

Touchstone

Surrey
Earth
Mysteries



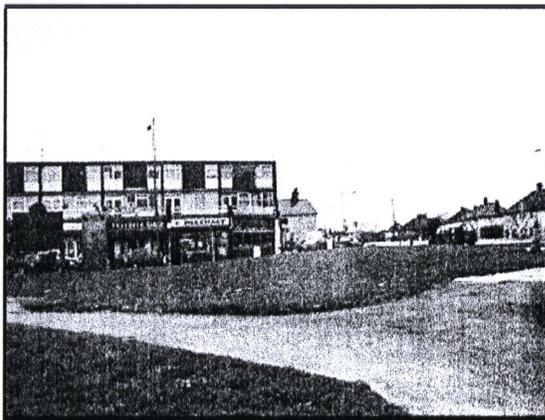
No. 61

April 2003

WALKING SOME RECENTLY FOUND LEYS

The ley which runs through the two monuments at Runnymede (Magna Carta and Kennedy) which we seemed to detect on our field trip last year but have only recently plotted and found goes in a direction consistent with the Pipestone-Sedona great circle line mentioned in the last issue, and has been followed on the ground at Egham Hythe, Laleham and Shepperton. Some interesting findings have emerged.

The line comes through a church in Windsor, runs along a long stretch of coincident track by Queen Anne's Gate there, through a spot which I called a "sanctuary" because of its feeling, through both memorials at Runnymede (which we had found powerful on our field trip last year, particularly the Kennedy one), through the Petters Field prehistoric site, through Laleham church, Shepperton multijunction, and skirting an earthwork near Epsom.



The ley runs along part of Pooley Green Road in Egham Hythe and through what appears to be a mound at the end of it. After this it runs

Rise in ground at end of Pooley Green Road

along the Thames by Penton Hook, then goes through Laleham Church with its Scots pine clump (where it meets the Mixnams Lane ley - see Gloria Hazell's UFO incident in the last issue). At Laleham I enquired of the rods as to whether this was the Runnymede monuments line, and got a quick affirmative, but when I asked as to whether it was also the Sedona-Pipestone line there was, interestingly, a definite time delay before getting a yes. The width

was 12 paces.

The ley continues from here to run through the junction of Pool End Close and Sheep Walk, Shepperton; the footpath from here runs roughly parallel with it, though veering a little to the north-east to go over the motorway footbridge, meeting it again at School Lane, Shepperton, where I again asked the same questions and got the same result.

The line then crosses the river to go obliquely across the north-east end of Desborough Island. This is a large island in the river formed by the Shepperton Loop, and made an island in 1935 with the cutting of the Desborough Channel. Two bridges cross the Channel from



Tower Grove clump

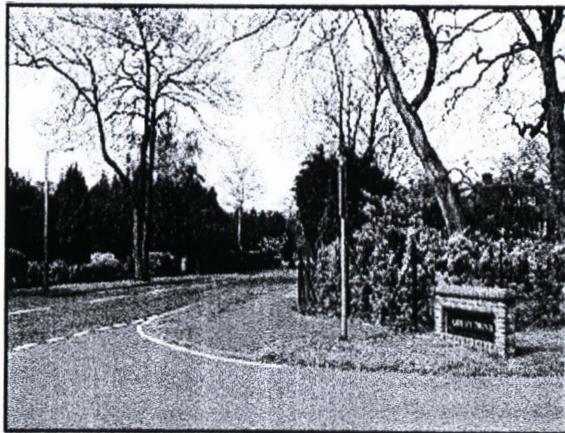
the Surrey side of the river to the island, which contains a water works and a sports field, and which has a public footpath running all round its edge; the banks are used a lot by anglers. There seemed to be earthworking of some kind both at the place it enters and the place it leaves the island.

From here it crosses Cowey Sale, near Walton Bridge, a Thames-side "beach" crowded in the summer, where, legend has it, Julius Caesar crossed the Thames. It then goes

through a track junction where there is a small clump of trees.

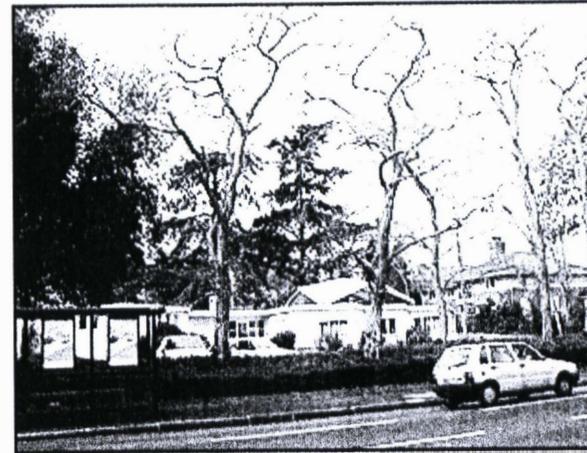
It then runs almost coincident with Tower Grove, a private road, and goes through the fine clump of Scots pines at the end, and then a crossroads in Ashley Park where it passes through a large double tree, and another the other side of the junction leans towards the line.

From here the line goes through a small church at West End, Esher, and on to the site of a Roman villa just north of an earthwork at The Forest, Epsom.



Ashley Park crossroads

Another line going through Desborough Island is the ley following the southern section of the Stanwell Cursus, a Neolithic feature (now lost under Heathrow Airport and gravel extraction to the south, unfortunately) which seems to have a similar relationship to the Negen Stones as the Stonehenge Cursus does to Stonehenge, and the one at Dorchester-on-Thames to the Big Rings henge.



*Christian Science church Oatlands Drive,
and pine clump behind it*

The ley comes south from Sycamore Corner, Amersham-on-the-Hill (where it meets the St. Mary's Church ley through the Negen Stones), through a church at Gerrards Cross and along the Stanwell Cursus southern section to the site of a Neolithic ring ditch at Shepperton Green.

This, with its post holes, is in a similar position to the wood henges at both Stonehenge and Dorchester-on-Thames - at the end of the cursus. It then goes

through the central part of Desborough Island and continues to go through the apparently subconsciously sited Christian Science church in Oatlands Drive, with its large Scots pine clump behind and trees in front leaning towards the ley. Finally, it goes through the Convent of Notre Dame at Cobham.

As well as this, I have walked the line from the Negen Stones site by Staines Bridge (described in the last Touchstone but one, and on the Stones of Staines website <http://www.ahsoc.fsnet.co.uk/staines>) to Chobham Church. As well as being a spectacular meeting of ways, the Staines site's alignments also go through a number of pre-Reformation churches or church sites in the area - St. Mary's, Staines, and Chertsey, Weybridge and Chobham churches.

The one to Chobham church comes to the Negen site in a roughly south-westerly direction, and north-east of it goes through a number of crossroads, a church in Ruislip and one at the end of a half mile coincident stretch of road in Harrow. From the centre it runs along another coincident stretch going past Egham Hythe church, which the map line appears to just miss but dowsing indicates (as it is 18 paces wide) that it does take in part of this church, and all of it when the line doubles at sunrise and sunset.

From here the line runs across Barrowhills near Longcross to a remote tumulus by a

junction, a cross-roads on Graciouspond Road, the tiny Gospel Hall at Chobham and Chobham parish church. I arrived outside the Gospel Hall at 4.37 p.m. one evening, and the width was again 18 paces wide - then almost immediately it changed to 36 paces as we entered the sunset window.

ROMAN ROADS AND LEYS

Watkins ended his introduction to *The Old Straight Track* by saying that his subject was not that of Roman roads, but there definitely seems to be a connection between the old roads and the system. Roman roads do not always take the dead straight route between two points, but they do often consist of straight sections, and these often coincide with leys. For instance, the stretch of the London to Silchester road going towards Staines is one of the leys leading into the Negen Stones centre, and one of the others, the Causeway ley, is the likely continuation of that road, according to the Surrey Sites and Monuments Record, which records the other section leading from the Glanty to the point where the known road reappears again at Sunningdale.

The section from the Glanty to Sunningdale, another section of causeway at an angle to the west-running road called the Causeway today, is one that I have investigated recently. It runs through the area of the Virginia Water lake, landscaped by the Duke of Cumberland in the eighteenth century, and it skirts Fort Belvedere - originally a folly, but which became a royal residence, home of Edward VIII from 1928 until his abdication in 1936. The most interesting thing here ley-wise is that the Virginia Water Roman temple, brought here from Leptis Magna in Libya by the Duke of Cumberland, is placed exactly on the line of the road, which seems to be also a ley. It runs down to the multijunction at Sunningdale where it meets Alfred Watkins' Silchester Ley.

In the other direction, beyond the Glanty, the extension of the line goes across the middle of Heathrow Airport to pass through a major cross-roads and a church at Hanger Lane, a church on a major junction at Willesden, a synagogue near Hampstead Heath, two churches, a coincident road and cross-roads at Muswell Hill, and a church at Wood Green. A quite good example of the Hidden Unity (see <http://www.goddardmultimedia.fsnet.co.uk/semg/hdmenu.htm>), and one which was part of the Roman Road from London to Silchester between the Glanty and Sunningdale.

Likewise the stretch of road running westwards across Swinley Forest towards Silchester, which crosses the Alfred Watkins Silchester Ley (the one that links Sunbury Cross, the Nine Mile Ride, and the two church sites and temple in the Roman city at Silchester), crosses the Roman Road ley at a crossroads called Fair Cross. Also there is the Royse Stone and Royston cave at the crossing point of two Roman roads and several leys. Exactly how the alignments would have been perceptible to the Romans is not clear, but there does definitely seem to be some a good degree of correlation.

There was also a letter by John Neal of London in *The Times* for Wednesday November 20th, 2002, reprinted in the *Society of Ley Hunters Newsletter* for April 2003, which has interesting information on this:

"Jacques Dassie, a modern researcher, has found that ancient Gaulish cities were linked by these straight tracks. He quotes Julian on The Campaigns of Caesar, stating that the large cities of Gaul are joined together by direct paths, running without interruption, through the borders of the cities. The Romans largely resurfaced pre-existing trackways, and these are the leys."

NOTES AND NEWS

TEMS meetings

Sunday 18th May - Bizarre Human Experiences, by Gloria Heather Dixon.

Sunday 29th June - A Guide to the End of the World, by Bill McGuire.

Sunday 27th July - Summer Garden Party. Mary Magdalene, by Lyn Picknett. **Booking essential.**

Sunday 17th August. To be advised.

Sunday 28th September. To be advised.

Sunday 26th October. To be advised.

Sunday 16th November - Montauk and Time Travel, by Norman Oliver.

Sunday 14th December. Christmas Party.

Meetings at Hampton - please ring Lionel, 020-8979-3148

London Earth Mysteries Circle meetings

7.00 p.m. Tuesdays (2nd and 4th in the month) at the New Diorama Centre, 34, Osnaurgh Street, London, NW1.

22nd April Francis Bennet: the Magus of Marylebone, by Francis Cameron

13th May Ancient Sicily and the Mummification of the Dead, by Rick Gibson

27th May Holy Wisdom and the Esoteric, by Joseph MacDermot

10th June Lost Christian London, by Rev. Alan Walker

24th June Resurgence of the Divine Feminine, by Sorita

8th July How the Gnostic Religion Survived, by Steve Wilson

22nd July Open Forum and Social Evening

SURREYEARTHMYSTERIESGROUP holds its meetings on the second Thursday of each month (except August and December) at 25, Albert Road, Addlestone at 8.00 p.m. We would be pleased to see you.

Sedona and Pipestone

Sedona, Arizona, the town which is one of the places on the great circle recently discovered, featured in a "Wish you were Here" TV programme recently; it was said to be a "self-

proclaimed spiritual town on fifteen magnetic vortex sites". Laurence, an aura painter from Yorkshire, was interviewed, who said that in Sedona all personality tendencies are exaggerated, both good and "skeletons in the cupboard".



Thunder Mountain, Sedona

Then the presenter headed for the hills to look for the vortexes, and a local called Susan pointed out Coffee Pot Rock, Sugar Loaf and Thunder Mountain which inspired Walt Disney to produce a film of that name. Susan then demonstrated a Native American ritual for raising the spirits. The native people believe memories are stored in stones and bones, and that we can access these powerful memories.

The presenter took a boat on the lake to see the various red rock formations north of Sedona, including the "Navajo tapestry" and finally reaching Rainbow Bridge, a natural rock arch sacred to the Navajo.

Pipestone, Minnesota is also famous for its red rock, and sacred to the Native Americans as the source of stone for creating the peace pipes. The Pipestone web site, <http://www.pipestoneminnesota.com/museum/history2.htm>, tells us that it was a curiosity gleaned from Native American legends and the folklore surrounding a pipestone quarry that attracted the inquisitive pioneers.

George Catlin, an author and popular portrait painter, had heard about the red rock while visiting tribes on the upper Mississippi River in the early 1800's. He was confident that it was different from other known minerals and set out to find it.

As he drew near the quarry he found "great difficulty in approaching, being stopped by several hundred Indians, who ordered us back and threatened us very hard, saying 'that no white man had ever been to it, and that none should ever go.'"

Catlin's writings inspired author Henry Wadsworth Longfellow to include the sacred quarry in his poem, *The Song of Hiawatha*, written in 1855.

In the poem, Hiawatha is sent by Gitche Manito, the Great Spirit, as a prophet to guide and teach his people. In the course of a winter, he is tested in many trials but by spring bids

farewell, knowing he had fulfilled his mission. He departs in the glory of the sunset to the land of Hereafter. Longfellow illustrates the setting:

*On the Mountains of the Prairie,
On the great Red Pipe-stone Quarry,
Gitche Manito, the mighty,
He the Master of Life, descending,
On the red crags of the quarry
Stood erect, and called the nations,
Called the tribes of men together.*

Less than a mile north of the city of Pipestone lies a pipestone quarry, described in Native American legends as a square-cut jewel lying upon folds of shimmering green velvet. This is an accurate depiction of the red quartzite almost hidden by the vast prairie grasses. Designated a national monument by the United States in 1937, the quarry is as rich in Native American history as it is in the red stone for which it is named.

Another account was recorded by author George Catlin during his visit to the quarry in 1836:

At an ancient time the Great Spirit, in the form of a large bird, stood upon the wall of rock and called all the tribes around him, and breaking out a piece of the red stone formed it into a pipe and smoked it. He then told his red children that this stone was their flesh, that they were made from it, that they must all smoke to him through it, that they must use it for nothing but pipes; and as it belonged alike to all the tribes, the ground was sacred and no weapons must be used or brought upon it.

De Re Metallica

This is a book on mining, originally in Latin, by sixteenth century German scientist Georgius Agricola, was pointed out to me by Rick Gibson as containing many interesting facts about the practice of dowsing in early times, as well as containing a fascinating woodcut picture showing dowsers at work finding veins of metal ore. This is in spite of the fact that the author seems to dismiss the reality of dowsing.

The following are extracts from this work:

There are many great contentions between miners concerning the forked twig, for some say that it is of the greatest use in discovering veins, and others deny it. Some of those who manipulate and use the twig, first cut a fork from a hazel bush with a knife, for this bush they consider more efficacious than any other for revealing the veins, especially if the hazel bush grows above a vein. Others use a different kind of twig for each metal, when they are seeking to discover the veins, for they employ hazel twigs for veins of silver; ash twigs for copper; pitch pine for lead and especially tin, and rods made of iron and steel for gold.



All alike grasp the forks of the twig with their hands, clenching their fists, it being necessary that the clenched fingers should be held toward the sky in order that the twig should be raised at that end where the two branches meet. Then they wander hither and thither at random through mountainous regions. It is said that the moment they place their feet on a vein the twig immediately turns and twists, and so by its action discloses the vein; when they move their feet again and go away from that spot the twig becomes once more immobile.

The truth is, they assert, the movement of the twig is caused by the power of the veins, and sometimes this is so great that the branches of trees growing near a vein are deflected toward it. On the other hand, those who say that the twig is of no use to good and serious men, also deny that the motion is due to the power of the veins, because the twigs will not move for everybody, but only for those who employ incantations and craft. Moreover, they deny the power of a vein to draw to itself the branches of trees, but they say that the warm and dry exhalations cause these contortions. Those who advocate the use of the twig make this reply to these objections:

When one of the miners or some other person holds the twig in his hands, and it is not turned by the force of a vein, this is due to some peculiarity of the individual, which hinders and impedes the power of the vein, for since the power of the vein in turning and twisting the twig may be not unlike that of a magnet attracting and drawing iron toward itself, this hidden quality of a man weakens and breaks the force, just the same as garlic weakens and overcomes the strength of a magnet. For a magnet smeared with garlic juice cannot attract iron; nor does it attract the latter when rusty.

Further, concerning the handling of the twig, they warn us that we should not press the fingers together too lightly, nor clench them too firmly, for if the twig is held tightly they say that it will fall before the force of the vein can turn it; if however, it is grasped too firmly the force of the hands resists the force of the veins and counteracts it.

Therefore, they consider that five things are necessary to insure that the twig shall serve its purpose: of these the first is the size of the twig, for the force of the veins cannot turn too large a stick; secondly, there is the shape of the twig, which must be forked or the vein cannot turn it; thirdly, the power of the vein which has the nature to turn it; fourthly, the manipulation of the twig; fifthly, the absence of impeding peculiarities. These advocates of the twig sum up their conclusions as follows: if the rod does not move for everybody, it is due to unskilled manipulation or to the impeding peculiarities of the man which oppose and resist the force of the veins, as we said above, and those who search for veins by means of the twig need not necessarily make incantations, but it is sufficient that they handle it suitably and are devoid of impeding power; therefore, the twig may be of use to good and serious men in discovering veins. With regard to deflection of branches of trees they say nothing and adhere to their opinion.

Since this matter remains in dispute and causes much dissention amongst miners, I consider it ought to be examined on its own merits. The wizards, who also make use of rings, mirrors and crystals, seek for veins with a divining rod shaped like a fork; but its shape makes no difference in the matter, - it might be straight or of some other form - for it is not the form of the twig that matters, but the wizard's incantations which it would not become me to repeat, neither do I wish to do so.

The Ancients, by means of the divining rod, not only procured those things necessary for a livelihood or for luxury, but they were also able to alter the forms of things by it; as when the magicians changed the rods of the Egyptians into serpents, as the writings of the Hebrews relate; and as in Homer, Minerva with a divining rod turned the aged Ulysses suddenly into a youth, and then restored him back again to old age; Circe also changed Ulysses' companions into beasts, but afterward gave them back again their human form; moreover by his rod, which was called "Caduceus," Mercury gave sleep to watchmen and awoke slumberers. Therefore it seems that the divining rod passed to the mines from its impure origin with the magicians. Then when good men shrank with horror from the incantations and rejected them, the twig was retained by the unsophisticated common miners, and in searching for new veins some traces of these ancient usages remain.

But since truly the twigs of the miners do move, albeit they do not generally use incantations, some say this movement is caused by the power of the veins, others say that it depends on the manipulation, and still others think that the movement is due to both these causes.

But, in truth, all those objects which are endowed with the power of attraction do not twist things in circles, but attract them directly to themselves for instance, the magnet does not turn the iron, but draws it directly to itself, and amber rubbed until it is warm does not bend straws about, but simply draws them to itself. If the power of the veins were of a similar nature to that of the magnet and the amber, the twig would not so much twist as move once

only, in a semi-circle, and be drawn directly to the vein, and unless the strength of the man who holds the twig were to resist and oppose the force of the vein, the twig would be brought to the ground; wherefore, since this is not the case, it must necessarily follow that the manipulation is the cause of the twig's twisting motion.

It is a conspicuous fact that these cunning manipulators do not use a straight twig, but a forked one cut from a hazel bush, or from some other wood equally flexible, so that if it be held in the hands, as they are accustomed to hold it, it turns in a circle for any man wherever he stands. Nor is it strange that the twig does not turn when held by the inexperienced, because they either grasp the forks of the twig too tightly or hold them too loosely. Nevertheless, these things give rise to the faith among common miners that veins are discovered by the use of twigs, because whilst using these they do accidentally discover some; but it more often happens that they lose their labour, and although they might discover a vein, they become none the less exhausted in digging useless trenches than do the miners who prospect in an unfortunate locality. Therefore a miner, since we think he ought to be a good and serious man, should not make use of an enchanted twig, because if he is prudent and skilled in the natural signs, he understands that a forked stick is of no use to him, for as I have said before, there are the natural indications of the veins which he can see for himself without the help of twigs.

Orthoteny

Gordon Millington, one of the discoverers of the powerful E-line researched in the Pitch Hill Project of 1991 and sporadically in other places later, brings up the question of orthoteny in his editorial in the current issue of *Pegasus*, of the Surrey Investigation Group on Aerial Phenomena. He says that the straight line UFO theory of Aime Michel was never validated because of the difficulty (without radar) of establishing the precise position of a UFO; however, the existence of energy lines in the landscape is fairly well established. The ley network, he says, connects almost all places considered in any way sacred, but defies detection other than by the human mind. Dowsing and my experiences of "head hum" were mentioned.

He considers that early man was aware of the energy directly and did not need to use rods; abductees describe UFO occupants as having psi powers so perhaps Michel was not mistaken in suggesting they used them to locate the ley network, possibly making use of the energies in many ways. But he says the resources needed for effective investigation of the theory are not available to ufologists, who do not have access to the national radar network.

Children of the Stones

This science-fiction drama from the 1970s, set in Avebury, which was never repeated on TV, is now available on DVD. Although the name is changed to Milbury, all the details, including the hapless barber surgeon crushed by one of the stones, are those of Avebury;

leys are also mentioned and described, and the hero (played by Gareth Thomas, later Blake in Blake's Seven) is thrown violently away from a stone in one scene. A strange scenario is set forth of a squire of the village, a former astronomer, who has the villagers under some kind of thrall, operated from the redundant church where there are a number of cutting-edge 70s computers, complete with huge, jerking tape spools, linked to a strange "throne room" from where the power of a distant black hole is beamed down to the stone receiver to get more and more people in its power - for some purpose that is never revealed completely, as the hero foils the plan by re-setting the clocks and suddenly find themselves some way back in time and out of the power of the eccentric genius, who is then seen arriving at the village just as the heroes are leaving!

from Rienk Noordhuis, Wageningen, Netherlands:

Here I'm still working on the use of earth energies by animals. One new thought I have is about the connection between the planets, sun, moon and ley centres. In pagan times certain sites were dedicated to certain gods (most pronounced in the Mediterranean where temples were named after those gods). In my hypothesis certain planets (corresponding with the pagan gods) influence a particular ley centre more than others. This could have implications for the healing properties of these centres because the planets also influence different organs of the body. Robert Endros (Die Stralung der Erde) has indicated with sensitive technical equipment that on clear nights the specific radiation from planets can be surprisingly high, even higher than that of the full moon.

MY EIGHTEEN WEB SITES

My web sites, including the Buckingham Palace Ley site, the Tony Wedd site and the Surrey Earth Mysteries Group site, were originally hosted on the Netscape Online web server. When this was closed down at the end of June, 2002 I had to transfer them to another site - Freeserve. However, getting the search engines to realise that the original URL no longer exists but the sites still exist on another one was been no easy matter. However, the "robots" seem to have caught up with the sites now and the counters, particularly on the Buckingham Palace site, are going up again

The URL below contains links to all my sites.

Please visit!

<http://www.ahsoc.fsnet.co.uk/jimsites.htm>

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THE HIDDEN UNITY and BEGINNINGS

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. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

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. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

EARTH PEOPLE, SPACE PEOPLE

In 1961, Tony Wedd produced a manuscript *Earth Men, Space Men*, detailing many claims of extraterrestrial contact. It was never published, and I had thought it was lost, though it has recently been located. To try to make up for the loss in a much more modest size, this booklet was prepared. As well as giving details of some of the more prominent contact claims, there are articles on the history of the STAR Fellowship and some of its personalities, evidence for life in the Solar System and investigation into extraterrestrial language.

£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.

THE LEGACY OF TONY WEDD

This CD-ROM is an electronic form of the travelling exhibition Tony planned, using his voice, writing, photographs and drawings to illustrate his research and findings in the fields of flying saucers, landscape energies and lost technology.

£12 from the Touchstone address. Please make cheques payable to J. Goddard.

TOUCHSTONE is the newsletter of the Surrey Earth Mysteries Group. **£2** for four quarterly issues from J. Goddard, 25, Albert Road, Addlestone, Weybridge, Surrey, KT15. 2PX. Please make cheques payable to J. Goddard. **IF YOUR SUBSCRIPTION IS DUE AN "X" WILL FOLLOW THIS SENTENCE:**