

Touchstone

Surrey
Earth
Mysteries



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THE NORFOLK NETWORK REVISITED

I went to Norwich University again during July, and found some quite interesting things I thought you'd be interested to know about. As I didn't visit the henge last year I decided to walk there on the way to the university when I arrived.

I walked from the station alongside the river and down to the henge site. The grass and other vegetation were very tall and I had difficulty in finding the site, even when it was pointed out to me by the farmer there. When I did get there I was surprised to find the grass there was flattened in overlaying different directions similar to a corn circle, though the overlaying seemed a bit more haphazard than in good circles. This did not seem to be in evidence elsewhere in the field. I expect one would have to go in the winter to see the outline of the banks properly, as they are not very high now, but there was a definite depression where the grass was swirled.

I walked from the henge to the university, and was interested to note that Old Lakenham church, which is on the ley from Caistor St. Edmund to the Cathedral which runs along the bank of the Roman town, is a hilltop site with a beautiful wooded path leading up to it. I did not have time to find the key to go in, unfortunately (it was available from the vicarage).

When at the campus, I found what seemed to be a good ley joining two clumps on the campus (this in addition to the ones I found last year, which form part of the network of lines linking the Caistor St. Edmund site, the cathedral and castle and the corn circle found last year). The clumps were evidently part of the landscaping of the campus (there were quite a lot of pine clumps dotted about in unlikely places) but some of the trees, particularly one birch, seemed relatively old. On entering the clumps, however, I noticed some head-hum, so decided to see where the line pointed in the direction of the university.

I was interested to see that it ran along one of the major raised thoroughfares and went past the Chaplaincy to pass through the University tower (by the Vice-Chancellor's office).

But I was more surprised when I walked in the other direction along the line, for I found in the long grass between the second clump and the lake, and exactly on the line I had found, an annular flattened ring similar to the one I saw last year in the field I saw from the train. It was about twenty-four feet in diameter, with the central unflattened circle twelve feet. There was some evidence of layering, but the pattern was not so neat as in the other circle. Possibly it had been made by students as a joke - but it was absolutely precisely on the line I had found, which I found by dowsing to be thirteen paces wide. It was lucky I found the circle when I did, for the next day it was mown.

There was also another strange thing about the ley. It passed within a few yards of the Chaplaincy clump hotspot found last year - but definitely went to one side of it, and not through it, although part of it went through the Chaplaincy building. When the ley increased in size at sunset, the boundary was almost at the hotspot and the two must have merged - it was so close that the line on the 1/50000 map did go through the centre. Yet the dowsed line definitely missed it.

On the map, the line goes through a small church to the north-east of the university, Old Catton church in the north of Norwich, a spotmarked cross-roads at Spixworth, a half-mile coincident stretch of straight road and cross-roads east of Frettenham, a church at Tunstead and a multijunction of roads and tracks near East Ruston Hall.

LEYS, ALIGNMENTS AND CENTURIATION

by Barbara Russell

It's good to know that Warminster doesn't have the monopoly on interesting phenomena! Take any ordnance survey map in the Landranger 1:50000 series and you'll find a host of things worthy of further investigation virtually on your own doorstep.

Richard Colborne, speaking at a TEMS group in Hampton on 28th February, said that having spent a year doing the "Warminster Thing" he had returned to his native Surrey. He found there were just as many intriguing things going on there as there were in Wiltshire - but just a bit more hidden. Apart from leys and alignments, he has become interested in a subject that has appealed to surprisingly few archaeologists - centuriation. Montague Sharp did some work on this subject at the same time that Alfred Watkins was developing his theory on ley lines, and there are close parallels between these ideas. Centuriation is essentially a Roman word, and means the division of the land into squares

in blocks of one hundred; it's where we get the word "hundreds" from.

It seems that when the Romans occupied Britain, they turned a lot of uncultivated areas into arable land, according to certain specifications. This territory was then divided into estates; when a veteran Roman soldier left the legion he was given a piece of land. It's believed that the Romans used large teams of "surveyors" (i.e. soldiers) who travelled around the country covering hundreds of square miles at a time. You can see from an ordnance survey map of Aylesbury (a typical OS map) that there are signs of Roman occupation and agriculture. What relation these Roman lines have to other lines on the map is a moot point; certainly long barrows and British earthworks tend to crop up on these lines, making them look like a typical Watkins line that contains churches, earthworks and a mixture of different "mark points".

The "surveyors", or agrimensors, used the forerunners of our modern theodolite - a wooden cross and two plumb lines that they could look through. Angles were necessary; without them, you could get into land disputes. (Richard demonstrated these squares and angles with overlays). The men, who were possibly armed, conducted these activities as a military operation. They devised a master base line called the *cardo maximus*. From this line, everything else oriented towards the east. They then surveyed lines that were parallel and perpendicular to their base line and laid out the area that they thought would be good for farming in nine-furlong squares. (There are documents that can prove this). This provided 600 square poles of taxable arable land and for his family and slaves and the 12 square poles of non-taxable public thoroughfare which provides for five roads crossing in each direction - necessary for estates measuring over a mile.

Some historians say that the Romans tried to lay out a grid system, but then changed their minds. Most highways still seen today were built between points that were considered strategic - they weren't straight, but they do follow straight mean courses. The old system fell into disrepair, but evidence of it can still be seen; often, for example, a sharp turn in a country lane indicates the vestige of a cross-roads.

In each "square" they had a granary, a store for produce, an administration centre, a principal dwelling, a shrine and a place of worship. When the surveyors worked they didn't do anything without consulting their gods. The Romans were men who were at the same time highly technical and highly religious. Every time they put in a boundary post they held a religious ceremony; they sprinkled rice and possibly other sacrifices around this post. In fact, they came to worship the boundary marker itself. They set out "temples" (not our modern temples) on the tops of hills from which they could survey the system of their land. The whole thing became very important in their worship.

Certain common words and place names seem to be connected with the Roman grid system. "Mount Pleasant" for example, suggests a temple once dedicated to the god Bacchus; it meant "Hill of Pleasure" and probably indicates an area once important to the Romans, associated with the growing of vines. We talk of "trivia" - things of little importance. This comes from the Latin "trivialis"; i.e. at the crossroads the spirits or deities would be consulted about which way to go. So anything that is "trivial" is as commonplace as a crossroad.

Churches built on pagan sites often fall on crossroads. Later generations, when the sites were christianised, built churches there. Worship was free in Roman times. Although not all churches seem to align, when you look at the grid, you find the distribution tends to focus very near a line, and there's always at least one pre-Reformation church per square.

Many thanks Richard for sharing his researches with us and giving such an interesting insight into a topic that I for one knew little about.

NOTES AND NEWS

Mysterious Kingston revisited

In June a small group of TEMS and SEMG members, went with Lionel Beer to continue along the ley he had found going through Kingston. After refreshments kindly supplied by Barbara Russell, we started at the Coronation Stone, not on Lionel's line but another could be found going towards the Clattern Bridge. The stone did not seem to be in the middle of it, but on one edge.

We picked up Lionel's line strongly where it crossed the river near a former bishop's residence, now a pub called "The Bishop out of Residence". We briefly visited Kingston Church and the Lovekyn Chapel again, and dowsed the direction of the line there. Continuing on to Merton we found it going through a church there, but unfortunately it misses the beautifully sited St. John's and the Nelson memorial garden. It passes through a cross-roads a few hundred yards away.

Finally we came to the site of Merton Abbey, now occupied by a market but one with a quite pleasant atmosphere and lovely riverside setting by an old mill. Many interesting books and maps are on sale here. The line goes through the Abbey precincts but we found once again that the site of the church was not on it. We were intrigued to find that the excavated ruins of the Chapter House were exposed in a long "room" built under a modern flyover, approachable by a pedestrian underpass. It was good to see care taken of ancient places in this way.

A day of dowsing

I spent a very enjoyable and instructive day on July 17th at a dowsing workshop in Somerset, run by Ann and Roy Procter. I had known Ann previously when she and Doris and I had been involved with the National Childbirth Trust during the 1970s (I used to edit the organisation's national bulletin). Doris and I had been at Chalice Well at Glastonbury earlier this year and I happened to notice Ann's name on the leaflet for the dowsing day.

The course is run from the Procters' home in Keinton Mandeville, near Somerton. The house is set in attractive grounds, partly wooded; the site originally of an open-cast quarry. The workings can still be seen as a linear mound and ditch running across the grounds, which have been made very pleasant with lawns and orchards.

After we had all introduced ourselves and outlined our particular interests, the first part of the day was taken up with an outline on dowsing theory with some practical experiments in the upstairs room from which Glastonbury Tor could be seen. One of the first things we did was to hold the pendulum in our right hand and then swing it over the right knee and then the left knee and note the difference in reaction (which varied with the different people). It is apparently an alternative way of getting the pendulum's "yes" and "no" reactions. (The other way is to ask "please give me yes" or "please give me no"). I found it fascinating that the yes-no reaction was linked to body polarity in this way.

We were also told that one should have strict checks before starting a dowsing session. This is because dowsing gives exactly what is asked for - and so precision is necessary or the result may not be what we want. Also we must know if we are fit to dowse at that time. There are four stages which we were told we must routinely go through before each dowsing session: we must ask the reaction for yes; we must ask the reaction for no; we must ask if we are fit to dowse now; we must ask if we can talk about the specific subject we are enquiring about. We must also have the discipline not to proceed if the answer to either of the last two are "no". When proceeding, clarity is vital; only questions with yes or no answers should be asked, and questions with the possibility for ambiguous answers should be avoided. At the end of every enquiry we should thank the pendulum for assistance (although it is really our higher self we are contacting and not the instrument, of course).

After lunch, we did some practical work in the garden. First, we were asked, after doing our checks, to dowse for cables which had been laid across the garden and were thus visible. After getting the feel of it in this way we were asked to try to pick up the course of a gas pipe running to the house. When I tried this apparently I had a small reaction at the gas pipe (noticed by Roy Procter) but continued walking until I got a stronger one

at the edge of an earth energy line running to the house from Chalice Well. It was surmised because I was so used to dowsing for leys that I was subconsciously asking for them even when consciously asking for the gas pipe!

Next we were asked to find the course of a water pipe that led to the house from another direction. Once again I picked up the earth energy line - this time the centre line of it!

After doing this work we had tea, then were taken on a tour of the garden. We were told that in addition to the wide line from Chalice Well there were several other smaller lines crossing the property, and that where some of them crossed the Procters had built a small stone circle with a central stone made of Prescelly stone. This they said created a vortex there.

Going into a small wood we were treated to another fascinating experiment. Roy, without telling us what he was doing, dowsed a certain spot and marked it with a cross of twigs. Then he asked for a volunteer to step forward. First he asked her to raise her arm into a horizontal position; then he applied downward pressure on her hand and asked her to resist. Then the same thing was done over the marked spot, and it was noticed that she had much less ability to resist. The position of the boundary of her aura had been noted with an aurameter before she went on to the spot (this device is a spring-loaded dowsing tool that can be used for normal dowsing but is particularly designed for showing aura boundaries); it was noticed that on the spot the aura was considerably reduced in size. The second person did not seem to have this reaction, but when I tried I too reacted as the first person had done.

We were told that the spot was a "sink place" for energies and that our bodily strength was reduced when standing over it. We were carefully checked afterwards to make sure we were all right. If a person's bed was over such a place, the result could be damaging to health. Some people, like the second person who tried, are resistant to these places.

Also we were shown places where the branches of trees had reacted to negative lines. Negative does not necessarily mean bad - it was once again a kind of polarity involved - but negative lines tend to be bad for people to spend time on. The opposite seems to be the case for cats. A technique in which rods were used to find lines (or anything else) and the pendulum was used to ask questions about it was demonstrated; we were told we ought to be off the line when we were doing the questioning.

The final session was back in the room when the Procters talked about their activity in healing by dowsing, both people and the land, but they said they would not do anything unless asked by the owners or occupiers of the particular place. A final experiment was

with the pendulum in which we split into pairs and tried to find which Bach flower remedies were appropriate for our partner. We were told when dowsing that we were using our intuitive sense which should be used in conjunction with our logical sense, but we should beware of the emotional sense getting involved. If dowsing any personally emotional situation (illness of someone close, for example) it would be better to ask someone else to do the dowsing.

It was an extremely interesting and enjoyable day and I would recommend it to anyone interested in the subject.

The leys of St. Clement's

While on a recent holiday in Salisbury, Doris noticed a large, impressive clump of Scots pines while we were telephoning someone from the railway station. I went to visit the clump a short while afterwards, and found that it felt very powerful from the nearest point at which it could be approached, which was a small alcove on the corner of Churchfields Road, and there seemed to be more than one dowsable ley coming from it, one going through the Elim Christian Centre in Dews Road, a towered church which seemed to be of early twentieth century vintage.



St. Clement's Church as it was

Strangely, on this first visit I did not walk a little further round the wall, which would have given me the clue to the significance of the site. However, on going to the Ordnance Survey map I found it was a centre of several really excellent leys fanning out all over the surrounding countryside - many more than I had been able to find through the Cathedral. I decided to go to the local library to see if I could find more about the site.

On being directed to the Local Studies Library, in the same building, I found from some books and old large-scale maps that there had in fact been a church on the site, dedicated to St. Clement, which was thought to have been the oldest church in the diocese, and had the distinction of having had more than one hermit attached to it. It had been demolished in the nineteenth century when a new larger church was built not far away. The churchyard, however, is still there, as I would have seen if I had walked a little farther on the first visit. Unfortunately I was unable to visit it on this holiday as the key is with the Rector of St. Paul's, who was on holiday when we were there. I hope to visit the site sometime later, however. I certainly found it fascinating that the church had apparently

been replaced by the clump - the landmark on this important ley centre has apparently been regenerated.

In an unpublished handwritten and hand typed book in the Local Studies Library, from which I obtained most of the details of St. Clement's including the picture, it was said that the church at Winterbourne Gunner was virtually a replica of St. Clement's. We visited it, and found it did not seem to match the ground plan of the former church, as the latter had side chapels and Winterbourne Gunner has none. It did give some idea of how small St. Clement's was, however - certainly one can see how a bigger church was needed in the population growth of the nineteenth century. But it is a pity the original building could not have remained. The leys found through the site of St. Clement's are these:



The clump on the site of St. Clement's

St. Clements to Cathedral spire: Bratton Church, cross-tracks Tenantry Down, skirts Yarnbury Castle, parallel with 2 miles of track (not exactly straight), half mile coincident road south of Stapleford, church at Stoford, church in N.W. Salisbury, St. Clement's. Cathedral spire, Longford Castle, skirts Witherington Ring, multijunction Standlynch Down, main crossroads with milestone south of Landford.

Approximately west: Cross-roads south of Pythouse, skirts north edge of Castle Ditches, Sutton Mandeville Church, tumulus south of Burcombe, Netherhampton Church, St. Clement's, through ditch of Clarendon Palace, tumulus Pitton Lodge.

Slight angle with above: Skirts south edge of Castle Ditches, cross-roads near regimental badge hill-figures at Fovant, short coincident track section, possible clump near trig point near Australian badge, two tumuli south of Barford St. Martin, Lyons Barrow and trig point, St. Clement's, small church in Salisbury, middle of ditches Clarendon Palace, cross-tracks Beechy Dean Copse.

Almost due west (the dowsed ley): Lake south of Fonthill Gifford, junction at Ley Farm south of Teffont Evias, church south of Barford St. Martin, short coincident road south of Wilton, St. Clement's, Elim Christian Centre, United Reformed Church (looks like a purchased Anglican building, with a spire), runs along New Street, Ivy Street, Trinity Street, Barnard Street and Paynes Hill in Salisbury, West Tytherly Church.

North of west: Half a mile of coincident track west of Donhead St. Andrew, tumulus Sutton Down, Neale's Barrow south of Wilton, St. Clement's, tumulus near The Common (a village).

North-east (to St. Edmund's church, now the Salisbury Arts Centre): Coincident track and cross-roads at Charlton, earthwork north of Ebbesbourne Wake, coincident track north-east of Broad Chalke, coincident track south of Neale's Barrow, multijunction near racecourse, St. Clement's, St. Edmund's, earthwork north of Pitton, trig point north of The Common.

St. Clement's to Old Sarum gate: Skirts Durrington Walls near Amesbury (meeting the St. Thomas's to Cathedral ley at that point), Ogbury Camp, 131 spotmark south of Great Durnford, Old Sarum main gate, St. Clement's, skirts Castle Ditches (meeting the St. Thomas's to West End of Cathedral ley there).

St Thomas's, the parish church of Salisbury, is also interesting. It was built at the same time as the Cathedral, for the worship needs of those involved in the building work. It has one of the few remaining "Doom" paintings in the country, with the interesting feature that the king and the bishop are shown being cast into hell! From a ley hunting point of view it is positively Watkinsian, so much so that I checked The Old Straight Track, but it is not in fact mentioned by Watkins. There are two known ancient tracks converging on it, both described to me by the guide who took me and a group of others on an evening walk round the city.

One of these is the one from Old Sarum which apparently was once a right of way which ran right through the church! It was later diverted round it. This could be the one visible today from the High Street - standing in the middle of that street it can clearly be seen that the west ends of the Cathedral and that of St. Thomas's are in line, and that this alignment runs along the High Street. The alignment does not go to Old Sarum, however - Castle Road, leading to the old site, is not straight.

These are the points on the High Street alignment: Skirts Castle Ditches north of Whitsbury, cross-roads and church south of Cathedral, West end of Cathedral, part of road across the Close, St. Anne's Gate (haunted by the ghost of a Cavalier, and bearing a strange composite figure made up of the head of Edward VII and the body of Charles II!), High Street, West end of St. Thomas's, Ratfyn Barrow at Amesbury, tumulus and clump east of Figheldean, one of the "Twin Barrows" on Coombe Hill, and one of a group of tumuli west of Everleigh.

The other line through St. Thomas's is also visible - because the builders of the Market

Square car park have marked its course in bricks! It crosses the car park at an angle and goes through the following sites: Neale's Barrow, cross-roads/tracks south-east of Netherhampton, The Infirmary (now closed down and destined to become a shopping centre, but the first hospital built out of London and of architectural significance), St. Thomas's, the car park track, a multijunction under a railway bridge, a cross-roads at Pitton and a junction at Noad's Copse. It goes very near a cross-roads on the Roman road.

The Town Path, running on a raised causeway across the water meadows, is another interesting alignment. Spectacular views of the Cathedral are had from here; in fact this is where Constable painted his famous picture of the building. It should also be mentioned that the St. Clement's clump is also visible from the path, which is straight and runs from Queen Elizabeth Park to East Harnham. At the East Harnham end is a very attractive water mill which is now a restaurant; the alignment also passes through East Harnham Church. **A number of other sites are on the alignment:** Martin Church, a milestone and coincident stretch of road south of Coombe Bissett, church at Tottens, East Harnham church and mill, the Town Path, a multijunction and short coincident track on Roman road to Old Sarum, a 59 spotmark and a 110 spotmark.

Undiscovered menhirs

Daniele Hart recently sent me an article from a French magazine about a site in Brittany where someone discovered a few menhirs totally overgrown in 1989 in a village called Monteneuf. In 1992 a search revealed 310 - it is thought to be a major discovery. There could be as many as a thousand stones.

Addlestone meetings

Don't forget that our group continues to hold monthly meetings at my home at 25, Albert Road, Addlestone on the second Wednesday of each month, except August and December. We are too small a group to invite speakers, but we usually see video or still video of recent happenings and have a very enjoyable discussion which can go in almost any direction!

London meetings (of London Earth Mysteries Circle at Maria Assumpta Centre, Kensington, on 2nd and 4th Tuesdays of each month)

September 14th: UP TO THE MINUTE REVIEW OF CROP CIRCLE PHENOMENON, by Busty Taylor. **September 28th:** A SENSE OF PLACE, by Barry Ex-pedant. **October 12th:** SELF-HEALING TECHNIQUES, by Narinda Cristalda. **October 26th:** THE ORIGINS OF POPULAR SUPERSTITIONS, by Tom Perrott. **November 9th:** MYTH AND LEGEND IN SACRED LITERATURE, by Harold Tam. **November 23rd:** GENERAL CONTRIBUTIONS AND SOCIAL EVENING.

TEMS meeting

Sunday 22nd August: POWER, VISION AND PURPOSE. Caroline Thomas, M.A., will tell how it is to be psychic, with television presentations made in Japan. Venue: S.W.11. Ring Valja: 071-228-8791.

Apologies for forgetting and double booking the joint field trip in July. I hope TEMS members will find the account of the dowsing day interesting.

LETTERS

From Norman Darwen, Blackpool, Lancashire

Touchstone readers familiar with the concept of the Omphalos might be interested to know of a short feature on *Granada Reports*, the north-west's magazine-style current affairs programme on Granada Television, on July 2nd. During a brief film on tourism in East Lancashire, it was mentioned that the Ordnance Survey gives the village of Dunson Bridge, in the Ribble Valley, as the middle point of the British Isles. The exact spot is marked by..a BT telephone box (one of the new ones, not even a traditional red one!) There is some recognition of the importance of the spot, though, as the TV pictures showed that the box is surrounded by a small ornamental garden.

PUBLICATIONS AVAILABLE FROM JIMMY GODDARD

(in addition to the ones described on the back cover)

SKYWAYS AND LANDMARKS REVISITED. A re-examination of Tony Wedd's work in leys and flying saucers. £1.20

CAMPUS LINES. Results of a nine year project investigating leys around six university campuses. £1.20

COSMIC FRIENDS. An account of communication with extraterrestrials over the course of many years, and information derived from it. 70p.

THE INHABITED SOLAR SYSTEM. Evidence that our system is not as dead as current opinion holds. 70p

ENIGMAS OF THE PLAIN. Booklet on Salisbury Plain mysteries, originally printed in 1966, now reprinted A5 size. 70p.

TOUCHSTONE. Newsletter of the Surrey Earth Mysteries Group. Quarterly, £2 for four issues.

AMSKAYA. Newsletter of the STAR Fellowship, concerned with extraterrestrial communication. Quarterly, £2 for four issues.

ALL THESE PRICES INCLUDE POSTAGE.

TEMS MEETINGS

TEMS meetings are to be held on the last Sunday of each month, but at various venues. See the accompanying list; please contact Lionel Beer for further details (081-979-3148).

TEMS now produces a very interesting newsletter.

THE HIDDEN UNITY and BEGINNINGS

These two booklets have recently been brought out by the Surrey Earth Mysteries Group.

The Hidden Unity looks at the strange phenomenon of subconscious siting of ley points, and notes that places of worship, of all religions and all ages, tend to predominate on leys. The environmental and philosophical implications of this are discussed, and the apparent necessity of worship but irrelevance of doctrine. Two ley centres are given as examples, and investigated in depth - the Shah Jehan Mosque in Woking and the Guru Nanak Sikh Temple, Scunthorpe. There is an appendix by Eileen Grimshaw on the significance of the Pagan religion to this study. Illustrated with photographs, maps and line drawings.

Beginnings is about a series of potentially useful discoveries, mainly made by Jimmy Goddard over a period of about twenty years, but having some overlap with discoveries made by others. For various reasons, the investigations are all in their early stages, and some have not been continued. They include earth energy detection, natural antigravity, subconscious siting, ley width, and the solar transition effect. There is also a chapter on cognitive dissonance - a psychological factor which seems to have been at the root of all bigotry - scientific, religious and other - down the ages. The booklet is concluded with an account of the discovery of leys by Alfred Watkins.

Each booklet is £1 plus 30p p&p from the Touchstone address.

EXCHANGE LIST

FORTEAN TIMES, Box 2409, London NW5.4NP. NORTHERN EARTH MYSTERIES, 40b, Welby Place, Meersbrook Park, Sheffield, S8.9DB. FOLKLORE FRONTIERS, 5, Egton Drive, Seaton Carew, Hartlepool, Cleveland, TS25.2AT. THE LEYHUNTER, P.O. Box 92, Penzance, Cornwall, TR18.2XL. MAGONIA, John Dee Cottage, 5, James Terrace, Mortlake Churchyard, London, S.W.14. 8HB. GLOUCESTERSHIRE EARTH MYSTERIES, 49, Moorend Road, Lackhampton, Cheltenham, Gloucestershire, GL53.0ET. MEYNMAMVRO, 51, Carn Bosavern, St. Just, Penzance, Cornwall, TR19.7QX. LONDON EARTH MYSTERIES, P.O. Box 1035, London W2. 6ZX. MARKSTONE, Glebe Farm House, Fen Road, Owmy-by-Spital, Lincoln, LN2.3DR. Our thanks to all exchange publications, especially those who have mentioned us.

TOUCHSTONE is published by Surrey Earth Mysteries Group, 25, Albert Road, Addlestone, Surrey, KT15. 2PX. Sub TWO POUNDS for four issues, please make cheques payable to J. Goddard. All articles are welcome and all are welcome at our monthly meetings in Addlestone. IF YOUR SUBSCRIPTION IS DUE AN "X" WILL FOLLOW THIS SENTENCE: