

Touchstone

Surrey
Earth
Mysteries



No. 56

July 2001

MORE ON THE BUCKINGHAM PALACE LEY

<http://members.netscapeonline.co.uk/jimgddrd/royal-ley/>

Since writing the Buckingham Palace Ley article in the last Touchstone, an important site the ley passes through, missed before, was noticed: Fulham Palace. Standing beside the Thames adjacent to Putney Bridge, this was the residence of the Bishops of London from 704 to 1973. It is said to have had the longest moat in England, and it has beautiful grounds including a knot garden. These gardens were made famous in the seventeenth century when Bishop Compton imported rare species of plants such as magnolia and grew them in England for the first time.

The ley passes obliquely through the eastern end of the palace, and goes through the sites of all three Bishop's Chapels which have existed there. The medieval one was in the centre of the east end, and projected further into what is now the garden. The eighteenth century one was on the north-east wall, where the two rooms housing the museum now are, and the windows with the pointed tops remain from this. The nineteenth century chapel is an adjoining church building. There was head-hum felt in the two rooms which now house the Fulham Palace Museum, indicating that it is a powerful spot. These rooms are in part of the area that was once the eighteenth century chapel.



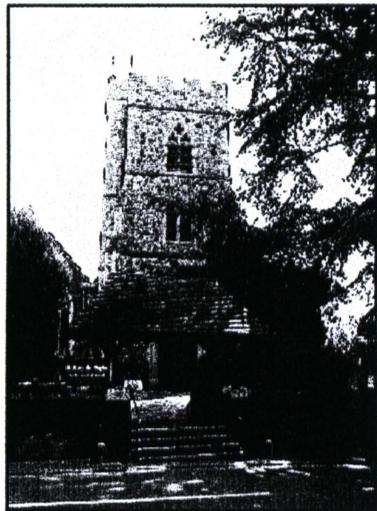
Fulham Palace

SURREY EARTH MYSTERIES GROUP MEETS ON THE SECOND THURSDAY OF EACH MONTH (EXCEPT AUGUST AND DECEMBER) AT ADDLESTONE.

Neolithic settlement was discovered at Fulham Palace, and several Roman roads converged at a ford, linking two Romano-British communities, west of the present parish church. It is not certain if the convergence is on this ley. There were also many earth works in the area, though it is not certain if these dated from the Iron Age or from Viking settlement in the ninth century.

On July 21st we had a field trip with TEMS, visiting several places on the Buckingham Palace ley, starting with St. Edward's Orthodox Church in Brookwood Cemetery. This church, dedicated to the Saxon boy king Edward who was murdered at Corfe Castle in the year 978, is another unlikely place of worship to be found on a ley. It is another quite recent church, built adjacent to the site of one of the railway stations in Brookwood Cemetery, the vast necropolis set aside to receive the ever-growing numbers of London's dead in the nineteenth century. It is owned by the St. Edward Brotherhood, who tend the shrine of St. Edward, which contains some of the remains of the boy king, discovered at Shaftesbury where he was originally buried and confirmed by archaeologists as having injuries matching those reportedly received by Edward.

Once again, as with Woodham Church, there is no record of any other church or older site here. The church was built in 1909 as a second Anglican chapel in the cemetery, then sold to the St. Edward Brotherhood in 1982 for £28,000.

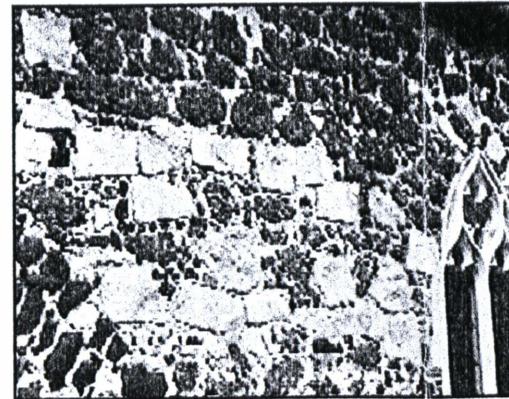


Horsell Church

Rodspin and headhum were experienced here, seeming to indicate a ley centre, and the diagonal ley direction of the Buckingham Palace ley seemed to be confirmed.

There is one other ley known to pass through the church, going through a large cross-roads in Aldershot, St. Edward's Church, a non-towered church at Horsell, Danewell Hill on Horsell Common (a large pine clump with several leys and adjacent to the sandpits H.G. Wells chose for the landing of the Martians in *War of the Worlds*), St. Augustine's Church (Addlestone) - a 1939 church also a subconsciously sited ley centre, St. Nicholas Church, Shepperton, a large cross-roads at St. Margarets, Chiswick Church and Hammersmith Church.

Perhaps the most interesting findings on the trip were made at Horsell Church. The first church on this hilltop site was probably in the twelfth century, and parts of the wall may remain. Many additions, alterations and restorations were done in the 14th, 15th, 18th, 19th and 20th centuries, even though the area at the top of the hill is very limited, the churchyard falling steeply away at the back.



Stones in the wall

The site is striking and the church seems powerful, with strong head-hum experienced. On the field trip, the strange mixture of stones comprising the south wall was noticed, and it was theorised that some could have been standing stones on an earlier site here. Faint circular indications in the ground behind the church were also noticed and there were feelings that this could have been a hilltop stone circle.

A powerful ley was dowsed crossing the church by two of those on the trip, but it was at right angles to the Buckingham Palace ley and strong concentration and filtering were needed before that ley was eventually picked up, very much more weakly than at the other sites. On examination of the map, this other ley was found to be a very good one, passing through the ancient church site at Abinger (that building was rebuilt in its original style after being destroyed by a bomb in the war) and Leith Hill tower, the highest point in Surrey and with at least one other ley going through it:

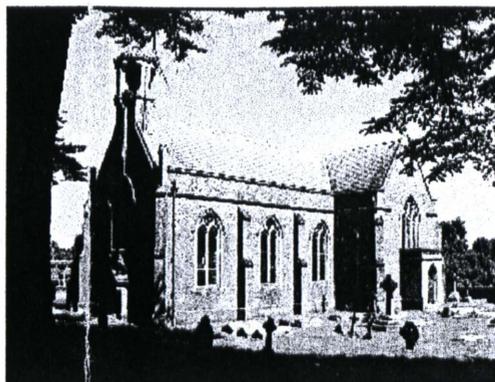
Cross-roads/tracks Valley End, St. Lawrence Church, Chobham, a small church at Horsell, Horsell Church, two cross-roads at Burntcommon, track multijunction near Gomshall, Abinger Church and adjacent mean-following road ending in a multijunction, Leith Hill tower, road/track multijunction with county boundary (Surrey/Sussex) near Rusper, large road multijunction at Handcross.

We then went on to visit All Saints', Woodham with its circular bank, and the Oatlands Palace arch and Walton Church.

Continuing on southwards the ley skirts the base of the hill on which Farnham Castle stands - another bishop's palace. It goes through Medstead church and eventually crosses the E-Line at a cross-tracks in a wooded glade on Old Down, about a mile and a half south of Cheesefoot Head, famous for its crop circles. About two miles away is a tumulus on Lane End Down, which is where the Fox Hill ley (Woking) crosses the E-Line - that ley was described in Issue 2 of *Touchstone*. The track leading to it follows the E-Line for about a mile, beginning as a sunken track and becoming a terrace track - with a bank at one side and a drop the other. The E-line was picked up strongly as usual when walking the track.

Another interesting site was found on this walk - Otterbourne Church, on the E-Line. This was built in the 19th century by the father of Charlotte Yonge the novelist, apparently

inspired by the architecture of York Minster. The medieval church site is a distance away, with just its outline and gravestones visible, near the River Itchen. But it is the new church that is on the E-Line, and it also passes through what appears to be a markstone in the churchyard (a roughly shaped and well seated stone that does not appear to be a tombstone) and what seems to be a tree-covered mound nearby. Can this be, as with All Saints', Woodham, a new church subconsciously sited on an ancient site not realised by the builders?



THEORIES ON THE STRUCTURE OF LEY ENERGY by Rienk Noorlhuis

For some years now I have been using the system and theory of ley width and I have found it to be highly consistent and valid. I have been wondering what could be the significance of ley width. I would like to add to the discussion about leys with the suggestions that are following. I suggest that ley width may not only indicate the actual size of the ley but may largely depend on its position in a vertical direction. I would also like to suggest that leys are flattened enormously into the vertical direction, but contain a more dense core with the highest intensity of energy of about 6-8 paces wide. Obviously I have no proof and I only want to add to the discussion.

From reading and experience it became clear to me that important ley centres often have wide leys such as those of twenty paces. Hence, it could be concluded that these are important on a regional, national or even larger scale. My experience of these leys in the landscape is that they give you a sense of space and timelessness, and they run through places of beautiful scenery. Apart from a general sense of well-being, I have not experienced vibrations, that I have sometimes felt on smaller-sized leys, such as those of 6-8 paces.

In *Beginnings*, overground leys are mentioned as suggested by Tom Graves, and also the ley detector gave various reactions on different heights in buildings. Observing the behaviour of swallows made me believe that overground leys may indeed exist. Flocks of swallows were usually associated with 10-25 pace leys when in the sky. Nesting and sitting swallows were also associated with more narrow leys, e.g., 6-8 paces wide.

The 6-8 pace leys could be the ones closest to ground level with their core -30 to +30 metres below or above ground level. When their core is near the ground it can be felt as vibrations

or with the detector. These leys will be good leys on the map because they are related to ground level. 5-4 pace leys (and narrower) are running below the surface making them important to nature spirits as etheric underground tunnels, and to ruminants because they depend on a strong earth influence for good digestion. Leys of 10 pace and wider are completely above ground level and their energy reflects like a shadow on the landscape beneath and it is this shadow that is measured ("sparks" may be spread over a very wide area).

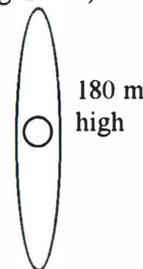
The wider the ley, the rarer. Overground leys then are a fairly unusual phenomenon (could these keep mountain chains together?), and underground leys are innumerable but become more important to us when near the surface. The deeper in the ground the lesser the influence.

The above are only suggestions and I realise that when leys run through hilly country and mountains their width should perhaps vary more than one or two paces (this depends on the distance they are flattened in the vertical plane).

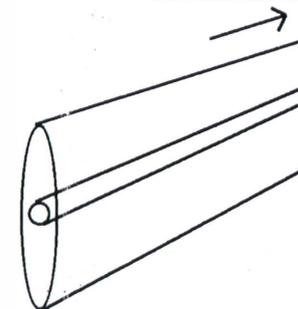
Finally I would like to illustrate my model by proposing a ley that is at its thickest 6-8 paces horizontally with a dense (but flattened) core and stretching over about 180 metres in the vertical plane. I have included doubling at sunrise and sunset for leys that are on or overground. What happens at ley centres? Perhaps the leys cross at different heights through a vertical cone of energy that is receiving and giving away both cosmic and earth energy. This is open for discussion.

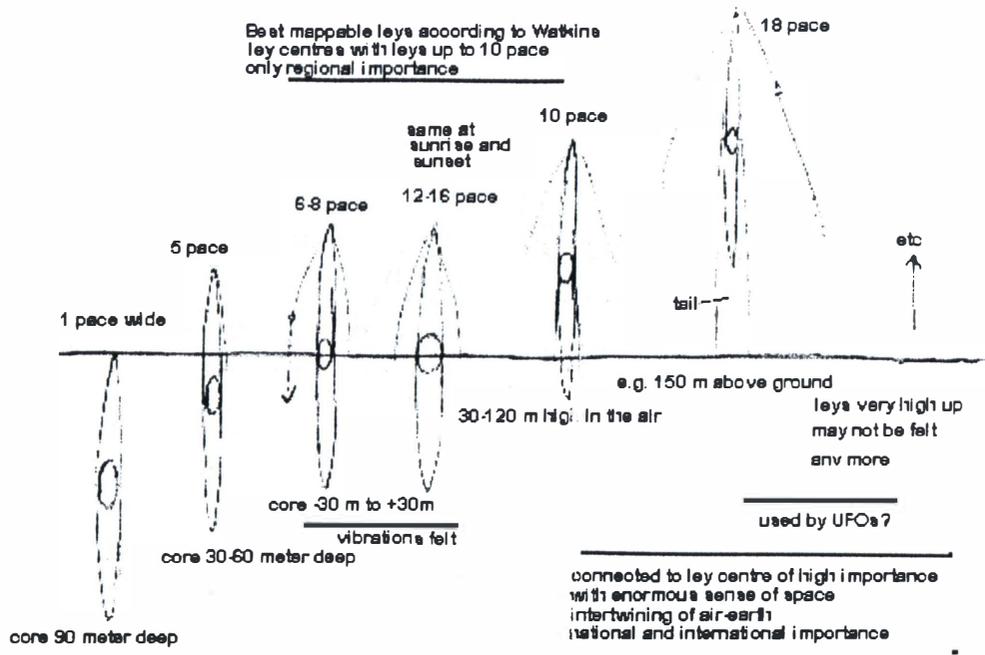
Also, the actual width of the ley could vary of course, as well as its stretching in the vertical direction. Is the ley system and perhaps other systems (such as grid patterns) the "saving work" which keeps the earth together? Weakening it could cause severe disruption.

6-8 pace wide
(e.g. 2.5 m)



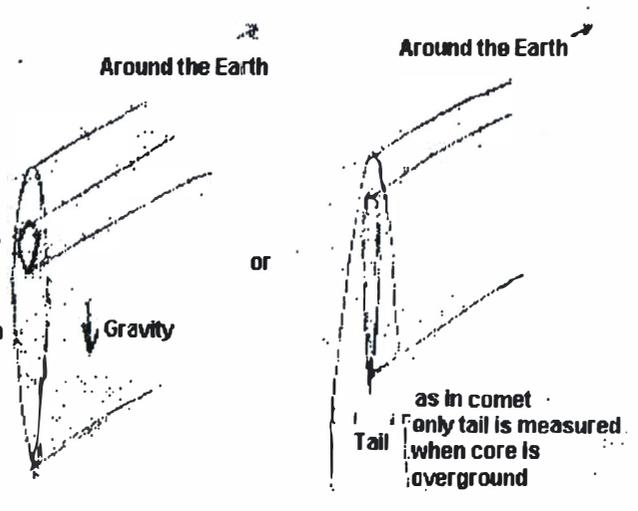
around the earth





alternative shapes

energy might be strongly
"whirling" within but the
entire structure goes
straight around the earth



A NORTHUMBERLAND NETWORK

During August, my wife and I spent a week in Northumberland, in the Morpeth area, and found several interesting ley centres which seemed to be linked in a system. One was the church in Kirkwhelpington, the village where we were staying, which was interesting from the map as a number of straight stretches of road and track converged on it. Unfortunately I was unable to explore off the road due to foot-and-mouth disease restrictions, but a number of interesting things were found nonetheless.

Kirkwhelpington is a pleasant little village situated on several hills in rural Northumberland - the nearest town is Morpeth, thirteen miles to the east. Our house, set in a lovely hillside garden, seemed to give head-hum and was found to be on one of the previously-found leys. The garden had a brook running through it and a well, but the two were not connected - at times when the brook dried up, the well was always full. The stream came from a spring higher up the hill. There seemed to be a somewhat similar feeling to that felt at Chalice Well, Glastonbury in the garden, and, like that garden, it was planted with biblically-associated plants.

The church was 13th century on a Norman site, with parts of the earlier church built into the west end. The church path runs at an angle to the south door near the tower; one of the leys follows this. This is the one running along a public footpath from the church to the main road, and then along half a mile of track to a clump at Horncastle, then another coincident stretch on Ray Fell. In the other direction it runs through a cross-roads and settlement site at Bolam West Houses, and two clumps near Whalton.



The line through the house runs along a half-mile stretch of straight road running to The Shield and various clumps. One of these is a large one which hides the view of the village and church when standing at the end of the Shield road. In the other direction it goes through earthworks marked as "Manorial Earthworks", and Rothley Castle, an eighteenth century folly built by a brother of Capability Brown - a very striking monument high on Rothley Crag. It then goes to a clump at Swanhill, a large cross-roads on the A697 near Weldon, and Hermitage Farm, where it crosses a ley from Steng Cross, another main centre found on this trip.

There is what appears to be an excavated tumulus on the outskirts of the village, visible from the main road but not marked on the map. This is on another ley through the church which comes from a cross-roads at Great Bavington, goes to the tumulus and church, then



Kirkwhelpington mound

north to Dove Crag on Simonside, a large clump at Rothbury, two aligned cairns to the north, a large cross-roads at Shawdon Hill, skirting Ringses Fort and going through a tumulus at Eglingham.

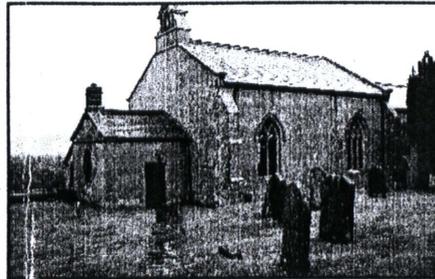
Kirkharle Church, a tiny building deep in the countryside, where Capability Brown was baptised, also seems to have a ley to Kirkwhelpington, going through three clumps, two cross-roads, two hill peaks and a "bastle" (fortified house) at Ottercops. There are a lot of these in this area as it often suffered from

border raids.

There is also a ley going through a well in the village and the church, a mile and a half of the main road and the cross-roads at Knowesgate, and Steng Cross.

Steng Cross is very prominent on the map and on the ground, as it is at the end of a four-mile dead straight stretch of road with a clump at Harwood Gate, which is itself the junction with two other lengthy stretches. Also the straight edge of Harwood Forest which is also a Forestry

Commission boundary runs from it to Manside Cross and Gunner's Box earthwork, another major centre. This has a remarkable ley running to Rothbury church, as we shall see. The boundary looks as if it was once a path, but it is fenced off now, and other routes in were blocked with foot-and-mouth signs.



Kirkharle Church

At Steng Cross is a stone which is the base of a Saxon cross, up a short path from the road (which follows the Manside Cross ley). Also, a more grisly reminder of former times, there is a replica of Winter's Gibbet (with a dangling wooden head), where a man who murdered a local woman was hanged. On the end of the path, where it meets the road, there is another stone, quite large but with its top flush with the ground, which may be a

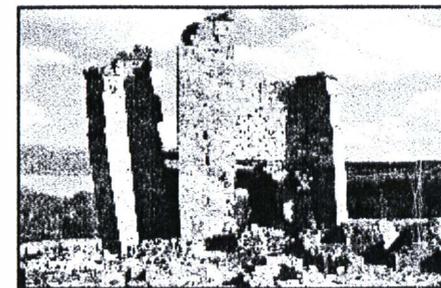


Steng Cross and path



Steng ley towards Manside Cross

of that year, in which we were guests of Derrick and AnThea Wilbie-Chalk, who run the Seminarium into the Psyche, Architecture and Rural Knowledge (SPARK). This project is still continuing, with a monthly programme this year investigating the other kingdoms of existence. We went to visit them, and had an enjoyable and fascinating afternoon. I was first astonished to find not only that Well Close, where they live, is on the Manside Cross - Rothbury Church ley, but that they were quite familiar with that alignment. (I had forgotten the location of Well Close and had to ask at the post office to find it). As well as this, they feel the garden has two significant ancient sites. On the road side, there is a steep embankment which is mirrored in the property on the other side of the road, which Derrick feels is a long barrow which the road has cut through at some point. There is a strong dowsing reaction at one end of it. The other end of the garden, also on the line, seems to have revealed the presence of a small chapel, and near the end of the embankment is an "elfin grove" with a feeling similar to several other "sanctuaries" I have found while ley hunting (e.g., at Sunningdale, Virginia Water, and by a junction on the path on

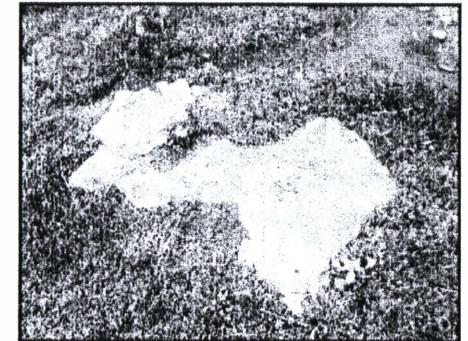


Edlingham Castle

more ancient markstone. Looking from this, the line of the edge of the forest leading toward Manside Cross is clearly visible.

There is a good ley going from Manside Cross to the final ley centre found, Rothbury church. This line goes from that site to a peak in Harwood Forest, another south of Rothbury, Rothbury Church, a milestone and clump north of Rothbury, a clump at Wandystead, Edlingham Church and Castle, an earthwork near Broome Wood, a peak south of Hulne Park, Hulne Priory and Heiferlaw Tower.

Some of these had been visited in 1983 on the Northern Earth Mysteries Group weekend moot



Steng Cross stone

the E-line described earlier).

Rothbury Church, visited on this trip and in 1983, is a particularly solid-looking church, largely a nineteenth century reconstruction but with a thirteenth century chancel. It has an interesting font stand with, in addition to one of the earliest depictions of the resurrection, has what seems to be some kind of animal climbing through foliage. It had originally been the shaft of a stone cross. Energy was felt mainly at the east end.

Edlingham church and castle were visited in 1983, seeming more powerful at the west end. It is Norman with Victorian additions, and looks rather odd as its normally sloping roof was replaced at some time with a virtually flat one. The castle remains were not able to be entered as notices said they were in danger of collapse, but strengthening operations were being carried out.

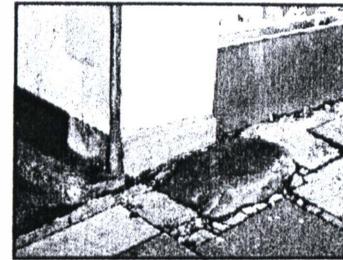
Another ley from Manside Cross skirts Lordenshaw fort and settlement, visited in 1983. This is famous for its cup-and-ring marked stones, and I noticed that an aerial picture of the fort seen on this trip looked very similar to a design which occurs frequently on such stones, a ring with a tailed ring inside it, the tail extending beyond the outer ring. It reminded me of a sperm cell entering an egg - as it did nearly twenty years ago. The thought of such knowledge being possible to the ancients was made more credible by the fact that the spider depicted at Nazca apparently has detail that would not be directly visible. The settlement site had the remains of two huts, which were originally a ring of thirteen smaller ones round a larger one.

When going to Rothbury, Doris noticed a what appeared to be a standing stone by the roadside, in woods near the significantly-named house Coldrife, at the beginning of what appeared to be a track leading into the wood. Neither are marked on the map, but there seems to be a ley running through the stone and along the track. This goes through a cairn near Harwood Forest, Dough Crag peak, a large clump on a peak north of Newbiggin Farm (where it crosses the Manside Cross - Steng Cross ley), another peak, the track and stone, another peak south-west of Wingates, half a mile of coincident road with a central cross-track/road, a house called Blackpool where it meets another ley (significant name Black - not by the sea!), another peak north-east of Moor Edge, and a mile of coincident road west of Ellington, with a spotmark at each end and a cross-roads/track at one end.



Coldrife Stone

The final discovery was made at Morpeth, which has a markstone in the high street: also



Morpeth stone

on the street are the chantry chapel (now the Northumberland Bagpipe Museum), the United Reform Church at one end, and the ancient clock tower. The high street aligns exactly with Steng Cross! There are a number of minor points in between: a spotmarked multijunction near Nunriding Hall, a point where the Devil's Causeway (Roman road) crosses a present road, and Ralph Shield, where it crosses the Great Bavington-Kirkwhelpington ley.

Northumberland is a wild, beautiful county of wide horizons, majestic landscape, great power, and quickly changing moods. It was an invigorating experience to spend a week there again.

from *The Ley Hunter*, first series, edited by Philip Heselton

My First Ley-Hunt

by Allen Watkins M.A., F.C.A. (son of Alfred Watkins)

In 1931 I was living in Cambridge. Father wrote asking me to report on one of the many Leys he had traced on the map all of which touched the ancient camp containing the Castle Mound within the Borough.

From its northerly end the map line of the Ley took in Belsars Hill Camp, Woodchurch Farm, Pleasant Hill (by the Castle Mound in the Borough), footpath in alignment, Great Shelford Church, Strethall Church.

I was eager to try my inexperienced hand (or Foot) at Ley-hunting, so I arranged for a day off, and one lovely morning took the train to Royston and made my way on foot across country towards Strethall along the Icknield Way which was then little more than a rough field-track with occasional stretches enclosed by a hedge on either side. This latter feature is fairly common in Cambridgeshire, and sometimes forms an impassable thicket.

Striking across country again from the Church at Strethall, I stopped for a moment to take in the country scene. It was a lovely day, the ground fell away, and you could see for miles. There wasn't a house or a man in sight -- no, wrong! -- there was one solitary figure in the dim distance. I watched him as he grew larger: he was moving in my direction.

It occurred to me that I was probably a trespasser, and he might be coming to "see me off". Anyhow he was clearly walking towards me, so I waited for him. However, when he came up he turned out to be a field labourer, who greeted me with a genial "Morning Sir! Lovely day!"

"Yes, isn't it?" I said, "I'm out for a day's walk in the fields, and glad to get some fresh air and sunshine. I've just walked over from Royston."

"Ah! Then you must 'a come by the old Roman road, Sir. Now when I first came to these parts some of the older folk did used to say as they'd seen another old Roman road. It went straight from Strehthall Church here towards Cambridge."

My Father's Ley! This was indeed extraordinary. I had never suggested roads as a topic of interest, but had merely indicated my route in the way one does. He must have read my mind in the way that a native countryman often does.

"Tell me" I said "Did you ever see this second old road?"

"No Sir, I never did" he replied. "But I'll tell you a funny thing about that old road. You can't see it at all on the ground, but when the corn grows you can see exactly where the old road went by the poorer crop: I've often seen that!"

Was there ever a more perfect case of Beginner's Luck? I go out in search of confirmatory evidence, and at the first place I stop, in the middle of a field miles from anywhere, a man marches up to me, and, unasked, gives me exactly the kind of evidence I am looking for -- first-hand field observations.

You may call this coincidence. But is it? In the Ley-hunter's note-book these "coincidences" begin to accumulate. Father had a score of such experiences. Nothing gives so much confidence as unsolicited evidence from an unexpected quarter. In this instance the casual memories of an elderly man unearthed a valuable clue.

The possibility of "seeing" tracks from afar which are quite invisible close at hand is referred to in Appendix A of Father's book "The Old Straight Track." There is also a brief reference to this strange encounter in his "Archaic Tracks round Cambridge" which contains a very full list of Leys in the district.

Allen Watkins
Sept. 1965
LETTERS

from Norman Darwen, Lostock, near Bolton, Lancashire:

The traditional Good Friday walk up Rivington Pike in Lancashire was cancelled this year due to the outbreak of Foot and Mouth disease. Sheep wander free on the West Pennine moors, causing the authorities to prohibit access for fear of spreading the disease.

By contrast, another Lancashire Easter event was an outstanding success. The traditional Easter-egg rolling at Avenham Park in Preston on Easter Monday brought thousands of people flocking to roll hard-boiled or chocolate eggs down the steep slope.

Also, I recently visited Ladywell, just to the north-east of Preston at Fernyhalgh, for the first time since the mid-eighties. It has changed somewhat in the intervening years! Although still relatively isolated, it is now a popular pilgrimage for Catholics across the country (and beyond) instead of the small local shrine it was. The well itself is now almost lost among numerous shrines and statues, though there is a glass-sided seated area facing the well itself, where services are presumably still held. There are also tea-rooms, residential accommodation and a bookshop. The shrine also has its own minibus!

NOTES AND NEWS

Ley tour in Holland

Rienk Noordhuis reports that the subject of leys is becoming very popular in Holland. Near his home the tourist board has organised a ley tour - the package even includes dowsing rods! These are on sale in many places now - including the Brigantium archaeological reconstruction site in Northumberland.

London Earth Mysteries Circle

7.00 p.m. 2nd and 4th Tuesdays

Diorama Centre, 34, Osnaburgh Street, London NW1.

Probably from October, will be moving to new venue at Diorama 2, down the passageway on the west side of The Goat in Boots pub on Drummond Street.

11th September **The Templars and their Origins**, by Bill Harding

25th September **Is Your Vicar a Witch-Hunter?**, by Gareth Medway

9th October **A Demonstration of Psychometry**, by Muriel Renard (**bring objects to be read**)

23rd October **Visions, Beliefs and Virtual Banality - UFOs under scrutiny**, by John Rimmer

13th November **Earthstars - the Sacred Geometry of London's Sacred Sites**, by Chris Street

27th November **Weather Magic, Crop Circles and Global Warming**, by Christine Rhone

11th December **Open Forum and Social Evening.**

TEMS

At Hampton - please ring Lionel, 020-8979-3148. 2.30-6.30 except Christmas Party which is 5.00-11.00 p.m.

Sunday 30th September - **Minoan Crete and Atlantis**, by Rick Gibson

Sunday 28th October - **Megalithic Art**, by John Merron

Sunday 25th November - **London, City of Revelation**, by Chris Street

Sunday 9th December - **TEMS Christmas Party**. Booking essential
 Sunday 27th January - **UFOs and Swirled Circles**, by John Sayer
 Sunday 24th February - **Geography of Celtic Myths**, by Ken Rees

SEMG member injured by tree branch

The *Walton and Weybridge Informer* of August 31st reports that Charles Refoy (who is a member of SEMG, and also of the International Tree Foundation) was knocked unconscious when a tree branch fell on him while he was in a group of concerned residents protesting about the felling of trees outside Claremont Nursing Home in Queens Road, Weybridge. Tree surgeons continued cutting the tree while the protesters were beneath and Councillor John Bartlett was also hit by a falling branch. There may be a blanket tree preservation order on the trees in Oatlands and Weybridge.

English Heritage repairing Silbury

The *Times* of August 17th reports that English Heritage are repairing the hole which appeared in Silbury Hill due to the collapse of a tunnel dug by eighteenth century treasure hunters. A helicopter airlifted polystyrene and chalk blocks to fill the hole, and there is to be a survey using sound waves to determine the density of the hill. Four holes will be drilled from the top to the base and the sound waves will build up a picture of the interior, which could reveal hidden chambers in the mound.

Magical Mystery Tor

This was the title given to a small semi-detached property advertised by Ralph Bending in the *Mid Somerset Times* in April. It was described as "situated on the Michael layline (sic), fine view of the Tor, fairy garden to side - what more could the Glastonbury connoisseur want?" £81,000.

Reply to SETI

There was a remarkable picture of a crop formation in the Daily Mail of August 28th. It was of two rectangular formations in a field adjacent to a radio observatory near Chilbolton, south of Andover in Hampshire. One is a beautiful three-dimensional representation of a human face (it appears to me to be a woman's face). This effect is gained by having hundreds of tiny circles of different sizes, producing a halftone effect giving light and shadow areas when viewed from a distance. This is so effective that even with the newspaper picture, when looked at closely it looks like a coconut matting doormat with a faint impression of a face, but when seen from across the room it is like a hologram of a face.

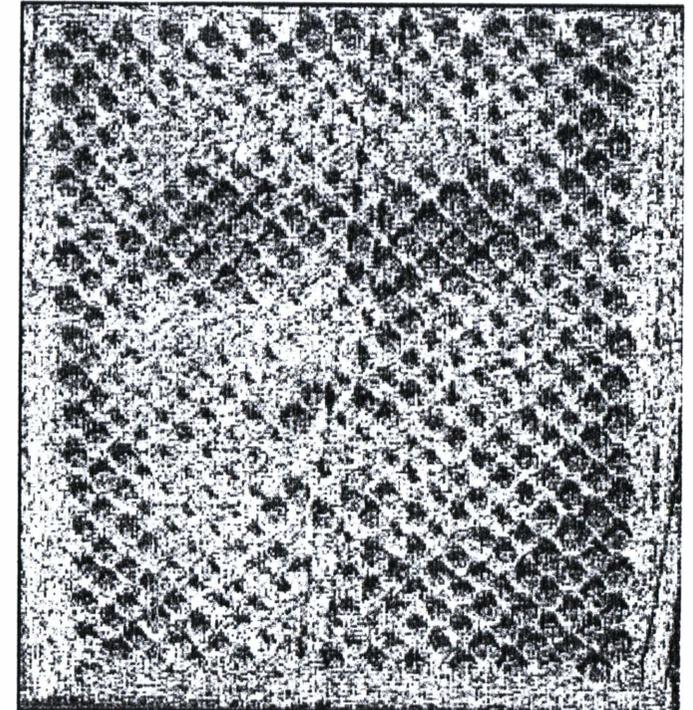
The other rectangle, at an angle to the first, is a complicated pattern of dots that is apparently identical to a binary radio message sent into space by NASA from the Aracebo radio telescope in Puerto Rico in 1974. As part of the SETI (Search for Extra-Terrestrial Intelligence) project it was sent towards cluster M13, 25,000 light-years from Earth, and

includes the digits from 1 to 10 and the formulae for sugar and DNA. It certainly appears to be a kind of reply, as Lucy Pringle was reported as saying, with the original message returned and the face of the returner underneath? Or is it perhaps saying that the human form is not unique to Earth but prevalent throughout the universe?

The binary pattern pictogram is pointing directly at the radio telescope, and the other seems to be pointing towards what appears to be a triangular group of trees at the corner of an adjoining field. They both appeared under cover of darkness, six days apart.

While it seems feasible that the pattern one could have been hoaxed, it seems impossible to believe that the other, with its subtle shading, could have been produced by anyone in darkness with a "stomping board". Even drawing such an image on paper free-hand would be an extremely difficult task.

It seems to give the impression of a scanned computer image, and Alan Watts, in his book *UFO Quest*, has a diagram of how this might be achieved, with something like a computer aboard a spacecraft, controlling a ray "pen" that writes in the field.



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