

Chapter 1 : Use Fairy Stone when you need a boost of happiness in your life.

*Through a Faery Stone: The Secret World of Faerie [Dee Stotts, Ed Hicks] on blog.quintoapp.com *FREE* shipping on qualifying offers. This is what faeries are really about Take another visit to fairyland, via this sister volume to Maxine Gadd's *Faeries and Other Fantastical Folk* – a volume that has already reprinted three times.*

Whispering Woods Coven Faery Lore course: Milk and bread or cookies is fine. Small holes were drilled into the handle and the knife was hung by the door to keep out unwanted or undesirable faeries. By the same token arrow heads made out of flint were referred to as Elf -shot, Elf -arrow, or Faery-shot. It is thought that elves would hurl these arrow heads at mortals who then carried them off to their realm. In the victims place was left a changeling Sithbheire that was left to sicken and die. And it is considered to be lucky if one finds one. Once found it should never be allowed to touch the ground. And they should be buried with its owner upon their passing. Iron protects against all types of Faeries. It is thought that a horseshoe nailed to the bottom of the churn prevents butter from being meddled with by faeries. To keep a human child from being stolen by faeries it is customary to hang a pair of iron scissors above the crib. It is said that if you find a grove of Oak, Ash, and Mistletoe, that you will encounter faeries. This particular triad of growth is considered to be very sacred to faeries. Especially to the Dryads, whom it is thought, instructed the Druids in the use of sacred tree magick. It is said that cats are a mortal enemy of all small faeries. Cats are said to have the ability to readily see faeries. Cramps are said to be punishment for annoying faeries and unexplained bruises are said to be caused by pinching faeries. One of the most well known places to find the Fae Folk is within a natural mushroom ring at sunset or full moonlight. There are a variety of mushrooms that may form these enchanted rings. However one would do well to be cautious upon entering these rings as the association of time differs greatly with that of the mundane human realm. It is said that a one can simply look through a stone with an opening, or a hole. They are usually found near running water or by the sea. It is thought that they present a doorway into the realm of fae. And that it gives one physic sight when peering through this stone. And when one spots splotches of a white material on the ground it is from opposing troops of faeries who had fought the night before. It is said that when one is walking along and then feels a cold blast of air that you have crossed over an area associated with faeries. This is also an area associated with faery activity. Within the Christian faith it is thought that faeries are actually fallen angels who followed Satan out of their heaven. In some Christian beliefs it is thought that faeries are the spirits of un-baptized children who have been stolen by faeries. It is said that owls are actually faeries that have shape-shifted. Within the Celtic beliefs it is thought that faeries are descended from the mystic race known as the Tuatha De Danann. When one sees a host of faeries trooping by Especially at Samhain if one throws the dust from a footprint at them, it will compel them to release any human captives that they may have with them. The best day of the week for faeries is Wednesday; the worst day of the week is Thursday. It is said that if one sprinkles their clothes with oatmeal or carries it in their pocket, that no faery will approach them. At Beltain, when the faeries are quite active, adorn your children with daisy garlands to keep them from being kidnapped by faeries. What three trees are sacred to faeries?

Chapter 2 : Whispering Woods Coven Faery Lore course: Lesson One “ Faery Associations “ Witches

Through a Faery Stone has 15 ratings and 0 reviews. This is what faeries are really about Take another visit to fairyland, via this sister volume to.

Another way holes get stones in them is by a pholas, a common marine bivalve who bores into clay and soft rock such as limestone. Such stones were highly prized by the Druids of old, especially the Gaulish Druids, who used them as amulets and for divination. In the druidic tradition the hag stone was the hardened saliva of a mass of snakes, the hole being caused by their tongues. In more modern witchcraft traditions a hag stone provides focus and direction and has great magical importance. By looking through the hole one can align oneself to the non-material world. It helps remind us to keep our vision focused. Funnily enough, although hag stones have been and are still used by druids and witches alike in their traditions, they are also used by others to ward against malevolent witchcraft. It was also quite common for people to hang hag stones on key chains or on the end of beds to protect the owner from witches and demons such as the Night Hag who would steal the life strength from a sleeping person. Hag stone in Danholm, Germany, Baltic Sea Holy stones, whatever name you choose to give them have been seen as magical as early as the second millennium BC, as is shown by archaeological excavations in ancient Gaza, where these kinds of stones were found purposefully placed in a room and in a grave. So the use of hag stones is early and widespread and it seems mainly for protection purposes such as protection from evil spirits, witches, pixies etc. These holy stones have even been used in healing “ where it is said that to rub a wound, broken bone or bruise with such a stone will heal it. I use this particular stone for meditation by lighting a candle and then setting the stone which luckily is self standing in-between me and the candle. I then just gaze through the hole at the flame. The stone seems to block out everything else apart from the flame that can be seen through the hole. It is a lovely way of meditating and really focuses my attention. The best way to come by a hag stone is to find it yourself. Contrary to popular belief holy stones are quite common around various parts of Britain on beaches, usually made out of soft rock such as limestone or chalk but also flint too. You just have to keep your eyes peeled and take some time to search. There is nothing better than finding your own hag stone and attuning it to whatever purpose you wish to use it for. Tagged druid , faeries , hag stone , magick , meditation , pagan blog project , protection , snakes Post navigation Still waters run deep and as the life raising powers of the sun decline, the magnetic force of the Underworld exerts a compulsive pull on the waters of life and sap falls back down to its lowest level. Life has no choice but to follow it - into the mysteries of the dark. Old forms decompose in chilly autumnal rains, whose waters of death enable the decay that releases essential elements into the cauldron of rebirth, creating the compost that will nourish new growth. Life is fed by death.

Chapter 3 : Make a Stone Fairy House | The Fairy Garden

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Central bathhouse with running water and hot showers. Extra tables, large grill and campfire ring available for group activities. Keep pets on a leash no longer than 6 feet when not in an enclosed area. Pets must be attended at all times. Sites can hold a camping unit up to 50 feet long. No tents are allowed. Sites accept 20, 30 and amp current. One vehicle and the camping unit are allowed on each site. All sites are graveled pull-through sites and have no shade. All equipment and the vehicle must be kept on the gravel area at all times. There is a common campfire area with three picnic tables and a fire-ring at each end of the campground. All sites and the lower common area are ADA-accessible. The equestrian campground is 1. Campers may use the group campground for showers between 6 a. Equestrian campground has no dump station. Campers may use the dump station in the main campground but should be advised the road to the main campground is hilly with sharp curves. Proof of negative Coggins test is required. Horses must remain in stalls while not being ridden. Non-horse campers may camp here if a site has not been reserved within 30 days before the desired date. Check-in is 4 p. Only overnight guests are allowed in the park after 10 p. Pets must be kept on a leash no longer than six feet when not in an enclosed area. Multi-use trails are open to hiking, cycling and horseback riding. A bathhouse, concession area and toys are available. Weather and other issues may at times force suspension of guarded swimming. Swimming elsewhere in the park is prohibited. Click here for park fees. Paddle this serene lake in your canoe or kayak. Boat rentals may be unavailable because of inclement weather and other unforeseen circumstances. For more serious anglers, the lake offers some good largemouth bass. Just up the road is Philpott Reservoir, which offers good largemouth and smallmouth bass fishing. Fishing is allowed with a valid Virginia fishing license. Fishing licenses are sold in the park office. A fishing area is accessible to visitors with physical disabilities. A boat launch ramp is available. The use of gas-powered boats is prohibited here, but electric trolling motors are permitted. Rowboats, paddleboats, stand-up paddleboards, kayaks and canoes may be rented during the summer season. See the camping section above for information about overnight horse facilities here. State law requires that visitors carry a copy of a negative Coggins report with each horse brought to the park. Hunting is never allowed near the public facilities - i. Next to the park is the Fairystone Farms Wildlife Management Area , which has a 5-acre deer management area. Click here for its general facilities guide. Nearby Attractions Local Festivals: Bushels and Barrels Festival at Reynolds Homestead. Contact the Chamber of Commerce for Patrick County at or visit its tourism site for details. When not reserved, they are available on a first-come, first-served basis. Parking and swimming fees are not included in shelter rental. They can be rented from 8 a. Per car parking fee: Standard car parking fee. Shelter Amenities Shelter 1: Accommodates 75 people under the shelter. No restrooms; portable toilet only. Overlooks the lake, but there is no flat area for games. Features lights, a large grill and a fireplace at each end of the shelter. No electrical outlets available. Restroom is approximately ft from shelter. Large parking area and level area for games. Features electrical outlets, a large grill, lights and a fireplace in each end of shelter. Creek runs in front of shelter. Horseshoe pit nearby, but guests must bring their own horseshoes. Features electrical outlets, lights, a large grill and universally accessible bathrooms. No bathroom in this shelter, but adjacent shelter 3 has universally accessible bathrooms. Creek runs in front of shelter; horseshoe pit in area, but guests must bring their own horseshoes. Features electrical outlets, lights and a large grill. Accommodates about 45 people. This is a day-use facility. There are separate discount packages available, one for the weekend Friday through Sunday and another for weekdays Monday through Thursday. Be sure to consider cleanup time when you rent the hall because the hall must be vacated by midnight. Reservations must be paid in full within 14 days of the date the reservation is made. Within 14 days prior to the first day of the reservation period, a 30 percent cancellation fee is charged. Weekends Friday - Sunday Full day 8 a. No cookware, utensils, serving containers, flatware, dishes or paper products are available. The serving of alcoholic beverages may require an

ABC banquet license. For details, contact the local ABC office or visit www.abc.org. The public use of alcoholic beverages outside of Fayerdale Hall is prohibited. Decorations are permitted but cannot be attached to painted surfaces and cannot damage the facility in any way. Renters will be held responsible for damages. Fayerdale Hall guests are exempt from parking fees. The building has WiFi. Tables and chairs are available for indoor use only no charge. Call the park at least two weeks before the event to make arrangements for setup of the tables and chairs. There are 19 six-foot rectangular tables, five inch round tables and chairs. The facility seats about for a sit-down meal. Pets are not permitted in the facility. The park also rents family lodges that may be used for small retreats and get-togethers. This park has a snack bar in season. However, the cabins lack exterior access by ramps. Of these, 18, 19 and 20 are fairly level and can be accessed if one large step can be negotiated. The lodge is accessible. There is a ramp to the main entrance from paved parking spaces. One bedroom with a queen-sized bed is wheelchair accessible. One bathroom has a universally accessible shower and tall commode with handrails. There is a ramp to the kitchen area. The living room, dining room and kitchen are universally accessible. Other bedrooms are not accessible. Yurt 3 is accessible. The park office has a ramp for wheelchair access. The playground is universally accessible.

Chapter 4 : Through a Faery Stone: The Secret World of Faerie by Ed Hicks

Through a Faery Stone. the Secret World of Faerie Paintings by Ed Hicks, words by Dee Stotts This is what faeries are really about Take another visit to fairyland, via this sister volume to Maxine Gadd's Faeries and Other Fantastical Folk.

Smaller packs of stones can sometimes be found at craft and dollar stores. Any stone will work that is small and has some flat-ish surfaces. This time I am experimenting with a plastic juice bottle and a plastic salad bowl. I now have some fairly uniform sized pebbles. This gets rid of most of the sand and the rest disappears when I give the stones a rinse while still in the bag. Then take some stones and arrange them on the glue. I like working with beach pebble. You can more or less just dump them on the glue, pat them down and do just a little adjusting to get them into a nice little square. The crushed stone takes a little more fussing, so just start with one or two glue squares. The tweezers come in handy for adding the tiniest of stones to fill in any spaces. Wait about half an hour and check your squares. The glue will dry around the stones much faster than it will dry to the soft plastic. Try lifting the stone from the corner. When its ready you will be able to lift the square of stone without the stones separating. The trick is, you need to lift the square while the glue is still tacky on the under side and the square is still flexible. This allows you to apply it on rounded areas. If it dries out completely, no worries. You will still be able to lift it from the plastic and you can add some glue to the back. Next Now you can apply the stone to whatever form you have chosen for your project. Cut out any windows or doors you want before applying the stone. You should still be able to pull individual stones away from the veneer if your square overlaps any cut out areas. Wood glue works well for gluing stone to stone as well for making garden walls, arches and anything else you can imagine. However the finished project can be brittle, so add a couple of coats of varnish to help make it more stable and useful for outdoors. For around doors and windows and on the roof of my project I glued stones one at a time to my form. Pebble mosaics, if you have the patience is a nice touch. Finally, after varnishing I add a pinch of artificial moss here and there to give my project an aged look. Have a very fairy good time!

Chapter 5 : The legend of the Fairy cross or Fairy stone - The National Paranormal Society

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The name conjures images of green rolling landscapes, rugged windswept coastlines and equally rugged folk. Eidetic memories flow from my genetically encoded resources out of time. And now the time had come when I was to make the memories stand to the experience. I was headed to Scotland. I had been offered the job of expediting a tour being put together by my friend of many years, Daniel Giamario. I jumped at the chance, as it afforded Fiona and I the opportunity of going along on this unique trip. Located at 59 degrees north latitude, Stornoway is situated on the Atlantic coast, on the northwestern shore of the isle of Lewis. This fierce independence still remains as a mainstay of the culture of the Hebrides, even of all Scotland. One thing the Scots all hold in common is their disdain for everything British. The people themselves, despite the rather fundamentalist aspects of their religion, are friendly and warm to strangers, while at the same time being rather protective and circumspect about their own affairs. Probably a good thing, in that their culture still remains intact as a consequence. They laugh heartily, drink freely, speak their minds easily and are polite when treated kindly, coarse and rude when mistreated. I liked them a lot! The primary reason for our Shamanic Astrology group being on Lewis was to visit the Standing Stones of Callanish that are to be found about ten miles from Stornoway. This continues, visibly, for about a year and a half, twice a month. The most extreme of these events, known as lunar standstills, happen at the Full Moons closest to the Winter and Summer Solstices. That it, the Moon has the appearance of walking on the land, just skimming the southern skyline. In addition, the place our Neolithic ancestors chose to erect this monumental ceremonial observational construct has, as its visual backdrop, a low range of mountains in the south. These ranges of hills have the shape of a woman laying on her back, toes to the north, head to the south. An up thrusting rock formation situated in front of this natural formation provides the Woman of the Hills with the silhouetted visage of a pregnant belly. From the vantage point of the Callanish Standing Stone Circle the Moon, as it rises, seems to roll along the body of the Woman of the Hills, moving along her length, then setting into her pregnant belly! From another viewpoint, the rock formation becomes a pillow beneath her head, and the Moon, from there, looks to set into her crown. We were well informed and instructed in these alignments and their significance by Margaret Curtis and her current husband Ron Curtis. Any contemporary knowledge on Callanish is directly attributable to their research and compilations of historical investigations and knowledge. Other stone circles have central stones or burial chambers within them, outlying stones just outside the circle or rows or avenues of stones leading away from them. The Standing Stones of Callanish, Tursachan Calanais in Gaelic, are unique in possessing all of these features; the stone rows are the most prominent part of the site. The stones stand on a ridge above the waters of East Loch Roag, clearly visible from both east and west. The overall layout is shaped like a distorted Celtic cross, with five rows of stones radiating from the central circle. From north to south, the overall length is a little over feet, from east to west it is about feet. At the center is a small circle of thirteen stones, from eight to twelve feet high. The axes of the flattened circle are only 44 feet by 39 feet. The base of this central stone, and the bases of the two east-most circle stones, form part of the kerb of a tiny chambered cairn, 21 feet across. Just outside the circle stand two stones, a tall one to the southwest and a short one, with evidence that it was once broken in half, to the southeast. Two rows of stones form an avenue, which runs along the ridge, angled a few degrees east of north. It is feet long and contains altogether 19 stones, Five stones run due south from the circle towards a rocky outcrop, making a row 90 feet long. This is the row which initially inspired Professor Thom to commence his studies. The foot long eastern row contains five stones, the western arm is shorter at about 42 feet, with four stones; neither row is accurately aligned on the compass bearing. On the night of the lunar standstill there were approximately people gathered at the site. Most were neo-pagan practitioners, some archaeo-astronomers, some were merely curious. There were those who had come with camera equipment ready to photo and video the grand event. And then there was the Scottish Free Church choir. They were belting out songs sung in Gaelic, hymns sung in English. The word went through the crowd

that they were here to disrupt the spiritual observations that most had come for. So, when one of the elder choir members, the pastor as it turned out, approached me I had been drumming constantly for an hour and asked if I enjoyed Gaelic hymns, I replied that while I enjoyed the sound, being unfamiliar with the language, I did not know of what they sang. I asked him then why this night, this place, had they come to sing. And where have you come from and why here tonight, he fairly asked of me in return. He smiled and acknowledged that we were then here, each, for the same reason. July 11 brought with it our taking our leave of Stornoway and the Isle of Lewis. We boarded our bus and drove one final time past the Standing Stones of Callanish, a sadness in our hearts to be leaving this magical site and the wild folk of the Outer Hebrides. The highways were narrow and macadamized a Scottish invention, you know, twisting and turning through the rolling hills, green, green, green. At long last we drive into Tarbert, there to catch the ferry to the Isle of Skye. The ferry ride is long and unmemorable but for the scenery sluicing by as we chug across the sea. The Isle of Skye more than makes up for the boredom of the long ferry ride, however. It is an island that spills beauty out of every nook and cranny. Towering rock formations, strangely sculpted hills, rugged Scottish coastlines and the ubiquitous and picturesque whitewashed long house, with a chimney protruding from the roof at each end, adorn our view. We stayed in the town of Portree, a seaside town that has a wonderful music scene in addition to a rich cultural heritage of rebellion against the overbearing Brits. Remember the song lyrics My Bonnie lies over the ocean, my Bonnie lies over the sea! Oh, bring back, bring back, bring back my Bonnie to me! This was not a song about some woman named Bonnie, but rather about Bonnie Prince Charles! A day was spent on Skye to simply tour and enjoy. Part of our group went to climb the impressive rock formation known as the Old Man of Storr. Fiona went with this group, I led another group across the island to visit the Faerie Glen, a place the locals honor as being a home of the wee-folk. And it was indeed a wondrous landscape, this Faerie Glen. Some have caves within them, where young shepherders, taking cover from the rains, encountered the Faerie Folk, with resultant tales of magic and mystery. Those of us who visited this site swooned in its beauty and felt presence, and regaled the others with stories of sightings of the Little People. The story is told of how Malcolm MacLeod had married a woman of Faerie. After the birth of their daughter the Faerie woman became homesick, and so Malcolm escorted her home to Anwnn, retuning only with their daughter. The Faerie mother returned briefly, however, and wove a blanket of green silk, adorned with many colorful spots. The blanket was then to be waved, as a flag, if ever the Clan MacLeod was in dire distress. Only twice has the flag been waved, with miraculous results each time, once in causing a sudden retreat of the attacking MacDonald Clan, another by returning immediate health to the cattle and crops that had suddenly become ill and weakened. Portree provided, as I had mentioned, a wonderful variety of music. Evenings I spent carousing the pubs, there to find local musicians playing Celtic instruments and music, Scottish folk and strange Norwegian dances. And yes, Fiona, drinking Laphroaig single-malt whiskey. These events are known as a Ceilidh pronounced kay-lee, a traditional Scottish music and dance gathering. From Portree we headed across the island, driving over the Skye Bridge onto the mainland of Scotland. My how things changed! Immediately we were no longer in the quaint and comfortable realm of the Islanders. Freeways and gas stations, hustle and bustle abounded. Thankfully this was not to last, once we got off the primary highways and penetrated the deeper countryside of Scotland. Past Loch Lomond – by the bonnie, bonnie banks of Loch Lomond! Ford House was where most of us stayed, a house out in the country, situated on a lane in the midst of farms and pastures, hills and lochs. It was just across the street from the Kilmartin House Trust and Museum. Kilmartin Glen is a valley that sits in the southern part of Scotland, just miles north of Edinburgh and Glasgow. A long valley, though not all that broad, it is surrounded by high green hills and has insertions of fingers of sea known as lochs. Picturesque is too quaint a word to use to describe Kilmartin Glen. Its beauty has a depth that transcends imagery. There is a feel about the place, a feeling of comfort, of ease, of home. We engaged the services of a local Bard as a guide and historical antiquarian. Scot is a mid-thirties fellow with long red hair tied back in a ponytail. His kilt was worn with the greatest of ease and utter lack of self-consciousness, worn as garb, not as regalia for show. He took us to a variety of spectacular sites in the valley, the first of which was a cairn. A cairn is, nowadays, considered to be a burial mound, and indeed some were used for such, but only in the centuries that followed their original construction. As we climbed down inside the cairn Scot sang a bit, and his voice resounded in

the chamber with a fullness and richness that was not to be heard out of doors. The filtering light cast a pall inside, a feeling of being in twilight even in the full light of day. Our Bard explained how the cairns were used as places for rites of passage for the young men, reciting in detail the historical story of one such venture that had been undertaken and laid into writing. From there he led us to a standing stone circle named Templewood. Built circa 3, BC, the stones were set low, only a few jutting above head height. We all sat around the inner perimeter, our backs pressed into the stones, as had so many councils before us sat in the same manner and position. History permeated from the stones into our bones that day.

Chapter 6 : Fairy Stone State Park

Through a Faery Stone: The Secret World of Faerie starting at. Through a Faery Stone: The Secret World of Faerie has 0 available edition to buy at Alibris.

I recently came across another story referencing hag stones and have been trying to obtain one ever since. They happen to be one of those items that work better if you personally acquire them rather than someone giving you one or you buying one. Hag Stones can be any type of stone as long as they possess a natural hole through it and if in your possession, should be considered a sacred object. Most are found in dry riverbeds or along the seashore, as the action of running or moving water causes the erosion that result in the unique appearance of the stone. In effect, a hag stone is an amazing protection amulet, and so much more. Other areas call them adder stones because they are believed to protect the wearer from the effects of snake bite. Germanic legend says that adder stones are formed when serpents gather together and use their venom to create the holes in the center of the stones. Hag stones are said to have many uses. They have been used by witches worldwide for centuries in both rituals and spell work. Legend has it that they can be used to ward off the dead, curses, sickness and nightmares. They are used to see invisible creatures of the land of the Fae and open up a window to other realms. They are used as protection against spells, warding, and healing. The spell for fertility magic had a hag stone tied to the bedpost to help facilitate pregnancy. There are stories of very large hag stones; large enough for someone to walk through. These are used by couples trying to achieve pregnancy by walking through it together or holding hands. Livestock owners would use the stones to protect their animals from bewitchment or being ridden to the Sabbath by witches. A stone would be suspended by a cord in the center of each stable to protect the horses and other live stock. Else a cow would give sour milk and hens refused to lay and eggs. Fisherman and sailors would often find them on beaches during their travels. They would tie them to their boats to keep off evil spirits and witches from affecting their ships and their catch. It was believed that evil spirits and witches would curse ships to have small catches, but a hag stone would prevent this from happening. A few stories speak of them being able to control the winds on the high seas; or more formerly, they could control the weather. If the fairy stone was found in the ocean, looking at the water through the hole may help you discover Sea Spirits, Mermaids and Mermen. If your fairy stone was found in a forest, it can help you connect with Tree Spirits. A charm of a hag stone suspended on a red cord is especially useful at Samhain, when the veil between this world and the fairy world thins. Hag stones were also used as pledge stones, giving the bearer the ability to know if another spoke the truth. Some believe that hag stones represent the sacred vagina of the Goddess and they can be used to create powerful love spells by inserting a stone or stick that fits exactly into the hole, making a request, and throwing the connected pair into the sea. Tie them to anything you would like protected. They also regenerate your energy. They refresh your body, mind, and spirit with healing energy when a stone is hung over your bed at night. Did I mention that hag stones were used as protection against the evil eye? And on and on and on; bottom line is that if you can get your hands on a hag stone, treasure it and treat it like the sacred object that it is.

Chapter 7 : Ed Hicks (Author of Through a Faery Stone)

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It is an old Cherokee legend handed down through almost 2, years. Herein contains some of the legend. If you ask a Cherokee about it, he will show you a tiny cross to prove his story. The Cherokee had no temples, no shrines, no idols. The Sun and the Moon and the Stars were the trinity. The lightning and the wind, the thunder and the rain provoked both reverence and fear. For these were the only messages of God. Here is the story. They were spirit people. Like the fairies you read about. One day when these little people had gathered to dance and sing around a deep pool deep in the woods, a spirit messenger arrived from a strange city far away in the Land of the Dawn. Soon the dancing and singing stopped, for the messenger brought them sad tidings. The messenger told them Christ was dead. The little people were silent and sad. And as they listened to the story of how Christ had died on the Cross, they wept and their tears fell upon the earth and turned into small stones. The stones were not round or square. Each was in the form of a beautiful little cross. Hundreds of tears fell to earth and turned into tiny stone crosses, but the little people were so dazed and heart broken, they did not notice what was happening. So, with the joy gone from their hearts, they wandered away into the forest into their homes. But around the spot where they had been dancing and singing, where they had stopped to shed their tears, the ground was covered with these symbols of the death of Christ. What happened to the little people? No one knows for sure what happened to them. The old men of the tribes said that after that day, the little people were never seen again. But they say on still nights you could hear them whispering along the river and that when there is a gentle breeze their sighs could be heard in the tall trees. Some say the stones are a reward for goodness and kindness to all people. The Nunehi, were immortals who dwelled in the fastness of the mountains. They had their townhouses under the Cherokee mounds and under the hills. They were the spirit people who could make themselves invisible at will after they had come into possession of the tiny fairy crosses. In some instances, the tiny crosses were supposed to give the owner the power of diving into the ground and coming up again among the enemy to scalp and kill with sudden terror and destruction. The crosses have found their way into rare collections of gems and artifacts. In some instances, they have been polished and ground to beautiful symmetry and mounted in gold and used as good luck emblems. The crosses are actually made of staurolite. This has been designated the official state mineral. They form a perfect cross at a certain temperature. They are usually less than an inch in length.

Chapter 8 : Through a Faery Stone:The Secret World of Faerie

Fairy Stone Properties. This seemingly "natural sculpture" Fairy Stone is a calcium carbonate. It's made of fine argillaceous sand mixed with limestone cement and created in the permeable layers of a basin.

Chapter 9 : Scotland: Standing Stones, Faerie Glens and Ancient History – blog.quintoapp.com

Ed Hicks is the author of Through a Faery Stone (avg rating, 15 ratings, 0 reviews, published), Along the Faery Way (avg rating, 1 rating.