrating culture. The walks are as detailed as before, together with several new ones, and the descriptions and background information about the sites along the way as informative as ever. West Penwith is blessed by having such writers as Ian who know and love the ancient places so well.

As most people realise, Cornwall is a strange and magical place, rich in folklore and imbued not only with ancient traditions but also with present-day phenomena. The Centre for Fortean Zoology, which is a non-profit making organisation dedicated to research into mystery animals and strange sightings, has launched an ongoing investigation into the paranormal world of southern Cornwall. They are publishing a series of booklets, the first of which is a reissue of MAWNAN-PELLAR's investigation of **"Morgawr - the Monster of Falmouth Bay"** (£1.95) (featured in MM11), to be followed by JON DOWNES **"The Owlman"** & **"Morgawr and other Sea Monsters"**, and reissues of 3 of TONY 'DOC' SHIELS books **"The Shiels Effect"** **"The Cantrip Codex"** and **"Something Strange"**. They also plan works on Cornish piskies, big cats and mermaids. Available from 15 Holne Court, Exwick, Exeter EX4 2NA.

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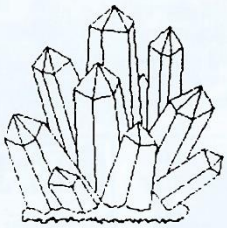

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THE LEY HUNTER & 3rd STONE PO Box 258, Cheltenham, Glos. GL53 0HR.....£5.25 [£2]

NORTHERN EARTH - 10 Jubilee St, Mytholmroyd, Hebden Bridge, W.Yorks HX7 5NP.....£5.00 [£1.50]

AT THE EDGE - 2 Cross Hill Close, Wymeswold, Loughborough, Leics LE12 6U].....£9 [£2.50]

TOUCHSTONE(Surrey) - 25 Albert Rd Addlestone, Weybridge, Surrey...£2

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THE DRAGON CHRONICLE (Dragonlore PO Box 3369 London SW6.£5[£1.50]

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DALRIADA (Celtic) Dun-na-Beatha, 2 Brathwic Place, Brodick, Isle of Arran, Scotland.....£10 [£2.25]

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THE CAULDRON (Old Religion) Mike Howard, Caemorgan Cottage, Cardigan, Dyfed, Wales..£7 [£1.75]

DEOSIL DANCE(Independent paganism) BM Pentacle London WC1N..£8[£2.25]

QUEST(Pagan magic) BCM-SCL Quest London WC1N 3XX.....£6 [£1.50]

THE SILVER WHEEL (Native British) PO Box 12, Leicester LE9 7ZZ (Cheques to A.Franklin).....£7 [£2]

SIRIUS (Old Gods & Goddesses) 15 Lon Nant, Myddleton Park, Denbigh Clwyd LL16 4BE..... £12 [£1.10]

WOOD AND WATER(Goddess centered c/o Daniel Cohen, 77 Parliament Hill, London NW3 2TH.....£5 [£1.25]

WOMEN/GODDESS

from the flames (feminist spirituality) Details from 42 Mapperley Rd, Nottingham NG3 5AS.

MRRN [Matriarchy Research & Reclaim Network] c/o Wesley House, 4 Wild Court, London WC2B 5AU £6

WHITE DRAGON (Witchcraft, occultism & Earth Mysteries in Mercia and beyond) 103 Abbotswood Close, Winyates Green, Redditch, Worcs B98 0QF....£6 [£1.75]

MEYN MAMVRO is available on annual subscription -3 issues £5.50 (inc p&p) from 51 CARN BOSAVERN, ST JUST, PENZANCE, CORNWALL TR19 7QX. MM32 due Jan 97 will include Bronze Age ritual barrows, Epona and piskies.

Most back numbers are now sold out, but photocopies can be done as a special service to subscribers & regular readers upon request at £1.75 each.

NOTICEBOARD

ISSN: 0966-5897

CORNISH EARTH MYSTERIES Autumn/Winter talks at Acorn in Penzance usually on last Thursday each month @ 7.30pm

Sept 26th Andy Norfolk – UFOs, abductions & fairies
Oct 24th Jane Thurnell-Read – Geopathic Stress
Nov 28th Jeremy Harte – In the Hall of the Mountain King
Sun Dec 22nd Winter Solstice at Chûn Quoit @ 4pm followed by story-telling social at Cliffside, Maria's Lane, Sennen.

Jan 30th 1997 Jill Harris – Solar Games
Feb 27th Jackie Nowakowski – Aspects of Life and Death in Bronze Age Cornwall
Mar 27th Barry Reilly – Druidry and the way to the sacred space
Apr 24th [to be announced]
Membership details from CEMG, 3 Nanturras Row, Goldsithney, Penzance TR20 9HE, or ring Andy Norfolk on 01209-831519

ANTIQUITIES WALKS with Ian Cooke. Sat Nov 9th: 10am meet at Men-an-Tol Studio for 10ml walk to Bosporthennis, Gurnards Head, Bosigran & Watch Croft. Sat Dec 27th: 10.30am meet at Castle Gate for 8 mile Hill Forts circular. The Ramblers (01736-752121)

CORNISH PSYCHIC RESEARCH GROUP Meet on last Tuesday of every month at the Acorn in Penzance @ 7.30pm. Further details from 01736-64758.

PENWITH PAGAN MOOTS Tue Sept 10th & Tue Oct 15th at Acorn in Penzance. Future monthly meetings to follow. Details: 01736-810809.

HARMONY POTTERY SAMHAIN celebrations. Sat Nov 2nd Wheal Rose, Scorrier, Redruth. All welcome. Contact: 01209-890581.

"CREAM TEAS" TALKS DAY with Hamish Miller & others Sat Nov 2nd 10am-10pm Withiel Village Hall, nr Bodmin Tel: 01579-382519

THE WELLBEING CENTRE Old School House, Churchtown, Illogan, Redruth 01209-842999. Regular workshops & events.

RESEARCH & ENLIGHTENMENT CENTRE King's Avenue, St.Austell 01726-74843. Regular monthly talks.

CAER [Centre for Alternative Education & Research] Courses &workshops throughout Autumn & Winter, including Earth Mamas Sept 20th-22nd & Fogou with Jo May Jan 31st-Feb 2nd. Details: 01736-810580.

CUFORG (Cornwall UFO Group) Meet on first Tues of every month at Richard Lander school Truro. Details: 01872-76381.