

Touchstone

Surrey
Earth
Mysteries



No. 97

April 2012

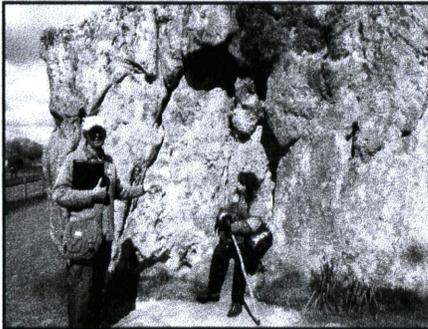
AVEBURY REVISITED AGAIN

In issue 11 of *Touchstone* in October 1986, the editorial was "Avebury Revisited", which mentioned the visit to Avebury by the then Ley Hunter's Club in July 1962, fifty years ago this year. Tony Wedd, who brought ley hunting out of obscurity, was there, and we walked round the circles, went to West Kennet Long Barrow, and even climbed to the top of Silbury Hill, which is of course not possible now. This year, two groups of ley hunters have visited Avebury again.

AVEBURY REVISITED (1986)

On July 15th, 1962, the Ley Hunter's Club and the Pendragon Society made a visit to the stone circle village of Avebury in Wiltshire. Tony Wedd, Philip Heselton and I were there, and a memorable day was had, made more so by the fact that I had the opportunity of speaking about it on television shortly afterwards. Almost exactly twenty-four years later, my wife

Doris and I visited the village, on August 11th 1986, and we found a number of interesting things.



The Chair Stone, Avebury, at this year's Society of Leyhunters' Moot

We began our visit by walking the circle, starting by the Marlborough road and walking anticlockwise round the high outer bank. The first thing we came to was a large beech clump, one of three clumps on the bank. It is unlikely that they were here originally, but I feel they could have been naturally or subconsciously sited to replace with their wind noise sounds deliberately made here in prehistoric times.

There is also an intervisibility factor, for this clump is visible from the Sanctuary on Overton Hill, while the circle itself is hidden. The three Avebury clumps seem to form an isosceles triangle, the mid-point of the base of which is the centre of the monument.

The south-west quadrant where we started does not have many stones of the Great Circle left - more prominent are the stones and markers of the Southern Inner Circle. Also, scanning

the horizon, a profusion of clumps is visible - we are looking towards the Ridgeway with its barrows. There seemed to be more than those barrows marked on the 1:5000 map.

At the end of this bank section we came to the second deciduous clump and the small road leading to the Downs. Crossing this, we find another fairly stoneless section of the Great Circle, but the remains of the Cove in the centre of the Northern Inner Circle are visible. Reaching the Swindon road, the massive diamond-shaped Swindon Stone comes into view; one of the few stones neither fallen nor moved. Most of the stones in this and the following section were replaced by Alexander Keiller from their fourteenth-century burial place. We then come to a section where the bank was levelled to build the Great Barn, now a museum, and we have to go by road to the continuation beyond the High Street (once the site of the Beckhampton Avenue. In this final section Silbury Hill comes into view, although its top becomes eventually eclipsed by an intervening hill. The stones here include the infamous Barber Stone, which fell crushing the man attempting to bury it. Looking back towards the church, the third clump, one of pines, can be seen.

Returning to the village we visited the church; St. James's is a Saxon foundation but with many later additions. The nave is almost square and there is a fifteenth-century rood loft; at the west end is the twelfth century font carved with the figure of Christ trampling on two winged serpents. I wondered if these could represent the serpentine Avenury avenues. The church is built so that the circles are just out of sight, for clearly nothing short of a cathedral could dominate the circles. Despite this, however, it seems to be subconsciously sited on an interesting ley passing through five churches, Avebury centre and some other points. There was even head-hum felt even in the porch (quite rare).



Avebury Church font

After lunch we went south to briefly visit Silbury Hill, then went to the Sanctuary site. Many clumps were visible as well as Silbury of course, perhaps the most spectacular was the visible alignment of the Sanctuary, East Kennet Church and East Kennet Long Barrow with its clump. The Sanctuary was originally a stone and wood circle but was dismantled in Stukeley's time, except for one recumbent stone. The rest are marked with concrete markers. One would think that such a site would be bleak, but in fact this and the similar Woodhenge have welcoming atmospheres. We noticed an alignment of barrows across the road with one near the Sanctuary and East Kennet. We finished our trip with a visit to the West Kennet barrow, now open to the public with glass roof panels to admit light. Despite brash Americans visiting, it awed me as it had twenty-three years earlier when I was here with Tony Wedd -

there was a feeling that it was more a place of worship than a mausoleum. A number of clumps are visible from its top, and the Stonehenge-Avebury ley grazes its west end.

The Network of Ley Hunters' Moot at Avebury, 23rd-25th March 2012

A great time was had by all at the first Moot of the Network of Ley Hunters. A total of 37 turned up at Avebury in glorious sunny weather. On Friday 23rd March, the Michael current was dowsed along the Avenue, then with the Mary current to the Obelisk, followed by a walk to where they crossed again on Windmill Hill.

Saturday 24th March saw Michael Dames give a memorable demonstration of the "Plough Jag" play, followed by a visit to Silbury Hill, Swallowhead and West Kennet Long Barrow, where Tony Charlton later spent the night. The Dragon Ley was dowsed up on the Ridgeway on Sunday 25th March, on a nine mile ramble that took in a newly-erected stone near Fyfield Down, Devil's Den and the archaeologist's "control pit".

Much time was spent socialising and inspecting the stones at Avebury for faces and signs. Many remarked on the happy atmosphere. Why not join us at our next Moot?

Laurence Main

Society of Leyhunters Moot at the Village Hall, Avebury, April 14th and 15th 2012

This moot was in the fiftieth anniversary year of a trip to Avebury in July, 1962 by the then recently formed Ley Hunters' Club, along with the Pendragon Society. Tony Wedd and Philip Heselton were present on the trip, as well as myself, and as well as visiting the circles we climbed Silbury Hill and visited West Kennet Long Barrow, where I remember feeling that it was powerful and did not seem to have the atmosphere of a tomb, but rather of a place of worship; Peter Knight was to say this on our visit there on this trip, and showed that its acoustic properties were evidence of it. The visit was really the birth of the present-day ley hunting movement and the following November there was a meeting at Caxton Hall in London at which Allen Watkins (Alfred Watkins' son), Tony Wedd and Philip Heselton were present. Three years later, Philip was to start, under the auspices of the club, *The Ley Hunter magazine*.

On this moot, the first speaker was Nicholas Mann, who spoke on the stellar alignments of Avebury. He acknowledged his debt to the planetarium software Redshift and Starry Night, without which he could not have calculated the star positions in earlier times, and also to the archaeology which has provided better dates for the monument than when he first studied it thirty years ago, and also Alexander Thom's work.

We saw a reconstruction of Avebury at 2300 BCE, with its four entrances, outer and two inner circles with the Cove and the Obelisk at their centres. There is a linear alignment with the centres and the first stones on the site. A general map showed the other sites in the area - the palisade enclosure, the Marlborough mound, the Sanctuary and the long barrows.

What happened at the henge? They were looking at the sun and moon as Alexander Thom proved, but also seemingly at the stars. Stars further south were visible in Neolithic times than at the present, and we saw a view from Windmill Hill, a causewayed enclosure that was the first major site in the area, 3700 BCE. Waden Hill, West Kennet and Ham Hill were all on the horizon, and a group of first magnitude stars not visible today from here - the Southern Cross and Alpha and Beta Centauri - could be seen at

midwinter. The Milky Way would have run as a bright band all round the horizon - a unique sight only visible every 23000 years. It will not be seen again like that for 17000 years. The white chalk bank of Avebury could have some connection with this.

The Obelisk-Cove alignment at 3300 BCE was the rising point of Alpha Centauri and the earlier rising of Crux. Afterwards, the Milky Way fell to the south. The base of the cross was lost by 2300 BCE. The stars that are visible change because the Earth's axis wobbles. Silbury - visible over Waden Hill - was built on the alignment at the time these stars were being lost - 2450 BCE. They may have figured in mythology and lore and the hill built as a marker. At this time Stonehenge was going from strength to strength as it was locked into the solar - the earlier Stonehenge was lunar. There was a power struggle at the end of the Neolithic, with warfare and pressure. Could Avebury have been seen to have failed, because it was no longer working?

Anthony Thorley followed this talk with The Great God Lugh and the Enchantment of Legendary London. He began by saying that the essence of his belief is that the landscape carries consciousness, information and wisdom. Landscape zodiacs show this - the first to be found was the Somerset Zodiac of Katherine Maltwood, wife of John Maltwood, the inventor of the Oxo cube.

In medieval astrology, Aries ruled the head and Pisces the feet. The town of Street is at the boundary of Aries and Pisces on the Somerset Zodiac, the fish seem to be bursting out of the ram's head. It was originally on a Roman crossroads, one road going to the lead mines and the other east-west to the Bristol Channel. The influences of the two signs seem evident on each side of the main street. On one side Silas Clarke began his business with sheepskin clothes, and on the other his later business making shoes (Pisces ruling the feet). There are barbers' shops on the Aries side, and Strode College, which has a rare hairdressing course. At Compton Dundon, on Taurus, there were cattle farms, and a Bull's Eye Pond with the line of a rifle range pointing straight at it.

From Philip Heselton's terrestrial zodiacs journal we saw a map showing the locations of many that had been found over Britain. Then the Gypsy Switch was mentioned - gypsies made a trip through twelve places in the English landscape, with Arbor Low stone circle in Derbyshire as the centre. Jill Smith travelled on it for two years. Each place had a landscape zodiac. The galactic centre is near the point where the celestial equator and ecliptic cross - Sagittarius and Scorpio point to it. Its representation is between the Kingston and Ongar zodiacs - Hackney, which is having the Olympic park built on it. So Hackney comes to life.

In Ireland there is a mountain associated with St. Patrick that the Catholics walk up, and walk round the cairn seven times. This is a pre-Christian tradition - that of assemblies on high places. A priest there didn't want a pilgrimage to feel like a picnic, so he prays for rain. There are also traditions at the beginning of harvest of a monster coming out of the ground. This is Lugh, the sky god, whose festival of Lughnasa in August became Lammas. He is a ubiquitous male god worshipped from the Ukraine to County Kerry from the Bronze Age.

John T. Koch did research into the Tartessian people, the Kelttoi, who had no written language but borrowed Phoenician script. The name Lugos appears on a gravestone from 700 BCE. He was a Bronze Age trading god also associated with metalwork, Lugoves or Lugh. Lugos also means an oath or promise. He was also a trickster god, with a long arm, the many gifted lord. But the Romans did not like him and removed him, replacing him with Mercury. We saw a statue of him with a torc, a spear

and a sling; also the Medusa-head of Sul in Bath could be him. Like Mercury, he is sometimes depicted holding two snakes, and as a boy hero, a warrior with a flaming sword. The town of Lyon in France was originally Lugudunum. He was the inventor of arts and a guide for journeys. All over Gaul there were pillars to him. But when Augustus conquered Gaul in 12 BCE he confronted Lugus, blanded him out and took on Mercury.

When the Christians arrived they found people worshipping Mercury and changed him to Michael, a solar figure with a dragon associated with the tops of hills - sometimes it was the equally mythical George. These are really Lugh hills - a multi-faced god associated with the sovereignty of the land, sacred kingship, festivals and games. Lughnasa at the beginning of August was a time of assembly and holding of games. In Ireland the convergence point of the four kingdoms, the mythical kingdom of Mide, was a place of Lugh games. In Wales the Lugh figure is an eagle, and in the Norse tradition he is Loki the trickster and bringer of fire. There was also King Lud and his sons in London, who ensure the sovereignty of the land.

To the Saxons the time became the Bread Mass or Lammas, and saints Michael, Mary, Anne and Margaret (also associated with dragons) became associated. St. Anne was the patron saint of midwives, and St. Anne's Hill Fair at Pewsey Vale in Wiltshire was held from early times to 1939. The Tan Hill Fair, the English Lughnasa, was held on Tan Hill south of Avebury, also St. Anne's Hill. There was also Milk Hill which may be associated with the Milky Way (association with previous talk?)

The original Olympics, held at this time in Greece from 776 BCE to 393 CE, was a time there was no war for a fortnight. Pierre de Coubertin started the games again, first in Athens, then in France, and in London in 1908, between July and August. Perhaps the Michael/Mary line should be the Lugh/Brigid line - Brigid was always an associate, never a consort. To the Romans she was Minerva.

Lugh's spear is Luton, and the River Lugh changed to Lee. It envelops the Olympic site and has been worked into the festival. The land is also Lammas lands. It will be a global festival on the Galactic Centre, a global Lughnasa.

Celia Gunn then spoke on A Twist in Coyote's Tale - the rebirth of a Mother Tribe. She spoke of helpers in nature, here for our guidance, carrying forward knowledge of what not to be. Coyote in Native American tradition is Loki the trickster and co-creator (association with previous talk?). He challenged the creator and was banished, but then returned.

She has also had a long affinity with the Native Americans, first watching the Lone Ranger television series, but not being particularly interested in the masked man, but rather his associate Tonto, and reading *Where the Sun now Stands* by Will Henry, about the experiences of Chief Joseph. In the seventies she spent several years in Jerusalem, and fell in love with that city, which she said has a thousand ley lines. She emigrated to British Columbia in Canada in 1987, the year of a celestial harmonic convergence. When noticing that there was going to be a native led meeting in the mountains nearby she remembered her early affinity with Native Americans. There she was given a warm greeting by the leader of the group, and two others greeted her in the same way; that night she had a dream in which she was offered a drum. Later in a workshop about the Medicine Wheel there was suddenly silence over the whole area. An ambulance arrived and she learned that Red Cloud, who had greeted her on her arrival, had just died.

In the eulogy for him the person conducting it walked round the fire four times, and the trees rustled and the wind whipped through the birches, and she noticed that as he pointed in the four directions the smoke from the fire followed his hand.

She was drawn into the struggle of these people, the Sinixt tribe, who lived near what became the border of Canada and the United States, and who had been banished across the border into the USA, away from their own lands, and then declared extinct. At the time she was first there archaeologists were even digging up the remains of the Sinixt ancestors, which was sacrilege to them as their spirits were considered detached from the earth. Pre-Christian British beliefs had been the same.

They went to look, and found the burial site, near the sacred mountain. All the mystical sites are on leys, and this sacred landscape may date back 10,000 years. Her first experience of a ley line was at Four Warriors' Grave - two men and two women who had never been disturbed. They opened up the dragon line magnetic forces and when the medicine man banged his staff on the ground everyone felt an earth tremor.

It was the calling place of the seven tribes, of which the Lakes people were the Mother Tribe, responsible for the cohesion of her related peoples and the integrity of the land. The Lakes people came back into Canada. We saw a spirit picture of Coyote over the tips of the Sinixt protesting against the road project which would disrupt the sacred lands. The return of trickster Coyote was prophesied for this time, and the twist for her was the fact that it was an Englishwoman who helped bring about the fulfilment. They are now once again an active presence in the land.

Bob Trubshaw gave the final talk of the day, *The Song Lines of Avebury and Beyond*. When the British colonial army reached British Columbia they said to the Native Americans "If this is your land, tell me the stories of this land". It was the same with Avebury - he wanted to learn and create a plausible narrative for the Neolithic. These people, as well as later ones such as the Saxons, needed to get about in times when there were no maps, so a story could act as a mnemonic to aid navigation. The Native Australians still have their dreaming tracks or songlines which perform this function.

The River Kennett runs due east from Winterbourne to the confluence with the Thames at Reading. There are a lot of Mesolithic find spots there - the meeting point was of primary interest in the Mesolithic. We saw a scene with Inuits; the Mesolithic at the time of the retreating Ice Age would have been similar. Then we saw a Chippewa in a canoe on the Great Lakes; this would have been like the Neolithic. The henge people had similar complexity. We saw patterns of circles on an Avebury stone that could be rock art. We saw hand axes of stone from the Lizard in Cornwall found at Avebury, showing that travel certainly took place then.

King's Quoit, Pembrokeshire seems to be situated as a sea mark, as is Cairn Holy in Dumfries and Galloway. To come to later people, the Saxons had many names for a hill, also valleys, clearings and watery places - each one referring to a specific type. Such exactness would be useful in creating a story map. The Native Australians had spoken myths which reflected a visual tradition. There is a legend of a god or horse called Bel who travelled from Mountsorrel to Leicester in five leaps. This could indicate intermediate places on a journey. Silbury Hill is shaped like a primordial creation mound, as in a common creation myth in which everything is water with white birds circling overhead. One dives in and brings up white mud, the others follow and the land is formed.

Aubrey was told the stones were raised while a posset of milk seethed. There are many myths about white fluids, sacred mounds and world trees such as Seahenge - also a set of myths about swans which could be connected with the constellation Cygnus. A mammoth ivory pendant 15,000 years old is carved with swans, and there is the English tradition of storks bringing babies. Winged entities on eighteenth century funerary monuments represented the soul of the deceased.

Can we get clues about deep ideas in Neolithic society? Water could have been at the heart of the culture - most movement was by water. The final chapter of *Singing up the Country* weaves the ideas together in a fictional story of Neolithic travellers from the Thames Estuary to a ceremony at Avebury.

On Sunday Peter Knight took us on a tour of the monument. Avebury is the world's biggest stone circle, situated about the middle of the St. Michael Line discovered by John Michell, which is aligned to Beltane or Lughnasa sunrise. The serpentine Michael and Mary currents that wind around the line also go through it and it is one of their meeting points, but only the Mary current goes through Silbury Hill. The main circle is not exactly circular, and it was suggested that this may represent a womb - that would not be circular either.

He said there seemed to be a feeling of balance here - male and female, yin and yang - and the stones seem to be alternately male and female symbolically. There is an entirely different feeling at Stonehenge, where the stones are all more phallic.

Avebury lies above the biggest aquifer in England, and the sarsen stones are virtually solid chalk. Although he noted, as Mollie Carey had in the 1960s, the many apparent faces on the stones, he felt they were not carved but selected as stones which already had simulacra, though they could have been enhanced by hand. (See Mollie Carey's photographs on <http://www.egyouth.fsnet.co.uk>) There were also vulva symbols, as Terence Meaden noted. But they are not the result of erosion - the

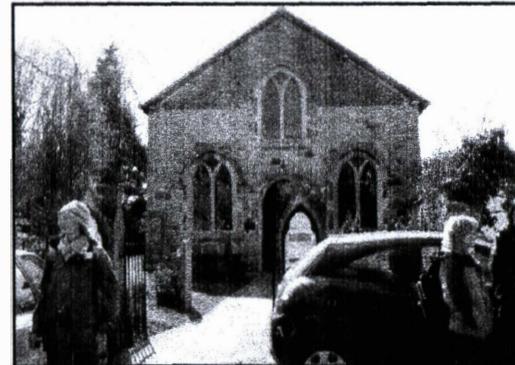


One of Mollie Carey's pictures, "The Lovers' Reunion". I could not find it on this trip.

stone is so hard that any heads visible now would have been seen when the circle was raised.

The site could hold 20,000 people, and the DNA from remains found in the area indicated that they were from all over Europe - it was a place of pilgrimage. Avebury is a place of many levels - there is not one cause.

Passing the chapel, he noted that it was on the Michael and Mary line confluence, a rare place where they ran together rather than just crossing. He wondered if there was any knowledge of this when it was built, (1670) or if it was put there just because of a good



The chapel at Avebury, on the confluence of the Michal and Mary currents

feeling - subconsciously sited. Or did they originally cross at a different place and were then attracted to it when it was built? Many Wesleyan chapels elsewhere have been found to be on leys.

We then looked into the southern circle, where there is a larger concrete marker indicating the position of the twenty foot high Obelisk. The Southern Cross would have been visible to the south from here, as Nicholas Mann had described, and its angle of rising would have been mirrored by the hill. The Obelisk, Tan Hill and Silbury Hill are all in line. Looking in the other direction, Deneb would have been over where the chapel is now. The Milky Way would have run round the horizon for two centuries. Terence Meaden was given permission to do a reconstruction of the Obelisk with covered scaffolding, and found that the "shadow mating" of the phallic stone with the stones of the Cove would have happened.

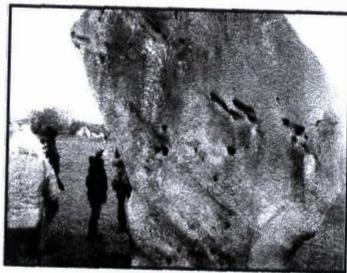


The Horse Stone



The Skull Stone

We then saw the Horse Stone which the Michael and Mary currents pass through, and stones 98 and 1 which were the "front door" of Avebury. There is a beech clump here. Coming to the Seat Stone the good acoustics of this stone were demonstrated. This stone also has a "chimney" above the seat. Then we came to a stone with enigmatic patterns of annular circles, and then to the Skull Stone. The next stone, the Barber Stone which crushed the unfortunate barber-surgeon when it was being buried, also has acoustic properties. Then we came to a stone which seemed to have two opposite-facing crone heads, like Janus, the Roman god of gateways, and finally to the Mushroom Stone which also has good acoustics.



The Barber Stone



A stone with apparent vulva symbol

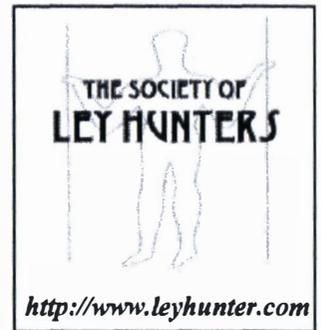


The Janus headed Crone Stone

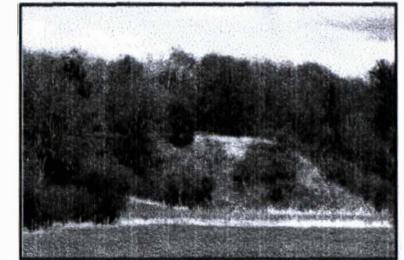
At lunchtime, I visited the church to see the Saxon font with its 12th century carvings of Christ trampling on two serpents or dragons. I surmised when I first visited it fifty years ago that these could

have represented the Avebury avenues, seen as something Christianity had to dominate, though having that symbolism even in those pre-Stukeley days.

After lunch we travelled to West Kennet Long Barrow, walking along the track which is coincident with the ley going from Stonehenge to Avebury, which touches the west end of the barrow. We crossed the River Kennet, which was dry, even though it is the westernmost source of the Thames. Most rivers in this area flow westwards, but this goes east, eventually joining London's river. Peter surmised that the name could have come from "sacred opening", as in a word for female genitals widely considered obscene but which he felt could have been sacred.



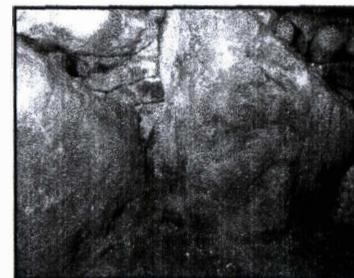
Peter Knight with reconstruction of Silbury as it was



Silbaby

Silbury Hill was visible nearby; there was a Roman village near it with six wells which had coins deposited in them. He felt that the hill was not an ego monument as it does not go higher than the surrounding hills. The smaller mound known as Silbaby was also pointed out.

Arriving at the barrow, we first climbed to the top of it to view the surrounding landscape. From here in Neolithic times the Southern Cross would have made an arc from Milk Hill to Tan Hill, and Deneb would have set into Milk Hill (this star is now circumpolar). The chambers of the barrow were in use for about a thousand years, and we entered and went to the west end where there seems to be an drystone built altar with two large stones at each side of it. The one on the left seems to be a profiled living head, the one on the right seems to be a skull. As the sun enters the main passage at the equinoxes (and still does in spite of the blocking stone), it travels from life to death at the autumnal equinox, and from death to life at the vernal equinox.



West Kennet Long Barrow west end - the living face and the skull

NOTES AND NEWS

Tunnel on Wells stone ley

When visiting the spot on the Bath Road, Wells where the small-hole ley through the Hoker Stone site (described in the last issue) crosses the road, I found, somewhat hidden by trees, the entrance to a tunnel going through the hill into Stoberry Park. It was well-built and the other end could be seen; the entrance was blocked by locked iron gates. A bicycle was propped up just the other side of the gates. On examination the inside of the tunnel appeared to be natural rock at the first part, and built with stone blocks further back, with the boundary between them sloping down at an angle. This suggests the possibility that it was a natural cave continued by digging as a tunnel until it penetrated the hill. There also seems to be an alcove at the entrance similar to the one in the cave in Chiddingstone which Tony Wedd thought was Mithraic.

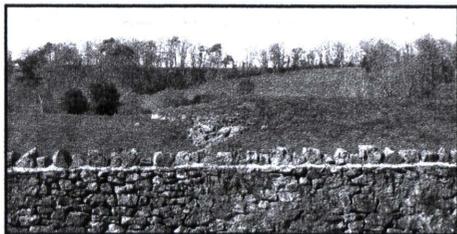


Tunnel interior showing rock and built sections



The alcove

On the other side of the road, on the line, was what appeared to be some kind of linear earthwork like a long barrow. It had outcrops at one end making it look like a smaller version of the West Kennet Long Barrow. In the Old Bristol Road, one of the roads leading off the Bristol Hill crossroads nearby), the ley crosses at a minor junction on a small road off it. Another clump of Scots pines could be seen (on the line) on the hill on the skyline.



Linear mound on alignment, opposite tunnel



"Capstone" outcrop

A little way back along the Old Bristol Road there is a steep bank on the right (facing the direction of the crossroads). There are outcrops on it, with what looked like the entrance to a tomb. It could be natural, but there did seem to be a horizontal stone that looked like a capstone. This is not on the stone ley, but is on another that goes through Hill Grove north of West Horrington, the Pedwell Hill centre and St. Michael's Church, Othery, the western corner of Philip Heselton's Great Isosceles Triangle (see <http://www.egyouth.fsnet.co.uk/triangle>). It seems hardly credible that these could be genuine unnoticed prehistoric sites so close to Wells.

Banks round Puriton Church

Clearance of undergrowth has revealed a significant bank round Puriton Church near Bridgwater, where my wife is vicar. The church is a ley centre described in a previous Touchstone with a ley to the church at the neighbouring village of Pawlett; in the other direction this runs along the Polden Ridge towards Street.

LETTERS

from Norman Darwen, Lostock, Lancashire

Whilst helping one of my children with their homework recently, talk moved to the old measurements that used to be displayed on the back of my old school exercise books. We then looked up the old Imperial measurements on the website <http://gwydir.demon.co.uk/jo/units/length.htm> (chosen at random through Google) and I was extremely surprised to find in the "older measurements" section, the megalithic yard - although the author is skeptical, he does give a link to another website, <http://www.robertlomas.com/megyard/index.html>, which is very interesting indeed.

from Bob Shave, East Grinstead, Sussex

An item on BBC TV's *Countryfile* programme on 26th February 2012 prompted me to write. The programme came from Cornwall and there was a report from South Croft mine near Camborne, on how it may re-open and become Cornwall's only working tin mine. It closed in 1998 after 400 years' production as it was not economically viable, but since then the global price of tin has increased 5 times. As well as tin, other metals have been found there, including copper, arsenic, tungsten, zinc, indium, gold and silver.

So what is the relevance of this to *Touchstone*? By my reckoning two major leys cross there - the E-line and the "straight" St. Michael Line, both of which traverse southern England. I think the crossing point is around grid reference SW 667 412, in an industrial landscape of chimneys and mine shafts. The mine spreads out underground over an area which is a couple of miles across, therefore cannot be regarded as a "point", however it is intriguing that these two major leys are acting as a marker for one of the richest mineral deposits in Britain.

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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 - 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.

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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.

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TOUCHSTONE is the newsletter of the Surrey Earth Mysteries Group. £4 for four quarterly issues from J. Goddard, 1, St. Paul's Terrace, Easton, Wells, Somerset, BA5 1DX. Please make cheques payable to J. Goddard. IF YOUR SUBSCRIPTION IS DUE AN "X" WILL FOLLOW THIS SENTENCE: