

# Touchstone

Surrey  
Earth  
Mysteries

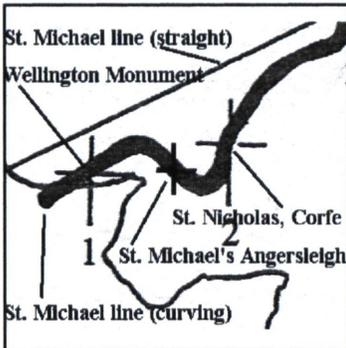


No. 80

January 2008

## THE ONE THE SUN AND THE SERPENT MISSED

The serpentine St. Michael line discovered by Paul Broadhurst and Hamish Miller, which weaves its sinuous course round the straight St. Michael Line found by John Michell and which was described in detail in the book *The Sun and the Serpent*, makes a double bend between the Wellington Monument in Somerset and St. Nicholas' Church, Corfe. The course is described in the book thus:



### *The St. Michael Line between the Wellington Monument and Corfe*

*As we approached the vast Wellington Monument, floodlit against the bat-black sky, its power could be sensed. Catching glimpses of its graceful shape through the rustling branches of the woodland path, it struck us as a particularly impressive remnant of ancestor worship, once so central in the ancient world. It was built as a memorial to the Duke of Wellington in 1817 by Thomas Lea Junior, and at 175 feet high is a dominating influence over the Black Down Hills and the surrounding Somerset country. 235 stone steps inside lead up to the dizzy heights that make one feel a great respect for steeplejacks, but do nothing to make one emulate them. The positioning of this most impressive marker of the St. Michael current on its way across the countryside of southern Britain must have been decided by someone who tacitly understood its existence. The only other explanation is that the landscape itself has an influence on the minds of those within it which results in the building of geomantically potent structures, continuing a tradition that seems to go right back to the earliest times.*

*November 15th, 1987. The serpent hugged the northern slopes of the Black Down Hills as we tracked it down lanes resplendent in the deep golden colours of autumn. Sunlight struck glittering pools of metallic leaves hidden in the woodland twilight as we found ourselves sweeping right around the southern flank of Blagdon Hill. This was a considerable departure from the rather gentle meanderings of late, and the curving route*

through Prior's Park Farm and Wood seemed to indicate its connection with the existence of an influential Priory in Medieval times. At the tiny village of Corfe, the exquisite Neo-Norman church marks the flow. Inside, a powerful, almost electrically charged atmosphere envelops the visitor. The nearby church of St. Michael in Orchard Portman is also on the current, which leads through Stoke St. Mary and Henlade to the ancient site of Creech St. Michael Church.

However, between these two places, and seemingly on the line, is the powerful little church of St. Michael and All Angels, Angersleigh, at the foot of the Blackdown Hills. It seems to be a ley centre, and the part of the sinuous line that passes through it is roughly coincident with a ley running to Corfe Church, running between a pair of yew trees in the churchyard. It goes through a cross-roads south-west of Somerton, a small church in Drayton, Swell Court Farm and chapel, Crimson Hill, Corfe Church, a multijunction at Sellicks Green, Angersleigh Church, and a mile-long coincident road with cross-roads south of Wellington Hill.



**Angersleigh Church**

Another ley comes up through Buckland St. Mary Church, the famous "Cathedral of the Blackdowns"; it goes through a tumulus at Knight's Hill (south of Hincknowle), Lewesdon Hill, Laymore, a cross-roads at Whatley, a multijunction at Wadeford, Buckland St. Mary Church, a cross-roads and earthwork in Prior Park Wood, and Angersleigh Church.

Yet another comes northwards through a cross-roads north of Lyme Regis, Membury Castle fort, Otterford Church, Angersleigh Church, a coincident track east of West Buckland, and Hillfarance Church.

The parish is the smallest in Somerset, and was originally called just Leigh (pronounced Lee, unlike the one in Surrey). The village stands on rising ground at the foot of the Blackdown Hills, on land, then known as Leigh, given before 737 to the bishopric of Winchester by Frethogyth, wife of King Ethelherd. It was later called Knight's Leigh, as it was held by men doing knight service to the bishop, then when it came into the possession of John Anger in 1279 acquired its present name.

Church Lane is part of an ancient road, and the church faces the north escarpment of the Blackdowns. It is dedicated to St. Michael the Archangel and dates from the early 12th century. It was given about 1115 by the Bishop of Winchester to Taunton Priory, who provided priests to serve it till around 1300. The nave walls are probably part of the original

building. The present entrance is, unusually, at the west end under the 14th century tower (this is because the original south entrance was converted into a vestry), and the oldest feature of the church is the Norman font, now in the porch. There is also a nearby cross-roads called Knights Cross, where there is what seems to be a mark stone.

The church also has some unusual features with possible Grail associations of the kind described in *The Holy Blood and the Holy Grail*, by Lincoln, Leigh and Baigent, and incorporated into the novel *The Da Vinci Code*. One of the windows seems to be devoted to images concerned with the Jerusalem Temple, including one of the Ark of the Covenant with a glowing blue light between the cherubim's wings. The east window is a crucifixion scene, but has an unusual depiction of Mary Magdalene, who is in the foreground and dressed in ermine like a queen, while Jesus's mother Mary seems to be more of a background figure. This window was put in by Arthur Edgell Eastwood in memory of his wife, who died in the early twentieth century. Also in the porch is a copper relief depiction of Leonardo da Vinci's picture *The Last Supper*, which figures in the books as seemingly showing Mary Magdalene among the disciples, with Peter in a threatening pose.

The reredos in the church, under the east window, was designed by Frederick Bligh Bond, the architect and psychic archaeologist who found the Edgar and Loretto Chapels at Glastonbury Abbey following instructions apparently received by automatic writing from former monks at the Abbey. Bond also brought forward the concept of the Grail as "Sang Real" (royal blood - as opposed to "San Greal") in his booklet *The Vision of the Holy Grail*, decades before Lincoln, Leigh and Baigent did.

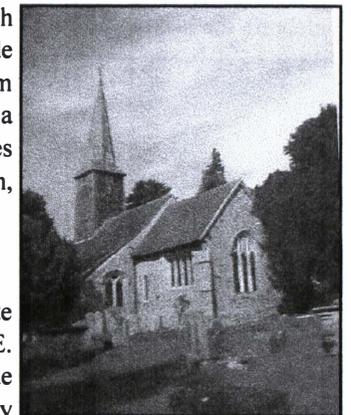
## AN ANCIENT YEW AND A DRAGON IN EAST SURREY

by BobShave

Rail travellers in east Surrey may catch a glimpse of a church spire before their train goes into a cutting in remote countryside near Lingfield. The church is on a hilltop behind some farm buildings and many people on the train may not give it a second glance or even notice it at all. But the church hides a dragon and a very special tree. It is St. George's church, Crowhurst.

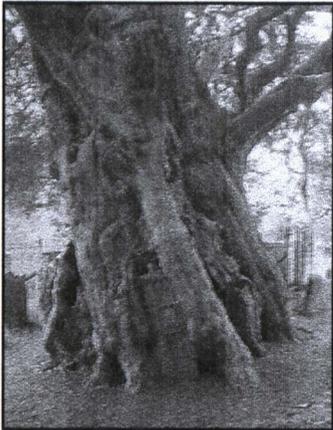
### Initial impressions

"Nothing more rural can well be imagined than the immediate surroundings of this quaint little church". So wrote J.E. Morris in 1910<sup>1</sup>. I am pleased to say that the same is true today, nearly a hundred years later. Crowhurst is a sparsely populated parish and its church is sited away from what population centres there are. So the relatively isolated setting of St. George's immediately gives it a sense of peace. The



**St. George's church, Crowhurst. The ancient yew is on the extremeright**

church itself is an aesthetically pleasing building with its slender, needle-like spire. It is a very pleasant spot to be. In the churchyard, amongst a number of yew trees which encircle the church, is a very ancient yew which must surely be a contender for the oldest tree in Surrey.



*A tree with a door!*

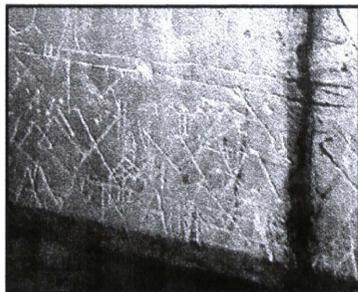
### **Crowhurst's ancient yew**

It is hollow now and propped up by wooden supports but it is still very much alive. Pevsner<sup>2</sup> gives its circumference as 33 feet. In 1820 the hollowed-out tree was fitted with a door and allegedly its interior could accommodate 12 people! In 2002, to commemorate the Queen's golden jubilee, the yew was designated by the Tree Council one of 50 "Great British Trees".

A certificate inside the church, stating that the tree is 4,000 years old, has signatures from naturalist David Bellamy and the Archbishop of Canterbury among others. Jeremy Harte however<sup>3</sup> is unimpressed with David Bellamy's certificates, urging caution when estimating the ages of yews and suggesting that in many cases they are only hundreds rather than thousands of years old. Who should we believe?

### **Dragon-slaying**

Inside the church dragons lurk. Two pieces of artwork celebrate the slaying of the dragon by St. George. One is stained glass in the south wall, the other a tapestry marking the church's 800th anniversary in 1991. (The tapestry is actually a copy of the design in the window.)



*Carvings on the font*

### **The font**

An information sheet hanging inside the church says that the font is believed to be Saxon, pre-dating the church, however Pevsner<sup>2</sup> dates it as 13th century. A possible explanation might be that the upper section is Saxon, with the base section being later. Rough carvings



*Dragon window (photo by Peter Carnes)*

Paul Broadhurst and Hamish Miller, in their journey described in *The Sun and the Serpent*<sup>4</sup>, repeatedly found dragon imagery at energy centres which they were drawn to by their

on its hidden side are unintelligible to me but a little imagination can perhaps see runes there. Alternatively they might just be doodles! My untrained eye cannot tell.

### **Leys?**

The church is not on any immediately obvious leys although it is on an east-west footpath which is continuous for about two miles and passes right beside the church's south door. This footpath could well be an ancient trackway, lying as it does along a low but prominent sandstone ridge which is well-drained and offers a much better option for travel than the sticky, heavy clay in the flat land around.



*Trackway to Crowhurst church*

Interestingly there is a south chapel of the church which was added on after the initial construction of the building<sup>2</sup>. It is in this chapel that the dragon window is located. The chapel extends the building into the trackway - is this where the strongest energy is to be found?

### **Energy centre**

The yew tree, the font and the dragon imagery together suggest an ancient site of great energy which has drawn people to it for centuries.

On a practical note, a notice in the church porch states that the lightning conductors have passed inspection. This is reassuring as this spire standing on high ground must be a magnet for lightning. Like St. George's lance it pierces and captures energy.

Another notice invites the visitor to pray. It says:

Be silent, still, aware.

For there

In your own heart, the Spirit is at prayer.

These commands are easy to follow in the calm stillness and sanctity of St. George's, Crowhurst.

### **References**

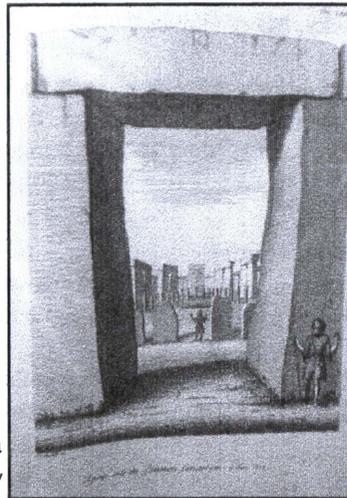
- 1 J.E. Morris, *The Churches of Surrey* (1910), pp. 66 - 67.
- 2 Nikolaus Pevsner, Bridget Cherry, Ian Nairn, *The Buildings of England - Surrey*, 2nd ed. (1971), pp. 176 - 177.
- 3 Jeremy Harte, *How old is that old yew?*, <http://www.indigogroup.co.uk/edge/oldyews.htm>

**Stonehenge, a Temple Restor'd to the British Druids  
by William Stukeley, originally published 1740**

*This page, from the book of the above title by William Stukeley, was on the page opposite his drawing "A Peep into the Sanctum Sanctorum", which illustrated his idea of what Stonehenge was like when in use. This was exhibited in the "Making History" exhibition at the Royal Academy in London, celebrating the tricentenary of the Society of Antiquaries (formed in 1707) of which Stukeley was the first Secretary.*

...skill properly to measure them. For they are much impair'd by weather; much is knocked off by wretched hands. Those stones that stand, are luxated various ways, by time and their own weight, by silly people digging about them and by the unfortunate colony of rabbits lately translated thither.

I was forced to make many admeasurements and repeated before I could obtain an exact ground-plot; and it required much consideration to do it, and to find out the true scale by which it was compos'd, the Druid cubit, which they brought with them from the east. Therefore by the annexed scales which I have contrived to answer all lengths, the reader will most perfectly understand the subsequent description, and see the truth of my assertion, and may from thence be enabled to measure any other like works in our islands, which I have not had the opportunity of viewing.



*Peep into the Sanctum Sanctorum*

It was the eastern way, in laying out a building, to use a staff of 6 cubits long. This was of a conveniently manageable length, and its divisions being half a dozen, suited well a measurement by duodenaries. Thus in Ezek. Xi 3,5, Apoc. xxi 16, the angel that laid out the Temple of Solomon is described as having a reed of 6 cubits (a measuring reed or cane) in his hand. This being the universal or first measure of antiquity, was in time spread out all over the world.

In particular, it became the decempedum of the Greeks and Romans; the common measuring standard. But tis remarkable, they altered the divisions, thinking it to be more artful and convenient to have them in less parts, and instead of 6 cubits, they made it consist of 10 feet. And by time and change, the whole measure became somewhat altered from the primitive. For the Greek decempedum was swell'd somewhat too long, as the Romans diminish'd theirs a little, Ezekiel's reed is our 10 foot 4 inches 2/3. 400 cubits is the stadium of the ancients, or furlong, 700 feet.

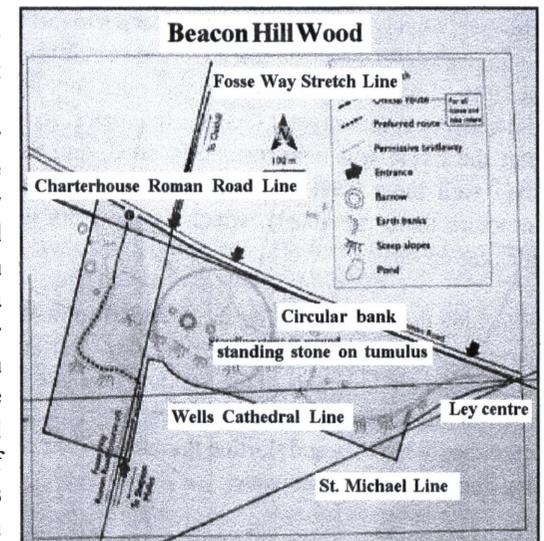
When you enter the building, either on foot or on horseback, and cast your eyes around upon the yawning ruins you are struck by an ecstatic reverie which none can describe, and they only can be sensible of, that feel it. Other buildings fall by piece meal, but here a single stone is a ruin, and lies like the haughty carcass of Goliath.

Yet there is as much of it undemolish'd, as enables us sufficiently to discover its form, when it was in its most perfect state. There is enough of every part to preserve the idea of the whole. The next Plate, Tab VII, the peep, as I call it, into the Sanctum Sanctorum, is drawn at the very entrance, and is a view into the inside. When we advance further, the dark part of the ponderous imposts over our heads, the chasm of sky between them, the odd construction of the whole, and the greatness of every part, surprizes. We may cry out in the poet's words, Tantum religio potuit.

If you look upon the perfect part, you fancy intire quarries mounted up into the air; if upon the rude havock below, you see it as it were the bowels of a mountain turn'd inside outwards. It is pleasant likewise, to consider the spot on which they situate and to take a circular view of the country around it. For which purpose I have sketched the following prospects, taking in the country almost round the circumference of the horizon. This use there will be in them further, if ever it happen, that this noble work should be destroy'd, the spot of it may be found, by these views.

**THE ST. MICHAEL LINE AT BEACON HILL, SOMERSET**

Standing prominent on a ridge of the Mendips, the distinct shape of Beacon Wood, near Shepton Mallet, can be seen for miles around. It contains tumuli, earthworks and a standing stone, and the straight St. Michael Line discovered by John Michell passes along its eastern edge, between Glastonbury Tor and Stoke St. Michael Church. Lionel Beer drew my attention to an article about it in the newsletter of the Woodland Trust; the May Day sunrise from Glastonbury is seen directly behind the hill. The pattern of leys here is particularly interesting too, including a standard ley centre to the east, passed through by the St. Michael Line, and a "staggered centre" seemingly similar to the one at the Negen Stones site in Staines, where the leys seem to outline a site. In this case the leys are tangential to a circular earth bank, at the centre of which is the standing stone on its mound. Local archaeologist Ian



Powlesland does not think it is prehistoric; he believes it is more likely that it is the remains of a medieval wayside cross, but on visiting it recently and time-dowsing it I seemed to get a date of 6,700 years.

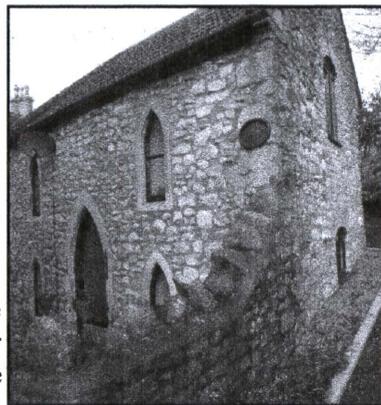


*Standing Stone*

Two Roman roads cross here, and as in previous investigation, each of the stretches here has been found to be on a ley. One is the Fosse Way, coming northwards from Shepton Mallet, and this is a particularly long coincident stretch, about five miles long. The part between Shepton Mallet and Beacon Hill has never been metalled as a modern road; it remains a track and may well have its original Roman surface in parts.

At the beginning of the track from the Shepton road there is a curious house with church-like windows and a strange name - Ticklebelly Cottage! Continuing up the path (which was wet in places - this was a time when there was a lot of flooding in this area, and many fields were underwater, viewed from the train travelling there) I dowsed the Fosse Way stretch ley to be ten paces wide. At a point where the track crossed a minor road, I

was surprised to find a small circle of quite large stones - I was even more so to find these seemed to age-dowse at 6,300 years. (Age-dowsing can be a bit treacherous though, as Laurence Main found when taking a group (which included me) to a stone circle in Wales in 1991, mentioned in the current issue of *The Society of Leyhunters Newsletter*. Dowsers found a date of 1500 BC, whereas in fact (as Laurence knew) the circle was a Gorsedd circle raised in 1936. I did not age-dowse on that occasion, but I did seem to detect several leys meeting there, so feel that the circle was subconsciously sited, and there may well have been an older one or some other structure there previously, which the dowsers were picking up on).

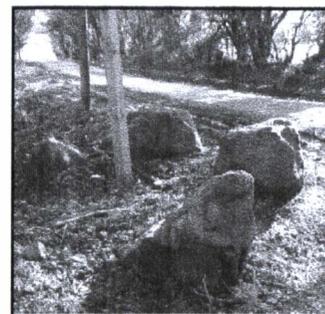


*Ticklebelly Cottage*

Reaching the hill, I found the stone and the mounds, and checked on the other leys passing through the site. One of these runs east-west and goes through Wells Cathedral, which means that the long axis of the building is aligned on Beacon Hill. From the cathedral this ley runs through the Beacon Hill ley centre, a cross-roads in Cranmore Woods, the two churches in Nunney and skirting the castle, and a church at Cold Harbour, Warminster. This ley dowsed at 20 paces wide.

The St. Michael Line, which seemed to dowse at 25 paces wide, goes through Stoke St.

Michael Church, then goes through the Beacon ley centre and runs along the east edge of Beacon Wood, then a multijunction at Downsidge, Glastonbury Tor, a cross-roads east of Street and St. Michael's Church, Othery.



*Fosse Way Stones*

The Fosse Way stretch ley runs along this long coincident stretch, then through Lovington Church, West Camel Church and one in Yeovil. The ley along the road to the north of the wood, which is part of a Roman road from Salisbury to Charterhouse, goes through a tumulus near Priddy, Pen Hill, skirts the southern edge of Maesbury Castle fort, then runs along the Beacon road stretch, skirts the circular earthwork and goes through the St. Michael ley centre there, then goes to a tumulus, a long barrow on Cold Kitchen Hill, and another tumulus near Maiden Bradley.

Beacon Hill certainly seems to be a very interesting and significant place in connection with the leys in the area, giving further evidence that the Roman road system used the leys in surveying their straight stretches, and giving another example of an ancient site outlined by its surrounding leys.

**LETTERS**

**from Norman Darwen, Lostock, Bolton, Lancashire**

I found the article "Dragons and Circles in Derbyshire" extremely interesting and wondered about the comment you made that the Banqueting Hall at Haddon Hall seemed a stronger ley centre than the chapel. It brought to mind some of the deposits of bones, presumably from ritual feasts, that have been found at some ancient sites. Perhaps this could be an example where the rituals have been continued, unconsciously, more recently and therefore the centre has retained some of its energy, or perhaps it could be some kind of indicator that a ritual is dependent on the numbers of people involved to be effective?

**from Tony Charlton, Romford, Essex**

Thanks for the recent issue of *Touchstone*, reviewing my talk on Lundy. However, I noticed a number of errors, some albeit misspellings, which are understandable as they were not labelled. What I did note from your observation is that I did not emphasise a remarkable point, in that whilst geologists claim the stones in Bucks, Herts, Essex and elsewhere are "glacial erratics" (which in a way they are - not being of local origin) placed from movements of the ice sheet c10,000 years ago or before, the remarkable fact emerges that so many stones can now be found in or very close to existing churchyards. Why is this? Could the present sites represent where once were megalithic burials or even circles?

Alphamstone (not Alfinstone) is a good case in point, where a dozen or so stones exist - some built into the church foundations and around its raised churchyard. Similar examples are at Chesham,

Bucks, Brent (not Great) Pelham, Herts, as well as the examples cited at Ingatestone, Broomfield, Magdalene Laver, Beauchamp Roding, Tilty (all Essex) and Standon (Herts) churchyards. I could add examples of stones evident at Great Bardfield, Stanford Rivers, Debden, Twinstead, High Easter, Wickham St. Paul - all in or very close to these Essex churches. Hertfordshire examples include Much Hadham, St. Albans (St. Stephen's), Walkern, Little Munden, Cottered, Nettleden, Gt Gaddesden, Sarratt. Kingsbury church in NW London has sarsens on each corner of its foundations. This obviously fits with Pope Gregory's advice to St. Augustine, to adapt the local (pagan) shrines. Unusual stones can also be found at Great Chishill and Cotton in Cambridgeshire. Similar stones have been observed and reported by or in churches in Kent, Sussex and Suffolk. This was widespread practice in the eastern side of England at the time of the early spread of Roman Christianity. This could explain why so few (indeed just Kent) megalithic monuments are observable in Eastern England - whereas most were retained in Western and remote areas that were converted somewhat later.

If the stones were purely "erratics", not purposely placed, why are so many found in and around churchyards and built in church foundations? Others are in centres of villages, close to notable manor houses, and at road junctions. Some stones are now to be found outside the zone of the ice sheet. Why were not all these stones used in buildings when local stone quarries were not available? (There are no stone outcrops in Essex, Herts or Suffolk). Perhaps some local folklore memory persisted making it "unlucky" or superstitious to remove them (thus legends of witch stones covering a burial).

Why has puddingstone turned up in Essex when it is known as "Hertfordshire Puddingstone" not local to Essex - also sarsen from Wiltshire. The ice sheet came from the north, southwards, not eastwards, especially when the ice sheet pushed more from the opposite direction - from icefields in Scandinavia. At some point in time these stones were moved purposefully by human motivation, just as they were in western counties, for erection of temples and burial tombs.

**Corrections to previous report:**

**Paragraph 1:** Alphamstone near Colchester. The pointed sarsen (triangular) is in Beauchamp Roding churchyard, not in the wall.

**Paragraph 2:** The stone beneath the pews taken out and placed on south side. 2 other stones by main Roman road, either side of road, not in corners of buildings.

**Paragraph 3:** Broomfield - there is a stone outside of the lych gate (not porch) (the conglomerate sticking out of the wall of the church near the south porch).

**Paragraph 4:** Wildingtree Farm.

**Paragraph 5:** The large puddingstone is at Magdalene Laver, incidentally where sarsen stones can be found and puddingstone placed in church foundations).

**Paragraph 6:** Whilst there are stones in Hertfordshire, the one now at Mashbury (Essex) placed near the church came from a mile away in recordable history from Nightingale Wood. The circular puddingstone was in Tilty churchyard, but was not made into a gravestone marker (possibly confused with one observable in Arkesden churchyard - where there are others (more than 2) around the village.

**Paragraph 7:** At Brent (not Great) Pelham. Many stones at Chesham (Berks) and Widdington (not Wiggington).

**NOTES AND NEWS**

**Stone circles and the zodiac had the same name**

Another text displayed at the Society of Antiquaries exhibition was *The Great Conventional Festival*

*of the Britons*, by Charles Hamilton Smith, 1815. This was part of it:

"Stone circles in Ireland are called *Caer Sidi*; the British bards apply the same appellation. But this is also the name of the zodiac and as these temples were constructed on astronomical principles they better represented that celestial zone, solar cycles of sixty and thirty stones, or the lunar one of nineteen. But these temples had references to the terrestrial as well as celestial objects of adoration, and therefore typified the Ark, which Taliesin particularly terms *Caer Sidi*, "the enclosure of the just man". As that sacred vessel contain'd all the animated world, so this its representative was in reference to it called "the mundane circle of stones". Taliesin's poem on *Uther Pendragon*, *Aneurin* and *Merddin* also speak of the stones which composed the circular temples."

**The Wessex Astrum**

Peter Knight spoke on landscape geometry at the RILKO meeting in London on January 25th, particularly on the Wessex Astrum, an amazing geometrical form based on an elongated hexagram (star of David) involving Stonehenge, Avebury, Glastonbury and the other churches and sites in the area. The St. Michael (Beltane) line and its opposing Samhain line are also involved, and the complete geometrical form resembles, amazingly, a three-dimensional drawing of a quartz crystal. His book on this research is due to be published in September.

**London Earth Mysteries Circle Meetings**

**7.00 p.m. at the Theosophical Society, 50, Gloucester Place, London, W1U 8EA.**

**Tuesday February 12th** - William Blake, a Personal View, by Liza Hayden.

**Tuesday February 26th** - Stone Age Survival - Earth Energies, Fertility and the Secrets of the Stones, by Hugh Newman.

**Tuesday March 11th** - The Measure of a Man: the Human Body and its Relationship to the Landscape, by Jeremy Morgan.

**Tuesday March 25th** - The Glastonbury Enigma, by Jack Gale.

**Tuesday April 8th** - Social and Forum.

**TEMS Meetings**

**Sundays at 2.30 p.m. Wimbledon - 020-8544-9478**

**24th February** - The I Ching: Ancient wisdom for today, by Alison Gillett

**30th March** - Sacred geometry and space clearing with harmonic codes, by Christian Kyriacou



<p><b>MEYN MAMVRO</b> Ancient stones &amp; sacred sites in Cornwall</p>	<p>Sample £2.20 Annual Subscription £6.50 from:- 51 Carn Bosavern, St. Just, Penzance, Cornwall, TR19 7QX. Web site: <a href="http://www.meynmamvro.co.uk">www.meynmamvro.co.uk</a> ***** Also available: EM Guides to ancient sites in Cornwall, 'Pagan Cornwall: Land of the Goddess' &amp; 'In Search of Cornwall's Holy Wells' 'Megalithic Mysteries of Cornwall' Details from the above address</p>
<p><i>Earth Energies * Ancient Stones * Sacred Sites * Paganism * Leypaths Pre-history and culture * Megalithic Mysteries * Legends &amp; Folklore</i></p>	

## **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 - Tony had given it to Timothy Good. 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.**

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**TOUCHSTONE is the newsletter of the Surrey Earth Mysteries Group. £2 for four quarterly issues from J. Goddard, Fostercourt Lodge, 192, Stroude Road, Egham, Surrey, TW20. 9UT. Please make cheques payable to J. Goddard. IF YOUR SUBSCRIPTION IS DUE AN "X" WILL FOLLOW THIS SENTENCE:**