

# EARTHQUEST NEWS

No.7

Summer '83

In this issue ~

The Old Stones Of Essex • The Wandering Bishops • The Bligh Bond Correspondence • The Reality Of Psychic Rescues • Devil Talk • Book Reviews •

*Garth Wain*

*The Garden*

*Llanelli, S.*

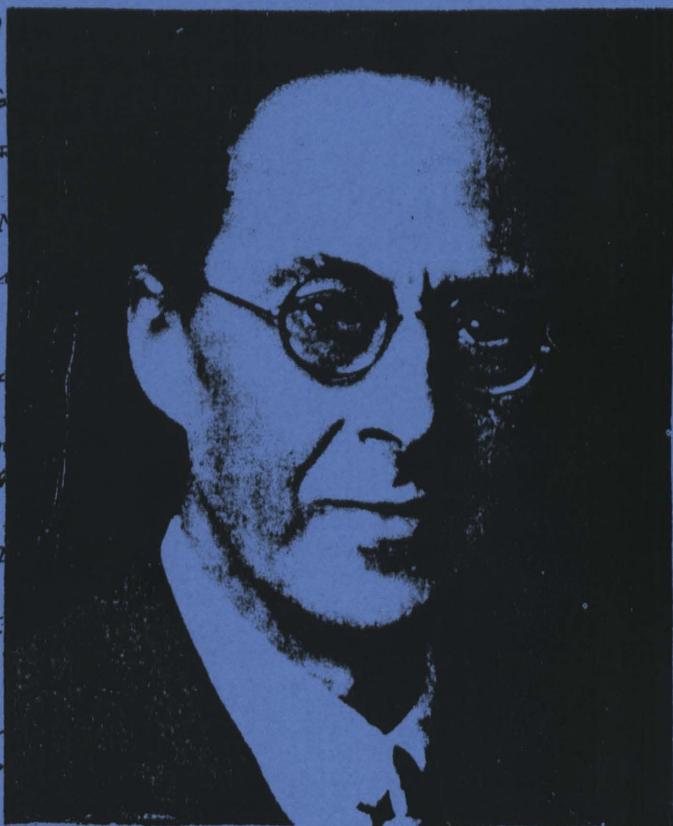
*Dolgelly, N.*

FREDK. BLIGH BOND,  
(Inst. R. A. : F. R. I. D. A. (by exam.))  
Advisory Architect.

*Dear Bazille-Corbin*

*I hope the enclosed  
part of thing you need  
goldsmith - I think of  
reposed surface for  
not be out of place.  
I wd recommend the  
as sketched, as there  
a little contrast to the  
the Cross.*

*I have added  
the "pedestal" as  
...and with your  
+ 15/11/82*



Published Quarterly

95p

Explores the Earth's Mysteries.....

## Lead In

There seem a great many occasions when enthusiasm for this wretched subject surpasses common sense. The last issue of "Earthquest News" not only exceeded all expectations in size, but also cost a fortune! So much for the new photostat process used in its production. But still, I thought, at least the work is getting out.

This issue has been the same, and as with EN6, at the end of the day it will make a staggering loss in monetary terms. So why do intrepid editors carry on? Why do they not call it a day, and go on to more enterprising projects? It cannot be for the flood of "free-bee" newsletters, journals and books which drop through the letterbox each year - there would have been less expense involved with purchasing these items. So what is it that drives them on? Bloody-minded dedication is the only answer - they are almost at a point of obsession with this vampiric subject.

Yet it would not matter so much if this blind obsession was confined to producing a quarterly journal - leaving other areas for more productive enterprises. But this is not so. Every publication I have personally been involved with in recent years has been a financial disaster: "Strange Phenomena", "Parasearch", "The Supernaturalist" and "Earthquest News". Just this very morning a lady rang and asked where her subscription money was for Strange Phenomena.

We press on regardless. To some though the thought of further financial disaster overcomes their obsession, bringing them to their senses - and giving up. Strain, lack of response and feuds within the subject all aid in further names disappearing from the long list of exchange publications.

Just recently, Nigel Pennick the earth mysteries most prolific researcher and author decided to take off his geomantic hat and call it a day due to the pressures involved with editing a quarterly journal. As one may say, our subject is a little more involved than stamp collecting or flower arranging. It is not a subject of interest but a way of life influencing our entire lives.

In the last year or so many similar crisis decisions and situations have governed the destinies of earth mysteries publications. "The Ley Hunter," edited by Paul Devereux, has gone through so many problems in the production stages this year that it is a small wonder we still have it to look forward to. Many a headache must go hand in hand with the editing of that journal.

Other names to disappear into the shadows have included Andrew Pickering and his "Lincolnshire Dragon", Jim Kimmis and his "Essex Landscape Mysteries", and Crystal Hogben's "Magic Saucer."

There is, however, light at the end of the tunnel as new names rise up in another part of the country. Jonathan Mullard said it took him six months to write and produce the first issue of "Earthlines." He never mentioned the cost. Jonathan has now committed himself to producing four issues a year and that is an awful lot of work - so is it worth it? It must be, or we wouldn't go on, would we .....

Happy reading.

\* \* \*

Earthquest News is published quarterly by the Earthquest group and Andy Collins, 19 St Davids Way, Wickford, Essex SS11 8EX. Subscription is £3.00 for 4 issues within the United Kingdom. This subscription also constitutes an Associate Membership to Earthquest. Sub. for one year within Europe is £4; outside Europe is \$8, payable in U.S. Dollar Bills or International Money Orders only.

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Earthquest is an Essex based organisation promoting and studying the Earth Mysteries, geomancy, the paranormal and alternative thought. The approach of the group is very much objective, yet, since it promotes belief-orientated research, a certain subjective quality is also held. Amongst the topics covered by Earthquest are ancient and mystical sites, earth energies, folklore, sacred wisdom, esoteric history and psychic abilities.

Aside from Earthquest News the group has as a mouthpiece The Supernaturalist, occasionally produced booklets by Andy Collins on various topical aspects of the Earth Mysteries and geomancy. Details of currently available issues from the editorial address.

All material used in Earthquest News remains the copyright of the author unless otherwise stated. Permission to use material from this publication should be sought from the editor. Opinions are those of the authors and not necessarily those of the journal. Articles are welcomed although preference will be given to new names, Earthquest News subscribers and those with an Essex orientation.

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Typing: Carole Young  
Calligraphy: Dave Hunt

## NEXT ISSUE

THE ZODIAC EXPERIENCE. Many exponents of the Earth Mysteries are very sceptical of terrestrial zodiacs. I also doubted their existence, but recently I have changed my mind. They are a reality, at least they are now. One has to experience the zodiacs through subjective psychic work and intuition to know this.

Michael Lewis, who wrote the piece in EN5 on Mahoney and Arthurs Cross, reports on the latest Hertfordshire lioness sightings at Cuffley.

John Merron explains his latest research into national landscape geometry, backed up with psychic work and archive investigations (Runwell comes into it!! - ed.)

Whilst your editor gives you yet more tedious revelations from Runwell (they really are important! - desperate ed.), along with a remarkable case of synchronicity and visions involving Canterbury Cathedral. The name of the article? - "Synchronicity in a Cathedral - another Canterbury Tale."

See you next time, and remember - tell your friends about EARTHQUEST NEWS.

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# THE OLD STONES OF ESSEX

Earthquest is about to embark on a major project to preserve and promote a much neglected area of antiquarian and earth mysteries research. Its purpose is to find, record and survey as many old stones as can be located within the borders of this county. In this article I would like to introduce the project, to be called "Project Stonehunt" and summarise our present knowledge of Essex stones.

\* \* \*

According to the archaeologists, Essex possesses no megalithic monuments at all. In fact, until recently, very few neolithic or Bronze Age sites were recorded as having existed in the county. The reasons for this sad reality has undoubtedly been due to the constant culture changes since the Roman period. Essex' relatively flat and fertile land has made it an agricultural centre for two thousand years, each culture coming along and white washing their predecessor's social system and farming processes. Field boundaries change, and that which was sacred before becomes unimportant, and is often demolished. So, sites disappear.

The other reason for the lack of megalithic monuments is, according to the archaeologists, the lack of available building materials. With no large stones around to construct long barrows, stone circles, dolmens, etc. our Neolithic and Bronze Age ancestors compromised by using just earth and wood; an example of which being the recently discovered henge, curcus and barrow sites at Springfield near Chelmsford.

## THE POORMAN'S MENHIR?

The distinct lack of prehistoric sites in Essex has often led researchers in London and the home counties to look elsewhere in Britain for research projects. So Essex, like London, is often overlooked for more appetising regions of archaic interest.

For the enthusiastic earth mysteries exponents in Essex the best must be made of what small fragments of the past we have left. There are a couple of holy wells, several tumuli, a few hill forts and a handful of mote and baileys. However, there is a great abundance of sizeable mark stones, sarcens, puddingstones and so-called glacial erratics scattered across Essex, one or two per village. They can be seen sitting on road verges, in churchyards, or upon village greens. Some have been used as mounting blocks, and most seem to have once been used for some purpose, either religious or secular. Some have stories and superstitions concerning their past use or origin, and in these we sometimes perceive the mystery and awe that was once shown to these old stones of Essex.

Extreme delight has been found in discovering lost sarcens in obscure Essex villages by Earthquest members. These enchanting relics of our distant past might be passed over without a second glance in counties rich in grandiose megalithic complexes, like Wiltshire for example. Yet to us, these poorman's Menhirs are exciting finds. So it was decided that Earthquest would undertake a project to record and study these stones from an earth mysteries, antiquarian and geological viewpoint

#### GEOLOGICAL RESEARCH

It seems that a sound understanding of geology will be necessary to understand the distribution of the old stones in this county. For instance, in certain parts of North Essex large quantities of sizeable sarcens are found. One example is those around the village of Wickham St Paul. Recent research by Earthquest has uncovered around fifty sandstone boulders in the fields, roads and in the village itself. No less than thirty-one are to be found in a two hundred yard radius around Wickham Hall and All Saint's church.

On first discovering these many sarcens, some of which are six to seven feet across, we thought we had located the remains of a lost megalithic complex! Yet the more we uncovered the more it became apparent that these sandstone boulders are purely what are called glacial erratics, the remnants of a geological strata formed of glacial sands and gravels during the ice age of around 50,000 years ago. Many of the larger examples are similar in appearance with a knarled surface and pit holes, and looking very like the broken fragments of ancient sand beds. Each of these sarcens has been recorded complete with position, size and photograph.

Further research in the Essex records office and in local libraries has revealed that several of the villages near Wickham St Paul possess great quantities of these glacial sarcens. Many are now found on verges and corners of fields, showing that they may well have been unearthed during ploughing operations and moved to their present positions so as not to interfere with farm machinery. It would seem though that many have only been found in the last hundred years since the introduction of deep ploughing techniques and the use of tractors and chains able to pull the stones away without any difficulty.

It is hoped that a distribution map of Essex boulders will eventually show a relationship with the exposed glacial deposits and strata of the county. If it doesn't, then we will have to return to the drawing boards!

Despite the conclusion that the majority of sarcens are the remnants of glacial deposits, it remains to be seen how many have been used in some way by man. If some of these sarcens were exposed during the Neolithic and Bronze Ages then surely they would have made use of them. The whole argument of Essex' lack of megalithic monuments is based on the statement that very little stone was available to construct such monuments. Yet here, in North Essex we find ideal boulders which could have been used for the construction of megalithic monuments such as stone circles, long barrows and dolmens. In Kent, an area with similar geological strata to that of Essex we find that this has indeed been the case. Areas with an abundance of sandstone erratics

are those which give us our only Kent megalithic monuments, like the Coldrum Longbarrow and the Kits Coty complex.

Regardless of the speculations surrounding the North Essex erratics there are a number of stones in the county which have undoubtedly been used for pre-Christian religious purposes. Many are found incorporated into church masonry, like those at Great Canfield, Alphamstone and Broomfield, the last mentioned grotesquely sticking out of the wall of the Norman nave. Many others, like those at Fyfield, Ingatestone, Thundersley, Stifford and Chadwell St Mary's, may be found in churchyards or next to ecclesiastical sites (like the Leper Stone at Newport, next to a medieval hospital). Some also possess traditional names, like the Witch's Stone at Boreham, mentioned further on).

Several stones, as previously mentioned, have tales and superstitions surrounding their existence. This, as we know, can often preserve semblances of information concerning the stone or the pre-Christian devotion at the site. Here are a couple of examples:-

- i) THE BEAUCHAMP RODING STONE, churchyard, St Botolph's, Beauchamp Roding.

According to tradition the thirteenth century church of St Botolph's was to be built near the village, despite the villager's having been "told" (?? - Ed) to build it on the hill where the large flat, triangular shaped sarcen lay. So, the stone was dragged down to the proposed site of the church. However, during the night the stone mysteriously moved back to its original position on the hill. Once more it was carted down to the village, and again "supernatural forces" took it back, until eventually the builders gave up the struggle and built the church where it is today, beside the stone.<sup>1</sup>

This legend needs no introduction due to its popularity throughout Britain. It shows the apparent importance of the hill and stone prior to the church being built, along with the supposed persistence of some to make sure that religious devotion continued at the previously important pagan site.

- ii) THE WITCH'S STONE, formerly at Boreham, now in the car park of St Anne's Castle, Great Leighs.

This stone, briefly mentioned in Janet and Colin Bord's "Secret Country" has<sup>2</sup> a remarkable background and story to tell. It originally stood by a crossroads at Boreham and was believed to mark the grave of "a witch," hence its name.

During the Second World War the U.S. Army Air Force built an airfield at Boreham and widened local lanes to accommodate their military vehicles and trucks. The Witch's stone was removed despite the fears of local villagers that this would release the spirit of the witch buried beneath. Sure enough (according to the story) bones and burnt ashes were found. Curious unexplained incidents then began to occur in the area and these were put down to the unleashed witch's spirit. Cows stopped giving milk, hens stopped laying eggs, haystacks fell over and moved, animals wandered from their fields and the bells of nearby Great Leighs church rang of its own accord.

Advice was sought (I'm sure I once read that Harry Price became involved with this case - Ed) and it was decided to consecrate and re-bury the bones. Once this had been done the strange incidents ceased and everything returned to normal, or so the villagers believed. The stone was not replaced, but moved some two miles to the car park of St Anne's Castle at Great Leighs, possibly the oldest hostelry in England. St Anne's Castle is built on the site of a Norman hermitage, apparently dedicated to St Anne. It is haunted by a lady in black called "Anne" who some believe to be the witch.<sup>3</sup> Various tales concerning the ghost's history are told by locals and it has been seen as recently as June of this year.<sup>4</sup>

The importance of the stone's position over the so-called "witch's grave" is apparent. They believed it retained the soul of the witch, bound by the crossroads, the traditional site of a witch's grave. Whose bones were found, I have no idea, they could indeed have been "a witch," as a woman named Anne Hewghues of Great Leighs was put to death in 1621 for "bewitching".<sup>5</sup> However, we do not know where this woman was killed or buried.

The St Anne's Castle link is very interesting as we have found no reason at all for the stone's removal to this location. Whatever reason, it was a coincidental act considering the stone's "witch" connection and the fact that the pub is haunted by a black lady thought to be Anne the witch. The figure St Anne is considered to derive from pre-Christian Celtic moon goddesses with the names of Anna, Tar-Annis, Tanis, or Black Annis, the "hag" form of the goddess. Could one of these account for the areas witch associations in the form of past Celtic goddess worship?

PAST WORK ON ESSEX STONES

One name shines out in respect to stone research in Essex, and that is the archaeologist and antiquarian Ernest A. Rudge of Plaistow, East London. One day during the 1950s, whilst out picnicing with his wife on the grass at Pucks Lane, Holyfield one warm summer afternoon he became intrigued by "an unusual stone boulder," standing next to them. For some time they continued to picnic by "their stone", a conglomerate or "puddingstone" and on enquiring as to its presence with a local tractor driver they found that more were scattered about in the fields locally.

Being an archaeologist Rudge decided to investigate these puddingstone boulders. Thus began an investigation which spanned many years. Each stone he came across was recorded and plotted. He travelled not only in Essex, but throughout Suffolk, Hertfordshire, and beyond. He came across hundreds of puddingstones and sandstone sarcens. Some he realised were purely glacial erratics, some he recorded as "pagan stones", whilst others he felt were a part of a great stone-marked trackway which once ran from Grimes Graves in Norfolk, across Suffolk, Essex, Hertfordshire, Berkshire and into Dorset.

Rudge's proposed Puddingstone Track is in no way a straight line of sites. It also includes sandstone sarcens, not just conglomerates.



Ian Dawson surveys the largest of the sarcens in the Wickham St Paul complex.

.....

The largest of the sarcens in the group of thirteen scattered within a distance of five yards. The stones close proximity is immediately suggestive of some past megalithic structure as in Little Kits Coy long barrow in Kent.



To archaeologists and earth mysteries researchers alike, Rudge's track is highly dubious and suspect to criticism. However, his overall work has been monumental in recording the old stones of Essex and the Home Counties. He also recorded the stories and legends surrounding stones, and it is to him that we must give due credit for keeping alive the stone lore of this county.

Attempts are being made to view Rudge's papers and documents presently held in a museum library at West Ham. He is still alive, albeit that he must now be of an extremely old age. In fact, I spoke to him myself last week and received a very frosty reception. He was not interested in our project and referred me to his papers in the West Ham museum. He asked if I was: "One of these followers of Watkins?" to which I replied that yes, I had read widely of Watkins, thinking he would admire this. "Sorry to hear that..." was his reply!! Oh well, can't win em all!

I will endeavour to meet Rudge in the near future as I believe it could be invaluable to our research project.

Other than Rudge there are relatively few names linked with Essex stones. I found an old pamphlet in the Essex records office at Chelmsford by a Rev. H. T. Armfield, Rector of Colnes Engaine. It was written about the turn of the century and is called "On Some Ancient Boulders Scattered in the District of the Colnes."

The pamphlet refers to many sandstone sarcens around Colnes Engaine, Halstead and Gestingthorpe, the last being just a mile or so line from Wickham St Paul. The Rev. Armfield outlines the mystery of these "ancient boulders" and speculates as to their origin and past use. He notes the knarled surface of many stones, like those at Wickham St Paul. He also refers to what he calls "cup cuttings," various sized holes found in many of the Essex sarcens. Some of these he considered were the work of man, others natural. Personally, I feel they are all natural.

Another name associated with Essex stones is Tim O'Brien, the researcher and author of many books on UFOs, and ancient mysteries. He believes he has found alignments of sarcens exactly one megalithic mile apart in West Essex. Apparently one alignment ends at Wandlebury Fort or so I have heard. His findings are mentioned briefly in a book on Essex legends and folklore written by Essex historian Glyn Morgan called "Secret Essex." In this book is a chapter on the "pagan" stones of this county.

#### ALIGNMENTS

The plotting of the old stones of Essex, none of which can be found on an Ordnance Survey map, will not only give Earthquest an idea of their geological distribution but also their possible relationship with other ancient and religious sites in the county. Already this has proved very interesting and a number of "Jeys" or alignments have been noted. Details of these will be issued in due course.

#### THE DATA FORM

Across the centre pages of this journal is our old stone data form. As some may notice, it is similar in style to the one that Jeff and Debbie Saward devised to record turf mazes, as part of their Caerdroia



The "Witches Stone" now in the car park of St Anne's Castle, Great Leighs. When moved in October 1944 all sorts of poltergeist phenomena took place locally.

.....

The Beauchamp Roding stone in central Essex. Legend cites it as having mysteriously moved overnight during the construction of the church.



Project. In fact it was with Jeff's project in mind that I decided to embark upon our own quest! Thanks Jeff!

The data form is to be filled in whenever a boulder is found. It is to be completed to the best of the ability of the researcher and can be used by any of our subscribers. It can also be adopted by earth mysteries researchers in other parts of the country if they so desire. Hopefully, other groups and journals will want to start a project to record the old stones in their own county. I know that Jonathan Mullard has already begun to catalogue the stones in his native area of Shropshire and Staffordshire.

SO, ON WITH THE WORK!

Project Stonehunt will take some years to complete. I don't believe it will ever be possible to record every stone in Essex, just the majority. This might then enable us to perceive a totally new perspective of this little researched aspect of our county's past. Updates will be given in future issues of "Earthquest News" and eventually I intend writing and publishing a booklet on our findings. So until then - happy hunting!

- Ref: 1. Rudge, E. A. "Essex Countryside" Vol. 10 No. 64 P. 296  
2. Bord, Janet & Colin. "The Secret Country" Granada 1976 P. 206  
3. Hallam, Jack. "The Ghost Tour" Wolfe Publishing. 1967  
4. THE GHOST OF ST ANNE'S CASTLE IS RECORDED AS BECESTAS JUNE 1983.  
5. "Witch Hunting & Witch Trials" Essex Lent Sessions  
12 March 1621 555-558.

\* \* \*

#### DEVIL TALK

HELL FIRE FEARS: Clergymen around High Wycombe, Bucks, have recently called for the closure of the notorious Hell Fire Club caves. This follows claims that they are spreading an evil influence in the area, resulting in among other things, recent small congregations.

Despite the fact that the caves are a tourist attraction and have been "out of use" for over two hundred years the local clergy are seriously concerned. Pastor Frank Mathews of the Wycombe Christian Fellowship claimed: "Interest in the caves is unhealthy. People with a desire for evil might be attracted to the area. I'd like them to be closed."

It is curious how strongly the Church consider the presence of "devil worship." To them it is still a very real primeval force of negativity. However, what evidence they have based their opinions on regarding the High Wycombe caves we have no idea. Nevertheless, I doubt whether many people will take their claims very seriously. Credit: Daily Express 30/5/83.

\* \* \*

## The Wandering Bishops

After sending out the review copies of "The Running Well Mystery" I eagerly awaited the reviews, whether they be good or bad. Fortunately, all were favourable, except one that is. I sent a copy to Bob Morrell of the Nottingham UFO Investigation Society for review in his "UFO Research Review". Although the book doesn't mention UFOs once, Bob always reviews anything I do; always critically and, in some respects, cynically, but it is a good review, based on sound logic. One can learn much from a critical review.

However, the review I was given in "UFO Research Review" nearly blew my mind. It was not only critical, it added a new dimension to the whole story, claiming that our Rector, the Rev. J. E. Bazille-Corbin had been a part of an ecclesiastical underworld whose principles were far altered from those of the Anglican Church. It claimed he was part of the "Episcopi Vagantes" the term used by the Anglicans to describe a whole hierarchy of Bishops, Abbots and holy men, who claimed a divine apostolic succession from obscure eastern sources.

"Apostolic succession" is the passing on, by initiation, of a divine power said to originate via the Apostles from Jesus, the Christian Messiah. The Catholic Church believe in the divine "apostolic succession," and yet also believe that the Anglican Church has no claim to "apostolic succession" because it severed its link with the divine succession at the time of the Reformation. Therefore, the Church of England has not been recognised by the Catholics.

"Episcopi Vagantes" claims the apostolic succession through the Syrian church, an offshoot of the Russian Orthodox and Byzantine succession. This is not recognised by the Anglican Church.

The "wandering bishops" as they were known (the translation of "Episcopi Vagantes"), began around the turn of the century. Since, then have grown with influence, number and knowledge. Their ideals were to introduce a more pure form of Christian religion based upon the principles of the Celtic Church, the Church of Byzantium, and the Gnostic cults of Egypt. Their rites and rituals were essentially high church, but obviously it was so intricate and alien to conventional Church of England rules that it could essentially be classed alongside what we now know as ceremonial magic based on the Cabbala, gnosticism and masonic ritual.

But all this was unknown to me when Bob Morrell's review appeared before me.

It would be silly to quote Bob's review in full here now, so I have asked him to re-phrase the review into an article which is enclosed in this journal. This may then give the reader a slight inclination of the shock and concern shown by your editor on receipt of the initial review:-

TREAT WITH CAUTION: BAZILLE-CORBIN AND HIS  
ANTIQUARIAN TALES

Robert W. Morrell.

In his recently published book, The Running Well Mystery (1), Andrew Collins takes as a start to his enquiry some of the mysteries associated with the parish of Runwell in Essex, the work of a former rector of the church, the Revd. J. E. Bazille-Corbin, who, he writes, "delighted in Runwell's past" (2).

There is a long history of interest in rural folk-tales on the part of country clergy, but students of the subject should take care about accepting at face value the supposed mysteries these clerics claim to record. In recent years students of ufology have started to pay far more attention to the witnesses of sightings, and in the process have discovered the need to treat the tales they tell with caution, and there is no reason why this should not apply to individuals like Bazille-Corbin, particularly when so much depends upon whether he relates stories and legends as given him, or which he found in ancient records, accurately, or whether he embellished them in accord with his own beliefs or inclinations.

Collins is aware that Bazille-Corbin was familiar with mystical symbolism, "a matter," he notes, "outside the knowledge usually associated with ordained clergy," (3) yet he was also aware that Bazille-Corbin corresponded with the mystic F. Bligh Bond, celebrated for his work on Glastonbury. Since writing his book Collins has found Bazille-Corbin's annotated copy of one of Bond's works which reveals the possibility that the Runwell cleric lifted some of his ideas from that source, as I suggested in a review of his book, though without naming any specific works or authors (4), cannot be dismissed (pers.comm). That Bazille-Corbin may well have been considerably influenced by other occult-minded individuals is also a strong possibility, for unknown to Collins, at least when he wrote his book, was the fact of Bazille-Corbin being closely involved with several individuals and organisations of an occultist and mystical character, moreover, the country rector was not quite the simple, dedicated antiquarian many of his rural parishioners may have thought he was.

The Revd Bazille-Corbin was ordained in the Anglican sect in 1921, following training at Cuddesdon Theological College - he had originally planned a legal career, being called to the Bar at Lincoln's Inn, but discontinued after serving in the 1914-18 war. In 1923 he became Rector of Runwell St Mary, a position he was to hold for thirty-eight years. Bazille-Corbin was by character essentially a romantic and eccentric, and certainly had no particular pastoral ambition, being quite shocked when it was suggested to him that he should actually visit his flock. He retorted that he had tried this but had received a rather frosty reception, which suggests whatever his family and friends thought of him, his position in the village was not exactly popular.<sup>1</sup> Bazille-Corbin was of extreme Anglo-Catholic inclinations, which goes a long way towards explaining his medieval additions to his church. This Romeish passion also saw expression through his use of a modified Sarum Rite liturgy in his church in place of the communion service authorised by the Prayer Book. His bishop, Dr Falkner Allison, was aware of the practice and certainly did not approve of it, however, perhaps due to legal complications such as the parson's freehold, he seemed unable to



His Sacred Beatitude Mar Georgius I (Hugh George de Willmott Newman), D.D., D.C.L., Patriarch of Glastonbury, Caertroia and Mylapore; Successor of St Thomas; Apostolic Pontiff of Celtica and of the Indies; Prince-Catholicos of the West, and of the United Orthodox Catholic Rite; Prince de Mardin; Exarch of the Order of Antioch for Britain; Ruling Prelate of the Order of Corporate Reunion; Grand Master of the Orders of St Thomas Acon, St Gregory of Sarkis, and the Spiritual Christian Nation; Prelat Commandeur of the Order of the Crown of Thorns; Chevalier Grand Officier of the Order of the Lion and Black Cross; Doctor Christianissimus. Prince of Saxe-Norrum 1900.

PHOTO AND CAPTION CREDIT - PETER F. ANSON "BISHOPS AT LARGE" FABER + FABER 1964.

do anything about the illegal service. But this is only one part of the Bazille-Corbin saga.

In August 1946, Bazille-Corbin received sub conditione validation of his Anglican Orders from a gentleman calling himself Universal Patriarch Banks, a wealthy individual who rules over a miniscule sect which claimed to have, unlike the Anglican sect, valid priestly Orders. The fact that Bazille-Corbin should doubt the effectiveness of his existing priestly Orders stemmed directly from his leaning to Roman Doctrine, in so far as his christian convictions went, for in 1896 the then head of the Roman Catholic sect, Leo XIII, had rejected the validity of Anglican Orders in his Bull Apostolicae Curae. The net effect of this Bull was to create alarm and despondency amongst those Anglican clergy who leaned towards Rome, some of whom, not wishing to join the Romans for one reason or another, went to quite astonishing lengths to obtain validity for their Orders from sects which claimed to possess valid Orders, by which they mean't Orders recognised by Rome. This obsession with Orders created problems, for excluding the Protestant view, which rejects the Catholic theories out of hand, there are two major schools of thought on the question, the Roman view and the Orthodox view, and as the former allows individuals to hold valid Orders outside the Church as such, even if looking on them as being irregular, the latter excludes this and recognises them as valid only within the context of the church. The theological gymnastics all this involves, particularly amongst those attempting to square or marry both theological viewpoints, can be quite comic, at least to those who like this type of dispute, which appears totally irrelevant to life, but I do not intend to expand on it here, enough to say that Bazille-Corbin had his own Anglican Orders given validity by a representative of a non-Anglican sect, the Orders of which the Anglicans themselves rejected!

On April 3, 1948, our Essex rector shot up the ecclesiastical ladder when he was consecrated bishop by a character calling himself Mar Georgius, or to give him part of his full title, His Sacred Beatitude Mar Georgius I, M.A., D.D., D.C.L., LL.D., Ph.D., D.Litt., Patriarch of Glastonbury, Caertrioia and Mylapore, Successor of St Thomas, Apostolic Pontiff of Celtica and the Indies, Prince-Catholics of the West, Prince de Mardin, Exarch of the Order of Antioch for Britain, Grand Master of the Orders of St Thomas Acon, St Gregory of Sarkis, Prince of Saxe-Noricum and many, many (a vast number in fact) more, none of which appear to have originated from any recognised or official source. Bazille-Corbin now became Mar Marcus Valerius (he imagined himself to be a descendent of the pagan Roman writer and personal friend of the poet Horace, Marcus Valerius Corvinus), titular Bishop of Selsey, Chancellor of the Glastonbury Patriarchate, and was also given one of Mar Georgius's home made university degrees, that of a Doctor of Divinity (Georgius ran his own paper university). This comedy was enacted in private, every effort being made to keep it a dark secret according to the late Mar Georgius's present successor, Mar Seraphim (5), but the cover was blown in 1954 when an outspoken critic of the fringe Catholic cults, Rev F. H. Amphlett-Micklewright, named Bazille-Corbin in a religious journal, and the Anglican authorities woke up to what was going on, but did nothing about it, though Bazille-Corbin gave certain undertakings to them regarding the use of his episcopal status (6).

Bazille-Corbin was not destined to remain a mere bishop. A fanatic royalist, though of Jacobite persuasions, he was made Knight Commander of the Order of St Eugene of Trebizond, given the Grand Collar of the Order of Santa di Paterno along with the Dukedom of San

Giacomo and another doctorate from an ephemeral "university" by the self-styled Emperor Flavius Eugenius (one of the hord of individuals claiming to be the legitimate Emperor of Byzantium) and yet another claimant to the same throne, Prince Theodore Lescaris Commenus), or at least he was the son of one. If this was not enough the claimant to the thrones of Aragon, the Balearic Isles, etc., etc., chipped in with membership of the Order of Saint Michel and the title Marquis de Beuvel. After all this it is something of an aftermath to note that Bazille-Corbin was made an Archbishop ad personam by Mar Georgius in 1958. Incidentally; the word Mar is an ecclesiastical title in Orthodoxy meaning Lord. Mar Georgius, real name Hugh George de Willmott Newman, was by profession an articulated clerk the later General Manager and Secretary of the National Association of Cycle Traders.

Mention has already been made of Frederick Bligh Bond, but most people are unaware that Bond, like Bazille-Corbin, was in clerical orders, and was, moreover, like the Essex cleric a bishop, having been consecrated by Archbishop W. H. Francis of the Catholic Church of North America (nothing to do with the Roman sect) in 1932, being called the Rt Rev Monsignor Bond, OSB - Bond believed he had been a professed monk in a previous incarnation, which caused the later Peter Anson to sarcastically remark that this would explain why he had been excused the customary twelve months' canonical novitiate (7). Bond dropped his clerical titles after returning to Britain and finding the Anglicans unwilling to recognise his status. \*

Mar Georgius appears to have attracted to himself all manner of occultist buffs, though there is no evidence to show that he was himself anything other than a rather orthodox Catholic christian addicted to matters liturgical and the fine points of church history, on which he was an expert. In Bristol when his church had declined dramatically, not that it ever amounted to much numerically speaking, Mar Georgius retained the support of Fr. Dennis Green, Ph D (a gift from MG), who according to the Rev Alan Bain (8) had organised the Order of St Gilbert of Sempringham of the Modified Observance, and was an active mystic. Bain, who seems not to have liked Green, or it appears some of his followers, one of whom was a cleric who lined his study walls with pictures of Egyptian gods, wanted to join Mar Georgius's sect but was turned down by them because of his Cabbalistic beliefs, established his own Order of the Temple. However, these individuals are small fry compared to William Bernard Crow, a distinguished biologist whose degrees of M.Sc., Ph.D and D.Sc were legitimate and recognised. Crow, or as he was also known, Mar Basilius Abdullah III, was a keen devotee of occultist ideas, and expressed himself at length on them in print. He knew Bazille-Corbin well (9), and corresponded with him extensively on matters mystical, amongst other things. Mar Georgius's successor, south London schoolteacher, HSB Mar Seraphim, Patriarch of Glastonbury, etc., has been anxious to deny or play down Crow's attachment to and belief in occultist and mystical ideas, but one of Crow's former students at Leicester has shown me material which demonstrates beyond dispute that Crow's interest in the occult went far beyond a mere academic attraction to its ideas.

These facts, then, indicate the type of company kept by Bazille-Corbin imply that his thinking was influenced to a considerable extent by people who held extreme, if not fanatic, mystical and occult beliefs, and anyone who employs him as a source must take this into consideration. They have the duty, in short, to seek to establish what amongst the tales and ideas he records are genuine relics of ancient beliefs and practices

that have come down to us from the remote mists of time, and what are his own inventions or embellishments. As a source Bazille-Corbin is suspect until proved not guilty.

#### References

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\* In Catholic theology once an individual is ordained priest or consecrated Bishop the Order is indelible.

#### Notes:-

1. This is certainly very true. It would seem that the Rev. Bazille-Corbin was disliked by much of the parish. "He was too high for the folks of Runwell," said old Mr Rushbrook during our interview. "He did no good for Runwell, being a foreign man as he was. No, ole Corbin was not liked in this vil lage."

On first reading Bobs review I was both excited and confused as it confirmed many psychic impressions previously received and mentioned by Carole. She felt sure there was a Rector connected with St Mary's who was strongly connected with the Russian Orthodox Church; which Bazille-Corbin was.

But the big, question is - how does this relate to Runwell? Although it is obvious that Bazille-Corbin was a part of the "Episcopi Vagantes," there is no reason to connect it with Runwell. It was "by chance" that Bazille-Corbin obtained the parish of Runwell to act over as Rector, not by co-ordination. There is no evidence to suggest that Runwell played any more of a part than that portrayed in the book.

What would have been interesting would have been to find that the members of "Episcopi Vagantes" felt Runwell important for geomantic reasons. But, alas, there is no evidence of this. I am currently following up some leads as to the influence of "Episcopi Vagantes " It is very masonic in nature, using no end of chivalric like titles and names.

Yet because they had no connection with Runwell other than Bazille-Corbin's position to his parishioners, we must leave the "Episcopi Vagantes" as purely an interesting facet of our saga. Nothing more.

#### EDITOR'S REQUEST

ANYONE HAVE A COPY OF THE SUPERNATURALIST ONE TO SELL? YOUR PRICE. ALSO, WANTED: COPIES OF THE SWORD AND THE STONE. HAVE BUYERS. THANKS ABC.

Photograph:-

Sketch of stone (if necessary):-

Sketch of site:-

# EARTHQUEST

## OLD STONE DATA FORM

19 St Davids Way, Wickford, Essex SS11 8EX

TRADITIONAL NAME: ..... STONE NO: .....

GIVEN NAME: .....

### LOCATION

(Nearest village/town: ..... O.S. Map Ref: .....

Exact position .....

Relationship to surrounds: .....

.....

Proximity of ecclesiastical or prehistoric site (If applicable): .....

.....

### DESCRIPTION OF STONE

SIZE: - Length: ..... Width: ..... Height .....

Stone on surface?: Yes/No. Ornamentally placed?: Yes/No/Don't know.

Partially buried?: Yes/No. If yes, depth beneath ground: .....

Is the stone: Standing/recumbent? If standing, give angle .....

Rough description: .....

Distinguishing features? .....

Type of stone (If known)? ..... Sample taken?: Yes/No.

Colour: ..... Photograph taken? Yes/No. Included with report  
Yes/No.

Comments: .....

### ADDITIONAL INFORMATION

Historical background, if known (state sources): .....

.....

.....

Tales/folklore/superstitions connected with stone or site?:.....

.....

.....

Historical references:-

.....

.....

Dowsing reactions: .....

.....

Psychic impressions: .....

.....

Circumstances stone found (and date): .....

.....

Witnesses: .....

When completing this form please use black ink and write in full capitals.



further illustration for you. But positively I dare not just now undertake any more fine work, as my left eye shews signs of breaking down. On Saturday I experienced an almost complete 'black-out' lasting about 5 minutes and this was followed by a number of queer optical effects - e.g. a pale bluish white fire in the grate, followed by a golden red one and then a deep ruby. These are danger signals that I must not disregard." Poor Bligh Bond.

The P.S. on the letter suggested that Bligh Bond was eager to enlighten Bazille-Corbin on the subject of gematria, the study of mystical language by number interpretation. "If you are interested in " Interpretation by numbers (of scripture) I can send you something of rare interest and will do so if you let me know."

From this one letter we may summarize that Bligh Bond not only saw the original hand written MS. of Bazille-Corbin's "History" but that he also had a hand in altering it. This assumption is confirmed in the next letter dated "Christmas Eve, 1942." Since Bond's previous letter it is apparent that Bazille-Corbin had written concerning the mystical interpretations of the Runwell Cross, for Bond replies: "I appreciate your theory as to the (Runwell) symbol, but certainly think you will gain by a clarity of the 2 passages (pp. 26-27) or as to give the reader an easier grasp of their relation. N.B. at Glaston Abbey I dug up the head of a Saxon cross which has the 4 open circles, but as you see, no square of a definite kind is formed - it is, in fact another and a larger circle made by the arms." It is also obvious that Bazille-Corbin in the same letter has shown a great interest in Bond's P.S. regarding the subject of gematria as the rest of the Christmas Eve letter is devoted over to various examples of this topic.

The Christmas Eve letter ends with an account of "a quite remarkable phenomenon" Bond had witnessed in the sky at 5 pm the previous evening:- "It was a formation of two clouds, both perfectly formed as lines making a huge 'V'. It was quite as distinct as that." Remember, the war was on at that time.

By the letter of 2nd January 1943 it seems that Bazille-Corbin has altered two pages (26-27) relating to the mystical interpretation of the Runwell Cross. Bligh Bond says that if B. C. sends him "4 sheets of the right size paper I will type them for you with duplicates." This statement then implies that Bond was also involved with the typing of B.C.'s "History."

Later on in this same letter an extremely revealing remark is made by Bligh Bond, one which must throw a whole new perspective upon the Runwell Mysteries. It reads:- "I have no objection whatsoever to your making use of anything I gave on the 'Company of Avalon' - but it might be as well for you to submit the MS. or proof to me, as so much more light has come since I wrote that book in 1919."

In The Running Well Mystery I cited the extreme similarity between B.C.'s "Runwell Tale" called "The Coming of the Runwell Cross," which is to be found in his "History," and the much quoted psychic message of the dead Glastonbury monk "Johannes" in Bligh Bond's 1918 book "The Gate of Remembrance." This observation was made before I found that the two had corresponded together at the time when the "History" was being written. Both "Johanne's" message and the Runwell tale refer to a great significance in Geometrical patterns in the mosaic pattern upon the floor of St Mary Chapel's in Glastonbury and Runwell respectively.

However, I found that B. C. had only obtained a copy of "The Gate of Remembrance" shortly before his death in 1964. So I assumed that, as he apparently would not have known of the "Johanne" message through possessing a copy of this book then:- "we can only assume that he had access to one in some library, or was directly informed of the matter by Bond himself."

But, alas, the mystery is now regrettably, unfolded, for, from the newly discovered correspondence it is apparent that B. C. possessed a copy of "The Company of Avalon," Bond's follow up to "The Gate of Remembrance." A glance through B.C.'s copy of this book tells us exactly where he obtained some of the ideas for his book. For instance, the book contains an intricate interpretation of mystical symbolism surrounding The Cross. Details are given of the supposed geometrical relationship of thirteen "wattle and daub" huts erected by Joseph of Arimathea after he arrived at Glastonbury. Many of the passages are underlined and so similar is this text to B.C.'s mystical interpretation of the Runwell Cross and his account of the two Saxon missionaries who arrive in Runwell to preach the Scriptures to the pagan Britains, it is obvious that B. C. utilised Bligh Bond's book to his own needs.

Unfortunately, one may also find the famous psychic message by "Johannes" referring to the geomantic groundplan in the St Mary Chapel mosaic. So, B. C. was aware of this message at the time he was writing his book. Also, we find that one of the "Company of Avalon," the group of dead monks who were allegedly communicating with Bligh Bond and his colleagues was named Rainuldus. It is a common medieval name which later became the root of the modern Ronald, meaning "he who wields," so had B.C. seen this name and applied it to the legends of the corrupt priest of the Devil's Claw tale?

All this is no mere speculation as Bligh Bond's statement in his letter of 2nd January 1943 shows. Yet even so these new findings do not alter any of the findings in The Running Well Mystery since much of it was speculated upon anyway. These findings purely make the picture that much clearer. However, what we do know now is that Bligh Bond had quite a hand in altering, changing and advising on the contents of B. C.'s "History." as this next statement Bond, also in the 2nd January, confirms. He refers to B.C.'s incessant interpretation of the Runwell Cross design:-

"When all is said and done, you don't have to lay too much stress on this matter of the 4 open circles: But I think, if I were you, I should make it just a tentative suggestion and perhaps throw out an alternative if you can find one sufficiently to your liking e.g. the open circles rather suggest to my mind an avenue left for the hidden diffusion of the spiritual power emanating from the Cross."

\* \* \*

Bligh Bond's letters continue. Many of them revolve around the subject of gematria which B. C. seems to have wanted to use to compile a whole essay. He advises him not to, suggesting that he becomes familiar with the interpretation of simple phrases first. For a collector of F. Bligh Bond material these letters must be priceless. Other topics covered are Bond's interest in some "Aramaic originals of the Gospels." and one paragraph which I include for the attention of Nigel Pennick and his geomantic research alone! It appears in a letter dated 8th January 1943. And reads:-

"Whilst I think of it, let me add that a cultured Armenian lady once told me that Etchmiazin, their old ecclesiastical capital in the southern Caucasus, there had been discovered by archaeologists a very early circular church with a complete ring around it of XII foundations of stone-built chapels each one engraved with one of the XII zodiacal signs. The symbolism of course was Christ Jesus as Teacher in centre and his XII apostles grouped around him."

No other details regarding the Etchmiazin site is given although the obvious possible geomancy and mystical interpretation is obvious, as Bligh Bond realised. A latter letter give B. C. permission "to make use of the Etchmiazin matter and will incorporate this as you suggest." What this means I have no ideal

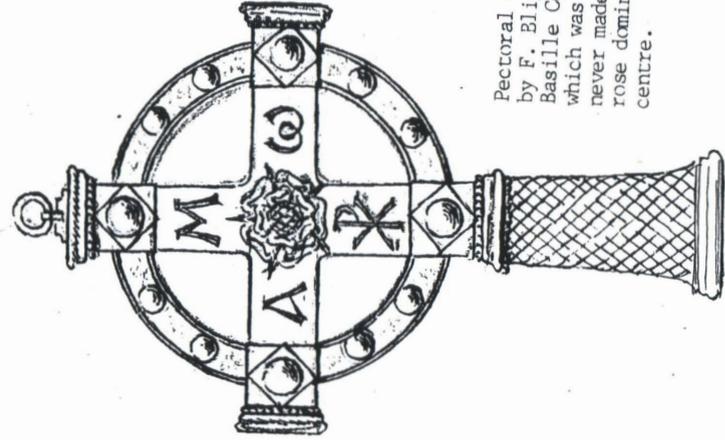
During March and April 1943 the letters refer to copies of B.C.s "History" being typed by a friend of Bligh Bonds. Another main subject under discussion is a pectoral cross designed exclusively by Bligh Bond for B. C., a drawing of which is included with this article. As you can see it is of a standard Celtic/Catholicised appearance, but interesting enough, the centre is dominated by a Tudor Rose making this a Rose Cross. This symbol is very much associated with esoteric wisdom and secret occult orders and was first used as an image that others endowed with the same esoteric wisdom would recognise and respect. Whose idea it was to use the Rose Cross we dont know. Both men may well have known of the symbolism surrounding this design. Christopher Bazille-Corbin says that the cross was never made.

Aside from the matters already covered the rest of the letters concerned ecclesiastical matters, references to various Bishops and characters who mean nothing to me. Throughout the period of their correspondence Bligh Bond sent at least two or three, sometimes more, letters to B. C. a month. As the months and years passed by their content became more intimate, friendly and frequent. It is clear that Bligh Bond treated B.C. as a very close correspondent. As previously mentioned, these letters continued right until Bligh Bond was admitted into hospital shortly before his death in March 1945, and in all that time there is no evidence to suggest they ever met.

\* \* \*

This article was written before I received the copy of Bob Morrell's review of "The Running Well Mystery" in "UFO Research Review" enlightening me on the nature of Episcopi Vagantes. With this information I relooked at the Bligh Bond correspondence and found many references to the subject, showing that Bazille-Corbin was very much familiar with Episcopi Vagantes before he became actively involved in 1946.

I also now believe that despite Christopher Bazille Corbin's feelings that his father never actually met Frederick Bligh Bond, the two could well have met in London shortly after Bligh Bond returned from the United States in 1939. At that time Bligh Bond still held his position in Episcopi Vagantes and so probably met some of its British representatives like W. B. Crow, with whom Bazille-Corbin was friends with.



Pectoral cross designed by F. Bligh Bond for Basille Corbin in 1944, which was unfortunately never made. Note the rose dominating the centre.

ARDOL, DOIGELLEY

Dec.17th 1942

Dear Mr Bazille-Corbin

As I had already sealed my parcel for you, it seemed a pity to reopen it after your letter of the 15th came in this morning. So I am letting it go to you with its enclosures

With the aid of the corrections you kindly made I think I have a fairly good idea of the Well and its surroundings. But I would still like to know from you about how deep and extensive is the hollow in which it is situated, because it could hardly be level with the actual top of the ground - this being the description given in your notes. My sketch must of course shew a bit of the open background, and I would like this to indicate correctly the relative levels.

It would have been a real pleasure to have been able to do further illustration for you: but positively, I dare not just now undertake any more fine work, as my left eye shews signs of breaking down. On Saturday I experienced an almost complete 'black-out' lasting about 5 minutes and this was followed by a number of queer optical effects - e.g. a pale bluish white fire in the grate, followed by a golden red one and then a deep ruby. These are danger signals that I must not disregard.

Please let me add to what I said in my other letter - that I was assuming that you are a member of your county Archaeological Society: but that if you are not, then I recommend your becoming a member: as that will be your best fulcrum for acquiring the aid of the people whose influence you will need for the S.A. I do not now remember a Revd E Hoskins, though it is likely I may have met him when I lectured for the St Paul's Eccl. Soc.

Yours sincerely,

*Frederick Bligh Bond*

*P.S. If you are interested in 'Interpretation by Numbers' (4 chapters) I can send you something from it at a small price if you let me know.*

One of the many letters of correspondence from F. Bligh Bond to the Rev. Bazille-Corbin between the years of 1940 and 1945. Note the references to the Running Well.

# The Reality of Rescues

On Friday, 4th March 1983 I received a rather distraught telephone call from ASSAP member Katherine Rose (pseudonym). It concerned the harrowing experiences of a poltergeist ridden family whom she had visited the previous evening with Alan Cleaver, then Assistant Editor of Psychic News. The case involved a coloured family of Jamaican descent who now live in the East London suburb of Forest Gate. They, or more precisely the thirteen year old daughter, Denise, had been the target of some quite disturbing poltergeist-related phenomena. It seemed that on a number of occasions, the last being the previous Sunday, Denise had been visited by an entity that appeared as a "monk" who had, in her mind at least, physically assaulted her quite severely. The family, having dismissed several earlier incidents concerning the monk had now accepted its presence and were greatly concerned for the safety of their young daughter.

Katherine briefly outlined the case over the telephone and emphasised that the family desperately needed help of some kind, as they feared the return of the "monk" and what he would do next. Apparently, they had already tried an exorcism by a Methodist minister (their own faith) along with some form of self-protection using incense and a holy cross suggested by other members of their church. Katherine suggested that with my previous experience of active poltergeist cases (which had included the final demise of such phenomena) and the involvement of a "good" psychic in the form of Earthquest member Carole Young, it might help alleviate the situation in some way. In a sense we were the family's "last hope," even though Katherine had already pointed out that we might not be able to "stop" what was happening, merely help the situation somehow. An interview was arranged for the evening of Sunday, 6th March at the home of the family.

## THE NATURE OF POLTERGEIST PHENOMENA

In my own personal view the nature of poltergeist phenomena is essentially the product of the human mind; which in this case was the mind of Denise. However, since she was seeing a "ghost," a figure of the past, who as a "monk," was obviously a character of European origin, alien to her own hereditary beliefs, it seemed feasible that it was in some way a product of the building or site itself, in other words she was viewing the result of an external phenomena. It was a "place memory" created at some time in the site's history. No where else had Denise seen the entity, and it seemed that she had been seeing him on and off since the age of eight.

## A SUDDEN CHANGE

The phenomena only began to gain a negative character when Denise was aged eleven. The first such event, the "monk" trying to strangle

her, occurred the day after she had returned home from hospital following an operation to remove her appendix. This remarkable coincidence could supply us with the reason for the phenomena's sudden change in approach, for it has been noted in many poltergeist cases some extreme personal trauma has preceded such events, be it either medical or purely psychological. It also seemed that the family's cat was run over and killed around the same time. This might also have aided in the psychological trauma created within Denise's mind at that time.

The collective opinion as to the nature of poltergeist phenomena by those involved with the family situation only helps breathe life into its existence. Yet the person at the centre of the activity would obviously not be aware of this. Knowing that the activity, the "malevolent spirit" was centred around them would only make them feel more isolated and alone. No one would appear to understand, even their own family. They often believe that help and understanding would come from outside alone. Ironically such help usually only comes in the form of a member of the clergy set to carry out some exorcism in the hope of banishing whatever is present. Unfortunately they often not only fail to work but merely perpetuate the situation even more.

## THE ROLE OF THE PSYCHIC RESEARCHER

From the viewpoint of the psychic researcher becoming involved with an active poltergeist case it is important to enter the scene not only with an open mind, but additionally with a confidence of knowledge, along with a sound acceptance of the phenomena at hand. This is, of course, if the case is considered genuine. It is also imperative to use a subjective approach to what's taking place, especially when voicing your opinion to those involved with the phenomena. In a sense it is essential to accept the activity as not only a product of the percipient's mind, but also the result of some external phenomena. It is wrong to enter a case by attempting to dispel the claims of the family as just a product of their own minds.

The person central to the phenomena, the main percipient, will view the entry into their life of a "psychic investigator" as a major and important event. It will also be seen as a new development in what is occurring, since to them poltergeists and psychic researchers are as real as each other. Both would be taken in the same context; the latter coming along to get rid of the former. For this reason the psychic researcher is undoubtedly in a very delicate position. They need to play out their role by using their own psychological skill to alleviate the situation in much the same way as a priest does with his exorcism.

Despite our own arguments as to the exact nature of poltergeist activity a family involved with such phenomena will expect you to know "all about such things," and in essence, how to get rid of it. This is why it is so necessary when "called in" to certainly appear to know what your doing, look intelligent and knowledgeable, and accept the subjective interpretations of what's taking place - because it is what they will expect of you.

Back to the case in hand. The first thing that needed to be achieved with the family during the interview was a receptive and friendly rapport. This we tried to achieve by listening to the events

which had occurred to date, making notes, relating our own experiences in other similar such cases and generally showing an acceptance and belief in the word of Denise and her family.

From the start we made it absolutely clear that we might not be able to stop what was happening. What we, as a group did try to do though, was to make the family come to terms with the activity by convincing them that such phenomena breeds on fear, a human emotion which seems to act as a catalyst to turn the activity into a much more violent creation. This was partially achieved by Carole when she took Denise aside and explained to her that she was not alone in experiencing ghostly phenomena like her "monk." She related to the girl how she had also had such experiences when young but that she had come to terms with them and now used her own "second sight" to her own advantage and betterment. She explained how Denise could also overcome her own fears of such things and thus alleviate the situation, in a sense answering every sensitives crying question of "Why me?"

Once the family appeared settled in our presence I openly explained that Carole was a "psychic," someone who could sense, see and hear psychic impressions. She, it was stressed, might well "pick up" something which would help us establish what was going on in the house. She might even be able to attune to Denise's "monk" and find out why he was haunting her. This the family seemed to accept without question.

#### PSYCHIC RESCUE

Although Carole is certainly able to gain psychic impressions and imagery under quite normal circumstances, I knew from past experience that she can attune to a place better during meditation. This then I decided would be the best thing to try under the circumstances. She could then attune directly to Denise's "monk." If this was achieved, then as a group, it seemed appropriate to try a "psychic rescue." This, for those who don't know, is where a troublesome "earthbound spirit" is contacted, and once his story has been heard, they will be asked to leave their place of haunting on the physical plane and move on to the higher realms. Coaxing is often given by those participating in the meditational "rescue" and if the "spirit" is suitably convinced enough to move on then they are helped along the way by visualising them moving off into a white light, imagery which to the Spiritualist movement and many other religions across the world signifies a gateway between the physical and spiritual world.

To many, especially the most "objective" psychic researcher, psychic rescues are pointless, ridiculous, even dangerous psychologically, for which reasons they have been relegated to the ranks of a few Spiritualist development circles around the country. This, however, I believe is the wrong attitude for a number of very important reasons, including the fact that they seem to work!

Why psychic rescues work is a complex affair. Yet to start to understand the technicalities involved I must once again stress how important it is to accept an external stimulus as the cause of certain poltergeist cases. This external stimulus has to be viewed in terms of a "place memory," a term coined by T. C. Lethbridge and expanded upon by exponents of the so-called "stone tape" theory including the dowser, author, and earth mysteries researcher Tom Graves. The theory is that certain human emotions, usually of strong negative nature can impress themselves within the stone or fabric of a building or site and be held

like a tape recording until released at a later point by the right people under certain specific conditions.

In Denise's case the constant appearance of the "monk" suggested, quite strongly, that this figure may have been connected with some traumatic event associated with the site and that she, being naturally sensitive, had seen this character. She had then seen a "place memory" of the site, and yet, through her own imbalanced state of mind this "place memory" had been uncontrollably catalysed into a malevolent "spirit," involving unconscious psycho-kinesis, and which she now feared, feeding more fuel into an already emblazened fire.

#### THE THEORY

The initial purpose of the "rescue" was to attempt to contact the "monk," who it seemed had spoken to Denise for the first time the previous weekend and had given his name as "Milton." Once this had been attained we would try to convince him to move on and leave the house. This act, as simple as it may seem, could work, it could well rid the place of its poltergeist.

Primarily the "rescue" would be, from a psychological point of view, a major event which might well convince the family that "Milton" had in fact left their home, thus successfully aiding Denise to close off her mind to the poltergeist activity, and in affect, bringing it to an end. On a psychic level the "rescue" might also be working by allowing the group to attune to the "place memory" of the site, personified as the "Milton" entity, and by convincing this "personality" to "move on" we would actually alter its presence completely thus negating the influence entirely.

To be able to comprehend why this should have any basis in scientific fact, one must accept that our own interpretation of "ghosts" and "poltergeists" as place memories is merely part of the story. It is purely how we perceive or sense the released emanations or "thought forms" previously stored in some complex code form within the crystal matrix of the building's fabric, or within the site itself. Our sensory impressions appear to interpret "place memories" as either snippets of some past event, like a sudden overwhelming emotion, a noise, smell, touch or some visual display. If we attune to a "place memory" we seem to be able to even recreate past personalities of people involved with its original creation, even though this is very often taken over by an ulterior personality of the receiver or natural sensitive involved.

In the same way that we experience "place memories" in the form of recreated personalities, we appear to have the ability to alter, remodel, even abolish its existence by asking it to move on, in a sense taking away the "place memory." However, to achieve this result it is imperative to believe in the personalities' existence as a very real spirit entity. This bizarre psychic process of changing "place memories" by using the power of thought in the form of unconscious psycho-kinesis I have termed the logarithm principle, as it appears this is what our brain uses in receiving, interpreting and remodelling such impressions, a kind of mental logarithm system. If a strong enough group is used in such "rescues" it will have the desired result.

Our psychic rescue attempt took place in the family's lounge and it comprised of the following people: Denise, her mother and father, Carole Young, Katherine Rose and three other ASSAP members. We all stood in a circle and the lights were switched off. We went through a simple visualisation to bring about a unity within the group and to aid people to attune and relax more easily.

Carole saw the "monk" enter the room from behind her, the position where on several occasions Denise had also seen him appear. The temperature then dropped suddenly and quite notably, a point I mentioned first. To Carole he appeared short, stocky and very similar to Denise's description of him. He was seen to cower in the corner as if frightened, an impression she had in fact "picked up" earlier from the room. With mental encouragement he apparently walked over to the circle and then gave the appearance of being more inquisitive than frightened. Yet then his attitude changed to one of terrible anger and Carole said he tried to get through into the circle. He then started to walk around the circle of people and when he passed Katherine, she felt suddenly faint and had to leave the circle. Katherine was unaware that the "monk", in Carole's eyes, was directly behind her at the time; all she could recall was feeling his presence close by followed by an impression of a sudden drain of "energy."

"Milton" then began to laugh in a "nasty crazy" way, but Carole felt that he was beginning to "break-down." She said she took this opportunity and started to address him out aloud, transmitting the answers to the group there and then.

The first impression Carole got after this was a smell of burning, and of burning flesh. He then informed her that he had been burnt at the stake as a "heretic," apparently by members of some other religious group who had been connected with the site where the present building now stood. He said he had lived an innocent life and that his death had been instigated by "fanatics."

Carole told him that those who now lived at the house were nothing to do with what happened to him and that he must leave them alone, forget his past torment and move on. Apparently, his personality once more changed at this point to one of sorrow, regret and relief at having spoken of his past pain. His shoulders became bowed and shaking from crying, at which point our entity sank to his knees full of remorse and said he was sorry to the family for the trouble he'd caused. He seemed willing then to "move on" to the higher realms and with a bit of coaxing departed towards the white light. Carole said that she then had a distinct impression of a red rose which, she felt, had been left by "Milton" as some parting gesture for the trouble he'd caused.

The meditation ended and the lights went back on. It was obvious from the words of Denise and the family that they believed the entity had departed. They, like us, had obviously pictured him doing exactly as Carole had suggested. However, Denise said that she had heard "Milton" say to her during the rescue: "The good must suffer, as I was good." This curious statement not only appeared to confirm Carole's own impressions but also suggested that Denise may have wanted to hold on to the entity for some reason.

The entity, "Milton," Denise's "monk," had departed - psychologically at least. Yet as Carole summed up in her own report of the affair: "It remains to be seen how long it will last. She (Denise)

is the key to the manifestations, and to a certain extent it rests with her attitude as to how matters proceed. I certainly felt we had cleared the situation at that time though."

Whether the "Milton" personality was ever connected with the house or the site in the past we shall never know. We have no way of checking. If "Milton" never actually lived at the site then how could his existence ever be confirmed? Nevertheless, I do believe this entity did take its name and qualities from some past character associated with the original "place memory" of the site.

Following our rescue which we all unanimously believed had worked, the atmosphere in the lounge changed. The family relaxed completely and we ended up chatting socially with them until the late evening. Denise's parents were certainly convinced we had done our job as intrepid psychic investigators. They even offered us money for our services, which we flatly refused.

It remains to be seen whether our "rescue" worked, only time will tell. Yet for the reasons stated they do work and I feel it is essential for psychic researchers to begin to allow a healthy subjective reasoning to creep into their work, whilst still trying to keep an overall objective outlook. For too long it has been the opinion of the paranormal community to show absolute disbelief in any form of subjectiveness, and this is suicidal madness in my opinion. It is time to reconsider matters like "psychic rescues" and the many other scorned-upon forms of research and evaluation. The results of "sitter groups" both in this country and abroad has proved this hypothesis without question. Some of them, like the SORRAT group of the U.S.A., have achieved more in the past ten years than the rest of the parapsychological community have in the past one hundred.

#### Note

Incidentally, to date the Forest Gate poltergeist has returned only once. One Saturday afternoon in May Denise was left on her own. She heard a voice call out "get out of this house." She obviously did, as the next thing she recalled was riding on a bus somewhere in West London.

Denise's parents were very concerned over this incident and rang me to find out what they should do. I told them to tell their daughter that it was just the residue of that which had been there in the past, and that she was to forget the incident. I told her mother that under no circumstances was she to tell Denise that they had spoken to me as this she would only see as part and parcel of the phenomena's return. Since then I have had no further calls.

ANNOUNCEMENT: The Northern Earth Mysteries Group are holding their third annual Northern Moot at Kings Manor, York on Saturday 22nd October 1983 between 10.30 am and 9.30pm. Among the attractions will be Chris Castle talking on European and African Sacred Sites. Slides will accompany this lecture. Illustrated talks will also be given on current research topics by various members of the Northern Earth Mysteries Group and there will be a guided walk along a remarkable church ley within the city walls of York. Tickets: £2.50 in advance, £1.50 unemployed, and £3 on day. Tickets and details from Philip Hesilton, 170 Victoria Avenue, HULL.

Following the article on the puma sightings in "Earthquest News" five - Carole Young has set down her feelings in respect to the astrological circumstances surrounding the situation at the time of the two sightings.

## THE ASTROLOGY OF THE FOBGING PUMA

I just couldn't resist drawing up the astrology charts of these two puma sightings in Fobbing. To say I was extremely surprised at the results would be something of an understatement. You see, neither of the charts showed anything of a particularly psychic influence going on. This, in a way, goes against my own personal feelings about these things, as I tend to see them as of a psychic type nature. The charts just did not reflect this view, regarding the Fobbing sightings at least. Actually, the charts were very down to earth charts. I wasn't really looking for any patterns as you need to set up a lot of charts for that but there was one pattern that emerged. It was the moon position. In the first sighting the moon was at 18 degrees of taurus and in the second sighting the moon was exactly opposite at 18 degrees scorpio. Obviously using two charts is not enough. If anyone has any data on puma sightings or 'out of place' sightings generally, I would be interested to hear from them, through the editor. I need times wherever possible. Also, if any astrologer 'out there' has any views on 18 degrees taurus/scorpio then I would be interested to hear from them also.

I noted that both sightings were in the summer and some other 'out of place' sightings that Andy Collins had given me were also all either spring or summer sightings. Obviously there must be some sightings in winter and autumn. Maybe they all go to warmer climate in the winter. Anyway, if the two men who saw these pumas had imagined it all, then it would have shown up in the charts and it didn't - what they saw was what they said they saw - whatever that was. I wonder if they are as interested in what we are as we are in them - if you follow me.

Also noted was that the two Fobbing sightings (what a horrible name) were in the morning, one at 5.05 a.m. the other at 10.30 a.m. Could the witnesses have disturbed a mainly nocturnal animal doing 'overtime hunting'. Was it a bit late and on its way home to an underground lair? The charts did show an element of underground influence. I asked fellow Earthquest members and they didn't think that Essex had much in the way of underground complexes. Maybe these animals are good travellers and don't live in Essex, sort of commuters. Or, maybe there are some underground complexes in and around Essex that we don't know of, but I was told it's highly unlikely. I think it is possible, in these cases, that we may be dealing with a species of very big wild cat, that has evolved and it is in a different category altogether from 'out of place' sightings. That's what the charts seemed to indicate.

One thought that I have pondered over recently is that maybe 'out of place' sightings are somewhat 'outside' the laws of astrology, after all astrology is based on time and place. It's highly unlikely but an interesting thought. Is it simply that we are looking for things 'weird and wonderful' when there's a perfectly normal explanation but one that we are not yet aware of, such as a species of animal that keeps itself very aloof from us lot. Obviously a wise creature - whatever it is!

## Book Reviews

THE HOLY GRAIL REVEALED. Patricia & Lionel Fanthorpe  
Newcastle Publishing Co. Inc. 1982. £3.95

After the beating "The Holy Blood and the Holy Grail" received, a book claiming "the real secret of Rennes-le-Chateau" will obviously be treated with extreme caution, no matter who the author is.

This book outlines the same storyline as "The Holy Blood and the Holy Grail," i.e. the French priest who discovered a great secret in his native village of Rennes-le-Chateau, and what this secret could have been. It encompasses such topics as a royal bloodline stemming from the Merovingian Franks, the Knights Templar, a mysterious masonic order called the Priory of Zion and much, much more.

It is obvious that the two books mentioned above gained their basic information and ideas from the same popular sources. However, whereas "The Holy Blood and the Holy Grail" attempts quite conclusively to substantiate its claims, "The Holy Grail Revealed" does nothing of the sort, just rides on the back of the already established knowledge concerning this complex saga.

"The Holy Grail Revealed" introduces into the story historical figures, who have known links with mystical subjects, and then attempts to build them into the Rennes-le-Chateau/Priory of Zion scenario. Like the Staffordshire stately home Shugborough Hall and the seventeenth century philosopher Francis Bacon. Both are introduced without any particular reason and then tenuousy linked with the story. If it were not for the popularity of the Rennes-le-Chateau story with all its claims, then this book would seem like a hotch-potch of quite illogical theories. It even manages to build Tolkien into the saga!

The only point in favour of this book is that it gives an alternative viewpoint of the Rennes-le-Chateau mystery. There are no shocking secrets waiting for you at the end of the book, only a sensible summing up which concludes that the French priest did find some great secret. But nobody's quite sure what.

LIVING WONDERS. MYSTERIES & CURIOSITIES OF THE ANIMAL WORLD. John Michelle & Robert J. M. Rickard.  
Thames & Hudson 1982. (flimsy cover) £4.95

At first glance this book appears to be purely a wonderful pot-pouri of nature's curiosities to be read as a coffee table piece. It suitably follows up the authors' previous work "Phenomena," and covers all forms of animal oddities from out of place animals to man-eating trees, cats with wings, speaking cats and dogs, horses which can do intricate calculations and toads that pop out of stones hundreds and thousands of years old.

Then there is the other hidden element of the book, the way in which the casual reader is introduced to the possibility that totally incomprehensible forces are behind much of the phenomena and events described. A force which Fort described as teleportation, a thinking living entity which governs the earth working outside the accepted barriers of our own space/time continuum and likened to the automatic mechanism in the human body, balancing its energies and regulating its

eco-system. But, like a computer, it occasionally goes wrong, producing bizarre events, effects and situations like showers of animals, seeds and other assortments as if the work of some omnipotent cosmic joker. Fort believed it is now past its prime and beginning to get senile in its old age, a belief which the author John Keel shared in his last book "The Cosmic Question."

The collection of events, incidents and situations covered in this book is enough evidence to convince many that reality is only as we make it. Yet I doubt very much whether it will seem any more than a curiosity book to most casual readers. Strongly recommended and beautifully illustrated.

CAERDROIA SALOPIA. The Lost Turf Mazes of Shropshire. Jonathan Mullard, Mizmase Publications, 7 Brookfield, Stirchley, Telford, Shropshire. 10 pp. Price unknown.

A brilliant piece of historical research into the lost turf mazes of Shropshire. Jonathan Mullard, now editor of the fine journal Earthlines, sites the existence of five possible lost maze sites found through field and place names. He also details the finding of another lost site, this time an actual one, called the Shoemaker's Race at Kingsland, near Shrewsbury.

The references to the Shoemaker's Race say that it was owned and looked after by the local branch of the Shoemakers Guild, who are also connected with a German turf maze at Stolp in Pomerania. No details of the Guild's ceremonies are preserved so Jonathan could only speculate upon the maze's purpose and use. One interesting feature of the maze was a so-called giant's face at its centre. Children would run the maze and finish at the centre by leaping into the giant's eye sockets! Sadly, the maze was destroyed around the 1790s when a mill was constructed on the site.

The links between trade guilds, giants, other turf mazes and site names are also covered in this short booklet. It is an ideal example of thorough research using available records material. Hopefully it will entice others to do likewise in their own counties. Recommended.

TRAMS IN CAMBRIDGE. Nigel Pennick. Electric Traction Publications 1983. 32 pp. Price unknown.

THE GEOMANCY OF GLASTONBURY ABBEY. Nigel Pennick. Fenris Wolf Publications. Second impression 1983. 8 pp.

The second mentioned item was the last geomantic publication received before Nigel decided to cease producing similar pamphlets under the auspice of the Institute of Geomantic Research. It is a straight forward account of Glastonbury Abbey's history incorporating its geomantic and geometric significance.

The first item is outside the domain covered by this journal, but is worthy of a plug as it appears to be the new direction Nigel proposes to take for a while. Like the title suggests, it is a booklet on the history and development of the tram in Cambridge. It is finely produced using gloss art paper, with a number of illustrations and atmospheric shots of trams in the past. The content is up to Nigel's usual high standards of research. The only criticism being the books depth which, for the casual reader, will be difficult to take in.

I wish Nigel all the best in his future projects and hope to see him back in geomantic research before too long.

## DEVIL TALK

THE REALM IN THIS VERY  
RESPECTABLE JOURNAL  
WHERE ANYTHING GOES  
AND WE DON'T ATTEMPT  
TO SUPPORT OUR CLAIMS!  
SPECULATION, CURIOSITY AND  
PARANOIA RULE. THE DEDICATION  
ON THE RIGHT IS FOR RUNWELLS CHURCH COUNCIL!



THE SWORD RETURNED: How many of you know that the famous sword of the Meonia affair is now in the hands of the Earl of Coventry following proposed legal action from his London solicitor. His letter confirmed that the sword was the rightful possession of His Lordship as it was "removed from land of which he was owner" at the time we found it. I obviously didn't have the sword so referred them to Graham. He eventually decided it was best to hand it over. So that is where you can view it folks.

THE TREE CURSE WHICH CAME TRUE: Often or not the contents of the "Devil Talk" items of this journal are either of a curiosity nature, reflecting human experience at its strangest or unaccountable for-ean events across the world. However, this particular event is quite serious and is undoubtedly the finest piece in this issue since it may well show a modern day example of a superstition proving an unfortunate reality.

The Sun newspaper may not always be the most aware daily tabloid but this story from its pages is worthy enough to quote in full. It will certainly be followed up by Earthquest in the near future. For the moment though this is what we have: Under the headline FARMER IS KILLED BY 'CURSE OF THE TREE' reporter Shan Lancaster tells the ironic story of farmer Ronnie Rayson, a father-of-two. Apparently, he died after chopping down a beech tree next to the churchyard of Walsham le Willow, a tiny Suffolk village. It was supposed to have been "protected by an ancient curse" and high up on its trunk was a carving of what looked like a skull, beneath which was "mysterious lettering."

It would appear that the village strongly believed in the curse and was left shaken following Ronnie's death. A village butcher, Mr David Rolfe even went so far as to display the sinister carving in his shop window.

"At the time a lot of people said the tree was cursed, but Ronnie just laughed about it," said one disturbed villager to the Sun reporter.

"The curse was a bit of a joke but Ronnie certainly had very bad luck after cutting that tree," said Mr Rolfe, the butcher. "He was very fit - never a day's illness - but he cut his hand very badly on his chain saw, then trod on a nail and his foot turned septic," he added.

"After that he got jaundice and was rushed to hospital, where he died. It may all be a coincidence but some people think it is a bit spine-chilling." As usual, the local clergy had some constructive comments on the affair. The Rev. John Rutherford dismissed the curse saying: "It is all silly superstition and I don't encourage such talk. The tree was felled three or four years ago."

If the Church does not encourage such superstitions then why does it believe that the Hell Fire Club caves are still emitting some form of negativity after two hundred years of inactivity? (see separate item). Surely this sort of belief must be at par with the beliefs of the locals in the Suffolk village. Why should the superstitious beliefs of the Church be any more valid than those of villagers, surely the people who are most close to the land?

The Walsham le Willow tree curse is an excellent example of how items of non-Christian devotion like sacred trees are supposed to contain a type of self-defence mechanism similar to that ascribed to stone and earthen sites of a Neolithic origin. It seems that nature has ways of looking after itself.

**THE CHINESE ART OF PSYCHIC SQUASH:** When Mu Chin moved into her tiny flat in Block 505 of a modern Peking housing estate she settled down to a life of peace and quiet. However, within a year her husband died through serious illness and her son was killed in an accident at work. To Mu this meant only one thing - evil spirits were plaguing her household!

To combat this malevolent influence she decided to use the old Chinese custom of bouncing away the nasties by erecting a large mirror on the outside wall of her flat. This, she believed, would "drive away the evil ones."

But Mu Chin's spirit deflector only caused mounting trouble, for although her own household returned to normal, strange things began to happen opposite in Block 507. A woman died and another was left partly paralysed after a stroke. To the relations of these unfortunate victims the answer was elementary: Mu's mirror was deflecting off the "evil ones" onto Block 507. Retaliation followed. They erected even larger mirrors to deflect those already bounced off Mu's mirror. And thus the battle of the spirit mirrors began.

Other residents in Block 505 claimed that those of 507 would bounce the poor spirits back onto their own homes. So their answer - even larger mirrors. Needless to say the owners of the local mirror shop could not understand their sudden newfound trade. According to Xinhua, the official Chinese news agency, over 400 residents clamoured to buy and erect mirrors in the two facing blocks.

Eventually the mirror shop ran out of merchandise and so new tactics were adopted to stop the malific forces bouncing between the two blocks - they started smashing each others mirrors with stones! Two weeks later the situation had developed into a cold war. There were fights at school and angry quarrels in local factories.

An arbitration committee was called in to sort out the problem. They thought long and hard for a solution. How about convincing the people that evil spirits do not exist? It was tried, but to no avail. Then compromising, a new solution sprang to mind - how about getting Mu Chin to direct her mirror, the source of the trouble, away from Block 507? It worked. The residents were satisfied and the rival mirrors pulled down. Life returned to normal in the Peking suburb. Mu Chin now leads a happy life with the knowledge that the evil spirits are being beamed out into oblivion. Such is life, in Peking ...

## Exchange Publications

Last issue I said I wanted to cover the exchange publications in greater detail. However, a lack of space has prevented this. So, maybe next time! Remember, support the independents and mention Earthquest News when subscribing to those mentioned on this list.

**BUFORA BULLETIN and JOURNAL OF TRANSIENT AERIAL PHENOMENA** - Official organs of the British UFO Research Association. Gives up to date news of BUFORA's activities and viewpoints. JTAP is excellent, with fine, objective articles by leading UFO researchers. Subscription to BUFORA is £10 per year. Obtainable from Arnold West, 16 Southway, Burgess Hill, Sussex.

**CAERDROIA** - Mouthpiece of the Caerdroia Project, brainchild of Jeff and Debbie Saward, leading Earth Mysteries researchers. A5, litho production with 44 pages, including photos and illustrations. £3 p.a. from the Caerdroia Project, 53 Thundersley Grove, Thundersley, Benfleet, Essex. SS7 3EB.

**THE CAULDRON** - Very objective and topical articles and news on paganism and alternative thought. Recommended. Comes out coincident to major festival dates. 4 issues £1.20, UK £2 - 7 issues. \$5 Bills 4 issues, USA From Myrddin c/o Groesfford, Llywyndrain, Llanfyrnach, Dyfed SA35 OAS.

**EARTHLINES** Edited by Jonathan Mullard. A brand new Earth Mysteries Journal for the Welsh Border area. Will cover ancient sites, alignment's, folklore, strange phenomena, dowsing, earth energies, etc. Sub. £4.00 p.a. 4 - issues. From Earthlines, 7 Brookfield, Stirchley, Telford, Shropshire TF3 1EB.

**EARTHGIANT** Edited by Jeremy Harte. Earth Mysteries Journal, A5 format, 20 pages. Offset-duplicated and typeset, covering the Wessex region. A magazine that says it studies and reports on folklore, legends, superstitions, the supernatural, religious sites, energies and more. £2 p.a., 4 - issues, sample 50p. Jeremy A. Harte, 35A West, St. Abbotsbury, Nr. Weymouth, Dorset.

**COMMON GROUND** - "Studies at the fringe of human experience," as the cover states. Material from many leading paranormal researchers in the country. Very liberal, very informative; best publication of it's kind. Highly recommended. It is also the official organ of ASSAP. £1 per issue from Kevin McClure, 14 Northold Road, Knighton, Leicester.

**FORTEAN TIMES** - Fine magazine on the paranormal, fortean phenomena, and mysteries of the world. Best around. Hours of reading; up to date articles on all topics. A Bob Rickard Production. £1 per issue from BM - Fortean Times, London WC1N 3XX.

**LANTERN** - Old familiar to the subject of Forteana and Landscape Mysteries. If you like "Earthquest News" you'll like "Lantern". Brainchild of Ivan Bunn. £1.50 p.a. (4 issues) from 3 Dunwich Way, Oulton Broad, Lowestoft, Suffolk. Love the street name!

**THE LEY HUNTER** - Paul Devereux's leading forum for the Earth Mysteries community. Covers leys, ancient and mystical sites, dowsing, psychometry, ancient astronomy, folklore, phenomena and more. A must for E.M. enthusiasts. £3.75 for 4 issues, from P.O. Box 13, Welshpool, Powys.

**NORTHERN EARTH MYSTERIES** - A must for all northern E.M. enthusiasts. Objective and subjective views of the subject. £2 for 6 issues. Single copy 45p. From Philip Heselton, 170 Victoria Avenue, Hull HU5 3DY.

NORTHERN UFOLOGY AND NORTHERN UFO NEWS - Edited by Jenny Randles. Assorted data, articles, on the UFO scene up north, complete with case reports and listings. NU comes out 4 times a year and NUFON 8 times. Subscription is £4.20 for 6 issues. From 9 Crosfield Road, Somerville, Wallasey, Wirral.

PENDRAGON - A fine, well-produced journal of Earth Mysteries, Arthurian Lore, and mystical traditions, all with a Gaelic flavour. £3 p.a., 50p single issue, from 27 Roslyn Road, Redland, Bristol. BS6 6NJ.

THE PROBE REPORT - A well produced, litho A4 format magazine - Objective UFO Investigation. £2 for 4 issues, from Ian Mrzyglod, 16 Marigold Walk, Ashton, Bristol. BS3 2PD.

QUICKSILVER MESSENGER - "Landscape, myth, consciousness" the two colour, A4, cover says. Excellent, topical Earth Mysteries Journal based in Brighton. Very well produced, 28 pages. Brainchild of Chris Ashton. Recommended. £4 p.a. (4 issues) from Garden Flat, 46 Vere Road, Brighton.

RILKO NEWSLETTER - An advanced Earth Mysteries Journal. Finely put together in A4, litho format; very classy. Excellent production from Bob Cowley. £5 for 2 to 3 issues in London, £4 elsewhere. From Bob Cowley, 8 The Drive, New Southgate, London. N11 2DY.

THE SHAMAN - Incorporating ASWR. Paul Screeton's review of the Earth Mysteries, paranormal, UFO scene through publication, book, and other reviews. Get this to choose your monthly publications. Other intriguing articles. Recommended. £2 for 4 issues, from Paul Screeton, 5 Egton Drive, Seaton Carew, Hartlepool, Cleveland TS25 2AT.

TOUCHSTONE - Edited by Jimmy Goddard. New Earth Mysteries publication for the Surrey area as part of the Surrey Earth Mysteries group. 4 page - photostated - with features on dew ponds, Surrey stones and leys. Keep the work up Jimmy. £1 - 4 issues from J. Goddard, 25 Albert Road, Addlestone, Weybridge, Surrey.

UFO RESEARCH REVIEW - Bob Morrell's NUFOIS (Nottingham UFO Investigation Society) produce this very critical and influential journal. His words on any matter of interest are always highly delightful. 25p from NUFOIS 443 Meadow Lane, Nottingham.

WALRUS - Edited by Nigel Pennick. The last vestige of N.G.s geomantic publications for the moment. Covers everything from masonic conspiracies through to synchronicities, prophecies and paranoid Occasionally produced. £2.25 - 3 issues. Nigel Pennick, 142 Pheasant Rise, Bar Hill, Cambridge CB3 8SD.

Plus

THE RUNNING WELL MYSTERY - Book by Andy Collins published by The Supernaturalist. A first edition of 500 has already sold out. The second edition includes an appendix to the first, along with a better cover and photograph reproduction. For those unfamiliar with the story it centres upon a complete Earth Mysteries investigation and survey in the mysteries, legends, strange phenomena and arcane traditions of the strange Essex parish of Runwell. These investigations, presented in a very topical and antiquarian style, lead to remarkable discoveries of landscape geometry, and an understanding of the area's hidden magical qualities. Price £2.10 including postage from A. B. Collins, 19 St Davids Way, Wickford, Essex.