



# THE CEREOLOGIST

NO. 27 SPRING 2000

• THE JOURNAL FOR CROP CIRCLE STUDIES •

PRICE £3.50

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THE CEREOLOGIST  
Number Twenty Seven - Spring 2000  
ISSN 0961-6942

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Proprietors: J. Sayer & R. Smith

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*The Cereologist* is published three times a year in  
March, July and November by

Global Circles Research,  
The Goldings,  
Hay Place,  
Binsted,  
Alton,  
Hampshire GU34 4PE  
England  
(tel. 01420-23692)

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e-mail: [johnute@sayer.abel.co.uk](mailto:johnute@sayer.abel.co.uk)

*Annual subscription rates* including postage (airmail abroad):

UK - £12.00, Europe - £15.00, elsewhere - £18.00 / \$35.00

Cheques/postal orders made payable to "The Cereologist"  
We cannot accept credit card payments or foreign cash  
Sterling cash may be sent, but at sender's own risk

*Advertising rates*

Full page (27cm. x 18cm.) - £80.00  
Horizontal half-page (18cm. x 13cm.) - £50.00  
Vertical quarter-page (8cm. x 13cm.) - £30.00  
(Rates for multiple insertions negotiable)

*Printing*

Crowes Complete Print, 50, Hurricane Way, Norwich, Norfolk  
NR6 6JB (01603 - 403349)

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*Front Cover Photo:* Barbury Castle, Wiltshire. (Ute Sayer)

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## EDITORIAL NOTES

THE GLOBAL CIRCLES web site was recently featured on Channel 4's "Disinfo Nation" series, as part of an interview with Robert Anton Wilson, so I thought I'd take time to explain a little about us. We are a non-profit making, loose association of people with a common interest in recording and researching the subject of crop circles. Our aim is to present, mainly through *The Cereologist* and the *Global Circles* web site, as balanced and objective an overview as possible of the phenomenon, drawing from a wide variety of sources and points of view.

We have no corporate outlook and are neither funded by nor answerable to any other groups or individuals. We have no axe to grind, no philosophy to propound and no claims to have "the answer". We do not seek to impose our own interpretation on the subject, or present it in such a way as to support or perpetuate any particular belief system. Contributions to the work are made freely; no one is employed in any capacity and no one gets paid for their involvement. Access to the *Global Circles* web site is entirely free, while *The Cereologist* runs almost as a collective, with subscriptions covering the costs of printing and distribution - which is, incidentally, a useful way of judging the journal's appeal and worth, since its financial security and continuation rely on its readership and not on income derived from advertising, sponsorship, donations or fund-raising events: the adverts appearing in the journal are almost exclusively exchange ads - i.e. published for free in return for similar free advertising, or given space simply because they are felt to be worthy of publicity.

Our conferences are held for the purpose of sharing information about the crop circle phenomenon and related subjects. We don't have any razzmatazz, or extras like helicopter rides and coach tours because, if for no other reason, we just don't have the finances to stage them. Ticket prices are deliberately held low enough to ensure at least the covering of running costs, with any excess being shared amongst the speakers, who have often donated their services for free.

For its quality of content the journal relies on its contributions - and so far it hasn't been let down! Each issue carries a disclaimer, but ultimately the responsibility for *The Cereologist* lies with me, since I decide what goes in it. Richard does the finances and Ute proof reads and assists with the distribution (you have to picture the hundreds of labels, air mail stickers and stamps), but the typing, scanning, desktop publishing, subscriptions processing - and decision making - are all down to me. There is no team accountable. The buck stops here.

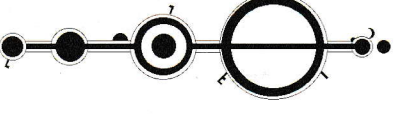
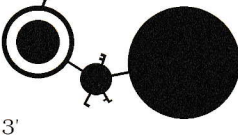

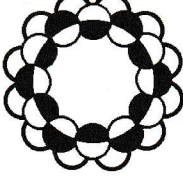

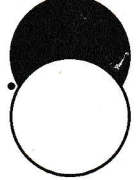

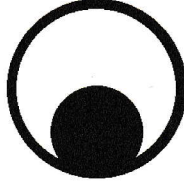

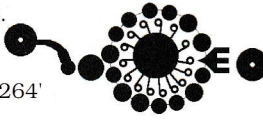



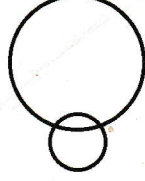
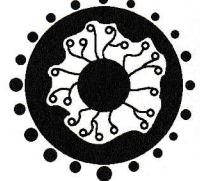



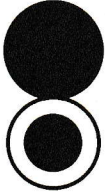



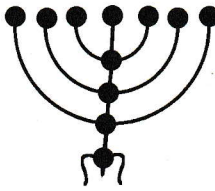

I'm sometimes approached with ideas about expanding *The Cereologist*, investing in expensive advertising, raising funds and/or putting on more events. The truth is, producing the journal and researching the data, because I have ME, takes up all my available time and energy, and is, in the circumstances, easily the equivalent of any full-time job I've ever had (except, of course, in that it doesn't pay!). And it should be borne in mind that *The Cereologist* is not run as a business - it's a service.





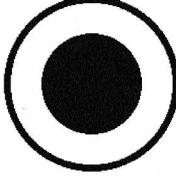

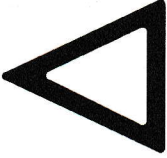
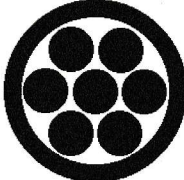
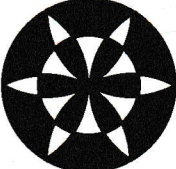


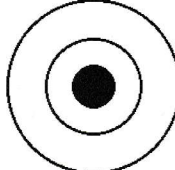

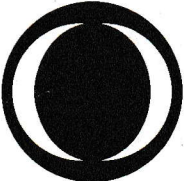

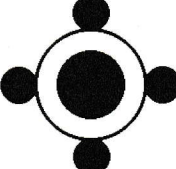
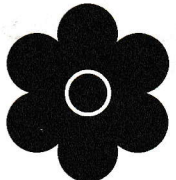

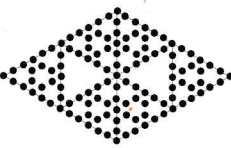

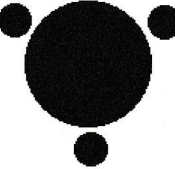
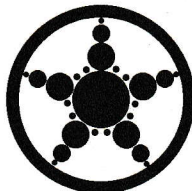
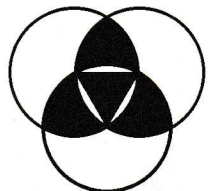
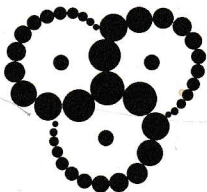
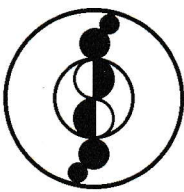
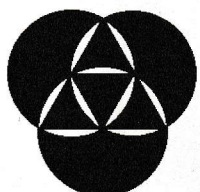
Please note the new postal address and phone number, above left. Other news is that (despite the concerted attempts of certain parties to ignore us out of existence or defame us at every opportunity - and one might wonder how much the CIA is paying them) our **Conference** this year will be held once again in **The Assembly Rooms, Alton, Hants. on Sunday, 23rd. July**, where we look forward to meeting again attendees from previous years as well as newcomers. (See back cover for details). The speakers' list has not yet been finalised, but further information will appear in the summer issue.

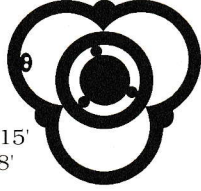
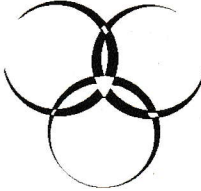

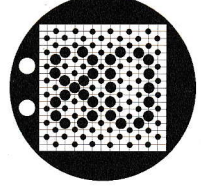



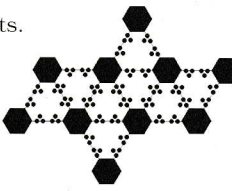
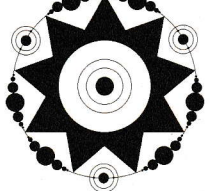
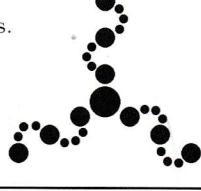
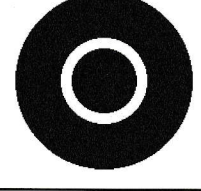

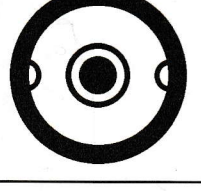
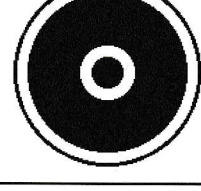

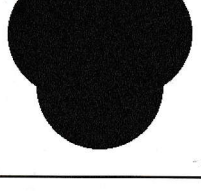

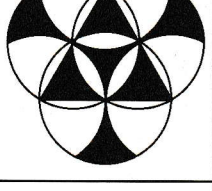
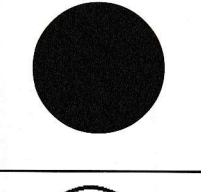
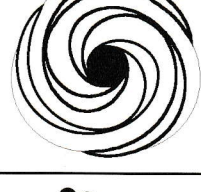
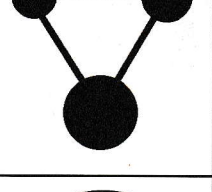
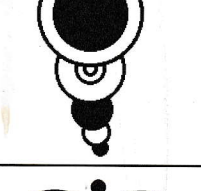


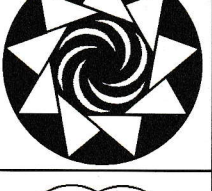

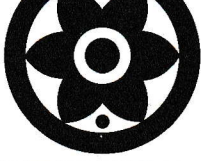
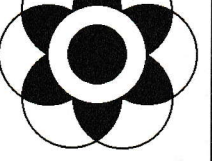
And finally, please join me in congratulating Ute for attaining her pilot's licence on February 15th. this year. Nice one!

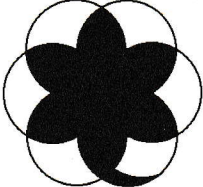
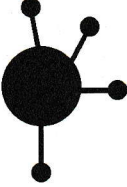


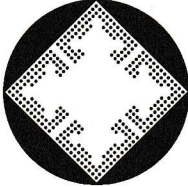

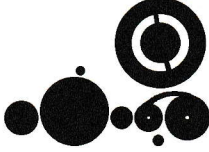

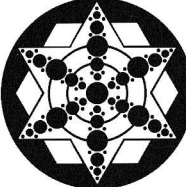


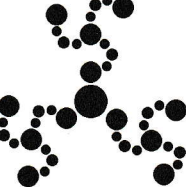





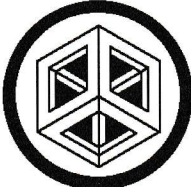
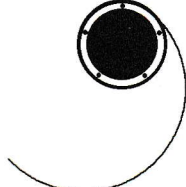
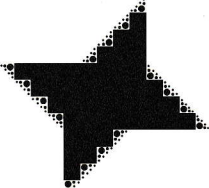

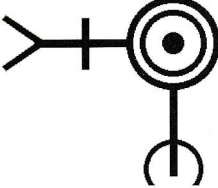
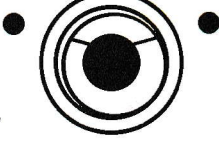
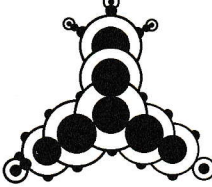
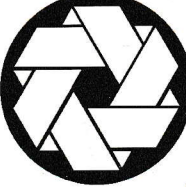

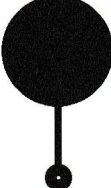
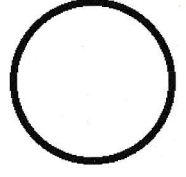
# U.K. CROP FORMATIONS 1999

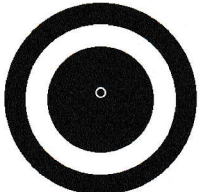
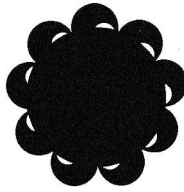
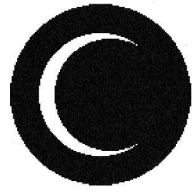


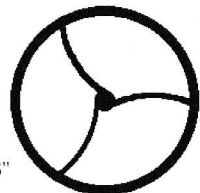
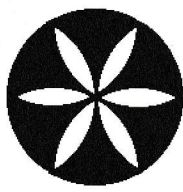
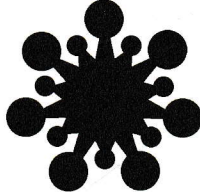

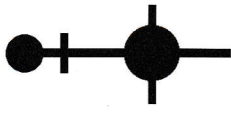
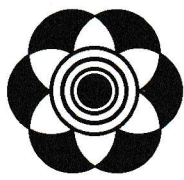

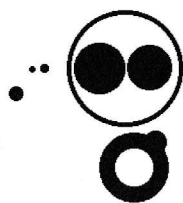
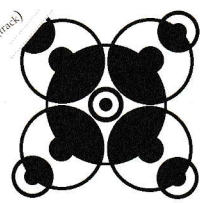

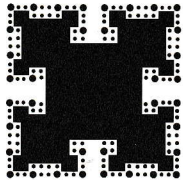

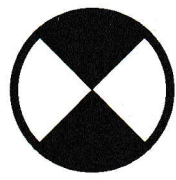

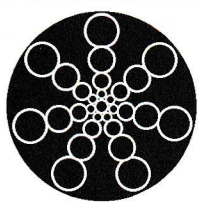
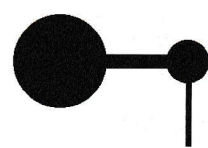

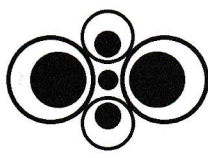
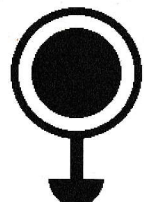
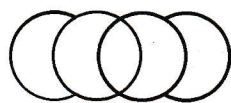

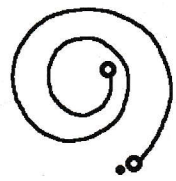
Text and diagrams: *John Sayer*



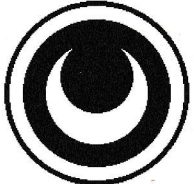


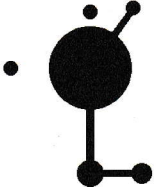
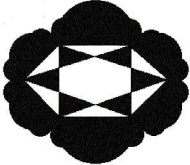



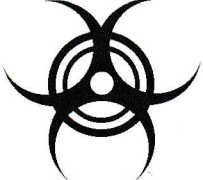
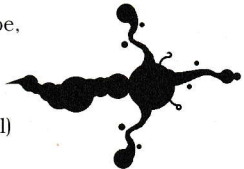
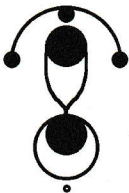
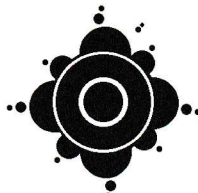
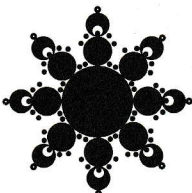
<p>4th. April Over Wallop, Hants. Oil seed rape O'all length c. 586'</p> 	<p>11th. April Newton St. Loe, Somerset Oil seed rape Circle c. 144' O'all length c. 313'</p> 	<p>11th. April Marlborough, Wilts. Oil seed rape O'all length c. 55'</p> 
<p>11th. April Gravesend, Kent Oil seed rape O'all diam. c. 246'</p> 	<p>11th. April Milk Hill, Stanton St. Bernard, Wilts. Oil seed rape Large ring c. 150' O'all length c. 870'</p> 	<p>18th. April Bishops Cannings, Wilts. Oil seed rape Circle &amp; ring c. 129' G'shot c. 6'</p> 
<p>27th. April West Meon, Hants. Oil seed rape O'all diam. 128' Central circle 32'</p> 	<p>late April Everleigh, Wilts. Oil seed rape Ring. c. 162' Circle c. 85'</p> 	<p>30th. April Woodborough Hill, Alton Barnes, Wilts. Oil seed rape Diam. c. 115'</p> 
<p>2nd. May Milk Hill, Stanton St. Bernard, Wilts. Oil seed rape O'all length c. 264'</p> 	<p>3rd. May The Wallops, Hants. Oil seed rape O'all length c. 620'</p> 	<p>5th. May Plumridge Hill, Cockfosters, Herts. Oil seed rape Diam. c. 60'</p> 
<p>9th. May Tormarton, N. Somerset Oil seed rape Diam. c. 135' G'shot c. 13'</p> 	<p>14th. May Nazeing, Waltham Abbey, Essex Oil seed rape Large ring 70' Small ring 30'</p> 	<p>23rd. May Avebury Trusloe, Wilts. Barley Main circle c. 270' Central circle c. 90'</p> 
<p>23rd. May Compton Dando, N. Somerset Wheat Diam. c. 153'</p> 	<p>24th. May Toot Baldon, Oxon Oil seed rape Diam. c. 60'</p> 	<p>24th. May Toot Baldon, Oxon Barley Ring 99' x 12' Shaft 57' x 8'</p> 
<p>25th. May Denton, Northants. Oil seed rape Circle c. 142' Ring c. 135' O'all length c. 262'</p> 	<p>28th. May Owslebury, Hants. Barley Main circle c. 60' Satellites c. 30'</p> 	<p>30th. May Penton Grafton, Hants. Barley O'all diam. c. 270' Central circle c. 18'</p> 
<p>30th. May Stephen's Castle Down, Upham, Hants. Barley O'all length c. 108'</p> 	<p>31st. May Barbury Castle, Uffcott, Wilts. Barley Length c. 372' Width c. 450'</p> 	<p>31st. May Barbury Castle, Uffcott, Wilts. Barley O'all length c. 128' Central circle c. 30' Largest ring c. 65'</p> 

<p>1st. June Stephen's Castle Down, Upham, Hants. Barley</p> <p>O'all length c. 108'</p> 	<p>1st. June Amersham, Bucks. Barley?</p> <p>Diam. c. 60'</p> 	<p>1st. June Amersham, Bucks. Barley?</p> <p>Diam. c. 45'</p> 
<p>2nd. June Barton-le-Clay, Beds. Crop?</p> <p>Outer ring c. 91 Inner ring c. 50' Lower circle c. 42'</p> 	<p>8th. June Wakefield, N. Yorks. Wheat?</p> <p>Ring c. 180' x 4' 6" Circle c. 102'</p> 	<p>9th. June High Heath, Sutton Coldfield, W. Mids. Wheat</p> <p>Circle c. 15' Shaft c. 15' Key c. 6'</p> 
<p>10th. June Danebury Hill, Longstock, Hants. Barley</p> <p>Outer triangle sides: 182', 162' &amp; 60'</p> 	<p>12th. June Figheldean, Wilts. Wheat</p> <p>(Dimensions unknown)</p> 	<p>12th. June All Cannings, Wilts. Wheat</p> <p>Diam. c. 83'</p> 
<p>12th. June East Field, Alton Priors, Wilts.</p> <p>Barley O'all length c. 535'</p> 	<p>12th. June East Field, Alton Priors, Wilts.</p> <p>Barley O'all length 1,020'</p> 	
<p>12th. June Chiseldon, Wilts. Barley</p> <p>Circle c. 60' Inner ring c. 160' Outer ring c. 290'</p> 	<p>13th. June Kiddlington, Oxon Wheat</p> <p>Outer ring 118' x 2' 6" Inner ring 97' x 14' Central circle 41' G'shot 13'</p> 	<p>13th. June Toot Baldon, Oxon Barley</p> <p>Diam. c. 105'</p> 
<p>13th. June Newton St. Loe, N. Somerset Wheat?</p> <p>Largest circle c. 60'</p> 	<p>14th. June Sompting, W. Sussex Barley/Wheat?</p> <p>Central circle 92' Sats. 50'</p> 	<p>16th. June Pewsey (White Horse), Wilts. Barley</p> <p>Central circle c. 36' St. ring c. 48' x 6' Outer circ. radii c. 30'</p> 
<p>16th. June Hardstoft, Derbyshire Barley</p> <p>O'all length c. 274'</p> 	<p>16th. June Chilbolton, Hants. Barley</p> <p>Circles 10' diam. Long axis 338' Short axis 200' 7' g'shot nearby</p> 	<p>19th. June Silbury Hill, Avebury, Wilts.</p> <p>Wheat O'all length c. 918' Circle c. 85'</p> 
<p>19th. June Sompting, W. Sussex Barley</p> <p>Central circle c. 128' Sats. c. 30'</p> 	<p>19th. June Avebury Trusloe, Wilts. Wheat</p> <p>Diam. c. 225'</p> 	<p>19th. June Marksbury, N. Somerset Crop?</p> <p>Rings c. 150' x 3' 9"</p> 
<p>19th. June Trottscliffe, Kent Wheat</p> <p>Central circle 47'</p> 	<p>20th. June Furze Hill, Lockeridge, Wilts. Barley</p> <p>Outer ring c. 144' Inner ring c. 66'</p> 	<p>20th. June Pennyquick Hill, Bath, N. Somerset Barley?</p> <p>Circles c. 75'</p> 

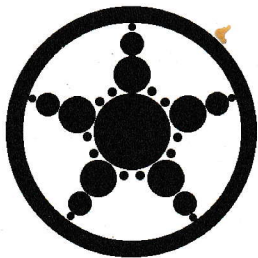
<p>21st. June East End, Meon Valley, Hants. Barley</p> <p>Outer rings c. 132' x 15' Inner ring c. 102' x 18' Central circle c. 45'</p>		<p>21st. June Trottscliffe, Kent Wheat</p> <p>Circles c. 270'</p>		<p>22nd. June Redworth, Durham Crop?</p> <p>Large circle c. 77' Small circle c. 41' Shaft c. 74' x 3'</p>	
<p>22nd. June Escrick Park Estate, Riccall, N. Yorks. Barley</p> <p>O'all diam. c. 325' Standing circles. c. 25'</p>		<p>22nd. June Kexborough, W. Yorks. Wheat?</p> <p>Largest circle 105' (with central circle 27') O'all length 240'</p>		<p>23rd. June Stanton St. Bernard, Wilts.</p> <p>Wheat O'all length c. 490'</p>	
<p>24th. June Allington, Wilts. Wheat</p> <p>Diam. c. 198'</p>		<p>24th. June West Overton, Wilts. Wheat</p> <p>Hexagons c. 54' Circles c. 9'</p>		<p>24th. June Sugar Hill, Aldbourne, Wilts. Barley</p> <p>O'all diam. c. 440'</p>	
<p>26th. June Allington Down, Wilts. Wheat</p> <p>Central circle c. 33' Large sats. c. 21' Small sats. c. 10' 6"</p>		<p>27th. June North Muskham, Notts. Wheat</p> <p>Diam. c. 30'</p>		<p>27th. June North Muskham, Notts. Wheat</p> <p>Circle 40' Shaft 80' x 1' 6"</p>	
<p>29th. June Birdwell, S. Yorks. Wheat</p> <p>Diam. c. 108' Central circle c. 22'</p>		<p>29th. June Morcott, Rutland Wheat</p> <p>Diam. c. 200' Central circle c. 33' (Fl. ring originally contained st. spiral)</p>		<p>1st. July Attleborough, Norfolk Rye</p> <p>Circles 24' 5" &amp; 25' 6" Shaft 26' 10" x 3'</p>	
<p>3rd. July Corston, N. Somerset Wheat</p> <p>Circles c. 120'</p>		<p>3rd. July N. Muskham, Notts. Wheat</p> <p>Ring 70' Circle 42' Shaft 56' x 6' Small circle 14'</p>		<p>4th. July Corston, N. Somerset Wheat</p> <p>Rings c. 120'</p>	
<p>4th. July Mapledurwell, Hants. Wheat?</p> <p>Diam. c. 75'</p>		<p>4th. July Hackpen Hill, Broad Hinton, Wilts. Wheat</p> <p>O'all diam. c. 450' Central circle c. 75'</p>		<p>6th. July Easton in Gordano, N. Somerset Wheat</p> <p>Largest circle c. 45'</p>	
<p>7th. July Dodworth, S. Yorks. Wheat?</p> <p>O'all length c. 195'</p>		<p>10th. July Rockley, Wilts. Wheat</p> <p>Main circle c. 28' Large sats. c. 20' Small sats. c. 10'</p>		<p>12th. July Cherhill, Wilts. Wheat</p> <p>Diam. c. 222' Nearby:  O'all length c. 45'</p>	
<p>12th. July Warnford, Hants. Wheat</p> <p>Rings 90' x 12' 6" Satellites 18', 13' 9" &amp; 5' 9"</p>		<p>12th. July Micheldever Station, Hants. Barley</p> <p>Diam. c. 98'</p>		<p>12th. July Micheldever Station, Hants. Barley</p> <p>O'all diam. c. 94'</p>	

<p>12th. July Micheldever Station, Hants. Barley</p> <p>O'all diam. c. 94'</p>		<p>14th. July Besthorpe, Norfolk Wheat</p> <p>Largest circle 100'</p>		<p>14th. July Radstock, N. Somerset Wheat</p> <p>(Dimensions unknown)</p>	
<p>mid July Weyhill, Hants. Wheat</p> <p>Diam. c. 45'</p>		<p>16th. July Windmill Hill, Avebury Trusloe, Wilts. Wheat</p> <p>Diam. c. 435' Circles c. 10'</p>		<p>16th. July Honey Street, Wilts. Wheat</p> <p>Diam. c. 224'</p>	
<p>17th. July Silbury Hill, Avebury, Wilts. Wheat</p> <p>Largest circle c. 548'</p>		<p>18th. July East Kennett, Wilts. Wheat</p> <p>(Dimensions unknown)</p>		<p>18th. July Devil's Den, Clatford, Wilts. Wheat</p> <p>Diam. c. 240'</p>	
<p>21st. July Asthall, Oxon Wheat</p> <p>Ring 57' 8" x 5' Ringed circle 35' Shaft 17' Bottom circle 30'</p>		<p>21st. July Liddington (Castle) Wilts. Wheat</p> <p>Diam. c. 183'</p>		<p>21st. July East Kennett, Wilts. Wheat</p> <p>Central circle c. 33' Large sats. c. 21' Medium sats. c. 12' Small sats. c. 10' 6"</p>	
<p>22nd. July Play Hatch, Oxon Oil seed rape</p> <p>Diam. c. 60'</p>		<p>23rd. July Great Staughton, Cambs. Wheat</p> <p>Ring c. 115' x 15' Circle c. 60'</p>		<p>23rd. July Barbury Castle, Uffcott, Wilts. Wheat</p> <p>Diam. c. 285' Nearby  c. 30' long</p>	
<p>23rd. July Meonstoke, Hants. Wheat</p> <p>Central circle 32' O'all diam. 162'</p>		<p>23rd. July Wimpole Hall, Great Eversdon, Cambs. Wheat?</p> <p>Ring c. 344' x 21' 6"</p>		<p>23rd. July Garsington, Oxon Wheat</p> <p>Ring 101' x 7' Circle 80' Small circles 5' Tail 180'</p>	
<p>24th. July Silbury Hill, Avebury, Wilts. Wheat</p> <p>Diagonal axes c. 322'</p>		<p>25th. July Upper Beeding, W. Sussex Crop?</p> <p>Circle surrounded by boxes 72' diam.</p>		<p>25th. July Rousden, Devon Crop?</p> <p>(Dimensions unknown)</p>	
<p>25th. July Brixworth, Northants. Wheat?</p> <p>Outer ring c. 150' Central circle c. 60' Sats. c. 22' 6"</p>		<p>27th. July Borstal, Kent Wheat</p> <p>(Dimensions unknown)</p>		<p>28th. July Beckhampton, Wilts. Wheat</p> <p>O'all diam. c. 292'</p>	
<p>29th. July Moreton Paddox, Warwicks. Wheat</p> <p>(Size unknown)</p>		<p>29th. July Waden Hill, Avebury, Wilts. Wheat</p> <p>Large circle 64' Small circle 15' Shaft 32' x 4'</p>		<p>29th. July Great Staughton, Cambs. Wheat</p> <p>O'all diam. c. 98'</p>	

<p>29th. July Stanton Prior, Somerset Wheat</p> <p>O'all diam. c. 250' Central ring c. 15'</p> 	<p>29th. July Stantonbury Hill, Bristol, Somerset Wheat</p> <p>O'all diam. c. 125'</p> 	<p>29th. July Stantonbury Hill, Bristol, Somerset Wheat</p> <p>O'all diam. c. 100'</p> 
<p>29th. July Oakley, Beds. Wheat</p> <p>Large circle c. 35' Small circle c. 15' Main shaft c. 15' x 3'</p> 	<p>29th. July Hail Weston, Cambs. Wheat</p> <p>Diam. c. 78'</p> 	<p>29th. July Sibson Airfield, Stibbington, Cambs. Wheat</p> <p>Ring c. 210' x 10' 6" Central circle c. 25' 6"</p> 
<p>31st. July Waden Hill, Avebury, Wilts. Wheat</p> <p>Diam. c. 66'</p> 	<p>31st. July Roundway Hill, Devizes, Wilts. Wheat</p> <p>Main circle c. 225' Large sats. c. 105' Small sats. c. 52' 6"</p> 	<p>late July Wilts? Wheat</p> <p>Largest circle c. 25' O'all length c. 95'</p> 
<p>late July Newton, Northumberland Wheat</p> <p>O'all length 95' Large circle 24' Small circle 14'</p> 	<p>1st. August Patching, W. Sussex Crop?</p> <p>O'all diam. 170' Central circle 26' (Diagram idealised: formation irregular)</p> 	<p>1st. August Milk Hill, Alton Barnes, Wilts. Wheat</p> <p>Circle c. 60' St. ring c. 42' x 9' Shaft c. 60' x 6'</p> 
<p>1st. August Poynings, W. Sussex Crop?</p> <p>Ring c. 110 Circles within ring 40'</p> 	<p>1st. August Chilcomb Down, Chilcomb, Hants. Wheat</p> <p>Large rings 106' x 6' Main circle 156' Central circle 14'</p> 	<p>3rd. August Hen Wood, Meon Valley, Hants. Wheat</p> <p>Main circle 122' Satellite circles 15', 11' 6" &amp; 6'</p> 
<p>4th. August West Kennett Longbarrow, Wilts. Wheat</p> <p>Diagonal axes c. 488' Large circles c. 15' Small circles c. 3' 6"</p> 	<p>4th. August Worsborough Common, Barnsley, S. Yorks. Crop?</p> <p>Diam. c. 228' Central circle c. 42'</p> 	<p>4th. August Chilson, Oxon Wheat</p> <p>Diam. c. 56'</p> 
<p>5th. August Barbury Castle, Uffcott, Wilts. Wheat</p> <p>O'all length c. 368'</p> 	<p>6th. August Roundway Hill, Devizes, Wilts. Wheat?</p> <p>Diam. c. 176'</p> 	<p>6th. August Whitstable, Kent Wheat</p> <p>O'all length c. 65'</p> 
<p>6th. August Plumpton, E. Sussex Barley</p> <p>Dbl.-ringer 43' Small one-ringer 29' Large one-ringer 35' O'all length 130'</p> 	<p>9th. August Malborough, Devon Wheat</p> <p>Long axis c. 150' Short axis c. 78'</p> 	<p>12th. August Preston, Dorset Wheat?</p> <p>(Dimensions unknown)</p> 
<p>12th. August Chiseldon, Wilts. Wheat?</p> <p>Rings c. 174' x 6' (Two 6' grapeshot nearby)</p> 	<p>13th. August Twyford Down, Twyford, Hants. Wheat</p> <p>Diam. 111'</p> 	<p>14th. August Stanton St. Bernard, Wilts. Wheat</p> <p>Circles c. 10', 10' &amp; 6'</p> 

<p>14th. August Stanton St. Bernard, Wilts. Wheat</p> <p>Circle c. 26' O'all length c. 52'</p> 	<p>15th. August Faringdon, Oxon Wheat?</p> <p>Large ring c. 135' Large circle c. 95' Small circle c. 48' Small ring c. 85'</p> 	<p>15th. August Play Hatch, Oxon Wheat</p> <p>O'all diam. 125'</p> 
<p>16th. August Shildon, Durham Wheat</p> <p>Large circle 20' Small circle 10'</p> 	<p>17th. August Scotch Corner, Richmond, N. Yorks. Crop?</p> <p>(Dimensions unknown)</p> 	<p>19th. August Lenham, Kent Wheat</p> <p>Large circle 95' O'all length 230'</p> 
<p>22nd. August Upavon, Wilts. Wheat</p> <p>Hoprizontal axis c. 144' Vertical axis c. 128'</p> 	<p>22nd. August Mill Hill, Shoreham, W. Sussex Barley</p> <p>Triangle sides 33' Ringed circle 66'</p> 	<p>22nd. August Bishops Cannings, Wilts. Wheat</p> <p>Length c. 85' Width c. 63'</p> 
<p>22nd. August Honey Street, Wilts. Wheat</p> <p>(Dimensions unknown)</p> 	<p>23rd. August Allington, Wilts. Wheat</p> <p>Central circle c. 37' Central outer ring c. 165'</p> 	<p>23rd. August Avebury Trusloe, Wilts. Wheat</p> <p>Largest (central) circle c. 36'</p> 
<p>30th. August Berwick Bassett, Wilts. Barley/Wheat?</p> <p>O'all length c. 180' (Diagram idealised: formation irregular)</p> 	<p>August Goodworth Clatford, Hants. Wheat/Barley?</p> <p>Outer ring c. 76' x 3' Inner ring c. 38' x 6' Sats. c. 3' 6" &amp; 8'</p> 	<p>1st. September Avebury, Wilts. Wheat</p> <p>Central circle c. 90' O'all diam. c. 246'</p> 

## 23 YEARS OF BRITISH CROP CIRCLES (1976 - 1999)



Brought together for the first time and due to be published shortly: shadow diagrams and details of dates, locations, crop types and dimensions of the hundreds of formations which have been recorded in the British Isles at the close of the 20th. Century and Second Millennium. Expanding on the format of Crop Formations Booklets produced by John Sayer and *The Cereologist* from 1995 - 1998, this volume will update those years, as well as include the circles preceding them and those occurring in 1999.

The data collected has been gathered from a wide variety of sources and it is impossible to name every individual who has supplied material over the years, but heartfelt thanks to all those who have contributed to this work and helped to make it happen. As much cross-referencing as possible has been carried out, in order to optimise the accuracy and reliability of the information provided. This book will be an indispensable and invaluable part of every crop circle enthusiast's library, being the most comprehensive and informative collation of relevant material to date.

The book will be A5 format and spiral- or comb-bound, with a stiff cover. At the moment it is expected to retail at around £10.00 (including postage and packing), although there will be a discount for *Cereologist* subscribers.

Send no money now - but if you would like to reserve a signed copy (or more), please send details of your requirements to: John Sayer, The Goldings, Hay Place, Binsted, Alton, Hants. GU34 4PE, England. Full details and costs will be included in the Summer issue of *The Cereologist*. (Vol. 2, "Crop Circles Outside the UK", will be published later - details to follow.)



# WHO ARE THE CROP CIRCLE MAKERS?

Michael Green gets down to the metaphysical nitty-gritty.

*While the tune is Godlike, it does not appear directly. We must divine its reality from its manifestations. (Goethe)*

I AM FREQUENTLY asked as President of the CCCS, "Who is making the crop circles?" - and by this is meant the genuine, geophysical formations. My answer - "God" - has the advantages of simplicity, but unfortunately in a materialistic age is practically meaningless to most people. I think it might be of value, therefore, to define more closely, in my perception, what is meant by "God" in this instance and relate it to a broader context than any particular religious system. This paper, therefore, is an extended *apologia* in the light of recent important developments, and the realisation that the 'crop circle makers' have in fact been signing their work for the last ten years.

From the early nineties it was perceived by some thoughtful investigators that the crop circle communications we were receiving might be concerned with *cosmogony* - the nature of deity, the origins and structure of the cosmos, and God's relationship with mankind. I explored various themes along these lines in the early publications of the CCCS (Green, 1990 & 1991). Ten years later the messages of the geophysical formations are even more abstruse, indeed technical in metaphysical terms. This is in part, perhaps, because not all this information is directed at humanity - perhaps the Earth speaks to itself, which other forms of life may comprehend.

However, this postulate may be felt to merely beg the question. What conceivable justification can there be for adopting a primarily metaphysical/spiritual interpretation of the phenomenon (which also includes paradigms of higher physics and mathematics)? Especially since many formations, even complex ones, merely appear to be pattern-making of no scientific or metaphysical significance, which in a descending spiral can degenerate into meaningless scribbles or even obscene graffiti of palpable human origin.

This is why it has become essential to be able to distinguish between genuine geophysical formations and man-made ones - a critical benchmark in crop circle studies - which through scientific research and intelligent fieldwork has now largely been achieved.

The residue of genuinely geophysical formations, especially the large mandala-type designs clearly refer in many cases to established, recognisable religious subjects: for example, the hermetic mandalas at Barbury Castle (17/7/91) and Silbury Hill (17/8/92); and the Cabalistic symbols at Burderop Down (3/5/97) and Barbury Castle (31/9/99). Associated with these designs are smaller formations conveying identifiable sacred symbols, most of immense age. Thus the exoteric, graphic evidence for the origins of the phenomenon supports, to my mind, a metaphysical line of interpretation, which is followed in this paper.

## THE COSMIC LOGOII

On 31st. July 1999 a major crop formation of septenary form was reported as having formed on Roundway Down, Wiltshire (map reference SU019636). It was large (430' wide overall) and one of the most beautiful of those of the 1999 season, bearing comparison with the 'Koch fractal' at Silbury Hill (23rd. July 1997) and the 'heptagonal snowflake' at Alton Barnes, Wilts. (9th. July 1998). Indeed, all share certain common characteristics of construction, such as complex 'feathered' radials and

underlying setting-out lines, which suggest a common origin for these formations (Fig. 1). It is not the purpose of this paper to argue the case either for or against the authenticity of this formation. As is so often the case, the evidence is ambiguous, indeed contradictory. Even if man-made, the juxtaposition of a number of ancient, sacred idioms is conducive to certain lines of thought concerning the metaphysical significance of the septenate form.

What, then, is the significance of the sacred number, seven? The answer to this question is bound up with one of the most profound secrets of the Universe, and lies hidden in the concept of deity devolving from its impersonal and unmanifested state (the First Cosmic Logos) through increasingly complex stages of manifestation. The purpose of this awe-inspiring procedure is that God ('All That Is'), through great cyclic processes, should develop and find fulfilment through the love of His creation. In this process the twelve universes (the chakras of deity) are formed, comprising innumerable galaxies and their myriad star and planetary systems as conscious, intelligent entities. Each system, large or small, has the same basic structure and organisation (*holism*) and each organism or holon are wholes containing parts, which are themselves wholes containing lower-level parts, and so on. This great system applies all the way from cosmic structures to subatomic particles.

In the initial stages of any manifested system the unitary point of consciousness polarises to form a positive and negative duality (spirit and matter) which in turn synthesises to create a triplicity. Conceptually, this outcome is described as the Second Cosmic Logos, and in the ancient world was symbolised as taking place in an egg, the Cosmic Egg, whose breaking apart leads to formation of the Third Cosmic Logos.

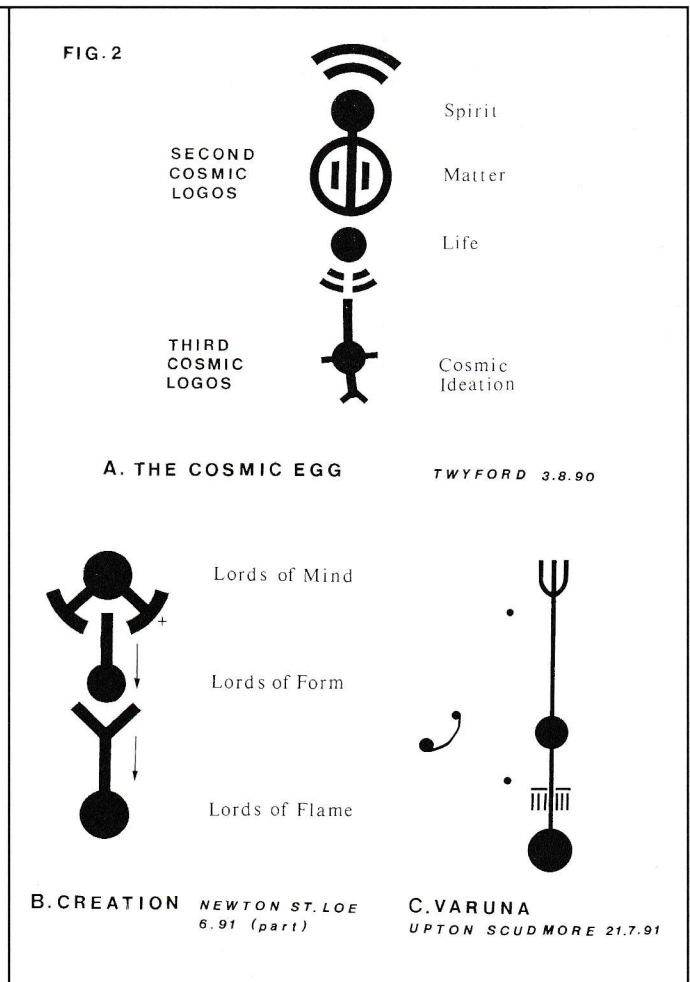
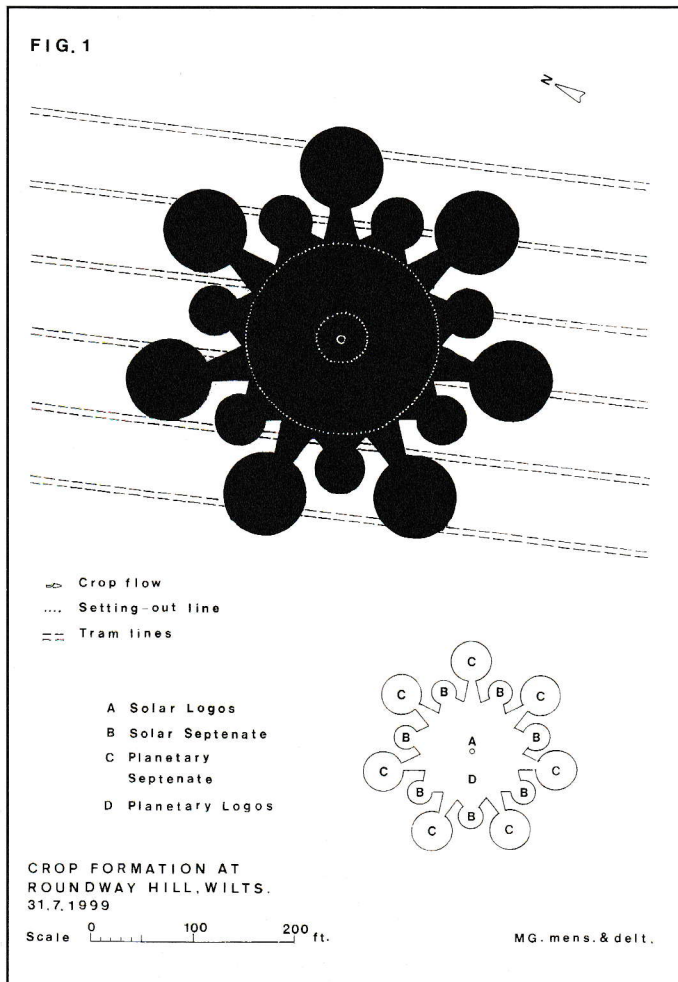
In 1990 the "crop circle makers" provided a series of crop formations illustrating these processes, culminating in the beautiful mandala in the Hazeley Farm Fields, Twyford, Hampshire on 3rd. August 1990 (Fig. 2a). Within the separated double envelope of the Cosmic Egg (symbolised by the paired arcs top and bottom) lies the primal triplicity of:

1. *Siva*. The Father and Initiator, Who embodies the Spirit or Will aspect. This is connected to
2. *Vishnu*. The Son, the Form-builder, who provides the body which the spirit must occupy. "All things come into being through Him, and without Him not one thing came into being" (John 1.3). On the holistic principle, this also forms a duality, Spirit/Form which is not synthesised until the third component comes into play.
3. *Brahma*. The Holy Spirit, the energy provider, which 'links in' creative intelligence to spirit and form. Indeed, it might be described as the mental facet of deity, and is the archetypal feminine aspect.

The two boxes in the centre indicate that this is the Second Cosmic Logos and that the process is a function of the second spiritual ether of the Cosmic Physical Plane.

Through the broken shell of the Cosmic Egg at the bottom of the Hazeley crop formation is projected the holistic triad as a circle from which emerge four arms - the components of the Third Cosmic Logos providing the realised plan (ideation) of God.

*(continues over)*



**THE TREE OF LIFE**

For an illustration of this process it is necessary to turn to another crop formation (also of uncertain origin) which appeared at Burderop Down, Wiltshire on 3rd. May 1997. This is a representation of the mandalic Tree of Life of Jewish Cabalism which probably had its inspired origins amongst the mystical schools of the Diaspora, and is particularly associated with the teaching of Rabbi Nehuniah ben Hakaneh (first century AD) in his work *The Bahir*. The Tree of Life is a diagram of Deity in Manifestation, the Third Cosmic Logos (Fig. 3), and consists of ten 'lights' or centres of consciousness/intelligence termed the *Sefiroth* (sing. *sefira*) with linking paths. Each *sefira* has an ancient Jewish name, or rather, 'attribute' (in Hebrew in the centre of each circle) to which I have added the equivalent Vedic name and the Logoic/Archangelic names of the Christian system. The archangelic names are taken from one of the oldest manuscript sources extant, the *Vienna Magical Papyrus* (Betz 1996, 150) dating to the fourth or fifth century AD.

The Second Cosmic Logos is represented by the uppermost three *Sefiroth*: the Father, Son and Holy Spirit in Fig. 3. The Third Cosmic Logos, the Septenate, is separated from the triad by a veil or gulf (*Bythus*), although it too reflects the threefold structure of the Trinity in its arrangement of three columns. They constitute, corporately, the three great streams of energy that flowed out from the First Cosmic Logos (the Cabalistic EN-SOF) at the making of the cosmos. According to the *Zohar* (*The Book of Splendour* by Moses de Leon, late thirteenth century AD), a single ray of light burst out from the confines of EN-SOF and from this light came nine further lights, which in their totality constitute the *Sefiroth*. The right hand column represents the agents of Power or Will, the initiators of any system, and are

corporately known as the Lords of Flame. The left hand column represents the powers of organised structure or intelligence, which are called the Lords of Form. The central column represents the balanced or synthesised aspects of Spirit/Form or Desire/Knowledge in which desire is transformed into love and knowledge into wisdom. Its archetypes are known as the Lords of Mind.

At the creation of the cosmos (or, indeed, the creation of any system) the archetypes of each of the three systems swept in turn through the cosmos, each providing the structure and mechanisms for its functioning (Fortune 1995, 97f). The symbol or illustration of this operation was provided as a crop formation at Newton St. Loe, Devon in June 1991, where the three archetypes are shown emerging from the bottom of the broken Cosmic Egg (Fig. 2b).

Since each *sefira* operates at a different frequency (reflected in its note and colour), their activities resulted in the seven spheres or Ethers of the Cosmic Planes. These are reflected at a miniscule level in the *chakra* energy structure of the human being. Each of the seven *sefira* has a hidden name which, when combined with the other six names in a certain pattern, contributes the seven syllable name of the Logos of whose system they form a part. In the ancient Cabalistic system the septenate are termed the *Elohim* (the Many Gods) or the *Beni Elohim*, the Sons of God.

**THE MENORAH**

On 31st. may 1999 there appeared a crop formation, also of uncertain origin, depicting the *Menorah*, the seven-branched candelabrum of Hebraic tradition (Fig. 5). This formation at Barbury castle was close to the site of the Tree of Life formation

of 1997 at nearby Burderop Down, discussed above. In my perception this 1999 formation is another, probably earlier, metaphysical statement relating to the teaching incorporated in the Tree of Life.

In Jewish lore, Moses was instructed by Jehovah (c. 1750 BC) to make for the tabernacle of the children of Israel 'a holy lamp stand of pure gold', with specific constructional details for its manufacture (Ex. 25.31-7). The history of the Menorah after its transference to the Temple of Solomon in Jerusalem (c. 960 BC) was a troubled one. After many vicissitudes during the stormy history of early Israel, its last representation (or one of its successors) shows it being carried off as spoils of war by the Romans on the Arch of Titus in Rome c. 70 AD. However, its symbolic memory has survived down the ages, representing for the Jewish people a strong yearning for national and religious revival and was represented in synagogues, homes and on tombstones from late antiquity to the present day.

The Barbury Castle formation reproduces many of the salient features of the Hellenistic Menorah, including the tripod stand, the bosses at the junction of the arms with the main shaft and the circular indication of the sevenfold lights or lamps at the terminals of the arms. That lamps rather than candles was the ancient usage is further emphasised by the crop formation which appeared near the Menorah at the same time. This represents the traditional, classical oil-lamp of the historical period with rimmed circular container, projecting nozzle and lunate handle. (Interestingly, this type of lamp did not appear before the first century AD.) The Menorah representation lacks one group of features described in the Pentateuch and shown in the Menorah of the Arch of Titus: namely, the 'cups and flowers' motifs which decorated the stem and arms of the candelabra (symbolising 'spiritual emergence'). However, by Late Antiquity these features had been relegated to a simple knobbed decoration, omitted altogether in many cases, as here.

By analogy with the Sefiroth of the Tree of Life, it may be postulated that the base circle represents the First Cosmic Logos, from which springs on the main stem of the candelabra the threefold circle structure of the Second Cosmic Logos (Father, Son and Holy Spirit in Christian parlance). As on the Tree of Life, each of those elements represents a progressive unfoldment of Logico development in terms of the 'Lords of Flame, Form and Mind'. The lowermost branched arms constitute the Lords of Flame emerging from the 'Father', and in terms of my numeration are represented by Zidkiel (1) and Suriel (4). The middle tier springs from the 'Holy Spirit' circle with the arms representing Zaziel (3) and Souriel (5) of the 'Lords of Form'. The top tier is emerging from the 'Son' and constitute Gabriel (6) and Raphael (7) with the centre (as on the Tree of Life) focussed by Mikhael (2), the Lord of Planet Earth. The seven lights thus represent the Third Cosmic Logos in manifestation, and might be tentatively placed as indicated in Fig. 5.

## THE ELOHIM

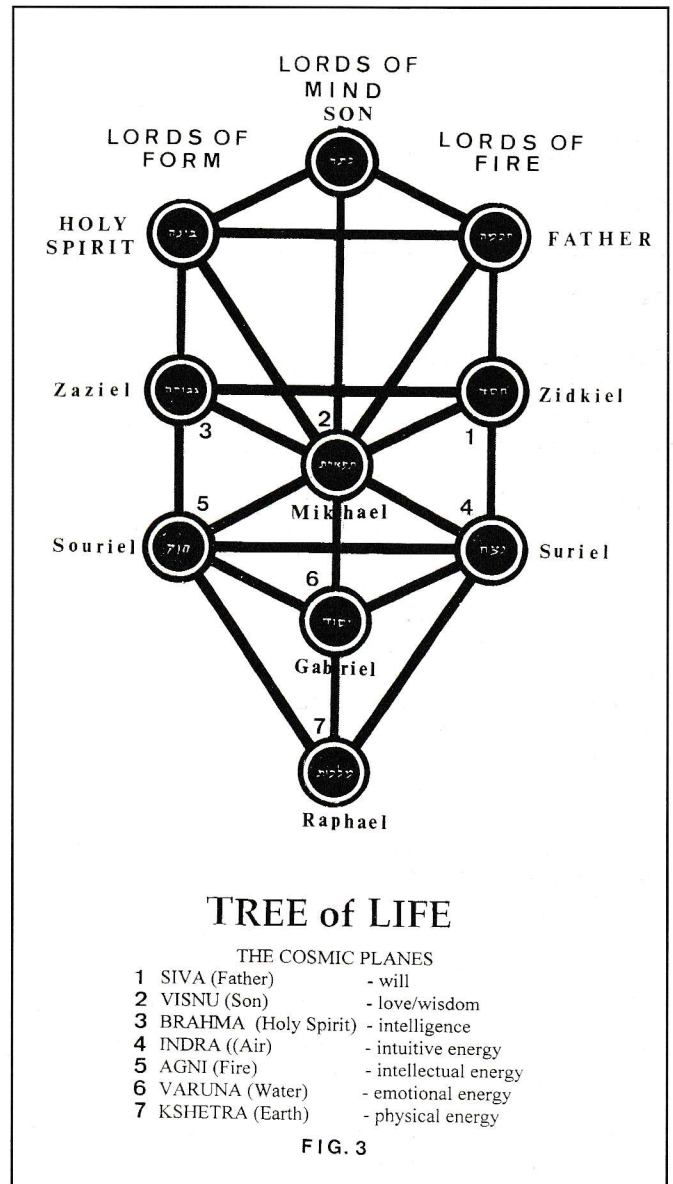
The crop formation at Roundway Down illustrates, to my mind, the holism aspect of the *Elohim* (Fig. 1). The large rayed disc has as its central feature a swirled circle suggestive of the *Bi* disc symbol indicating deity - the God of planet Earth. Each ray connects to one of the seven large circles, the *Sefira* or *Elohim* of our planet. However, standing behind our system and symbolised by the smaller circle and inner ring of the formation (also a *Bi* symbol), is the Solar Logos with his own structure of *sefira* (the seven small circles), which in the Timeless Wisdom are identified with the Presiding Spirits of the various planets of our solar system.

Since, however, each *Eloha* is a great spiritual intelligence in

its own right, they are not mere clones of each other, but reflect in their 'personalities' the special stresses and conditioning of their respective systems. The analogy of a human family bloodline, with its distinctive genetic structure, is a good one. (It is not generally known that every human being has a particular affinity with one or other of the *Eloha*, or "Rays" as they are called in the Theosophic system.)

The *Elohim* are the Archangels of the Presence, Those who know the Name of God, and are therefore of the Order of Seraphim. They are called in the East the Raja Lords or *Kumaras*, who, with the Lord of the World (*Sanat Kumara* = the Eternal Youth), constitute the Septenate. The *Elohim/Kumaras* relate directly to the seven-fold energy system of the Solar Logos, and to a particular planet in each case. They demonstrate (from our standpoint) perfect love and perfect intelligence, 'having achieved in an earlier solar system that which man is now striving to perfect.' (Bailey 1922, 39).

Three *Elohim/Kumaras* are exoteric and work actively with the Lord of the World. 'They are concerned with the force behind planetary manifestation.' (Bailey 1925, 75 fn. 32). They carry the burden of the Earth changes to come, for it is Their responsibility to make the adjustments in all subsequent relationships, for the cosmic interconnections require careful calibration of energies of a variety of types. Twice in 1999 there have been geophysical triadic crop formations (three satellites grouped around a central

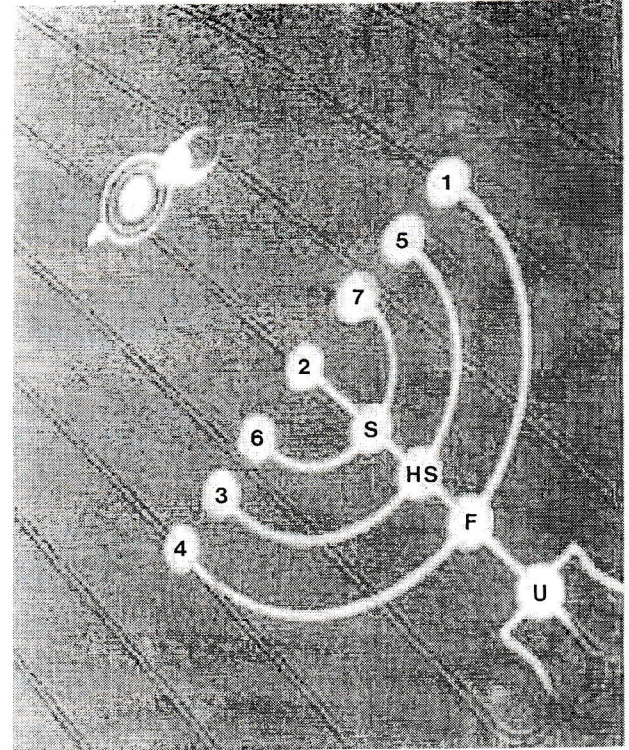
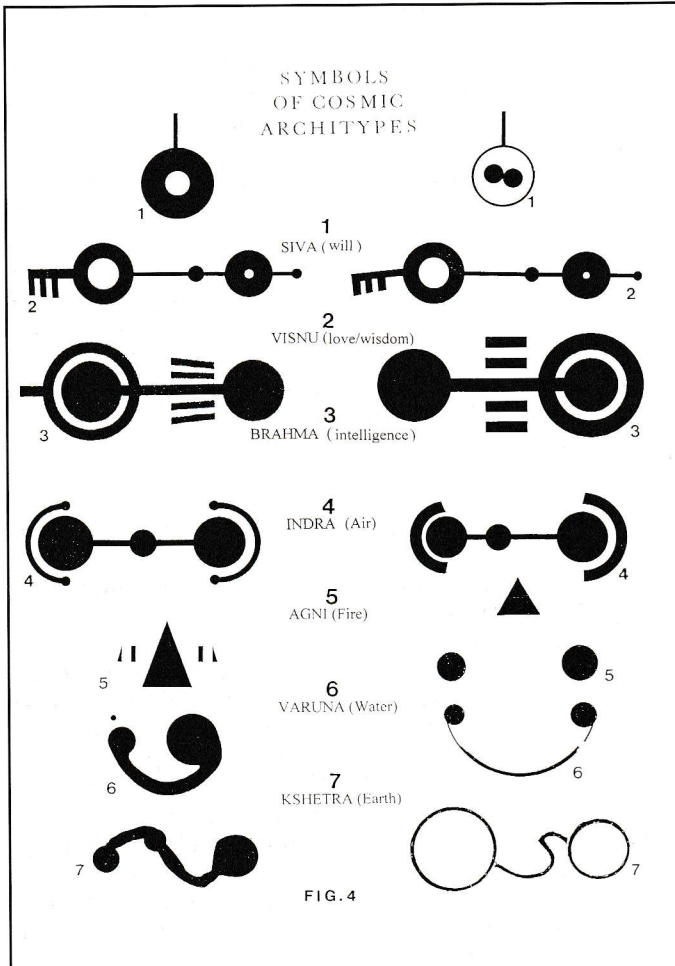


circle) drawing our attention to this arrangement: Owlesbury, Hampshire, 29th. May and Sompting, Sussex, 19th. June. As will be shown from the crop circle evidence, the three exoteric *Kumaras* are No. 5 *Agni* (intellectual energy), No. 6 *Varuna* (emotional energy) and No. 7 *Kshetra* (physical energy), the three most evident characteristics of human planetary life.

There are also three esoteric *Kumaras* which embody types of energy which as yet are not in full demonstration on this planet. These are No. 1 *Siva* (cosmic will), No. 3 *Brahma* (cosmic wisdom) and No. 4 *Indra* (intuitive or buddhic intelligence). At Longstock, Hampshire a crop circle mandala appeared in 1997

which set out in symbolic terms the composition of the complete Great Council of *Sanat Kumara* (Green, 1997, 6).

The Archangel Michael holds the central position on the Cabalistic Tree of Life (his epithet is 'Beauty'), since He synthesises the energies of the Septenate. As "Lord of Earth and Sky" He may with some confidence be identified with *Sanat Kumara* Himself, and demonstrates in his character that quality of intelligent love as yet in the process of development on this planet. His name means "like unto God" and it is He who is communicating directly with the sons and daughters of mankind at this time.



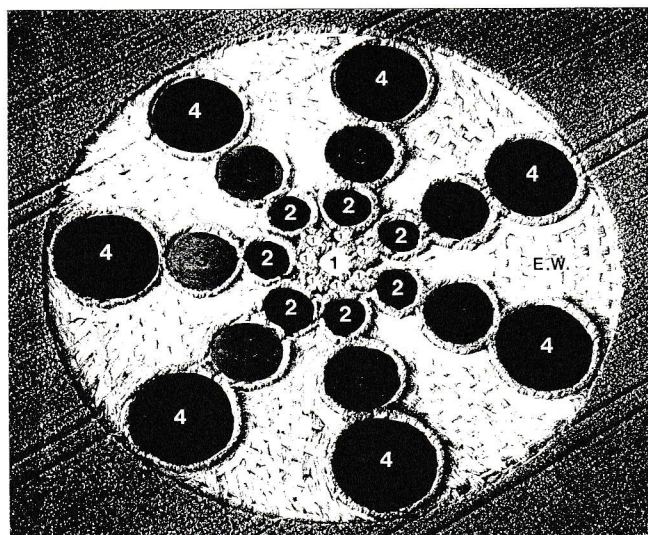
**MENORAH & LAMP  
(FIG. 5)**

First Cosmic Logos  
U - The Unmanifest

Second Cosmic Logos  
F - Father/HS - Holy Spirit/S - Son

Third Cosmic Logos

1 - Zidkiel, 2 - Mikhael, 3 - Zaziel, 4 - Suriel, 5 - Souriel, 6 - Gabriel, 7 - Raphael



BISHOP  
CANNINGS  
WILTS. 9.9.99

FIG. 6

- ① Galactic Logos  
AN
  - ② Cosmic Logos  
ARCHON
  - ③ Solar Logos  
BEL
  - ④ Earth Logos  
IBIZ
- E.W. Etheric  
Web

POWERS &  
PRINCIPALITIES

Signed formations (Fig. 4) have been a feature of the phenomenon since 1990, but it was not until two appeared at Sibson, Cambridgeshire in 1990 (No. 6b) and 1996 (No. 7b) that their origins became clear. Both these glyphs had appeared in an earlier context of three formations which appeared at Beckhampton, Wiltshire on 25th. July 1990. The Beckhampton group were clearly of geophysical origin and were characterised by marked visual and electromagnetic anomalies. Each formation (Nos. 5a, 6a and 7a) is a signature of one of the *Elohim/Kumaras* and (in cosmic shorthand) conveys such information as origin, grade and name. It also provides a symbol which is both a logogram (a picture of the object it denotes) and a phonogram (letter with a sound value). These letters operate on the principle of notation cryptography (where a letter is an abbreviation of a word). Finally, they incorporate within their sacred geometry a chord or note. The Beckhampton group of formations has specific reference to the three *exoteric Kumaras*.

Lord *Agni* is identified by the upward-pointing isosceles triangle which has been the esoteric symbol for fire since time immemorial. It has also been the phonetic value for A using the ancient alphabetical letter form. The five elements (three triangles, two boxes) refer to the fifth spiritual ether; the two boxes to the second cosmic monadic plane; the three triangles to the triple aspect of *Agni* (as with *Siva*) - creation, preservation and destruction. The logo in its turn is signed with the identification glyph of the Planetary Logos: a large circle (the Earth) and a smaller one (the Moon).

The second logo at Beckhampton is that of *Varuna*, the Raja Lord of water/moisture/air with a special responsibility for all forms that depend on this element for life. It consists of a dish with involuted terminals angled as if water was being poured out. However, the rather more elegant Sibson logo (Fig. 4, 6b) suggests a representation of the New Moon; equally appropriate. The archaic letter form is V (turned on its side in the classical Greek alphabet). Confirmation that this was indeed the *Varuna* glyph came with the Upton Scudamore, Wiltshire formation of 1991. This, the sceptre of *Varuna*, had as its terminal the traditional trident emblem. The interesting box arrangement indicated that this Raja Lord operates from the Second Cosmic (Monadic) Plane of the sixth spiritual ether (Fig. 2c). It was accompanied by the Moon glyph.

The third logo at Beckhampton is that of *Kshetra* the Raja Lord of earth (i.e. solid matter). The old alphabetical reading is that for S (the K of *Kshetra* is silent) and has the logometric suggestion of a writhing snake. This is the Hermetic analogy for the creative impulse (Green 1990, 146) and the snake has been a sacred idiom for planet Earth since earliest times.

The symbols of *Agni*, *Varuna* and *Kshetra* are the most prominent of the *Elohim/Kumara* signatures which have been appearing throughout England since 1990. Sometimes they are single signatures accompanying a major crop formation concerned with spiritual teaching. On other occasions, as at Sibson, they appear at the onset of a series of "instructional" formations spread over the years in one particular location. Evidence suggests that initially in the early nineties a number of places were apparently chosen for this type of communication, but only carried through in one or two cases.

The principle of the *Raja Lords/Elohim/Kumara* signatures having been established, it is possible to identify the remainder of the series for brief mention here. The *Siva* (will) logo is the ancient *Mahadiva* symbol which, in its simplest form, represents the stream of Monadic energy breaking out of the Cosmic Egg. The Milk Hill, Wiltshire formation of 23rd. July 1991 is depicted as the Proto-Taoist *Bi* disc (Fig. 4, No. 1a). The Ogbourne Maizey, Wiltshire formation of 11th. July 1991 has the polarised duality

of Spirit and Form. The *Visnu* (love/wisdom) symbol appears at East Kennet, Wiltshire, 27th. July 1991 (Fig. 4, 2a) and Alton Priors, Wiltshire, 7th. July 1991 (Fig. 4, 2b). It concerns the alton *chakra* and has the image of a key, for as the *Stanzas of Dzyan* put it, "the mystery of life is concealed within the heart". It is the unlocking of the dual mystery of love/wisdom that brings liberation to the creatures of the cosmos.

The *Brahma* (intelligence) glyph is found at Longwood Estate, Hampshire, 28th. June 1990 (Fig. 4, 3a) and Chilcomb Down, Hampshire, 6th. July 1990 (Fig. 4, 3b). It depicts the *Gaia* type formation symbolising planet Earth. The four boxes refer both to the four elements as the 'creative arms' of this Raja Lord and to the fact that it operates on the Fourth or Buddhic Plane of the Cosmos.

The *Indra* (air) symbol is represented by formations from Froxfield, Wiltshire, 19th. August 1991 (Fig. 4, 4a) and Hackpen Hill, Wiltshire, 12th. July 1991 (Fig. 4, 4b). This, again, is a very ancient symbol since it represents the *Vajra* (thunderbolt) of the Vedic Sky God. The energies of this Raja Lord are concerned with spiritual intuition, the qualities of the Fourth Buddhic Plane of the Cosmos.

It is significant that the three esoteric cosmic archetypes, (1, 3 & 5) and the synthesiser (2) (Fig. 4, Nos. 1-4) do not, as a general rule, appear as signatures. However, in 1990 and 1991 they arrived as groups of formations in the landscape forming 'Triangles of Power' (Bailey 1951, 459f.), whose purpose was to inject their respective energies into the geodetic grid.

#### PURPOSE AND MEANING

Why are the Agents of the God of our planet, the Earth Logos, communicating with us in this way at this time?

Djwhal Khul states that "the greater Devas...that preside over the magnetic spots of the earth...are at this time working definitely, though temporarily, under the Lord Maitreya (the World Teacher, 'the Christ'). The Raja Lord of the Astral Plane, *Varuna*, and his brother *Kshetra* have been called to the council chambers of the (Planetary) Hierarchy for specific consultation. (For) just as the Masters are endeavouring to prepare humanity for service when the World Teacher comes, so those Raja Lords are working along similar lines in connection with the devas" (the intelligences of the world of nature). (Bailey 1925, 912f.)

It appears, therefore, that the crop circle phenomenon is one of the fruits of this collaboration and is concerned with the spiritual teaching about the true nature of ultimate reality and its implications for our lives at this present time.

In seeking to understand the meaning of the crop circle phenomenon, therefore, we should be aware of the Beings with Whom we are dealing. For as Sophocles puts it at the close of his fifth century BC play, *Antigone*, "When we deal with the Gods we must behave with piety."

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# PHOTO GALLERY



Hackpen Hill, Wilts. (*Ute Sayer*)



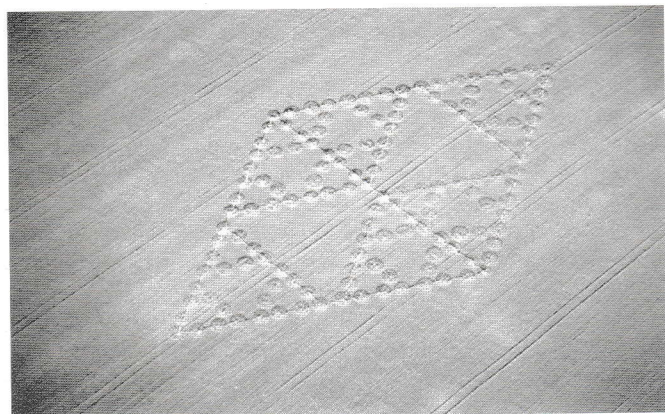
Milk Hill (Alton Barnes), Wilts. (*Ute Sayer*)



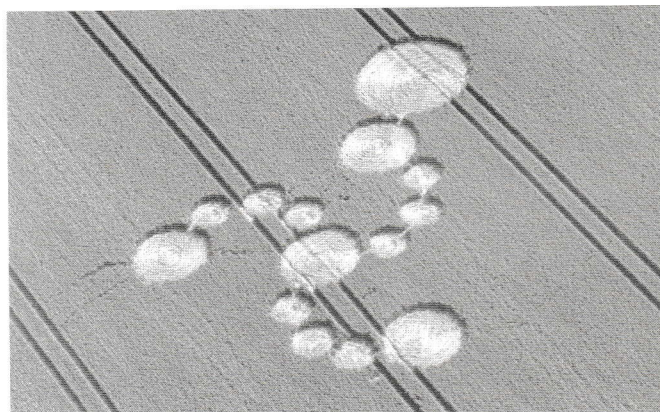
Barbury Castle, Wilts. (*Ute Sayer*)



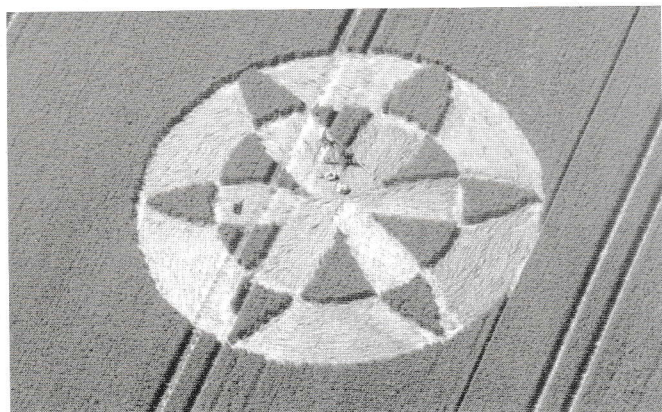
Woodborough Hill (Alton Barnes), Wilts. (*Ute Sayer*)



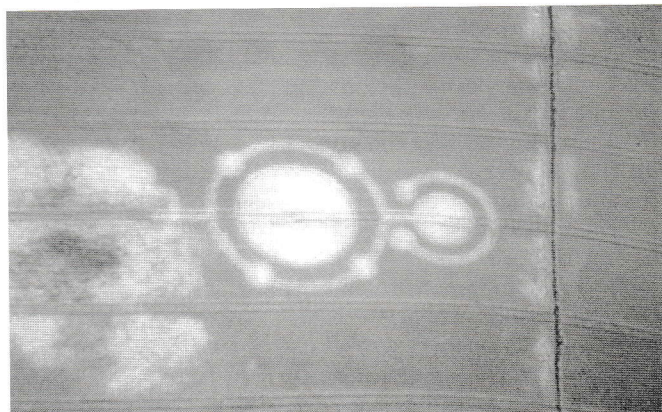
Chilbolton, Hants. (*Ute Sayer*)



Rockley, Wilts. (*Lucy Pringle*)

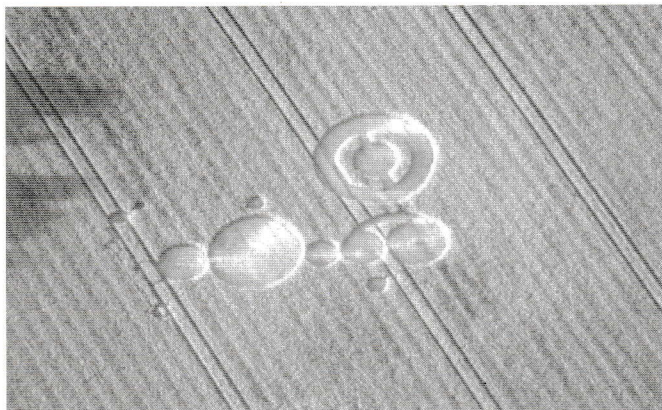


All Cannings, Wilts. (*Lucy Pringle*)

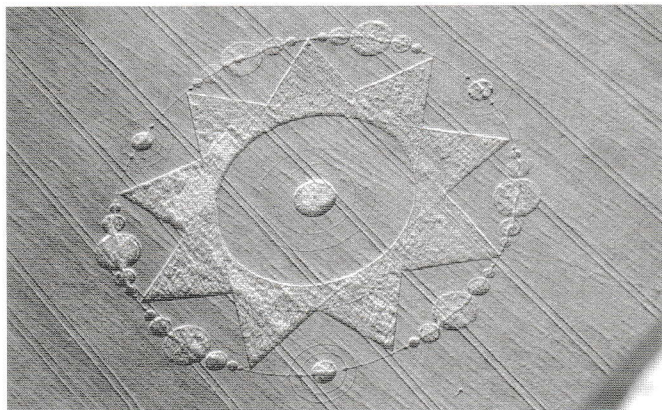


Faringdon, Oxon. (*J.J. Evendon*)

# 1999 (Part Three)



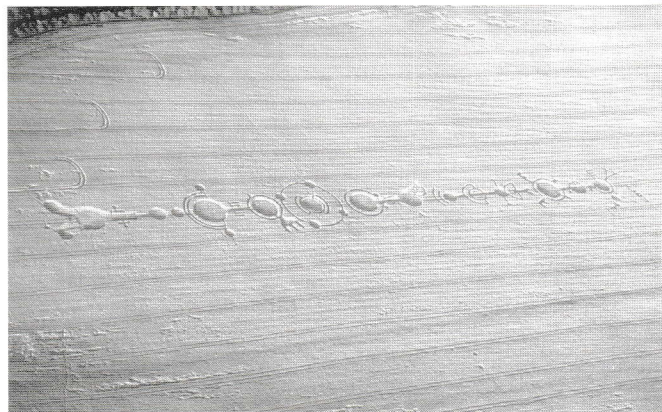
nr. Silbury Hill, Wilts. (*Ute Sayer*)



Sugar Hill (Aldbourn), Wilts. (*Ute Sayer*)



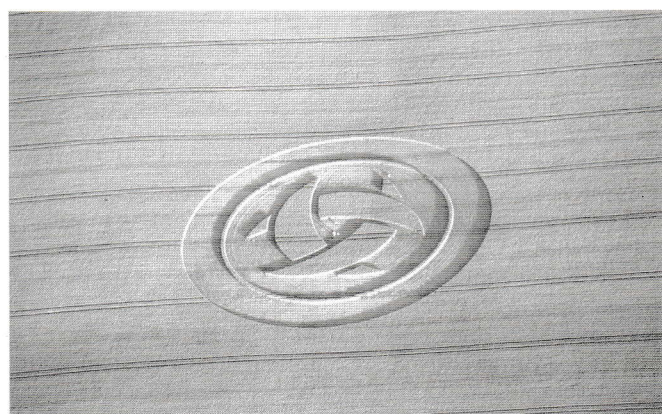
Owslebury, Hants. (*Ute Sayer*)



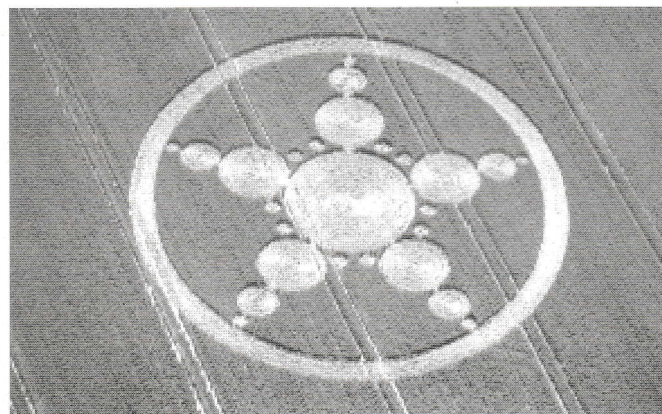
East Field (Alton Priors), Wilts. (*Ute Sayer*)



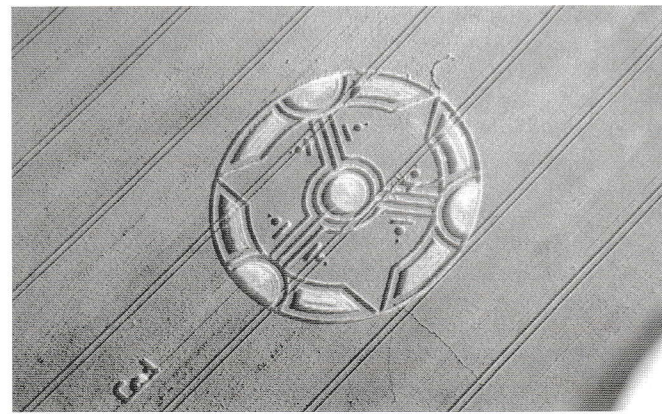
North Muskham, Warwicks. (*Sal Chadd*)



Barbury Castle, Wilts. (*Ute Sayer*)



Avebury Trusloe, Wilts. (*Steve Alexander*)



Liddington Castle, Wilts. (*Ute Sayer*)

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# FOOTPRINTS ON THE THRESHOLD

*Christine Rhone* on taking steps of light.

"The Science of Imagination is also the science of mirrors."  
- Henry Corbin.

IT ALL BEGAN with a walk in springtime on the Ridgeway, one of the oldest roads in England, a prehistoric track that runs many miles along the chalk spine of the White Horse Downs. Suddenly, as I advanced, I felt a sort of pulling sensation in my heart. This was a familiar signal that something was about to happen. As I rounded the bend, Silbury Hill came into view, its pyramidal shape like a gigantic Christmas pudding cooked by a green daemones. On the flat-topped summit appeared a thick column of smoky white light, an aura crowning the hill and rising skyward. I knew then that there some work to do here, that this was the place.

I returned to the Ridgeway again in early February at the time of Imbolc, when the first veil of spring is lifted with the coming of snowdrops. That morning, I had seen a fox darting fast across the road. Hours later I was startled by a sound behind me and stood still as a pack of beagles ran past, followed by a formal hunting party of some forty riders. Some hunters in Landrovers offered me a lift, but I went on by myself, walking rhythmically, my cape whipped by the wind. In the grey slanting light, the torn shapes of the clouds became a ship of ghosts, fatally wrecked, as the hunting party disappeared in pursuit of the glories of their old country traditions. The dogs had seemed so clean and educated, they had been almost smiling. I smiled to myself, mirroring them in my own pursuit of something fleeting. The still water of the West Kennet canal was veiled in glassy patches of ice. The trees along the towpath were dusted green with lichen. All around, one could walk for miles among ancient earthworks and barrows, fields strewn with standing stones, along footpaths and byways, threading in and out of view of Silbury Hill and Avebury, the largest stone circle in Europe. The whole landscape seemed sculpted, but by whose hand? The crests of hills and ridges were as full of meaning as any earthwork, the difference between the created and the natural more a question of wording. Every summer the slopes became a showplace for local crop circle art, or else an elusive messageboard of non-human origin. The entire place is an arena where dreams and waking run races, swifter than time, and where the power of the Imagination outstrips all.

I stopped on the canal side at the Barge Inn for some warmth and wiped my muddy shoes. The ceiling was painted with a mandala of folklore figures and crop circle glyphs. What was the message of the column of light on Silbury Hill, I wondered. What was the work to do here in the Avebury area? How could I enact my admiration of this threshold place? To admire a thing is to reflect an image of it within oneself, to become its mirror. But I wanted to find a way to admire it unintrusively, almost secretly, without attempting to lift the veil, to remain on the threshold myself. Into this temple, I would not barge. That was basic. The column of light could be seen as a symbolic axis mundi or perhaps the base of a pillar of an invisible temple joining heaven and Earth. If the base of the pillar were reflected corporeally, this would be the feet. These could be used not to conquer distance and possess the place, but to touch its edges, encompass it, turn round it admiringly, orbit the magnetic attractiveness of the column of light in the center.

Checking my map, I saw that the pathways to which I had been instinctively drawn suggested the shape of an enormous footprint. The remaining parts of the outline could be found on the map by looking at the smaller byways more closely. If I

walked its contour, my feet would become both an image and a mirror of foundation. I could draw the image with my footsteps, in an act of admiration that would seem as ordinary to passersby as would a rambling beagle.

The footprint was some sixteen miles in perimeter. The right side was the Ridgeway and the heel the earthworks along the Wansdyke. The left side was composed of small roads and pathways going up through Beckhampton over Windmill Hill and beyond to a ruined stone circle at Lambourne Ground. The toes began there and went through Winterbourne Bassett and back up to the Ridgeway. The overall shape was as close to a rough print of a right foot, or the sole of a right shoe, as was possible while remaining within the confines of pathways currently marked on the map. I returned to Avebury in June to walk the outline of the footprint to celebrate the solstice, when the sun is said to stand still, and made my way among green paths and trees where floated white islands of elderflowers.

Half a year later, toward the winter solstice, I was in South India travelling on a dirt road, the edge of my dress still stained with the rusty red mud of the monsoon rains. My companion that day was an ecologist from Switzerland, who had agreed to accompany me for a couple of days to the Karthigai Deepam festival, a ritual pilgrimage up the holy hill of Arunachala. Children stared at his light hair as we drove through the tiny villages that dotted the rough plateau. The landscape was scattered with immense boulders, some balanced precariously on the tops of great outcrops of rock, the remainders of an ancient and heavily eroded chain of hills. The spirit of the place was austere and grave, a long tone opening in a deep silence.

For years I had been drawn to come to this holy hill. In the hermitage at its foot, I found unexpectedly that Avebury and Arunachala were connected. This link is in the story, told in the Puranas, of the hill's origin. It is said that Vishnu, the preserver, and Brahma, the creator, began to quarrel one day about which one of them was the greater. The dispute caused to universe to fall into chaos. Shiva, the destroyer, saw that the two had succumbed to delusion. Filled with compassion, he manifested as a colossal pillar of light to settle the argument, and proclaimed that the greater god would be the one who could find its beginning or end.

Vishnu took the form of a boar and began to burrow to find the base. After aeons of digging, he declared himself ready to submit to Shiva, his delusion destroyed. Brahma meanwhile had taken the form of a swan and flown ever higher to find the summit, his frustration increasing the farther he went. Then he saw a mountain flower drifting down. He asked the flower where it had come from. "From the summit," it said. Exhausted and irritated, Brahma resorted to trickery. He asked the flower to vouch for him in front of Shiva, when he would claim that he had succeeded in getting to the top. The flower consented to the lie. Vishnu and Brahma went before Shiva. Vishnu bowed down to him with humility, while Brahma pretended to prostrate, aware that Shiva could see right through him. Brahma confessed. Shiva forgave him. Then, because the effulgence of the column of fiery light was too dazzling to behold, Shiva transformed into the hill of Arunachala.

Unlike other places sacred to Shiva, the hill is not the abode of the god, his dwelling, but is his very body. It is revered as the first and primordial lingam, and is one of the most ancient and sacred of all India's many holy places. Sri Shankara spoke of it as Mount Meru and considered it so sacred, he could worship it only from afar. For Ramana Maharshi the hill is the heart of the Earth, the spiritual centre of the world. Viewed from the side of the hermitage, it is a symmetrical hill flanked by two



almost equal foothills, said to be like the Self between two thoughts. It is always auspicious to circumambulate Arunachala, about an eight mile walk, and this should be done slowly and mindfully "like a pregnant queen in her eighth month". It is never more auspicious to do so than at Karthigai, in November or December, at the time when the constellation of the Pleiades (karthigai) is in conjunction with the full moon.

My companion and I were lucky enough to find a hotel room with an unobstructed view of the hill just opposite, and a good one of the street below, where from late afternoon on, pilgrims from near and far streamed in, mostly barefoot, the men wearing muted, baggy lungis, the women in saris of impossibly splendid colour contrasts. Less fortunate perhaps was that in the street below was a vendor selling tapes of mantras, which were played at full volume, non-stop, for several days.

Overnight, the number of pilgrims in town had swollen to 200,000. We found our way to the foot of the hill and began the 2,600 foot climb, which is meant to be done strictly barefoot. The going was very slow with so many people on the path. It took hours to reach the top. When we reached the summit, the space between bodies was reduced to nothing. Pilgrims were packed solid, front to back, all inching forward in mass. The smell of sacrificial ghee was overpowering in places. I was seized with a moment of panic, suddenly wishing I could escape. I looked over my shoulder, but it was obvious that I could no longer go back down against the incoming tide of pilgrims. There was no other choice but to let go into the crush. As the crowd crept to a certain point, each pilgrim was given a little packet, the movement of the many arms outreaching as unified as that of a centipede negotiating a pebble. The packets contained pellets of camphor to be deposited into a huge black cauldron that was placed at the mouth of the downward path.

At dusk, from the hotel balcony, we watched the lighting of the great cauldron of camphor. The beacon flame gleamed gold, as night washed in deepening shades of blue and wrapped the hill in indigo. Distant points of light, little lamps held by the evening pilgrims threading their way to the crest, drew a thin line of spangles on the hill's body. The next day my companion returned to his wife, who had been unable to come with us, having injured her knees chasing undisciplined cows across too many Alpine meadows. We all shared a peaceful drink together, under the green shaded universe of a banyan tree.

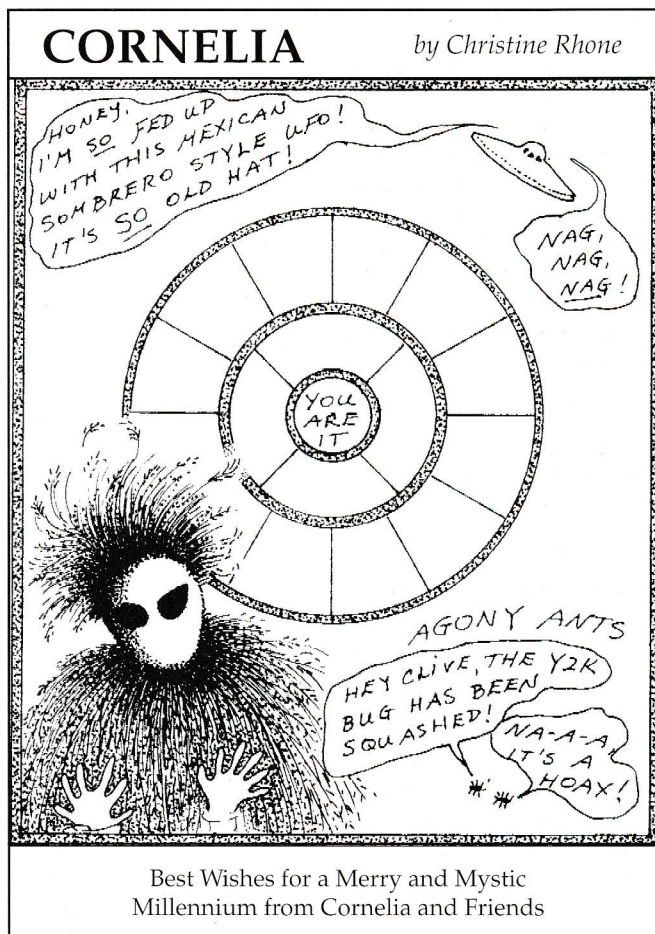
We talked about Sri Lanka. I would have liked to go there and see Adam's Peak, but they were in pursuit of other things. On its summit there is a footprint shape in the rock, a goal of pilgrimage for three of the world's major religions. The Christians see it as the imprint of Adam's first step out of paradise. The Buddhists honor it as the sole of Buddha and the Hindus that of Shiva. I thought of the column of light and how the image linked Avebury and Arunachala. My friends departed to pack for Sri Lanka, leaving me with my own thoughts. Footprints seemed everywhere in the picture, sketched roughly onto my map of the Avebury area, those of many shoeless pilgrims on the old Tamil mountain, and Adam's mark on Sri Lanka. There were also the feet that are the units of distance measure. To make the proportions of the human body a unity in all distances is to include our corporeity as part of the universal scheme. Human embodiment, our Adamic nature, is thus interwoven with the harmony of the spheres and we find our home, our hearth, within the expanse of light years. If Adam's foot brings a measure of earthly things into a universe measured in terms of light, we find relationship with all of these things as we pursue the trails of our own kinds of paradise.

With every step we take, our foot casts upon the ground a momentary shadow, bringing with its touch a swift and total eclipse of all light. In this dark midnight, and in an instant of oneness and recognition, the foot marries its own shadow and,

from this act of intimacy, leaves something of itself behind. So the footprint acts magically as a link to its creator, the sole of our foot leaving an impression of our lunar nature and of our soul.

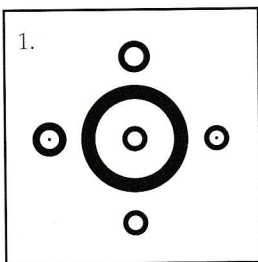
Our steps are measures of the Earth's body, and through these measures, the Earth makes known to us her laws of gravity and grace. By grace and gravity we walk in dynamic balance, our return to Earth's possession inevitable, our fate sealed in our every movement, as every human heel is marked with the mortal cord of Achilles, imprinted with the vulnerability of Orion. Our feet follow the desire of our eye, so we chase our dreams and visions. In the circle of the stars, the giant foot of the constellation Orion forever strides across the river of the Milky Way stars in pursuit of the apple of his eyes, the fleeing Pleiades. The geometry of the eye shows us plainly that it is the mirror of the universe. The perfect circle of the iris is the quintessential geometry of the heavens. In this circle where the universal orb is drawn upon our body, and is drawn into it, like an open mouth that eats the sun, sleeps the goddess Iris, messenger of the gods before Hermes, she of the rainbow bridge, wing-footed mistress of colours and of all dreaming.

The bridge of Iris is one joining vision and foundation, eye and foot, or geometrically speaking, it is the union of the circle and the square. This is an image of the temple, the place of contemplation, and is implicit in our bodies in the simple act of standing. As the iris of the eye and the dome of the head represent the heavens, so the feet stand for the square of Earth, easily illustrated if one stands feet parallel, a short distance apart. To move from this position and to walk in contemplation is to imprint our admiration on the body of the Earth. When we go in admiration, we walk in measure with foundation, and thus we make our footprints steps of light upon the threshold of a place where the whole universe shines, undivided and unbroken.



# FROM DEEPEST NORFOLK

Mick Hardy reports on two confirmed East Anglian formations from 1999.



THE LAST TIME there was a mention in the local media about Crop Circles in Norfolk was in the *Eastern Daily Press* a couple of years ago: an aerial photo with the caption, "Sheer Vandalism', Says Farmer" (Fig. 1). And that was that. No speculation whatsoever. This formation was at a place called

Seething, which houses the Norfolk Astronomical Society on an old airfield adjacent to the field where this formation appeared.

Over the past few years it has been very frustrating as a "Norfolk Croppie" because I have been convinced that a lot has been going on and I was just not getting to hear about it. This feeling is shared by myself and the other members of the Norfolk UFO Society. Although we get to hear about some remarkable experiences that people have had, there always seems to be more going on somewhere else. We think that a part of the problem is that Norfolk is such a large county and so sparsely populated outside the towns that nothing gets to be reported. And it has to be said that some villages in Norfolk have an even smaller gene-pool than the Royal Family so, if a couple of little Grey Aliens walked down the main road in some places, people won't take much notice!

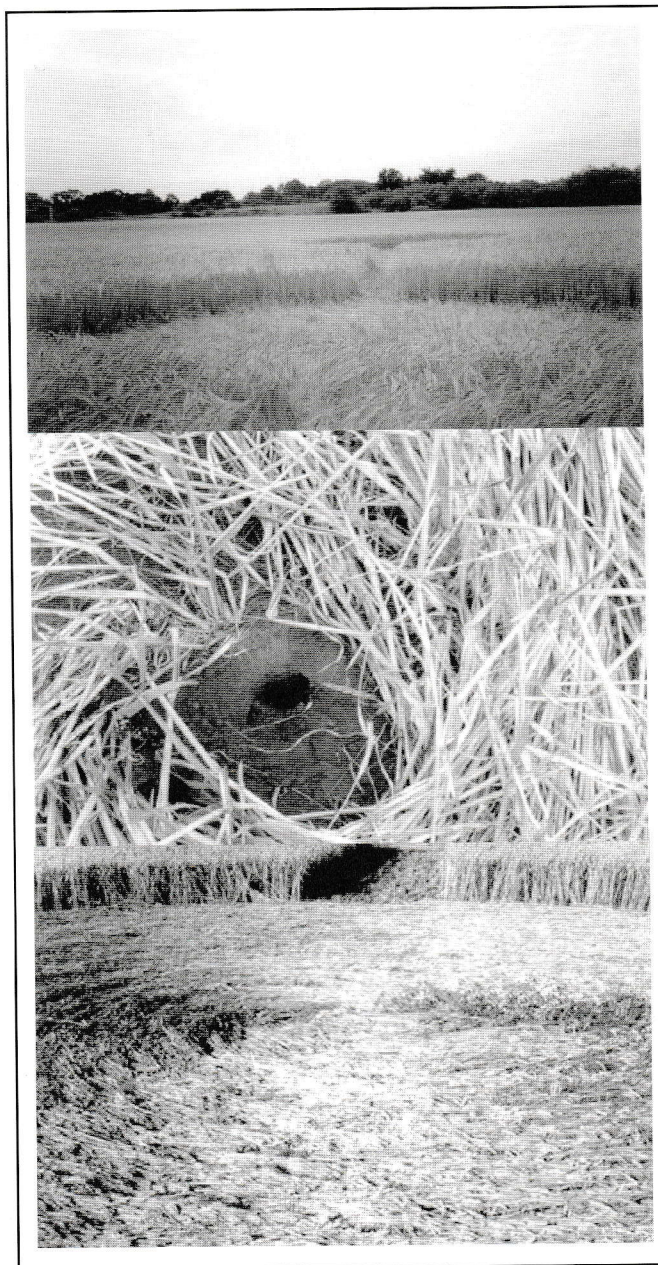
In 1999 I heard that there were anything between eight and fifteen formations appearing in Norfolk. Most of these I've yet to track down. One of the main problems is the flatness of the countryside here, which makes it very difficult to see if any depressions in the fields are formations or wind-damage etc., so any photos or lucid reports are like gold dust.

One such report occurred on 1st. July off the A11 near Attleborough. This was a dumbbell consisting of two 20' circles connected by a 47' shaft. This had appeared in a crop of rye. The unusual thing about it was that all the seed heads in the laid crop were missing. This was meticulously videoed and recorded by a prison officer from Suffolk by the name of Pete Wrigglesworth, who was kind enough to let me publish the details in this article. Pete has also had some remarkable experiences with UFOs etc. which I am not at liberty to go into, but I just thought I'd mention this fact as it might be relevant in the long run - who knows?

Further down the A11 on the old London coach route another formation appeared during the night of 13th./14th. July. This was just outside Norwich, behind the Park View Hotel, opposite the Morley Agricultural Research Centre. I am seriously beginning to wonder if Cornelia, or one of her friends, is responsible for this, because not only is it near a research establishment, but also it was on 14th. July that John Sayer and I were in the vicinity, while we were travelling down to Alton Barnes!

This formation consisted of one large circle with four smaller connected ones. The accompanying photos (as well as some diagrams) were kindly provided to me by a gentleman called Dennis who has had an interest in UFOs etc. since an experience he had in the late 1940s whilst serving in the RAF.

Apart from reporting these formations and passing on the information, I do not feel that I can comment any further without going into any formations and checking them out personally, but it is interesting to note that with all the formations which have appeared in Norfolk during the last ten years nobody has come forward and claimed responsibility for their manufacture.



Dennis told me that a local TV crew came and recorded the formation near Norwich and he has been approaching the local BBC studio in an effort to track down their video. I personally feel that, in the "silly season" with Parliament in recess etc., this would have made a quirky little news item, even if it was dealt with in a moronic "little green men" format!

On a more conspiratorial note, I have heard that both the local TV stations - Anglia and the BBC - have been told not to do any more programmes about the paranormal. I do think that there is a certain authoritative element which wants Joe Public to believe that the formations only appear in Wiltshire and that these are all man-made. After all, we don't want the proles to start thinking too much, and all turn into Green Marxists with spiritual leanings, do we?

My research is still going on at the time of writing, so if I come up with anything else I'll tell you all about it at the next conference. Kindest regards to everybody.

# MEDIA WATCH

*An exciting new discovery comes to us from Dr Terence Meaden via Nigel Tomsett and Debbie Pardoe and is reported by Peter van Doorn:*

'As publications dedicated to reporting to humanity that *intelligent* life forms from outer space are continuing to visit the earth in order to construct works of art in fields of growing cereal crops are *still* appearing in the book shops (I spotted two new ones this week), the following item may help to redress the balance in favour of sadly neglected logic - certainly with regard to the elementary or basic circle forms reported before the pictogram explosion.

'A letter published in *Nature* (v22, pp290-291), 29/7/1880, written by J. Rand Capron of Guilddown, Guildford, Surrey, seems to confirm that some of the "original" and "basic" crop circles reported in the late 1970s could well have been non-artificial in manufacture. The following is an extract from the letter:

""The storms about this part of Surrey have been lately local and violent, and the effects in some instances curious. Visiting a neighbour's farm on Wednesday evening (21st.) we found a field of standing wheat considerably knocked about, not as an entirety, but in patches forming, as viewed from a distance, circular spots.

""Examined more closely, these all presented much the same character, viz., a few standing stalks as a centre, some prostrate stalks with their heads arranged pretty evenly in a direction forming a circle round the centre, and outside these a circular wall of stalks which had not suffered."

'Rand Capron, a highly respected spectroscopist, amateur astronomer and meteorologist, was a regular correspondent to the science journals of his time. There can be no doubt that he was a strictly objective witness and his report must be regarded as reliable evidence. He goes on to mention that he has enclosed a sketch of the "most perfect" of the circles, which the journal, however, declined to publish. His own conclusion, with regard to their generation: "They were to me suggestive of some cyclonic wind action."

'Unless the great grandfathers of the two most famous "circlemakers" were wandering about wheatfields in their hobnailed boots (having entered the area on stilts?), armed with pole and ball of twine, this was a case of crop circles being formed by electro-mechanical vortices.

'A gifted *amateur* scientist of our time, Patrick Moore, described in the *New Scientist* (v19, p304), 8/8/1963, circular and elliptical depressions in wheatfields adjoining the site of the famous "Charlton crater" in Wiltshire. Clearly analogous to Rand Capron's "patches", these were, I contend, produced by the rupture of a *non-meteoritic* fireball descending to earth as a capsule of energy and maintaining its integrity until its rupture on or just above the surface. After its bursting a series of energetic "darts" shot out in various directions before earthing with a vortical motion.

'On 7th. August 1794 the city of London was "invaded" by extraordinary discharges of lightning and remarkable "balls of fire". Several clearly witnessed examples of "ball lightning" were observed and described in a report which appeared in a number of journals, including the *Freemasons' Magazine* (v3, pp150-151) from which the following specimen has been extracted:

""The Cock public house at Temple Bar received some damage, but fortunately did not catch fire. The flash which hurt

this house was seen to come down in an immense body, a few yards east of Temple Bar. It wheeled about with great velocity and struck the street with immense force. The first effect produced was similar to that produced by an explosion of gunpowder, every particle of straw, mud and even the water, was completely swept from the street.""

*Ed's note* - J. Rand Capron's letter in *Nature* finishes: "I send a sketch made on the spot, giving an idea of the most perfect of these patches. The soil is a sandy loam upon the greensand, and the crop is vigorous, with strong stems, and I could not trace locally any circumstances accounting for the peculiar forms of the patches in the field, nor indicating whether it was wind or rain, or both combined, which had caused them, beyond the general evidence everywhere of heavy rainfall. They were to me suggestive of some cyclonic wind action, and may perhaps have been noticed elsewhere by some of your readers."

Nigel and Debbie are making efforts to track down, if it still exists somewhere at *Nature*, the original sketch submitted by Rand Capron. In the meantime, they have also obtained details from the *Portsmouth News* of 26th. June 1991 of a hitherto relatively unknown circle at Denham, Hampshire:

"*Circle Puzzle Puts Sonia In A Real Spin*. A mystery circle in a Denham field has fuelled fresh speculation about the baffling crop circles. Resident Sonia Speller spotted the circle - about 15ft in diameter - while she was walking her dogs in a field beside Southwick Road yesterday.

She said: 'My first impression was that it was one of the circles you hear about. I practically ran home with excitement. But my husband Richard is more sceptical. He thinks pranksters trotted out of the pub and shuffled round the field for a while.'

The circle, although in grass rather than corn, displays similar patterns to those found in the past - with two lines radiating from it. Lorraine Rowe, who also walks her dogs in the field, dismissed the prankster theory. 'I think they are too symmetrical for that. Of course, I don't think for one minute it was caused by a spaceship. But the storms we have had, particularly the electrical storms, could have had something to do with it.' Mrs Speller agreed that the answer to the mystery which has baffled scientists might lie in the natural elements. 'I think they hold a certain mystique and I have an open mind on them - as do a lot of scientists,' she said.

Scientists have again launched a bid to solve the puzzle by staking out a secret site in Wiltshire. The team hope to make the first technical recording of a circle being formed using a mobile weather station, thermal imaging, radar equipment and television cameras..."



(Denham, 1991 - *Portsmouth News*)

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# LETTERS

Richard Andrews  
from Jacky Budd

I would like to thank you for your kind words and tributes to my father, Richard Andrews. I am sorry that he could not have read them himself as he loved to see his name in print and would have been delighted to have had so much coverage in *The Cereologist*.

Like him or not, he has left a big gap in the lives of those who knew him, or were associated with him - and as a loving father, who shared an overwhelming interest and enthusiasm in my life, he is irreplaceable.

He was quick to criticise but equally quick to offer praise or constructive advice whether it was needed or not, and we would often joke that everyone was entitled to Richard's opinion!

It was his love of life and people that kept him going through his illness. Because of his positive attitude and his wish to take part in another wonderful day, he was able to exceed his doctors' prediction of death by three years.

"To live life is a state of mind and if you let your negative thoughts override your intentions, you will lapse into an eternal struggle to live."

This was one of many little pearls of wisdom that I have found jotted down when going through his papers.

I miss him terribly, but fortunately have the memories of a caring father who always had a smile, a kind word and a helping hand.

Who could wish for more?

from Jayne Spencer

I felt compelled to write over the sudden death of Richard Andrews. I never had the privilege to talk to him personally and only ever saw him at the Crop Circle Conferences, but I too felt his warmth and wisdom, if only at a distance.

I have never been in a crop circle. I'm a mum with three small children. Just getting the day off to attend a conference is a "miracle" in itself. Like many other people, my perspective of life changed in 1990 and over the past decade I have read a diversity of material, trying to keep an open mind. The circumstances of my life mean that I cannot study crop circles, but they still have a profound effect on my life.

Crop circles have made us look at the origin of created things. When one examines a crop circle, a snail shell, or the structure of a crystal, how can one fail to admire the work of numbers? Creation can be reduced to the world of ideas, principles and numbers and crop circles naturally challenge us to see life from this view. All the principles of arithmetic can be found in plants, animals, the stars, in the physical and spiritual structures of human beings. God is a mathematician!

There is a vast world of knowledge contained in the symbolic language of geometrical figures - the Circle, the Triangle, the Pentagram, the Pyramid and the Cross. For example, Christians think that the cross is the symbol of Christ's Death, but the symbol existed long before his time. One finds it in all the most ancient civilisations and religions. Where did this symbol originate? Who invented it? The answer is that no-one invented it: it exists in nature. Look at the natural movement of fire and water - water flows and spreads horizontally, whereas fire rises leaping up in a vertical movement. Fire, the vertical line - water, the horizontal; the expression of the two being the principles of masculine and feminine, positive and negative, which are

constantly at work together in nature.

And what does this information mean to us spiritually as individuals? Water, the symbolic language which is connected to the heart and feelings: are we not all thirsty for Love? Fire connects the mind and thought. Do we not strive for enlightenment, for knowledge, wisdom and understanding? I wonder what world we would now live in if our founding religions had based their teachings on these two principles of Love and Wisdom!

The answers to the phenomenon of Crop Circles are as diverse as Nature herself. When we meticulously study the whole - the physical, the psychic, as well as the spiritual - will the whole "truth" of crop circles become crystal clear?

## WISDOM

Wisdom is not fact  
or knowledge  
stored as electrical impulses  
in our brains.  
Wisdom sails in that uncharted territory  
of the centre, feeling, plane.  
If in doubting  
we are uncertain,  
we question our abilities,  
understandings,  
our rock.  
When do we seek  
that assurance  
and in whom do we trust?  
And so I say to you  
ask, and you shall receive,  
seek, and you will find,  
knock, and the door will be opened.  
What world would abound us  
if faith and doubt were a must,  
shining like beacons  
in the crystal waters of God's love?

I hope this made sense. Keep up the good work. I can't wait for next year's conference!

from Ann Brocklehurst

I would like to share with you some of Richard's dowsing stories. As I write these down I can see a twinkle in his eye and his whole face smiling and ready to share laughter.

A few years ago he related to me that (with permission) he had been present at the deaths of some people. He dowsed that, at the moment of death, two energy lines crossed over the body. I remember telling my mother this tale just before she died and she remarked, "I don't quite know what this means but it certainly feels comfortable."

Richard had also been present at the births of seven babies and at the moment of birth two energy lines formed a cross over the new child. "Ah," I said to him, "I'm sure these lines cross over at the moment of conception." (Many women know the moment they conceive, I included.) His face broke into a massive grin. "But, my dear, I could hardly test my dowsing techniques at that particular moment in time!"

Birth, death, the cycle of energy, the very essence of life itself, held Richard's attention for many, many years and he always enjoyed introducing people to this magic.

He dowsed the energy lines at our home in Cornwall and found that they were contained within walls, obviously built by a competent mason. Once, while dowsing an eight-line ley

in our garden, he became covered in butterflies. He related how three-line leys could be found in churches and barrows. Whilst watching a bad storm through the window of his home he noticed that lightning struck the ground in various places. Later, when dowsing these spots, he found that this was where energy lines crossed. Once, whilst map dowsing a crop circle, I checked concentrations of energy and Richard, who had visited and dowsed the same formation, had the same results.

When dowsing for a person's aura he found the rods showed a small gap. I remember at a barbecue at George Wingfield's house when I dowsed Richard's aura and he tried successfully to "close the gap". How exhausted we both became! When I visualised my unusual experience in the "Celtic Barmaid" formation, he dowsed that my aura doubled in size and equally his aura also doubled when he recalled an unusual religious experience in a crop formation. On reflection, he thought this could be a whole new area of study.

Richard's sharing of his dowsing passion will ensure that many people continue to be enthralled by what he sometimes jokingly called "a fool's game", but had many secrets of wisdom just waiting to be found in the world that lies within us.

Are we guilty too?  
from Ron Hill

I wonder how many people remember a film some years ago called "The Cabinet of Dr Caligari"? In it, the leading character found herself being tormented and threatened by people and events around her. In the surprise ending it was shown that her fears were imaginary, the happenings were everyday occurrences and the assailants were her friends, but her mind had interpreted the world around her in a sinister form.

What is the relevance of this film to us? One has only to scan through the tabloid press or the newsgroups and mailing lists of the Internet to realise that Dr Caligari's patient is alive and well in the wider world today.

For example: in the USA someone noticed, apparently for the first time, aircraft condensation trails and in the atmospheric conditions at the time the trails persisted and spread out as we know these trails do. A message posted on the Internet was soon reposted and it was possible to watch paranoia spread as rational explanations were thrust aside in favour of government conspiracy. While we in the UK see aircraft trails behaving as they always did, today's version of Dr Caligari's patient is convinced that the US air force is spraying the population with either poisonous chemicals (with some nebulous connection to a New World Order) or anti-anthrax viruses.

Another flavour of the decade is alien abductions, which we are given to believe have happened to a large percentage of the US population. Perhaps it is just a coincidence that the reports increased in line with the popularity of "The X-Files" and similar programmes. The Greys now take the place of our mediaeval incubi and succubi who disturbed innocent maidens and lads in their sleep, exchanging newborn babies for devilish changelings.

Every meteorite now becomes a UFO sighting, with the police and radio stations getting a multitude of calls from people who years ago would have enjoyed a November shooting star for what it was. Every aircraft crash is blamed upon UFOs or the HAARP ionospheric heater project or a conspiracy. Once again, no amount of official explanation or proof may be considered, no matter how logical it may be.

There is so much more of the same reasoning: the face on Mars that just had to be made by Martians; the spacecraft that failed in their missions because of alien forces or conspiracy; the Hale Bopp comet with its mysterious companion which was

"in reality" a space ship come to save believers (resulting in the tragic Heaven's Gate suicides). Thankfully, the mindsets that are responsible for spreading these stories have not infected us in Britain as badly as in America but the signs are that it is only a matter of time.

So far the topic of crop circles has not yet been mentioned. But it is now the time to ask ourselves a serious question: is our attitude here in the acknowledged home of crop formations so far removed from the examples above? The answer lies in the difference between an Oh-Mi-Gosh! approach to formations, no matter how obviously man-made, and a somewhat more scientific (how some folk hate that word) appraisal of what we have experienced in the past and what we are offered in the future. Wearing blinkers will not throw up worthwhile answers, even though it might reinforce a particular person's wishful thinking! How true is the old Latin proverb: "The Wish is Father to the Deed".

Crop circle yearbook  
from Graham Harrop

This is apparently one in a series of yearbooks planned by circles photographer Steve Alexander and his partner Karen Douglas, who have now branched into the world of crop circle books, although it would be misleading to define this product as a "book" as such, due to its size and contents: despite the impression given by the flyer/ad. for the yearbook that it was "featuring over 100 stunning images", there are, in fact, only 35 different formations featured, and the images in total - including shots of the Wiltshire landscape - only add up to 91, including the cover pictures.

Also, something I find misleading is the choice of areas selected: apart from 3 from Hampshire getting a look in, all the rest are from the area very near Avebury, thus giving a somewhat blinkered picture of what happened that year. The photos of the formations shown are, of course, first class, and Steve seems to have the knack of capturing the formations on film before any damage is done to them.

The commentary that accompanies the photos is often inadequate and at times unintentionally amusing; for example, when mentioning the Devil's Den formation, "The solitary dolmen [near the circle] looks like a secret doorway into the landscape", or, "Many see the mysterious chalk figures as entrances or gateways to other realms" - when talking about the Cherhill White Horse, which was carved out in 1780!

I understand Karen Douglas wrote the foreword, but nobody seems to own up to the commentary. Not surprising. More serious, however, is the matter of the incompetent Avebury "triangle" that appeared at the end of July. This one was given wide coverage by the *Daily Mail*, who commissioned The Circlemakers to make it, and yet it's here in this yearbook without any reference to the story behind it. I don't mind people trying to make a bob or two out of the circles, provided all the evidence known about their appearances is laid out for the reader but when it's selectively omitted to create a different image then we are treading on dangerous ground indeed.

For the price of £12.00 this 24-page (excluding the cover) collection of a few picturesque crop circles (and these days, crop squares) along with the "tourist brochure"-like commentary is not justified by the proclamation on the back cover that "This book is the most comprehensive and up to date pictorial guide to the very latest crop circle events currently in print". This yearbook has nothing to offer the real crop circle researcher or crop circle research in general, and I am left with the feeling that this enlightening phenomenon deserves better treatment than this exercise.

# OF SPIRITS AND SERPENTS

Some turn-of-the-century observations from *Martin Newman*.

THE ARTICLE BY Daniel Lobb in *The Cereologist* #25, featuring the work of Margaret Watts-Hughes, is, I think, of great interest to people who study crop circles. Page 17 shows patterns produced by different methods which look very close to designs of formations I have already seen now over the years - the different frequency deciding how complex the design produced will be.

I am drawn to the fact that so many of these designs dowse "croppie" - which is to say, most have an influence about them which sets them apart from just drawings or pictures. Another thing: look through any books on heraldry and you will see almost the same designs on the shields of past knights and kings, from countries far and wide.

The influence of these natural designs in nature could not have gone unnoticed by our ancestors. They must have felt the power, and hoped it would protect them in battle, with rich families adopting the designs so sons could carry them, after the fathers died, in future battles.

"Good" seems to flow from most of these natural designs when you dowse them, and they feel the same sort of power you find in the "better" crop circles each summer, but not as strong. The harmonics and frequency of these designs match one to the other and good "chi" seems to be part of them, so what better design/drawing to stand behind when you are fighting for your life to give you the edge?

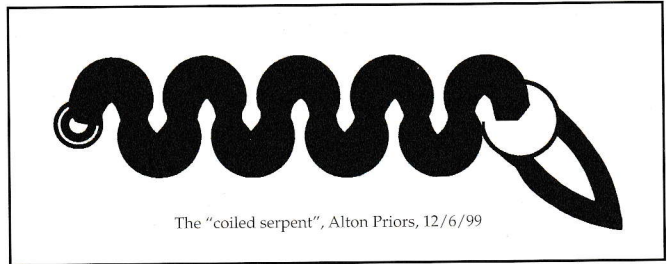
I agree with Michael Green (*The Cereologist* #25) about Doug and Dave claiming to have made many more circles than they actually did. So much of what they claimed I find hard to believe. From the early years I have looked at pictures of formations they have claimed and it does not ring true to me because the photos reveal the strong earth forces you would find in genuine crop circles.

In Lucy Pringle's excellent new book "Crop Circles - The Greatest Mystery of Modern Times", are pictures of many of the formations Doug and Dave claimed to have made. Not all of them, but most, show high natural earth forces I find in genuine circles and I don't think for one moment Doug and Dave could have influenced this power in their work at all!

To be honest, I think Michael has painted the picture a little darker than it really is. I find a few more to be genuine than he does in his article. The double and single "D" shape I find very natural in many of the insectograms. This design in genuine crop circles must have played right into Doug's and Dave's hands, allowing them to claim to have made them. It's easy to claim anything where black-and-white proof is hard to find. Like all hoaxers, they feed off little doubts here and there. To many hoaxers it's a game every summer to trick the hoards of visitors to circles and to others, it's a business to go out at night and make a crop circle to order, perhaps. But either way, to the serious researcher and croppie, they are only fooling themselves. Hoaxers muddy the water, yes, but they don't change our views about the phenomenon or the deep meaning behind it.

Richard Andrews' article in *The Cereologist* #26 - what a cracking article! I had never seen this before. It's outstanding. (I disagree with only one point: that of using a coat hanger to dowse with. I use welding rods, which are not magnetic like coat hangers, so you can dowse on a level playing field, so to speak.)

When I read the article, it was like reading all my old notes from years ago. I wish I had seen Richard's article in the early years. It would have saved a few grey hairs over time, that's for sure! It just reinforces my views of Richard as a person. He was



The "coiled serpent", Alton Priors, 12/6/99

before his time and a great man to know. I hope more of his work can be found and printed [*It will be - ed.*], to see what else he can teach us all!!

At Lapworth near Birmingham on 4th. December 1999 all the field leys had reduced to the lowest level of the four-year cycle of increase and decrease, so how that will effect this year's crop circles remains to be seen. If last summer's show of genuine circles is anything to go by, we should see a cracking summer again. At the Rollright Stones ancient site the ley structure is now down to three leys crossing the King's Men circle. Things feel a little slow now, but I know when the sun shines again it will pick up in influence here once more. The Rollrights are God's own garden. Everything good in our planet you can feel here and it's well worth a visit when you are passing, friends.

One of the mysteries of crop circles is that we never know where they will come, or when. I think that when we understand more of the power of the planet and rise and fall of energy, perhaps we may have a better chance to catch one coming "in the act". Any crop circle is a massive discharge of energy in the planet, associated, I think, with a passing energetic cloud of charged particles above the crossed leys.

So when the East Field at Alton Priors has two huge crop circles forming on the same night, with another over at Bishops Cannings in those few dark hours of summer night, it blows the cobwebs out of your eyes a little. I have no doubt the two in East Field were genuine, while I am not happy with the double-circle at Bishops Cannings, to be honest.

The "coiled snake" formation I dowse "Circle Maker" (or to put it another way, "the boss made it"), while the other formation was devic, and not so well made. I dowsed that huge formation for the spirit's name and this is what I got, warts and all: the devic spirit who made it was called Badceej Gasf; he first lived on the planet 4,834 years ago, just five miles east of Moose Mountain Medicine Wheel; along with seventy other souls he lived with his family in a valley where caves ran along the valley wall; his family were the tribe's medicine men.

Badceej has lived again after this lifetime. Having had two lives on this planet, he is now a spirit, close to God. This is the first crop circle he has ever made, and the design is of children of the world all living in harmony, because if children live in peace, the world has a future. The crop circle comes in the form of a totem pole, with children of all countries supporting one another, in total harmony and love.

This was done because Badceej wanted to do it and not under orders, so to speak - so I think the chance is coming for more of these devic spirits doing their own thing now. It seems to be the way it's going. Over the years, more devic crop circles, both male and female, seem to be coming now, and they all want for a better place "down here". Each summer the circles get more intense and powerful, and more people are drawn in. What a good way to spread your message: just draw them all pictures of love and light!

# THE SEVEN-POINTED STAR OF THE ROSICRUCIANS

Nigel Tomsett & Debbie Pardoe consider the symbolism of the Roundway Hill formation.

TOWARDS THE END of the 1999 season a stunning crop formation appeared on Roundway Hill near Devizes in Wiltshire. It was a seven-pointed star by design, with circles on each point, a symbol well known among the Brothers of the Rosy Cross, the Ancient and Mystical Order of Rosae Crusae, often referred to as AMORC, or The Rosicrucians.

The origins of the Rosicrucian Brotherhood make a fascinating story. The Order originally attracted the attention of Europe with the appearance of three pamphlets, published anonymously in 1614, 1615 and 1617: the *Fama Fraternitatis*, A Discovery of the Fraternity of the Most Honourable Order of the Rosy Cross; the *Confessio Fraternitas*, The Confession of the Laudable Fraternity of the Most Honourable Order of the Rosy Cross, Written to all the Learned of Europe; and *The Chemical Wedding of Christian Rosenkreutz*.

The first of these pamphlets, commonly known as *The Fama*, tells the story of one Christian Rosenkreutz, "the most godly and highly illuminated father, our brother, C.R., a German, the chief and original of our Fraternity". Born of noble descent in 1378, Christian Rosenkreutz spent his early years studying Latin and Greek and at the age of sixteen he responded to an urge to seek knowledge in the East and set off, with his brother, on a long sojourn to the Holy Land.

His brother died in Cyprus and Christian continued alone, travelling long and far. He spent three years in Damascus, where his medical knowledge earned him great respect from the Turks and he spent his time learning Arabic and making copious translations of old mathematical and medical works. He passed through Egypt and went on to Fez in Morocco where, *The Fama* tells us, "...he did often confess that their Magia was not altogether pure, and also that their Qabalah was defiled with their religion, but notwithstanding, he knew how to make good use of the same, and found still more better grounds for his faith, altogether agreeable with the harmony of the whole world..."

Having lived in Fez for two years, Christian Rosenkreutz decided to return to Europe, intending to reveal his knowledge to those who would listen. In Spain his teachings were considered to be against the authority of the Pope, since he frequently spoke about the faults inherent within the Church of Rome and about the *philosophia moralis* which could be restored once more if man would pay heed to things that are past. "But it was to them a laughing matter," recounts *The Fama*, "and being a new thing unto them, they feared that their great name should be lessened, if they should now begin again to learn and acknowledge their many years errors, to which they were accustomed..." Finding no better reception in other nations of Western Europe, Christian Rosenkreutz returned to Germany where he strove to preserve his wisdom for future generations. He founded a small Brotherhood and laid down six principle rules:-

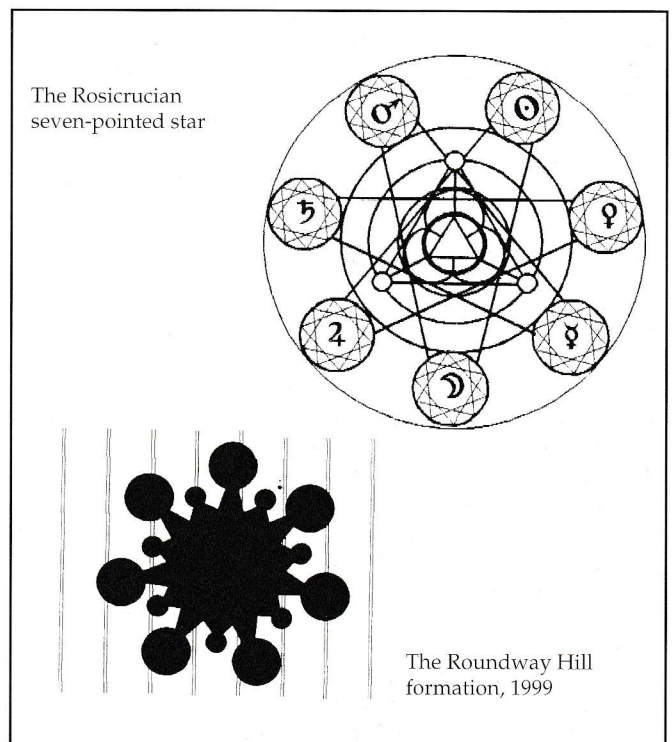
- 1) That none should profess any other vocation than to cure the sick, and that free.
- 2) That they would have no special, distinctive habit or clothing, but would follow the custom of the country.
- 3) That they would meet once a year at their headquarters (called The House of the Holy Spirit), or write the reason for their absence.

- 4) That they would each find a worthy person to succeed them in the fraternity upon their death.
- 5) That the word "C.R." would be their seal, mark and character.
- 6) That the Fraternity would remain secret for one hundred years.

The lives of some of the early brethren are briefly mentioned in *The Fama* but the brothers are referred to by initials only. Christian Rosenkreutz died in 1484, at the ripe old age of 106 and his tomb was allegedly discovered 120 years later in 1604, resulting in the subsequent publication of the three mysterious documents. *The Fama* recounts how the tomb was found by one of the later members of the Order when he sought to make some alterations to a building. He discovered a brass memorial tablet giving the names of all the early brethren and when he removed it, he noticed a door hidden behind it bearing the inscription "Post 120 annos Patebo."

"...like as our door was after so many years so wonderfully discovered, also there shall also be opened a door to Europe (when the wall is removed) which already doth begin to appear..." (*The Fama*).

Behind the door lay a seven-sided vault with an altar in the centre inscribed in Latin with the words "The Compendium of the Universe I made in my lifetime to be my tomb". *The Fama* gives detailed descriptions of this heptagonal vault, a symbolic model of the Universe, lit from above by a central perpetual lamp like the Sun. The ceiling was divided into seven triangles of lines proceeding from the centre to each angle of the walls. The floor was similarly divided with seven triangles, each



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representing one of the traditional planets. The walls had illustrious illustrations of mystical figures and various pieces of occult paraphernalia were found within the vault, such as magic mirrors, crystal balls, bells, lamps, incense burners and magical texts. The body of Christian Rosenkreutz was found holding a book beneath the altar in, it was claimed, a perfect state of preservation. The seven-pointed star inscribed on the ceiling and floor of this heavenly vault appeared in ripe wheat on Roundway Hill in August 1999.

Most scholars doubt whether Christian Rosenkreutz actually existed and they consider the events recounted in *The Fama* to be purely symbolic, a revelation of occult mysteries. During the 15th. Century lost documents, such as the works of Plato, began to appear in Europe. It signalled the emergence of a new culture, the Dawn of the Renaissance, as men began to realise that a sophisticated ancient civilisation had existed nearly two thousand years before them. Intellectuals, artists and mystics found inspiration in ancient Pagan philosophy, and with the arrival of the first printing presses the Old Wisdom spread rapidly, exerting a profound influence upon the European mind. New movements were springing up everywhere as the "New Learning" took hold and by the 17th. Century the flowering of the Middle Ages was in full bloom, giving birth to the "Romance of the Rose".

The feminine principle was always portrayed as a circle in its simplest form, while the male principle was the cross. The Celtic Cross, with its central circle, is an harmonious

representation of both male and female principles, the God and Goddess united. The Church, however, being a male-dominated religion, refused to acknowledge the Goddess and adopted the infertile crucifix, but Initiates into the Sciences of Antiquity were anxious to regain the rose and so they put the two together and adopted the name Rosae Crucis. The second Rosicrucian pamphlet, *The Confessio*, openly attacked both the Church of Rome and the Moslem religion, while the third pamphlet (written in German rather than Latin) was an alchemical treatise set in a magickal Grail Castle. It told the story of the ritual death and subsequent resurrection of a King and Queen as witnessed by Christian Rosenkreutz one Easter Day, drawing on the works of Paracelsus, Agrippa, Wolfram von Eschenbach's *Parzifal* and the esoteric beliefs of the Knights Templar. *The Chemical Wedding of Christian Rosenkreutz* can be seen as another Grail Romance establishing a close link between the Rose and the Grail in traditional occult philosophy.

All three pamphlets are believed to have been written by one Johann Valentin Andreas, and various Orders of the Rosy Cross were soon established in France, Scotland and England, culminating in the Hermetic Order of the Golden Dawn at the end of the 19th. Century. Today, the Order offers worldwide membership and while it is no longer a secret society, its fascinating origins that propounded Hermetic and Qabalistic teachings in such lucid style make the symbolic connection with the appearance of the Roundway Hill formation an intriguing one.

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## CEREOLOGIST CONFERENCE 1999

A brief report on last year's conference in Alton, Hampshire. *John Sayer.*

DESPITE CLASHING WITH another crop circle event over in Wiltshire on the same day, our 1999 conference was well attended and successful - so much so that we were able to pay the speakers, while keeping the ticket price down to £10.00 (£8.00 for the unwaged) and provide free refreshments (thanks to Ute's unflagging work) throughout the day.

It is to the speakers' credit that they came and delivered on the understanding that they might be doing it for nothing anyway. But this is, I think, the hallmark of the *Cereologist* conferences: the emphasis is on the sharing of information and research results, and those who have participated, whether as presenters or audience, over the years have done so out of dedication to the subject, and not so much for the socialising and sideshows, which are adequately provided elsewhere.

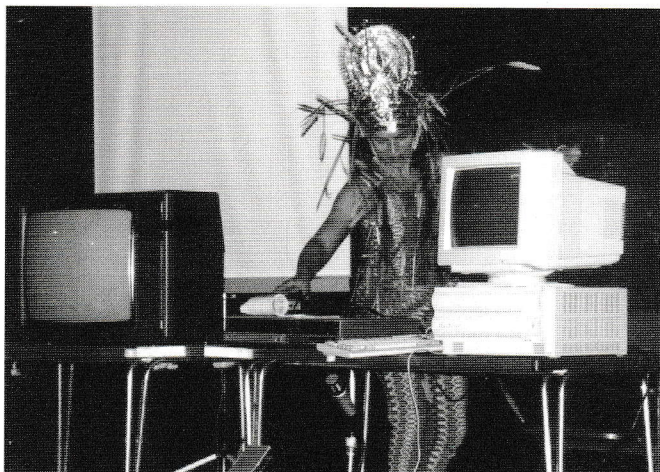
Robert Lamont kicked off the day with reference to a few OOPAs (out-of-place-artefacts), such as the co-existing human and dinosaur footprints, ancient models of "birds" which look *much* more like modern jet planes (cockpit and all), dry-cell batteries which predated the "first" battery of 1800 by sixteen hundred years, and the wooden tables which originally stood below the statues on Easter Island bearing Egyptian hieroglyphs. He presented an impressive list of examples of evidence (if not proof) of ancient technology and knowledge which really does lend weight to the theory that there once existed at least one civilisation which was light-years ahead of what we have believed up until fairly recently. The second part of Robert's talk went into detail on the "Avebury Sphinx Stone", about which he supplied an article in *The Cereologist* issue #24.

Freddy Silva has also previously published in this journal, and on this occasion he concentrated on sacred geometry, harmonic frequencies and the roles of sound in circles-creation and dowsing in their examination. He was able to confirm and

reinforce the dowsing results of Richard Andrews, who had done so much invaluable work on ley lines, tumuli and crop formations over the years. While on the subject of the use of sound as well as microwaves in the creation of circles, he informed us of the occasion when, in the "serpent" formation of 1999 in East Field, Alton Priors, a companion experienced in such matters noted that the black, unmarked helicopter hovering nearby was actually emitting ultrasound waves. Freddy considers crop circles to be about harmonics, their ultimate "message" being one of human harmony and the harmony of the universe.

As ever, Paul Vigay had plenty of hard scientific data to share, some of which will come as a surprise to debunkers and true believers alike. Most people know by now of the apparent solution to the "trilling noise" often associated with circles as having been revealed to be the sound of the Grasshopper Warbler. Not so, says Paul, who analysed both the circle noise and the bird song (yes, folks - real research: obtaining the bird noise for examination) and could show that they are definitely different. He also demonstrated how the so-called Oliver's Castle Video (purportedly showing balls of light flying around a field while a formation appears beneath them) was clearly faked, and how to do it. (It is interesting to note that the video's faithful disciples often declare that there is no computer software available to produce such trickery; whether or not the case, Paul simply wrote his own!) His analytical work with computers is indispensable, revealing a lot more than mere visual inspection of aerial photographs. Originally starting off as a sceptic himself, Paul has become fascinated with the results and data being obtained with the scientific approach, and has, amongst other things, managed to reproduce the same responses as dowsers in some formations.





Cornelia's mother makes a surprise appearance in Alton. (Ute Sayer)

Mick Hardy hails from Norfolk (see his article in this issue) and has been investigating UFOs and latterly crop circles for a great number of years now. He gave us some background information on the strange goings-on in Norfolk and East Anglia and his own personal experiences of them. He feels strongly that there is a danger of crop circle enthusiasts being side-tracked into the "tourist industry" aspects of the phenomenon, and laments that the New Age movement is becoming too introspective and not radical enough in addressing the issues with which it is associated. Director of Investigations for the Norfolk UFO Society (NUFOS), based in Norwich, Mick is an enthusiastic and dedicated crop circle researcher also. His investigative work is meticulous and we look forward to hearing more from him.

Brian Riley and Graham Harrop were probably the first people to enter the original "galaxy" formation near Avebury Avenue in 1994, having come across it at the end of a night watch, and brought with them the only known ground level videotape recording of that formation (one which was very quickly obliterated by the farmer). Whatever conclusion one came to from having seen the video and having heard the notes on the event made by Brian and Graham, it was certainly a unique experience to "be there" with them. They are, actually, two of the most active and informed (and unsung) researchers around, and have much to contribute to our knowledge of the subject. (More, please, guys!)

Leonie Starr, well known as "the" astrologer of the crop circle phenomenon, gave a lively and informative talk on her theories about the relationships and interactions between our personal auras and those of others, the planet's energy lines and crop circles. She made the interesting observation that once, while she was flying at 30,000' with him, Richard Andrews was able to dowse energy lines while in the plane, which reinforced Leonie's belief that we are connected, via our auras, to the other planets. She took time to explain (and warn?) us of the impending changes to be brought about by planetary conjunctions and the effect of the forthcoming solar eclipse, which would shut down part of the Earth's energy grid, but allow us to "reimprint" on the rest.

Michael Green brought to us the findings of an ongoing special study of the formations which have been appearing over the last decade near Sibson airfield, Cambridgeshire. As well as explaining various geophysical clues in the area which relate to the formations (such as clay and running water below the topsoil and their appearance along a geodetic line), Michael also went into detail about the "pillars of light" which have been independently observed in the area in conjunction with formations. He also dealt with the work of Jim Lyons on the

torroidal effects of energy (for more, see back issues of the CCCS publication *The Circular*) and revealed the Roman connection of the area, where there was once a shrine and where a statue of Minerva was discovered. It is Michael's conclusion that a local deva is responsible for controlling the energies used in circles formation, and that "signatures" can be discerned at these events.

Daniel Lobb is a native of Andover (usually a busy area for circles), and takes a hard-headed close look at the physical evidence in formations when examining them. As well as detailing the work of Margaret Watts-Hughes' "voice figures" (see issue #25), he treated us to an overview of some of the judgments he has made and conclusions he has come to concerning several key formations over the years. He paid special attention to the "nested crescent" formation close to Danebury Hill in Hampshire of 1998, in which he found quite extraordinary details (which I can confirm personally, having examined it with him). The slides had to be seen to be appreciated fully, but they demonstrated "illogical" layering of the flattened crop, transverse flow (see photos in issue #24), no breakage or damage to stalks over sharp stones or scraping on the top surface, and absolutely no evidence of construction lines or outlines. Daniel spends a long time in formations, gathering all conceivable data about the state of the crop. His accounts of his findings are straightforward and unashamedly honest - which is a great relief in comparison to some of the distorted and far-fetched nonsense we are often subjected to by certain "researchers".

Peter Sørensen compiles a video diary of the summer's events each year, released the following season, but we were treated on this occasion to a "rough edit" of what he had filmed so far by the time of the conference. Along with the stunning aerial footage, Peter included illuminating ground shots as well and, as always, delivered his presentation with infectious enthusiasm and delight with the subject. If you haven't been collecting Peter's documentaries over the years, try to collar him this summer and catch up on what you've been missing: his tapes form a valuable and entertaining record of the phenomenon.

A surprise appearance was made at the close of the day's proceedings by the mother of our very own *Cornelia* (see photo). Resplendent in multi-coloured garb, sensational headdress and festooned with wheat stalks, she was there partly to launch her daughter's recently published book of cartoons (only a few left, folks, if you want to snap them up!) and partly to illuminate those still in darkness... She was (as most mothers are) obviously slightly concerned about the company her daughter was keeping these days, but you could still see the maternal pride shining through!

In what has now become a firm tradition, a sizeable chunk of the audience rounded off the day with a visit to the Crown Hotel, opposite the Assembly Rooms in Alton High Street, for liquid refreshments (and some live music courtesy of yours truly and Mick Hardy). A splendid time was had by all and we're looking forward to this year's conference already!

#### CORNELIA: THE BOOK

"A gem to start the bowling for this up and coming Press. 'Cornelia, the crop circle alien' by Christine Rhone. A pocket sized booklet containing all the Cornelia drawings from The Cereologist 1990 - 1999. £3.50 brings you sly and wry humour. A model of how to make a little publication. Snap it up in a hurry before the distributors and shop counters get the stock." (*Small Press Listings, Autumn 1999*)

To order, please send a cheque made payable to "The Cereologist" for (incl. p&p) £3.50 (UK) or £4.50 (elsewhere) to:

The Goldings, Hay Place, Binsted, Alton, Hants. GU34 4PE, England.

# ELECTROSTATIC ENERGY TESTING

This preliminary report from *Ron Russell* is courtesy of <[www.cropcircles.org](http://www.cropcircles.org)>

THERE WERE SOME exciting findings made this summer in Wiltshire, England by Dr. Simeon Hein and Midwest Research, and as best as we can tell, they are accurate. This follows up on the previous good work done by Paul Vigay of *Enigma* and John Burke of BLT Research and others, especially the dowzers who sensed this all along.

*Report on Preliminary Results of Electrostatic Energy Testing in Crop Formations in Wiltshire, England, July - August 1999*

## Premise:

There seems to be a residual energy in authentic, non-human made formations that has been detectable by dowzers and sensitives for years. Methods have been sought by numerous researchers over the years to measure this energy and establish some sort of litmus test for the authenticity of the formation. Paul Vigay of *Enigma* had notable early results as did John Burke of BLT Research.

## History:

At the Crop Circle Symposium in Denver in April 1996, John Burke of BLT Research discussed using a sensitive electrostatic detector in formations in a few instances with encouraging results. He subsequently elaborated on this in a conversation with Dr. Simeon Hein of Boulder, Colorado in the spring of 1999. Dr. Hein purchased a state-of-the-art, ultra sensitive lab-grade instrument, a TREK-520, which measures ionic fluctuations in the air. He tested it around the Boulder area to determine the appropriate protocol for use, i.e. measuring height, grounding requirements, etc.

## Field Use:

Dr. Hein gave the instrument to me in June 1999 to take to England to use in early Crop Formations in the Wiltshire area. I took it into the Overton "Unfolded Octahedron", where the device promptly failed to work. Subsequently, I replaced the battery and took the device into the Hackpen Hill "Vortex" formation whereupon it failed again (rapid battery drain). When Dr. Hein arrived in England in mid-July, I returned the instrument to him with the report that it did not work, as the batteries drained when taken into formations.

Dr. Hein began daily, intensive use of the device and found some very encouraging results. The batteries do indeed drain rapidly in certain young energetic formations, along with the batteries of cell phones, GPS devices, magnetometers, video cameras and tape recorders. In the Devil's Den formation, Clatford, Wiltshire, all of the above happened on the first and second day of the formation's existence. Subsequent visits to the formation showed that while the energies were still strong, the intensity tapered off and the batteries did not drain and fluctuations in the readings could be made *in situ* with a video camera. Specific areas of the formation, particularly the smallest circles radiating from the center had very strong readings compared to the rest of the circle. This effect was also seen in the Liddington Castle formation. Diligent practice in the field with the instrument using controlled scientific methodology showed several significant discoveries and interesting facts which seem to correspond with some of the results of other research efforts and intuitions.

## Conclusions:

- 1) The field of energy that is residual in a formation can be measured with a sensitive electrostatic meter.
- 2) The readings from the meter seem to verify some researchers' intuitions about the quality of a formation.
- 3) The quantity of energy drops off as time progresses and after several weeks does not seem to be present in a measurable form by the electrostatic device.
- 4) Occasionally the energy in fresh formations is so strong that electronic equipment malfunctions in peculiar ways, i.e. sudden battery drain and sometimes subsequent battery recovery!
- 5) Known man-made formations do not register any variations in energy from the baseline, nor do areas of flattened crop due to random wind damage.
- 6) There appears to be a "membrane" at the edge of a crop formation, where the energy shifts lower then perceptibly higher. How far upward this membrane goes is unknown at this time.
- 7) There are significant variations in spikes of energy in various parts of any given formation thought to be "genuine", especially circle centers and edges of inner formation detail.
- 8) Even when a formation had been quickly harvested (the Bishops Cannings "Basket"), the meter used in the field still showed the energy of the formation, and the edges and shapes of the unseen form could be precisely mapped in the short stubble remaining.

## Summary:

This seem to be a fruitful area for further study and research. Of course, a hundred or more formations would have to be methodically and precisely tested before any results would be scientifically acceptable. This would be an arduous task and funding is being sought to implement this. Further, testing would have to be carried out over time in certain energetic formations to determine the time variable. Our preliminary results are encouraging, however, and we suggest that others obtain this meter and verify these findings. We may have, at last, a litmus test for crop formations that will be scientifically acceptable.

Ron Russell, Box 460760, Aurora, CO. 80046, USA  
(303) 400-1322 <[www.cropcircles.org](http://www.cropcircles.org)>

## CROP CIRCLE CALENDAR 2000

An A3 calendar with high-definition (11" x 10.5") colour aerial photographs by Busty Taylor of twelve formations from 1999, published by Verlag BIMAX Neue Medien, Siehofener Str. 15, D-86669 Königsmoos, Germany (Price: DM 29,90 or Euro 15,30)

Also available from Busty Taylor, 52, Appletree Grove,  
Andover, Hants. SP10 3RG, England  
(UK, incl. p&sp £10.00 - US, incl. p&sp \$20.00)

# LEONIE'S ASTROLOGICAL COLUMN

A look ahead to the next four months, by *Leonie Starr*.

GREETINGS, FELLOW CEREOLOGISTS! The overview for March, April, May & June in the year 2000. Are you getting used to it? The year 2000, I mean. As a friend of mine commented, we have all lived in year 19 hundred & something all our lives & all of a sudden it's changed, so we are all going through a period of adjustment which is very important to acknowledge & honour. I am writing this in January & looking back on the extraordinary year of 1999. Three close members of my family & three good friends decided to leave the planet & died during 1999, which left me decidedly shell-shocked as I proceeded into the next Millennium. I suspect I was not alone & I can almost hear various Cereologists out there agreeing with me. As I mentioned above, do acknowledge the major shift we have all experienced, remember it's the year of the powerful & lucky Dragon & prepare for change to be a constant companion that you can actively use in your life.

A significant astrological event happened in mid February. Jupiter, the largest planet in our solar system (& therefore of great importance in each of our charts), moved from the fiery sign of Aries, where it had been for almost a year, into the earthy & practical sign, Taurus. Jupiter will continue in Taurus during this 4-month period so all Taureans should experience expansion, growth & development in certain areas of their lives. To find out which area that is in your chart, any good Astrologer should be able to help you. All of us will have Taurus somewhere in our charts so we should all experience some of the benefits that positive Jupiter brings. More on the Taurus effect later.

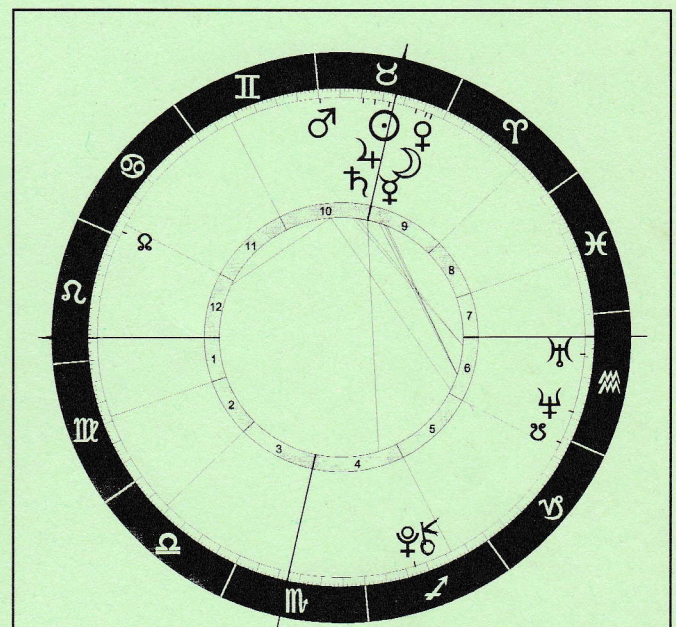
March brings in quite a few planets in Aquarius & Pisces including Uranus, Neptune & Venus in Aquarius. The Sun, Mercury (& Venus after March 13th.) in Pisces. So if you have been reading my column you will realise that we are going to continue to be shaken up & moved forward whether we like it or not but the opportunities for real spiritual development that accompany these changes are extraordinary. That is what Aquarius & Pisces are all about so do take advantage of these experiences during this month. When I mention Aquarius & Pisces, remember this has a knock-on effect to the other Air signs (Gemini, Libra) & Water signs also (Cancer, Scorpio), though with less intensity & more a "going with the flow" feel to it.

During April we start to see & feel the major event of this year taking place as assertive & dynamic Mars comes up to join expansive Jupiter & structuring Saturn, the great Teacher. I have emphasised the latter, as Saturn, to me, will hold great power during the coming event in the earthy sign of Taurus. For the present, the Sun in Aries in easy-flowing aspect with transforming Pluto & Chiron in Sagittarius encourages us to get out of any rut or holding pattern we may find ourselves in & enjoy the outdoors, fresh air & freedom. Spring is in the air; crop circles should start to appear - so enjoy this time to the full. A positive time for all signs of the Zodiac.

In early May - the 2nd. & 3rd., to be precise - we will experience no less than 7 planets in Taurus! So hold on to your hats: this will be an amazing time. There have been many articles written about this upcoming event with all sorts of possible outcomes both positive & negative. I tend to hold a balanced "wait-&-see" point of view. Most articles focus on May 5th. when there will be 5 planets in Taurus. I lean more to the earlier date, as there will be a higher concentration & focus on the fixed earth sign. Aside from the 7 planets in Taurus, we have the outer planets, Uranus & Neptune, in fixed air Aquarius plus the other outer planet Pluto & Chiron in mutable fire Sagittarius. The last 4 planets not in Taurus will work together quite happily as

Aquarius & Sagittarius, both freedom- & independence-oriented, do get on well together. So issues of personal space & freedom will most definitely be emphasised & at the same time will be having difficulty with all the inner planets in the stubborn, territorial & possessive sign Taurus. We could have a battle royal on our hands. On a definitely useful side Taurus is all about conservation, ecology & matters close to our Mother Earth. The north node will be in the nurturing sign of Cancer. So my suggestion is this: concentrate on a loving & balanced home environment. Any home & garden chores or responsibilities, pay special attention to & make a special effort to meditate on your inner mother & child issues. Pay extra attention to what you really value in your life & be thankful for all you have. Keep it simple, sensible & close to home.

By June the heavy Taurus focus will have dissipated somewhat with Sun, Venus & Mars in the sociable, friendly, mutable air sign Gemini & thoughtful Mercury in Cancer. Time for gatherings at home & visiting the folks, also checking out just what amazing crop formations have popped up during the previous eventful weeks. Jupiter & Saturn are still in Taurus & will be in close conjunction early in the month, encouraging us to continue to focus on our true values & valuables - whatever they may be. Uranus & Neptune in good aspect (communicating together happily) with those planets in Gemini indicate yet more in the way of chatty friendly get togethers, a time to air old grievances, forgive each other & start afresh. Happy crop circling!



## Major Alignment In Taurus

Wednesday	Placidus	Medium Orbs
03/05/00 12:00:00	Time Zone: 0:00W	Summer Time: 0:00
Avebury	England	51N25 1W51

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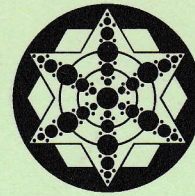
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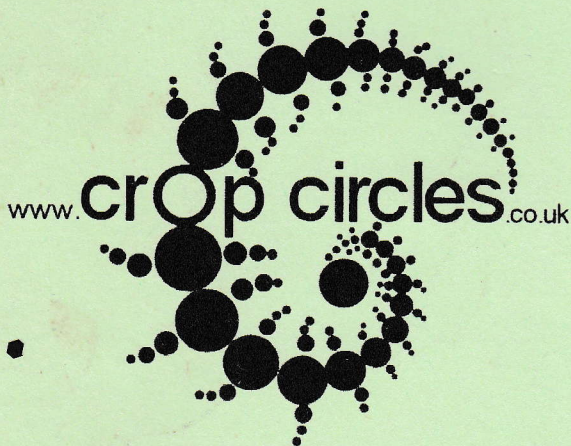
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