

Touchstone

Surrey
Earth
Mysteries



No. 98

July 2012

POMPARLES BRIDGE - LEY CENTRE

A stone circle has been built in a garden near Pomparles Bridge at Glastonbury at the foot of Wearyall Hill. Looking at my map, I find it has been placed on a ley I had previously found.



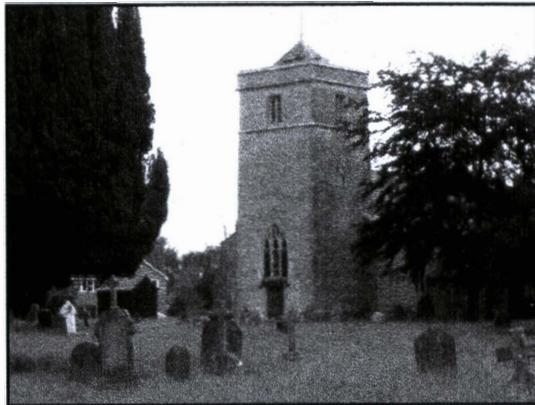
Pomparles Bridge crosses the River Brue just south of the town of Glastonbury. The derivation of the name "Pomparles Bridge" is from the French pont perilleux, "perilous bridge."¹ John Leland's Itinerary mentions it in connection with Arthurian legend: "A mile before [the river Brue] reaches Glastonbury, it comes to a bridge of four stone arches, which is known as Pontperlus, and it was here, according to legend, that King Arthur cast his sword into it". The bridge is also pictured, with Joseph of Arimathea, in the medieval style paintings on the walls of St. Patrick's Chapel, Glastonbury Abbey.

John Morland wrote of it in 1922:² "In 1912 I wrote at some length on the history of Pomparles Bridge - Pons Perilis reputed to be of Roman foundation but proved certainly to be medieval in origin with a name purely of romance (Proceedings, lviii, ii, 53-59). I recur to the history of this bridge later. In the year 1881 drains were being laid in the fields to the east of the "Causeway" and thereby an ancient road was discovered which had been long buried and forgotten. It ran nearly parallel with the "Causeway" at a distance of 50 or 60 yards. It was partially examined at that time by myself and others, and the results are recorded in the



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Proceedings, xxvii, ii, 43-50. The conclusions then arrived at were, that the road was probably Roman and not British, and that the River Brue was probably crossed by a wooden bridge, for at the site of the excavation which was just south of the river there were found on the flanks of the road portions of mortised oak, and in the construction of the road itself massive



Street Church

horizontal oak beams and deeply-sunk oak piles which suggested a bridge-head."

The north-running ley through the new stone circle and the bridge comes northward skirting the Gemini figure of the Somerset Zodiac at Compton Dundon, through the multijunction and church at Street, to Pomparles Bridge and the new stone circle, seemingly subconsciously sited on it. It continues through Cold Harbour on the Meare road and Godney to Cheddar Church and along

a coincident road stretch and crossroads to Rowberrow Church and Dolebury Warren hillfort and a multijunction at Churchill.

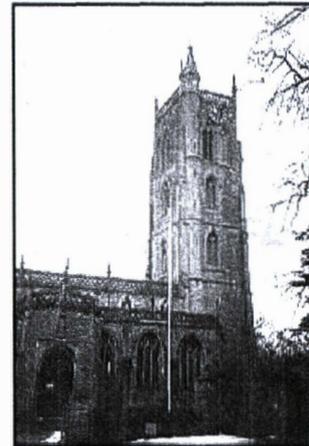
When visiting the stone circle, the ley was found to be quite a wide one - 30 paces wide, measured here and at Street Church. There are twelve stones in the circle, plus one larger outlier which could possibly have been there previously. They are made of limestone with the sun catching clear calcite crystals in them. I could find nothing about it on the web - searches for Glastonbury stone circle only revealed the one at the festival site at Pilton.

Street Church, at least the site of it, is extremely old, although the earliest part of the present building is thirteenth century. There was an early Celtic church in Street dedicated to St. Thecla, but it is not certain where this was. The present site had a building dating from the sixth century as related by John of Glastonbury:³ "The most religious Gildas again desired to lead the life of a hermit, and departing, by the river's bank near Glastonbury he built a Church to the Holy and Undivided Trinity and called it the 'Chapel of Happy Retreat'. Here he died and with great mourning and great honour was buried in the middle floor of the 'old Church' (of Glastonbury Abbey) in 512 A.D. Moreover, on that spot where he lived a hermit's life, is now a Parish Church dedicated to the name of this Saint." In 1270 a church was built here dedicated to the historian St. Gildas, but it has subsequently reverted to the previous dedication. The churchyard is a Celtic enclosure. There was a strong Roman presence here as it was on a road used for carrying lead from the Mendips, and many Roman finds have been found in the churchyard including fragments of



Gildas

an old wall, parts of two wells, pieces of pottery and a pre-Roman gold coin of the Dobunni tribe, a gold stater.



Cheddar Church

Street itself gets its name from the Roman causeway from there to Glastonbury, but it was originally called Lega, which name survives in the street names Leigh Road and Overleigh. It is clearly the same as "ley".⁴

The Church of St Andrew in Cheddar dates from the 14th century but there was a Roman presence here too; the vicarage, adjacent to the church, is on the site of a Roman villa; parch marks were observed in 1975 and tesserae and other Roman finds have been made there.⁵ It is theorised that the original minster church here was built in the ruins of the villa. St. Michael and All Angels, Rowberrow is also 14th century and stands at the foot of Dolebury Warren hillfort, at the end of a spectacular stretch of coincident road. It is named after a tumulus there which seems to be just off the ley, but which

may touch it due to its width, especially in the sunrise and sunset expansion.

Dolebury Warren is a large Iron Age hillfort, part univallate and part bivallate, occupying the ridge that forms the northern escarpment of Mendip, immediately east of the Churchill Gap.⁶ It has an imposing western entrance. Within the fort are the remains of a rabbit warren. The ley crosses roughly through the middle of it.

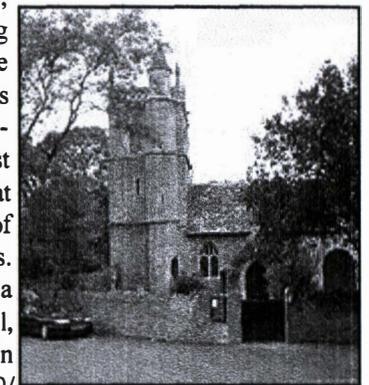


Dolebury Warren

When at Pomparles Bridge, I also noticed that I had previously found another ley through the bridge site;

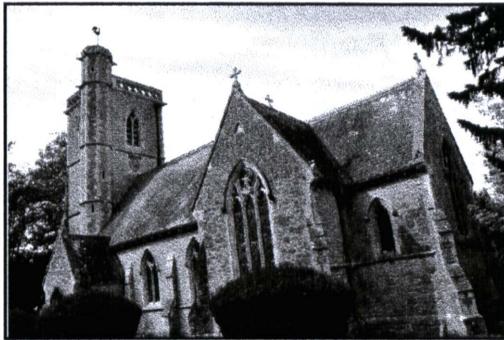
one going through the two churches in Glaston-

bury, St. John's and St. Benedict's. These two leys must have been found at different times and I did not notice that they crossed there. This is an interesting confirmation of their reality. This second ley is much narrower, 12 paces. It goes through the summit of Harters Hill near Coxley, a cross-roads/tracks north of Glastonbury, St. Edmund's Hill, the two churches with the main junction in the town in between, the western end of Wearyall Hill, the main A39/



Rowberrow Church

A369 junction roundabout, Pomparles Bridge, and crosses the St. Michael Line at a spotmarked point on the road through Walton.

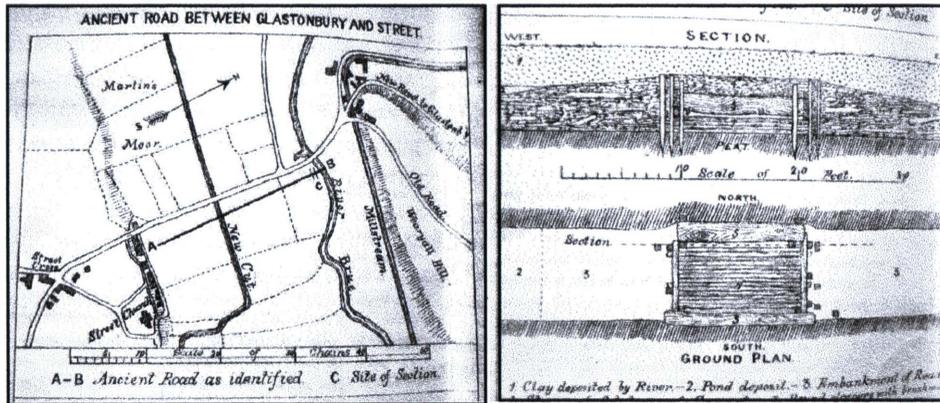


Stockland Bristol Church

Later a third ley through Pomparles Bridge was found, going through the Puriton Church ley centre previously described in *Touchstone*. This goes through a multijunction of roads and tracks at Wick, Stockland Bristol church which is on a similar multijunction, St. Michael and all Angels Church at Puriton, a multijunction north of Chilton Polden, two double hairpins with short coincident stretches north of Edington, and Pomparles Bridge.

The original church on the site of Stockland Bristol was thirteenth century and dedicated to All Saints, but it was rebuilt in 1865/6 and dedicated to Mary Magdalene.⁷

John Morland's earlier article (1881)⁸ on the excavation of the older road by Pomparles Bridge referred to in the quotation given earlier here, says this:



"The direction of the road is nearly due north and south. If it were further continued southward, it would strike, firstly, Street Cross, where the Somerton and Bridgwater roads divide; then the fields now known as Portway, and then the gap over the Polden Hills, at Marshalls Elm, over which the Somerton and Ilchester road passes. Near this point a Roman villa was discovered some years since. If continued northward, it would first cross a pasture, and so reach the foot of Wearyall Hill. Its direction afterwards is not clear."

This, at this early date, is very like a description of a ley, and indeed seems to be one, another passing through the Pomparles Bridge centre, which is on the eastern bank of the river. The

ley comes northward skirting the edge of Dundon Hill hillfort (on the Gemini figure of the Somerset Zodiac), and goes through Marshalls Elm crossroads, another on Portway, and another at Hindhayes Lane before reaching Street Cross. It then runs along the buried trackway to the Pomparles Bridge centre, goes over the end of Wearyall Hill to the summit of Lodge Hill, a settlement and cross-roads/tracks east of Draycott and Redhill Church.

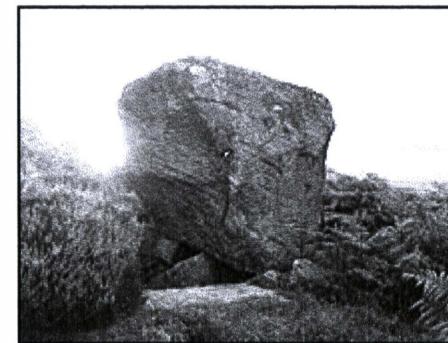
References:

- 1 The Legend of King Arthur, <http://www.legendofkingarthur.co.uk/southern-england/pomparles-bridge.htm>
- 2 The Roman Road, Pons Perilis and Beckery Mill: a regional survey, by John Morland (1922) http://www.streetandwalton.co.uk/history_brue.html
- 3 Street Parish Church http://www.streetandwalton.co.uk/buildings_refurbishment.html
- 4 A History of Street http://www.streetandwalton.co.uk/history_street.html
- 5 An archaeological assessment of Cheddar, by Miranda Richardson, http://www1.somerset.gov.uk/archives/hes/downloads/Somerset_EUS_Cheddar.pdf
- 6 Dolebury Hillfort Churchill, North Somerset - Analytical Earthwork Survey, by Mark Bowden
- 7 Stockland Bristol, <http://www.british-history.ac.uk/report.aspx?compid=18596>
- 8 On an Ancient Road between Glastonbury and Street, by John Morland, Somerset Archaeological and Natural History Society Proceedings, xxvii, ii, 43-50, 1881

COQUETDALE VISIT

by Pat Toms

On a visit to Rothbury for a few days over the summer solstice we investigated alignments related to the stone-with-a-hole-in-it located on a natural platform about two thirds the way up Beacon Hill three miles south of Rothbury.



Holed stone on Beacon Hill

It points to the midsummer solstice sunset. The night before the solstice was clear and the sun shone through it. Attempts were made to determine what etheric influences in the alignments were changing.

An alignment from another stone that protrudes from near the top of Beacon Hill goes to the cemetery next to Rothbury Church, that is located on a spur of land next to the River Coquet. According to the BGS maps at this location some hard underlying rock crosses Coquetdale. Ages ago the river forced its way through, downstream is craggy landscape, upstream are wide flood plains up to the confluence of the River Coquet and Grasslees Burn. Another alignment appears to cross in the cemetery from another hill also called the Beacon which is located between these two rivers. A line from this hill through the cemetery goes

to Coquet Island many tens of miles away in the sea at the mouth of the River Coquet. It also goes through a small island in the middle of the River Coquet upstream of Rothbury, though Anthea Wilbie-Chalk suggests the island may not have been in its location that long as the river meanders. A check on its geology is needed. Finding two alignments through the cemetery site with its commanding location suggests it might have been a special place in ancient times.

The main purpose of the visit was to investigate whether the midsummer solstice etheric influences from the stone on Beacon Hill are conveyed to the cemetery where they can be felt. The sun stone is actually off the alignment from the protruding stone by fifty feet or so. But there is another standing stone on the alignment nearby, located on the same geological fissure as the sun stone. That these stones are on fissures must be significant, it explains why they are tucked in near the hill and not out on the platform where there are better views. Being on good fissures enables a stone to be enlivened etherically easily.

On a previous visit the width of the line through the church had been monitored whilst the choir practised one afternoon, and later gave a performance. The line got distinctly wider and subsided when singing ended. But now the width of the line was monitored over a twenty four hour period, it fluctuated once in this period nearly doubling in width. I suspect this fluctuation cycles itself, progressing every day. It seems the singing widened the line for a time whilst it was also changing with the cosmos.

On the platform at Beacon Hill are two other stones, one some way off, that create an alignment to the solstice sunset through the stone with a hole. Jean had to stand on one to be able to see the accurate alignment. These stones are on fissures creating etheric points, so this line has an etheric presence and width that can be changed intentionally, with singing if you will. I didn't change it but when the sun shone through the hole I think the intensity of the line increased, I measured its increased width. Later that evening the width of the line in the cemetery was found to be the same, suggesting it could be felt there. Of course, this is a subjective assessment!

Anthea has a library of books going back many years – in it was an undated copy of your Editor's text *Bread on the Waters*. I understand it is probably dates back to the early 1970's. In its 122 pages it has an interesting detailed account of the development of his ley detectors and much more.

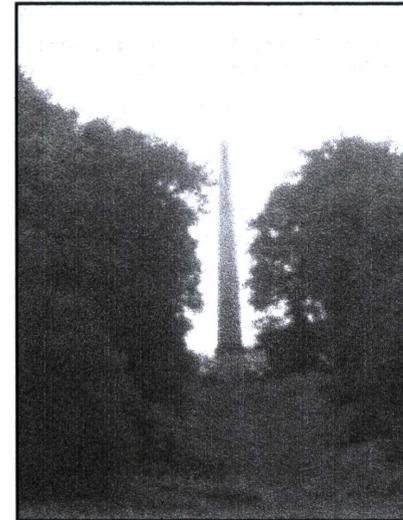
VISIT TO LONDON'S CAMELOT WITH CHRIS STREET

This visit to the enigmatic site of Camlet Moat in North London, organised by the Research into Lost Knowledge Organisation, was led by Chris Street, author of *Earthstars* and *The Visionary Landscape*, which describe his discovery of the place in 1990 and his finding that it is a vital part of a vast landscape geometry covering the London area. His recent book, *London's Camelot and the Secrets of the Grail*, describes the known history of the site and

its mystical significances.

Leading us away from the thronging Trent Park Cafe to a more secluded place in the woods, Chris told us that the statement of Geoffrey Ashe, the noted Arthurian scholar, that Camelot was entirely a place of myth and legend was wrong. This Camelot in Enfield is marked on several maps, particularly one of 1658 which shows it to include the whole of the present Trent Park and more, with Camlet Moat at its centre, and divided into the regions of North, South, East and West Camelot. Modern maps mark Camelot Hill.

The moat is at the centre of the Royal Plantagenet hunting grounds, and has been connected with royalty since records have existed. George III leased the park to his physician Richard Jebb in 1777 - his mansion was in the college grounds on the east side. In Saxon times it was owned by Ansgar, who fought for King Harold; he was Stalker to the King and in charge of London's defences. This suggests it has been part of the city's defences from early times; finds from various periods from Roman times onward have been found. An expert said it was his opinion the name was indisputably Celtic; if this was the case it would have held it for at least 2,000 years. What is its meaning? It could be from the Celtic war god Camulus, or mean "near the bend of a river". There are half a dozen claims to the location of Camelot, but this one seems to have been quite forgotten, even though it was the only one known to have actually held that name. William the Conqueror gave it to Geoffrey de Mandeville, Earl of Essex, and it was with his family for three generations. It is recorded as having been known as Camelot at this time, before Chretien de Troyes wrote his Arthurian romances.



The obelisk

We walked on, following the track leading to the moat, until we came to a place where a tall obelisk was on the horizon, visible through a gap in the trees. This is one of three monuments, all bearing eighteenth century dates, which were brought here in 1934 by Sir Philip Sassoon, then owner of the park, from Wrest Park in Bedfordshire. These seem to have been placed in an isosceles triangle pattern replicating half of the Great Pyramid of Giza; Chris has found brickwork where the site of the other corner would have been. Sassoon was interested in all things Egyptian and was present at the opening of Tutankamun's tomb. He did considerable excavations at the moat (strangely, in the shape of a star); he drained it and found the remains of a huge drawbridge which was so big that it would have needed something the height of a three-storey house to raise. This was confirmed as the foundations of walls five feet thick were found and stones "as big as a man's head" - it was evidently some kind of castle, despite the fact that the area within the moat was so small. The manor was demolished in 1439 and

the stones taken to build Hertford Castle.

A previous owner, Robert Cooper Lee Bevan, had a wife who was interested in archaeology and their daughter Nesta described the excavations they made in her book *Spacious Days*. With the help of the estate labourers, they apparently found a dungeon with a chain attached to a wall, oak of a drawbridge, glazed tiles adorned with knights on horseback, silver coins of Edward IV, and a lady's thimble.

Continuing on, we reached the moat and noted the wider part of the water where the remains of the drawbridge had been excavated. We walked round till we found the causeway that is now the only entrance, and crossed it after greeting the guardians of the site and requesting permission to enter. Just beyond this entrance we saw one of the "misinformation boards" picturing the moat containing thatched houses rather than the substantial building the excavations had indicated.



The moat where the drawbridge was

Chris suggested that it had possibly been a sacred enclosure before the building of the castle, and mentioned several visions of a White Lady that had occurred there. The first was his own vision of an apparently female figure at the pond at the entrance to Trent Park before the start of his Earthstars research. He seemed to be told to "go to Camelot", but not knowing of the moat at that time went to Cadbury Castle in Somerset.



The well

Walking round the enclosure we were shown the depression which was the remains of the Bevan excavation, and continued on to the well on the north-east corner. Now just a muddy crater, it was originally brick-lined with a tiled floor, according to a survey in 1773. This may have been removed at some time by someone searching for the legendary treasure left by de Mandeville. There was a legend that Geoffrey had hidden in a tree and then fallen to his death in the well, but this could not have been as he was killed

in the siege of Burwell Castle and buried in the round Temple Church in London. The north-running London axis ley, the first to be found of the Earthstars system after the Barnet Triangle, probably passes through this well.



Chris Street and the Merlin Tree

Nearby was the Om tree, so named because an Indian holy man had been directed to this place from India and had found what seemed to be the Hindu symbol for Om on the tree. This has now nearly grown out. There is also another tree nearby which has come to be known as the Merlin Tree.

At a meditation led by Chris I felt dizzy and disorientated as he said he had on his first visit to the moat; for some reason I found it difficult to keep standing, as I had at a previous meditation led by Peter Knight on top of West Kennet Long Barrow, and before that when the guide was speaking inside Newgrange in Ireland. I cannot account for this; I did not get a bad feeling at any of those places. I felt head-hum throughout the time I was on the island.

Camlet Moat is an interesting, powerful and enigmatic place with many unanswered questions, but clearly very significant in the landscape of the London area.

NOTES AND NEWS

Stonehenge healing centre

The Yesterday television channel showed again the programme about the investigation in 2008 that indicated that Stonehenge may have been a place of pilgrimage for healing in Neolithic times. Bournemouth University archaeologists, led by Geoffrey Wainwright, president of the London Society of Antiquaries, and Timothy Darvill, on September 22, 2008, found it may have been an ancient healing and pilgrimage site, since burials around Stonehenge showed trauma and deformity evidence: "It was the magical qualities of these stones which ... transformed the monument and made it a place of pilgrimage for the sick and injured of the Neolithic world." Radio-carbon dating places the construction of the circle of bluestones at between 2,400 B.C. and 2,200 B.C., but they discovered charcoals dating to 7,000 B.C., showing human activity in the site. It could be a primeval equivalent of Lourdes, since the area was already visited 4,000 years before the oldest stone circle, and attracted visitors for centuries after its abandonment.

St. Edmund's Hill, Glastonbury (on second Pomparles Bridge ley)

One newly-recognised ancient site is the mound on top of Windmill Hill, Glastonbury, formerly called St Edmund's Hill. It has frequently been assumed that it is solely a mound, built with bulldozers while the housing estate was being built around it in the 1950s.

However, there are legends of burials beneath it and paranormal events in the vicinity. It has been suspected to be a Megalithic mound, but no digs have been performed to find out. Recently, Nicholas Mann, a local prehistory researcher, has investigated astronomical alignments from the mound, finding surprising alignments emanating from it to the rising and setting points of the sun and moon at the solstices and lunar maxima. These alignments point to Brean Down in the NW, Maesbury Castle in the NE, Aller Hill in the SW (High Ham) and Cadbury Castle in the SE - all of them significant ancient sites, thus strongly suggesting that the mound indeed is Megalithic in origin. <http://www.palden.co.uk/leymap/glastonbury.html>

View of rising sun from St. Edmund's Hill

Andy Collins' web site reports on extraordinary events seen from the Mound, St Edmund's Hill, west of Glastonbury Tor, on the winter solstice each year. The rising sun is seen to quite literally climb up the Tor over a period of around 30 minutes, before lifting up into the air. <http://www.andrewcollins.com/page/conference/speakers/NM07.htm>

Pyramid under Bermuda Triangle waters

A number of websites have reported that American and French explorers have made the monumental discovery of a partially translucent, crystal-like pyramid rising from the Caribbean seabed— its origin, age and purpose completely unknown. It is said to be a gigantic structure, perhaps larger than the Great Pyramid of Cheops in Egypt, and initially identified by a doctor in the 1960s and is said to have been independently verified by diving teams from France and the U.S., although none of the sites seem to say who the diving teams were.

According to the history, the pyramid was accidentally discovered during 1968 by a doctor of naturopathy, Ray Brown of Mesa, Arizona.

Brown was in the Caribbean on vacation and making dives with friends in a region off the Bahamas known as "the Tongue of the Ocean." The area acquired that name because a tongue-shaped portion of the seabed extends out from the island before sharply dropping off into much greater depths.

When relating his discovery, the doctor explained he became separated from his diving friends underwater. While attempting to rejoin them he came upon a massive structure rising from the ocean floor: a black, hulking object silhouetted against the lighter sun-filtered water. The object was shaped like a pyramid.

Because he was low on air, he didn't spend much time investigating the pyramid, but did find a strange crystal



sphere. He brought it to the surface with him and later when the ancient crystal was studied researchers were astonished by its properties. Images of 3 pyramids can be seen in Brown's crystal.

WEB SITES

The following web sites are all relevant to earth mysteries

The Buckingham Palace Ley Line <http://www.ahsoc.fsnet.co.uk/royal-ley>

The Old Stones of Staines <http://www.ahsoc.fsnet.co.uk/staines>

The E-line <http://www.spacevoice.fsnet.co.uk/semg/eline.htm>

Ley Structure <http://www.ahsoc.fsnet.co.uk/leystruc.htm>

The Truth about the Ley System <http://www.tlh6976.fsnet.co.uk/leytruth.htm>

A Life of Ley Hunting <http://www.leyhunt.fsnet.co.uk>

The Great Isosceles Triangle of England - leys and orthoteny (UFO sighting lines):
<http://www.egyouth.fsnet.co.uk/triangle>

The Solar Transition Effect <http://www.ahsoc.fsnet.co.uk/soltrans.htm>

The Real Stonehenge and Avebury - Mollie Carey's photos of carvings at ancient sites:
<http://www.egyouth.fsnet.co.uk>

The Ley Hunter 1969-76 - the magazine on leys, with some articles by Tony Wedd:
<http://www.tlh6976.fsnet.co.uk>

Flying Saucers, Leys and Lost Technology - the Tony Wedd site:
<http://www.egyouth.fsnet.co.uk/tony>

The Egham and Thorpe Virtual Roman Museum
<http://www.egyouth.fsnet.co.uk/romanegham>

LETTERS

from Norman Darwen, Lostock, Lancashire

I recently visited Cornwall for the first time over the Easter period and was intrigued to see that many of the headlands on the north coast are crowned by tumuli; at Bude one particular mound is noticeable from all over the town. A trip to Land's End was also enjoyable - although very "touristy", there are stones (not so old, most of them) dotted around - even a recent stone circle, constructed for a picnic area. It was also good to note in passing along the A30 a standing stone behind a hedge near Catchall - which I would probably have missed later in the year due to vegetation - and a couple of large wheel crosses. It certainly made me want to return with a copy of John Michell's *The Old Stones of Land's End* in hand!

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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.

£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. **£4** for four quarterly issues from J. Goddard, 1, St. Paul's Terrace, Easton, Wells, Somerset, BA5 1DX. Please make cheques payable merto J. Goddard. **IF YOUR SUBSCRIPTION IS DUE AN "X" WILL FOLLOW THIS SENTENCE:**