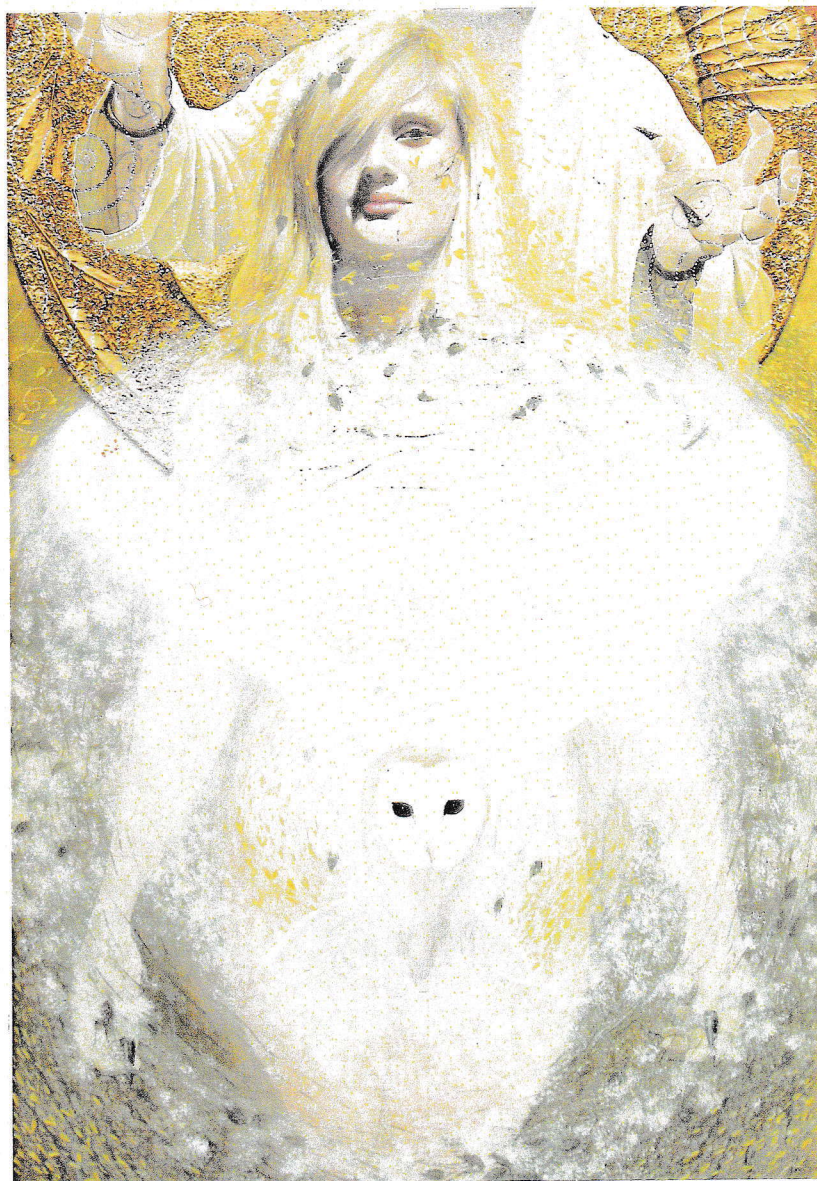


# The Newsletter of the Network of **Leyak Hunters**

Issue 14 – Imbolc 2015

£2.50

Blodeuwedd by Yuri Leitch (see the Fourth Branch of the Mabinogi)







## The Newsletter of the Network of Ley Hunters

Issue 14, Imbolc (1<sup>st</sup> February) 2015

Editorial address: Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth, SY20 9LW, Wales, United Kingdom. Telephone 01650-531354. [www.networkofleyhunters.com](http://www.networkofleyhunters.com). This is not interactive, no email! Snail mail and telephone calls always welcome.

The Network of Ley Hunters is an informal movement for all who are interested in leys and patterns within the landscape. This newsletter is available on annual subscription of £10 (or £20 if from abroad). This brings you four quarterly issues. Please send a cheque or postal order payable to the Network of Ley Hunters.

Contributions are welcome for future issues. Please send 16pt typed 'camera ready' copy, single side A4. We have early deadlines because we are often away (on Pilgrimage).

If your subscription is due an "X"  
Will follow this sentence.

Please subscribe soon so that we print enough copies of the next issue. Please **PRINT** your name and address clearly. Thank you!



### BOOK NOW FOR OUR DINAS MAWDDWY MOOT

Come for a day or a week. Guided Walks Sunday 28 June to Friday 3 July (reserve a place on the Moot Bus **NOW**). Moot in Dinas Mawddwy (North Wales) Village Hall on Saturday 4 July 2015 10am -9pm with refreshment breaks. Top speakers. Stalls. Campsite, B&Bs, self-catering cottages. Reserve places on Moot Bus meeting trains at Machynlleth train station **NOW**. Moot tickets send £30 (cheque payable to Network of Ley Hunters) **NOW**. Address at top of page (Laurence Main).

## WISE ONES & SPIRIT PATHS

By Michael Howard

One of the first times that the concept of leys as spirit paths, death roads, corpse ways and faery tracks was discussed in some depth was in The Ley Hunter issue 117 in 1992. It featured a special 12 page section with contributions from John Palmer on Dutch ley lore, Nigel Jackson on the Wild Hunt and spirit paths, Chris Fletcher on corpse roads, Michael Howard on church roads in Pembrokeshire (West Wales), Nora Dowell on lych ways connected to old churches, Ulrich Magin on pilgrim routes in Germany, and Gabrielle Hawkins and Tom Henderson-Smith on the Cornish coffin lines along which the departed were taken across country in straight lines for burial.

These were at the time major contributions to a pioneering new theory about 'ley lines' that was in its comparative infancy within the wider Earth Mysteries community. It was a time as I remember it when the more materialistic 'nuts and bolts' theories to explain leys were predominant in established circles. This was despite the fact that 25 years had passed since the hippies of the 'flower power' era. Then counter-culture magazines like Gandalf's Garden and International Times featuring articles by John Michell and others had opened people's minds and awakened their consciousness to a spiritual explanation for the phenomenon of 'ley lines'

The striking cover of the special issue of TLH 117 interested me as it was a modern woodcut depicting a young, naked and owl-headed woman riding astride a broomstick. In the background of the illustration was a starry night sky with a crescent moon and two strange spiralling clouds that seemed to be alive or were vortexes of energy. On the ground below beneath the witch's feet was a burial mound with a trilithon as a doorway, suggesting that it was a faery 'hollow hill' leading to the Otherworld where she might be travelling on her besom.



One article in this special issue called 'Witch Ways' explored the association between spirit paths and historical witchcraft and although not credited was probably written by TLH's editor at the time Paul Devereux. It described how leys or spirit paths, as they were now starting to be commonly called, linked ancient sacred sites that were natural 'power centres' in the landscape. This was not a new idea as the Welsh-born occultist 'Dion Fortune' (Violet Mary Firth) mentioned the concept in her occult novel The Goat-Foot God published back in 1936. In fact one character traces straight lines on a map with a ruler to link up what are described in the novel as the important 'power centres' of Britain to the west, east, south and north of the country.

They are said to be Tintagel with its Arthurian legends, Avebury with its stone circle, St Albans with its martyred Romano-British saint and the holy island of Lindisfarne. When another character queries the role of St Alban in these pre-Christian landscape alignments, they are told many of the British saints are "really the Old Gods with a coat of whitewash". It is also said in the novel that many medieval cathedrals and churches, especially those dedicated to St Michael, are built on the former sites of pagan sun worship. (pages 87 and 89). In Judeo-Christian mythology the Archangel Michael traditionally guarded the gates to Hell.

Many of the Michael churches, especially in the West Country, are built on hills where pagan temples once stood, or ancient sites like Glastonbury Tor in Somerset that were believed to be entrances to the underworld. In fact, despite the New Age hype that surrounds it, Glastonbury or Avalon is a powerful spiritual centre. The Tor is also the focus of many leys or spirit paths connecting to it from miles around. It is also haunted by the Welsh god Gwyn ap Nudd who leads the Wild Hunt out from this faery 'hollow hill'.

A Somerset folk story, first told to me in 1964 when I was at an agricultural college in the village of North Cadbury, involved King Arthur. The story was that after dark on Midsummer's Eve the once and future king rode out with his warriors from inside the Iron Age hillfort at Cadbury Castle where they slept. The ghostly procession of the long dead travelled along a well known spirit path from Cadbury to Glastonbury, circled the Tor three times and then returned to their earthy tomb.

In the TLH 117 article Devereux says the popular belief that witches flew on broomsticks was a reference to spirit travel or out-of-the body experiences. Commonly it was called astral projection by occultists. Also mentioned was that the 'flying ointment' used by witches contained psychoactive plants and herbs that aided spirit flight by causing altered states of consciousness. It was pointed out that the use of natural hallucinogenics and 'riding' on sticks in a ritualised context goes back to the classical shamanism practised in Arctic European regions and Siberia.

Following on from this, the article touched upon the medieval legend of the Wild Hunt led by either a pagan god or the Devil himself. The female leader of the Hunt in Central Europe was Dame Holda, an ancient Germanic goddess of winter, darkness, the dead – and witchcraft. Paul Devereux links this myth with the Christian belief that witches are the 'night riders', hedge riders' and 'dark riders' who follow the Roman goddess of the moon Diana in nocturnal processions. In fact Diana was probably confused by the Christian clergy with Holda.

Paul Devereux said that when they returned from their spirit flights to the Otherworld the shamans in Siberia travelled on the back of geese. On the Welsh Border and in northern England the Wild Hunt was known as the 'Seven Whistlers' and they appeared in the night sky as a flock of geese. A link between spirit paths, witches and the migratory routes taken by the snow goose was also mentioned in the article. Cecil Hugh



Williamson, who founded the Museum of Witchcraft and Magic still at Boscastle in north Cornwall, met many traditional 'wayside witches' in the West Country. They called themselves 'gander women' because they smeared themselves with goose fat to symbolise flight when travelling out of their bodies in spirit form. In folklore Dame Holda was said to take the form of a snow goose. When she flew across the night sky at the end of autumn the first snowflakes of the winter season fell from her white wings.

Today modern traditional witches following the Old Craft of their ancestors have a belief in spirit paths linking ancient sacred sites. They work magically and spiritually with the 'dragon force' or 'serpent power' (earth energy) that flows between these natural power centres. Many traditional witches also take the responsibility of being the stewards and guardians of any sacred sites such as stone circles, standing stones, burial mounds or holy wells in their locality. These witches believe that working magically or spiritually on the land where they live is important. For that reason they make a connection with the goddess of the land and the *genii loci* or 'spirits of place'. Some will not use any form of ritual tool or object made from metal, especially iron, at sacred sites. This is because they believe it will drive away its 'spirit guardians' and disturb the earth energies.

Because people interested in the field of Earth Mysteries and ley research may not be interested in traditional types of witchcraft – and likewise some modern neo-pagan witches are not interested in EM – this ancient aspect of spirit paths, death roads and faery tracks tends to get overlooked. Hopefully this article will go some way towards changing this situation and also provide a new insight into the subject for those interested.

Michael Howard is an Anglo-Irish historical researcher, author and magazine editor. Since 1976 he has edited The Cauldron witchcraft magazine [www.the-cauldron.org.uk](http://www.the-cauldron.org.uk)

## THE SEED OF HOPE

by Laurence Main

When on a walk learn to survey the landscape as if you really do belong to it in spirit. It is not an alien place. You are part of it; a living, breathing part. Similarly when looking at a map, don't just focus on your route. Stand back and absorb it, as if taking a photograph. Let it study you and, thereby, reveal its patterns to your eyes. Let the soul of the land enter your subconscious. Understand that this is for real.

So it is that Ynys Mon/ Anglesey in North Wales becomes a woman's head – a goddess' head. There is even a Uraeus (a symbol of sovereignty) worn on her brow, like the phylactery worn by a Pharisee. This Uraeus is called Holy Island, with its port of Holyhead. The serpent of the Uraeus in the Egyptian headdress protects the front of the head within which is the hypothalamus gland. This governs the body, which is a temple. The hypothalamus gland corresponds to this temple's high altar.

This landscape head is now severed by the Menai Strait, like Bran's in **The Mabinogion**. Add an 'i' and you have 'brain.' It just so happens that the high altar of our landscape giant's body-temple is located at a place called Carmel (SH 388823). Elijah rebuilt the High Altar on Mount Carmel. Interestingly, the grave of Branwen is nearby at SH 361849, while the grave of Mary the mother of Jesus is at SH 412834 (read **The Marian Conspiracy** by Graham Phillips, plus I was led to the exact spot by a lady whose family owned the land and who is now in the Ynys Mon Dowers). But enough of Ynys Mon/ Anglesey!

The head just seemed a good place to start identifying the landscape figure whose outstretched arm is formed by the peninsula that is Llyn. Our goddess' fingers point to an offshore island – Ynys Enlli/ Bardsey. Gain a clearer picture of this goddess (Ceridwen) by reading **Behold Jerusalem!** By Network member Graham Griffiths (Send £20 to him for a copy at The Bower, Middle Street, East Budleigh, Devon EX9 7DQ). Relevant illustrations from Graham's book are reproduced here. The key thing is to realise that Ynys Enlli/ Bardsey is shaped like a seed. As Graham Griffiths writes, 'that tiny seed is the most wonderful and holy thing in the universe.'

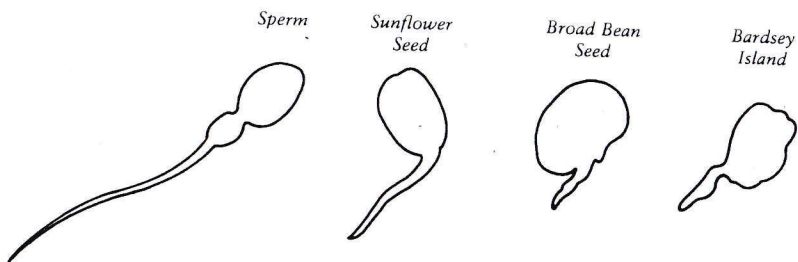
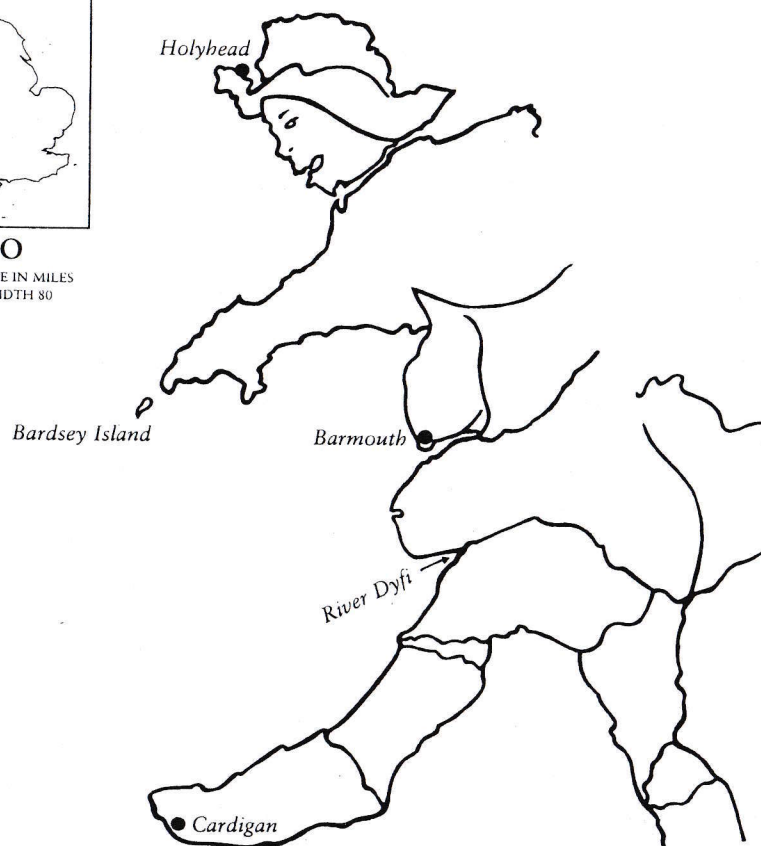
My path crossed with Graham's back in 2004 after I'd prayed at Beltaine at





**VIRGO**

APPROXIMATE SIZE IN MILES  
HEIGHT 120 WIDTH 80



Long Meg and her Daughters in Cumbria whilst on a 1404 mile backpacking pilgrimage linking the sacred sites of Britain. We found we'd reached the same conclusions starting from different places. We'd even passed each other's front doors whilst researching our respective books.

My first visit to Ynys Enlli/ Bardsey (in this incarnation) was in 1998, when I stayed (was marooned!) for eight days. This resulted in Route 1 of my book **The Spirit Paths of Wales** (Cicerone). It also inspired the start of my ballad **The Dream of Derfel** in my book **King Arthur's Camlan**. According to my dowsing, Derfel's hut was just below the summit of Mynydd Enlli and his grave is near the tower of St Mary's Abbey. As a test, another experienced dowser found these same spots without knowing where I had located them. Derfel was the third abbot of Ynys Enlli/ Bardsey (after Cadfan and Lleuddad in about 570) and was the Merlin (being the Merlin of Maelgwn Gwynedd, not Arthur -every king had his own merlin) who brought the 13 treasures of Britain to this island. Forget about the list (hamper of Gwyddno Garanhir, Red Coat of Padarn etc), I put it to you that the 13 treasures were the 12 figures of the terrestrial zodiac plus the figure(s) on the fallen cross of **Behold Jerusalem!**. The single secret is being open to seeing them. In Derfel's day this was Ynys Afallach/ Isle of Apples. The apples still grow! Arthur's body did rest here briefly after Camlan in 537, having been brought from **Arthog** (Mawddach Estuary), then taken south for ultimate burial by Tegfedd in, probably, the Wye Valley. 'St' Illtyd had Tegfedd murdered so that Arthur's grave would remain a mystery.

So how did I come to agree with Graham Griffith's conclusion? I can refer to my book published in 2000, before Graham's was published in 2003, and we first became aware of each other's writings in 2004.

Spirit paths or leys converge on the tip of Llyn, overlooking Ynys Enlli/ Bardsey. A local GP, Dr D.T. Lloyd Hughes, did a lot of research on these, calling them straths. He found two focal points at the western end of the peninsula. One is female, being the ruined chapel dedicated to St Mary at SH 139253, above the holy well whose fresh water is covered at high tide. This is Ffynnon Mair.

The masculine straths converged on Mynydd Anelog (Aiming Mountain). This can be easily spotted from the northern end of the island. Dowsing



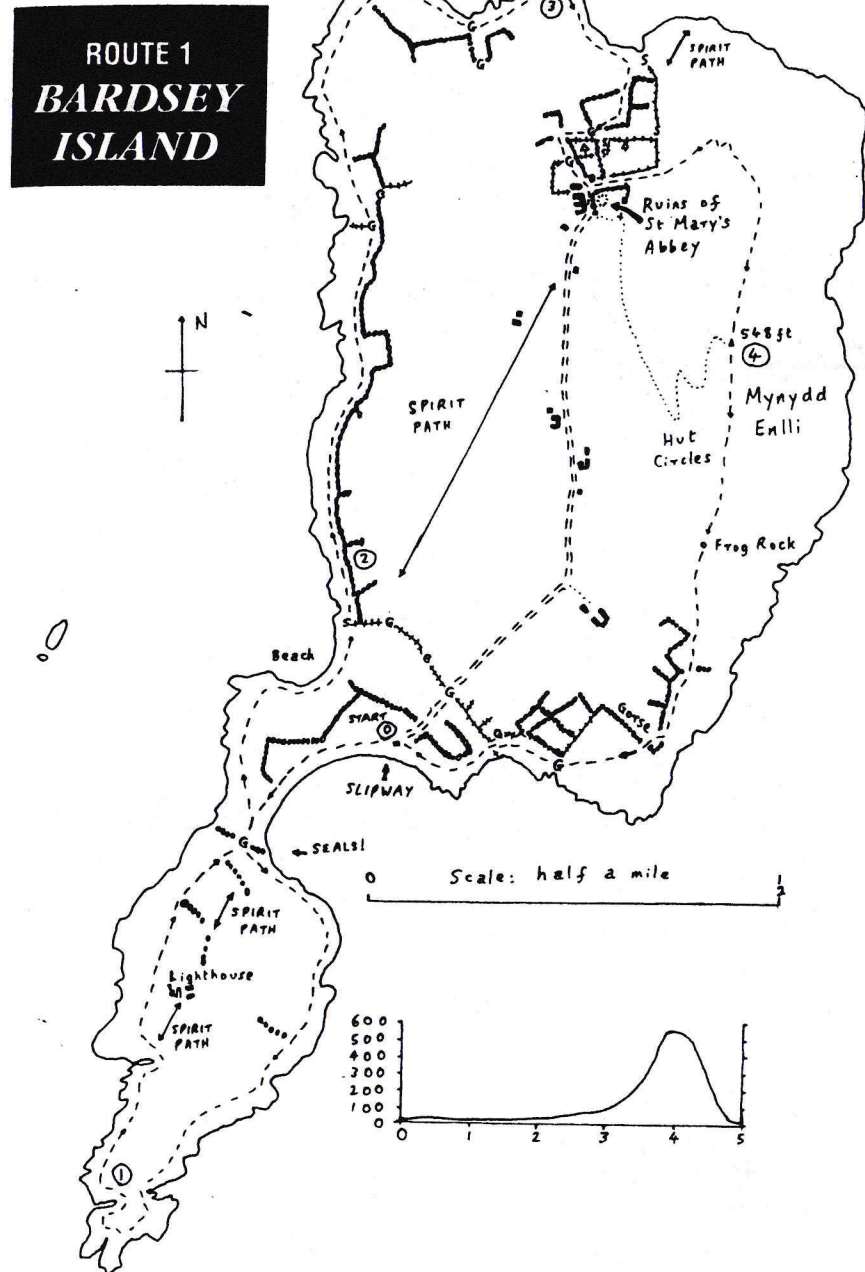
on Ynys Enlli/ Bardsey I found that the primary ley went along the island at an angle of about 30 degrees through the lighthouse and the tower that survives at the site of St Mary's Abbey (and through Old Derfel's grave). Look northwards along this axis line to see Mynydd Anelog, with St Mary's included on the line in its foreground. Since male energy converges on Mynydd Anelog and female at St Mary's (all with the potency of being concentrated at the tip of a peninsula like the finger of the goddess being pointed with purpose) this means that the axis ley running through the island is drawing on **both** male and female energy or spirit. When male and female mate, don't we see the creation of a fertile seed?

In **Behold Jerusalem!**, Graham Griffiths concluded that this island is a fertile seed.

Ynys Enlli/ Bardsey was also called 'Fortunate' – 'Insula pomorum que Fortunata.' In a dream on the battlefield of Camlan (just south of Dinas Mawddwy, Gwynedd) on the anniversary of the battle (23 June, not allowing for change in the calendar) a few days after visiting Bardsey Island in 1998, I had the island under the name of 'Hope Island.' Isn't a fertile seed full of hope?

This remembrance of 'Hope Island' struck me a few years ago. The summer of 2009 was so bad in Wales that the trip I'd booked in advance in May kept being postponed because the weather wasn't good enough for the boats (from Pwllheli) to dock at the island's jetty (which didn't exist in 1998 – we had to transfer to a dinghy then). Graham Griffiths had asked me to take a piece of meteorite for him and plant it on the island with druid prayers (there's a long story why). Eventually, after several **months**, I managed a day trip from Pwllheli and did the job. On the boat I realised the date was 9/9/9 (9<sup>th</sup> September 2009). Did this mean something? It could have been that May! The intention of my mission was to plant a 'seed of hope' at a time of crisis in an increasingly desperate world. Did the goddess approve? Well, for the first time, I witnessed dolphins leaping around our boat on the return voyage.

Do visit Ynys Enlli/ Bardsey. If you can, book accommodation to stay for a week or two. The O.S. Explorer map is 253 (SH 116211). Trains run to Pwllheli, from where you can take the morning boat. Telephone 08458-113655, 07836-293146, or 07896-111983 for details of the boat to Ynys Enlli/ Bardsey.







The Voyage to Bardsey is like a trip to another world

Frog Rock, Bardsey Island



St Mary's Abbey, Bardsey Island (L.Main)

## The Perpetual Choirs and the Hundredth Monkey by Trish Mills

As most folks know by now, *The Interconnectedness of All Things – From the Perpetual Choirs of Britain to the present day* was written by John Gibson-Forty. Unfortunately, John had a massive stroke shortly after publication, and as his publisher, I have been doing talks on his behalf.

I must confess, I had not heard of the Perpetual Choirs until John Gibson-Forty contacted me (via the BSD) and introduced me to them. The privilege has been all mine. In a nutshell – and this is my nutshell because John doesn't do nutshells! – the Perpetual Choirs were three choirs, probably comprised of early monks, saints or Druids, that maintained ceaseless chanting on a rolling rota basis, 24/7, for the ongoing enchantment of Britain. Their area of influence dowsed as being a ten-sided Decagon.

In his book, John prepares us by providing all the information we need to comprehend the enormity of their achievement. He first gives us a crash course in all the different types of energy lines and leys; he covers music, its resonance and power, and even educates us regarding cymatics. Amongst much else, he also manages to include astronomy, astrology, numerology, sacred geometry, the sacred yew tree, Atlantis, the Knights Templar, and even explains how the Mayan calendar works.

And now the word is out there, book sales are strong and getting stronger, and the Hundredth Monkey effect has kicked in. People are even singing the lines now, in the hope of bringing back some of the enchantment.

John's second book, *Forgotten Pathways – Secret Highways into Forgotten Worlds*, a sort of 'Days out on the Decagon' Gazeteer and companion volume, now available.

Trish never claimed to be a speaker. "I'm a writer, editor and publisher," she says, "and was a bit shell-shocked when I was asked to do John's talks for him." Now though, after many talks throughout the country, Trish is enjoying it, and so are her audiences. "It's not that it's a brilliant talk," she says modestly (and untruthfully!) "It's a talk about a brilliant book."



Trish will be a speaker at our Moot on 4th July 2015.



## The Burley (New Forest) Triangle

Alan J. Watts B.Sc.

Following the discovery that some twenty of the most important sites of archaeology across Wessex are connected into a web of pyramidal triangulations (See The Pyramids of Britain an eBook by the author) I sometimes seem to be led to special places with the same attributes. One relatively recent one was in the spring of 2014 when my daughter booked a holiday for us at a cottage in the shadow of Burley Church in the depths of the New Forest.

Strangely, before we went, I never thought to ask for where we were heading and so, before we rolled up there in two over-laden cars, I had no inkling where Church Cottage, Burley actually was. However I was soon captivated by this well-appointed little house that was set in a most delightful Forest setting almost under the eaves of Burley Church. Nor did I realise that it would lie on a ley that included both the Church and Burley Castle, one of the few "camps" that are to be found anywhere in the Forest. (Fig 1)

Burley Castle (SZ 199039) lay some 2 km to the northwest of us, and was built on an apology for a west-facing escarpment. It was obvious that the hill had been built-up in the past and is marked as a view-point. From here one gets expansive views over the tumuli on Vales Moor and, so the village of Crow to the southeast of Ringwood.

To the southwest of Burley Church there is an isolated tumulus with the delightful name of Slap Bottom (SZ 206020). Slap marks the left-hand corner of an elegant pyramidal triangle whose base line goes through Burley Church and its right hand corner coincides with Woods Corner (SZ 220044). Woods Corner navel lies the same 2.25 km from Castle Hill as does Slap Bottom, proving that these three navels form an isosceles triangle which, we can easily prove, has the proportions of the pyramidal.

This is confirmed when again we consult the map and find that the line between Burley Church and Woods Corner follows

the modern road almost exactly for some ninety percent of its length before it turns right towards Great Early and eventually, Ringwood.

Thus the straight modern road between Burley and Wood's Corner is still following exactly the track of an ancient one of who-knows-what antiquity. This is why the New Forest is such an important place for finding ancient navels and leys because when William annexed the area for his Royal hunting forays he preserved its ancient tracks and leys for posterity.

Thus if a scheme of pyramidal triangulation once existed then it can sometimes be found intact today.

The proportions of the pyramidal triangle are such that if the base is made 2 units, then the apothems are phi (1.61) and the height is root phi (1.27) Using these proportions in the Burley Triangle (in Fig 1)

$$2.69/2 = 2.25/\text{phi} = 1.75/\text{root phi}$$

Allowing for the error that must accompany any practical scheme of this nature (I have found, from working through a considerable number of these triangles, that the practical allowed error is +/- 0.1 km)

If this triangle is pyramidal then (from the classic proportions)

$1.35 = 2.25/1.61 = 1.75/1.27$ . These three ratios come out to be

$$1.35 = 1.4 = 1.38 \quad \text{average} = 1.38$$

So, within the limits of error adopted, this triangle is pyramidal.

However there is also the important fact that Burley Church stands on a navel that is at the centre of the Slap Bottom - Woods Corner base and makes the "height-line" of the triangle perpendicular to the base as it should be. (Fig 1)

This indicates that the navel, on which the "modern" Burley Church stands, is contemporary with the marking of



where Slap Bottom tumulus was to be raised and the placing of another marker (most likely another large post) about which Burley Castle earthworks were eventually constructed. Both of these occupy positions that are dictated by the geometry of the triangle.

A further piece of evidence that Woods Corner is now where some form of marker must have been raised in the very ancient past follows when we plot the Burley Castle triangle on the map and see how closely the modern road between Burley Church and Woods Corner follows the Burley Church-Woods Corner ley. It does not significantly deviate from the line dictated by the geometry. The modern road only deviates from straight at Woods Corner when it goes right towards Great Early on its way to Lyndhurst.

Thus the modern road between Burley Church and Woods Corner must have been laid directly over an ancient track of who-knows-what antiquity.

However the conclusion one cannot help coming to is that, as the shape of triangle used is the same as the meridian cross-section of the Great Pyramid so both sprang from the same fount of archaic knowledge.

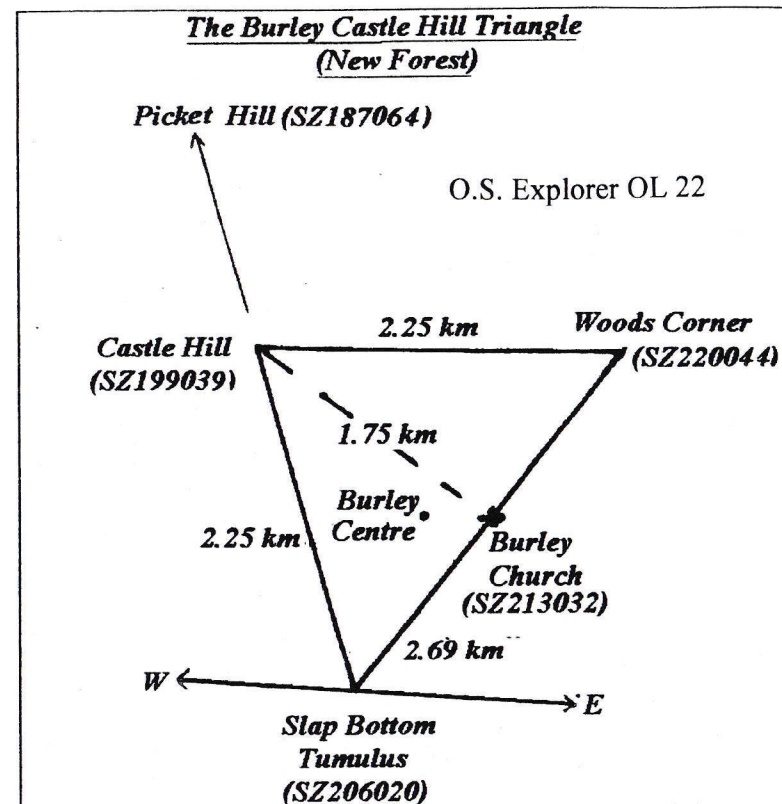
All these attributes make it evident that this design is by no means accidental. So we are forced to conclude that the "modern" Church at Burley lies on an archaic navel and the positions of the Slap Bottom tumulus and the "camp" at Castle Hill were dictated by the pyramidal geometry that resulted.

Whoever originally laid-out this scheme were fully conversant with the geometry of the Great Pyramid in Egypt and had the means of setting the other markers with respect to its dictats

Alan Watts May 2014

**Alan Watts (above)  
will speak at our  
Moot on Saturday  
4<sup>th</sup> July 2015**

**Ian Pegler  
(right) will  
also speak  
on 4.7.2015**



**The Nanteos Grail – Ian Pegler**

When the Nanteos Cup was tragically stolen in 2014 it became apparent just how misinformed the general public are about the true history of this artefact, thanks partly to a few scholars who downplay its significance and partly by misreporting by the media and on the worldwide web. Ian is one of three writers (along with Fred Steadman Jones and John Matthews) who have – for the first time ever – been working on a dedicated history of the Nanteos Cup. The combined research done by the three authors covers decades and draws on archive material much of which is being brought to public attention for the very first time.

**Ian Pegler** works as a researcher/writer who spends much of his time in the National Library of Wales. He is a member of the Network of Ley-hunters, the British Society of Dowsers and the West Wales Dowsers. He is the author of "Valle Crucis and the Grail" published by Llanerch.

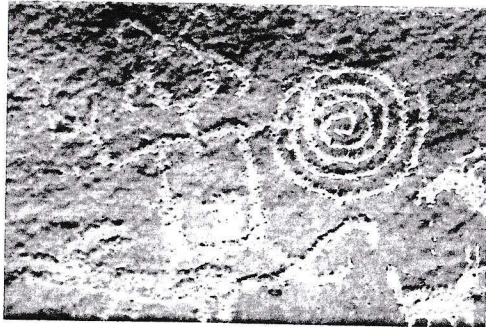


### 3. Sacred Places and Alignments in northwest New Mexico, USA

by Eileen Roche

This is the third of four articles about the achievements of the ancient Anasazi people of Chaco Canyon. The previous two articles gave an overview of the Chaco culture, a description of the ancient Fajada Butte astronomical observatory, and the architecture and positioning of the pueblos. This article is about rock art on the canyon walls.

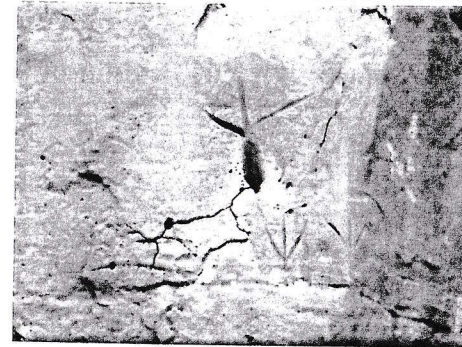
In 1987 the Chaco Culture National Historical Park was designated a World Heritage Site. Whilst archaeology informs us about ancient people's material possessions, their art can give insight into their thinking and beliefs. Ancient pictographs and petroglyphs are notoriously difficult for modern people to interpret (and sometimes to date accurately); however in Chaco Canyon the descendants of the ancient people still revere the rock art images as sacred and are able to interpret them for us, they are still using them. The spiral design is one of their commonest images and it represents 'emergence' and 'migration'. The spiral on Fajada Butte (see Article 1) and its solstice and equinox sun 'dagger' tracked and commemorated the movement of the sun in a yearly cycle.



It is thought that other designs marked ceremonies, hunting, clan and personal identification as well as the supernatural. The designs were created in unique ways: pecking into the rock faces with strikers and hard hammer-

stones, using sharp-edged stones to incise and scratch, employing smooth stones to rub surfaces in preparation and using bas relief. It is only at Chaco Canyon that pecking, incising, abrading, drilling and bas relief were combined.<sup>9</sup> Colour was also used.

I took the hiking trail round the back of the Una Vida Great House, where, carved into the canyon wall, are many rock art panels. These depict some interesting themes, including spirals, animals and people (see photo on previous page). The image above may be a form of visual communication, artistic expression, connection to the creators or ceremonialism.<sup>10</sup> The trail is a quarter of a mile long and leads to the Pueblo Bonito Great House, 850 – 1250 AD.



To the present descendants of the ancient Chaco people, these are not forgotten images from an unknown past, but are important parts of their ongoing traditions.

In my next and last article I shall be describing the extraordinary systems of mysterious straight roads in the ancient Chacoan culture in, through and over the valley.

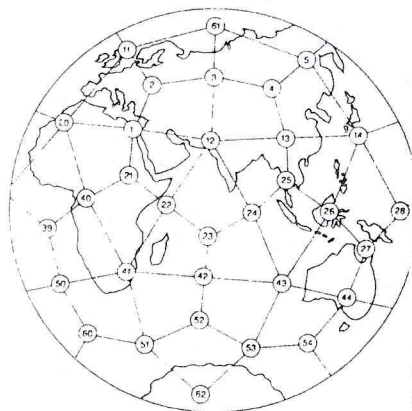
<sup>9</sup> & <sup>10</sup> *Petroglyph Trail, Pueblo Bonito to Chetro Kettle* Information Booklet available on site. Chaco Culture National Historical Park, National Park Service publication.



**THE PLANETARY MATRIX** by Roy Snelling  
**PART II**

In the last edition of the Newsletter we made an introduction to the concept of a unified Primary Ley or Energy network over the whole Planet. We then discussed the idea of psychic crystals, in the form of Platonic Solids, being embedded in the etheric and spiritual bodies of the Planet. I would now wish to make two points. Firstly, that the idea of fitting the five Platonic Solids into each other, with all fitting into a sphere, was known to people like Plato, Euclid, Leonardo da Vinci and Fra. Luca Paccioli. We have to this day documentary evidence in the form of text and diagrams from Paccioli showing his explanation and workings of how to place the five 'solids' into each other and into a sphere. There is even a painting by J de Barbari (1440-1516) which shows Paccioli in the act of constructing this composite figure. Secondly, I have to state that I am not the first person to speculate on the possible existence of one or two of the 'solids' within the body of the Planet.

FIGURE 1.



David D Zink in his book *The Ancients Speak ( A Journey to the World's Most Mysterious Megalithic Sites )*, chapter 1, page 9, refers to an article written by Chris Bird in the 'New Age Journal' in 1975. Bird refers to a new (as at 1979) Russian theory that a number of seemingly unrelated geophysical, biological and cultural phenomena relate to specific points on the Earth's surface which can be connected in a

grid system. An examination of this Grid shows that it appears to be related to two Platonic Solids, the dodecahedron and the icosahedron. It is related that the dodecahedron highlights the edges of tectonic plates, and areas of much volcanic and earthquake activity. The Russian theory is that the Earth was once a crystal that has now become rounded-off with evolution, but that the electrical and magnetic

properties of the crystalline structure still exist as the PENTAGONAL FACES OF THE PLANET and that these influence events on the surface of the spherical planet. Figure No. 2 shows that part of the Russian Dodecahedral Grid on the hemisphere of the Earth that includes Eurasia, Africa and Australasia. The Russian dodecahedron is not located within the Planet in the same position as my own. I have my own reasons for orientating mine the way I have. But I believe that to date I am the first person to go public with a theory that all five Platonic Solids can be found within the sphere of the Planet, not just one or two.

Perhaps THE most important site on the Earth is the Pyramid of Khufu, the 'Great' Pyramid at Giza in Egypt. This has lines of four of the five elements passing through it, Ether, Fire, Air and Water (but not Earth). It is interesting to note that the SPHINX, the guardian of the Giza Pyramid Plateau, although now badly weathered, once had the hind-quarters of a bull, four-quarters of a lion, wings of an eagle (although these have now been completely worn away) and the head of a Pharaoh. Some Persian and Babylonian carvings still show the parts of all four creatures on their sphinxes. It could be argued that the Pharaoh is a man but it has to be remembered that symbolically Pharaoh represented God incarnated on Earth and therefore represented the Quintessence or Ether. It is the Great Pyramid that anchors the whole ley matrix on the surface of the Earth, with certain lines entering into the Pyramid being stabilized by important sites such as Chartres. It has also been calculated by Geographers that Giza is the geographic centre of the Land-Mass of the Planet.

Next issue:  
Jimmy Goddard  
Michael Howard  
Michael Joyce  
Liza Llewellyn  
Laurence Main  
Roy Snelling  
Brian Thirtle

....

# Touchstone

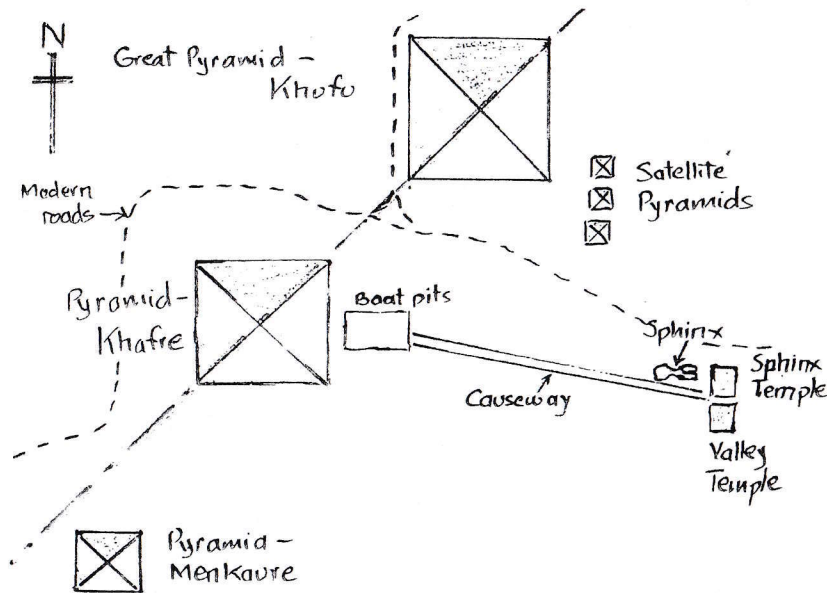
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FIGURE 2



But this presents us with a serious problem. Who first recognised, and calculated and plotted the existence of a primary network of telluric force over the Earth's surface? Who built the Great Pyramid with its attendant Sphinx, such that it was to be a visible 'anchor' of the primary network? As references to interconnecting leys have been found in ancient texts from around the World many geomancers would suggest that the primary network, and subsequent secondary and tertiary networks, were laid out and 'marked' at the time that Atlantis was enjoying its golden-age, the age of the Garden of Eden of Adam and Eve. This would be at a time a few thousand years before it declined, leading to the cataclysm that took place about 12,000 years ago. Could the Giza pyramids and the Sphinx have been constructed at that time?

Egyptologists are very definite that the three largest pyramids in Egypt on the Giza Plateau were built by the pharaohs Khufu, Khafra and Menkaure of the fourth-dynasty. However Geologists have accepted that the cliffs behind the temple of Queen Hatshepsut have been eroded by water and that in the distant past North Africa had a different climate

with abundant rainfall and vegetation. At a conference of the 'Geological Society of America' in October 1991 Robert Schoch, a geologist from Boston University, stated to fellow geologists at this conference that the Sphinx might well have been built around 7,000BC, making it 9,000 years old, rather than the 4,500 years of age had it been contemporaneous with the usually accepted dating of the Giza pyramids. He stated that, in his opinion the Sphinx has been subjected to water weathering in the past. So Egyptologists and Geologists are in disagreement as to the age of the Sphinx and also the Great Pyramid.

Each of the Platonic Solids in the Earth was calculated by me by using a combination of trigonometry and a computer program (Compuserve VERSAMAP) that could calculate the physical position of straight lines over the curved surface of the earth. Although the five solids are presented in their usual order, they were not actually calculated in such order. During 1998/99 I had cause to calculate the position of the Tetrahedron within the Planet following on from another course of study that I was involved with at the time. Intriguingly, this was related to what the Ancients called the 'FOUR CORNERS OF THE EARTH'. The Tetrahedron has 4 Apexes! In that earlier exercise the Great Pyramid was THE anchor for such. The Tetrahedron edge-lines also picked up such important sites as Chartres, the ancient pre-Roman capital of the Northern Gauls, Knossos, the ancient capital of the Minoans, and Krakatoa, the powerful volcano between Java and Sumatra. So we already had the calculations for the Tetrahedron. Following from this the remaining four solids were calculated in the order where one fitted easily into another:

Order of calculation

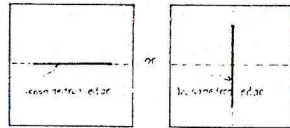
1. Tetrahedron;
2. Hexahedron (cube);
3. Octahedron;
4. Icosahedron;
5. Dodecahedron.

In making the calculations for determining the position of each of the Platonic solids within the Earth one fundamental problem emerged. Each figure will fit into one or more of the other figures, hence all will fit ultimately into a composite whole. However, whereas 4 of the



figures will fit only one way into one other (e.g. Octahedron apex in the centre of each face of a cube, Tetrahedron line forming the diagonal of each face of a Cube) one figure had two possible orientations. The Icosahedron (water element) will fit along one of the two centre-lines of each face of a cube:

FIGURE 3



But in respect of the figures fitting into the Planet, which one should we choose? The problem is compounded by the fact that whereas the Dodecahedron will only fit one way into the Icosahedron, if we turn the latter figure into a different plane it takes the Dodecahedron with it. Figure 4(A) below



FIGURE 4(a)

Figure 4(a) shows one position for the pentagonal faces of the Dodecahedron over Eurasia due to one orientation of the Icosahedron in the Cube, whereas Figure 4(b) shows the alternative orientation. Here it will be seen that a

pentagonal face now sits differently over Eurasia.

FIGURE 4(b)



It is interesting to note that the Great Pyramid sits on 4 of the 5 Platonic-solid lines in both cases. But in one case Europe fits into 95% of a pentagonal face, whereas with the alternative orientation Europe is divided into 3 chunks. The Author made the decision to choose the former orientation and then see what happened

when detailed leys were built onto the grid at the level of Europe, and then England and Wales. If it seemed that there was a complete misfit the Author was prepared to abandon that orientation and choose the other.

To be continued as Part III

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The Guardian | Wednesday 3 September 2014



Gibraltar

**Oldest known abstract art found carved in cave**

The oldest known example of abstract art has been discovered in a cave in Gibraltar. The series of crisscrossed lines (above) were cut into stone 40,000 years ago.

The art was created by Neanderthals, precursors of modern humans, who until now had been considered incapable of abstract thought and expression.

**The Guardian**

left: 3.9.2014

below: 23.10.2014

The Guardian | Thursday 23 October 2014

**Science**

**DNA reveals when we bred with Neanderthals**

An ancient leg bone found beside a Siberian river has helped scientists work out when early humans interbred with our extinct cousins, the Neanderthals.

An ivory carver spotted the bone in 2008 beside the Irtysh river in Siberia. The femur's importance only recently became clear when a team at the Max Planck Institute for evolutionary anthropology in Leipzig, Germany, ran tests.

Radiocarbon dating put the remains at 45,000 years old. The team extracted DNA, allowing them to reconstruct the oldest modern human genome.

The genetic material showed the bone belonged to a man who carried about 2% Neanderthal DNA, a similar amount to people from Europe and Asia today. The DNA meant interbreeding must have taken place at least 45,000 years ago.

But amid the genome were more clues. Strands of Neanderthal DNA found in modern humans can act like a biological clock. Working backwards, the scientists calculated that Neanderthals contributed to the man's genetic ancestry somewhere between 7,000 and 13,000 years before he lived.

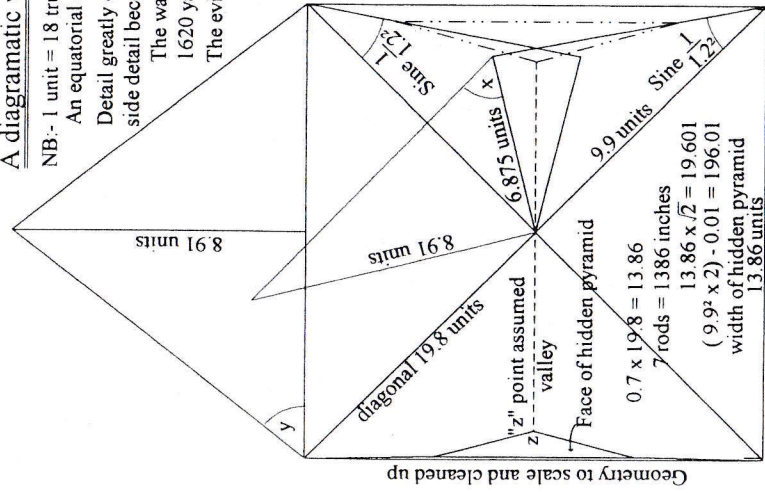
The findings, published in the journal Nature, suggest that humans and Neanderthals had reproductive sex around 50,000 to 60,000 years ago, though other couplings might well have happened later. **Ian Sample**



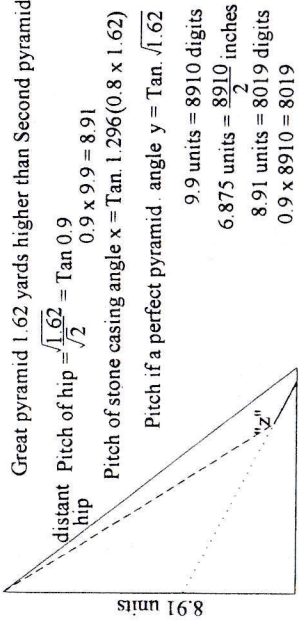


**A diagrammatic view of the geometry of the Great Pyramid (As I see it)**

NB:- 1 unit = 18 true yards.  
 An equatorial arc of 1" = 100' + 10" in length  
 Detail greatly distorted. Drawn to this scale, the side detail becomes one line tapering to a thicker centre  
 The wall we wrongly call "Hadrian's" has 1620 yds between milecastles.  
 1620 yards = 58320 inches. ( 90<sup>2</sup> x 10 digits)  
 The evidence at Housesteads suggests that the wall was built to stop escape Northward



The Great Pyramid o/a area covered by square base =  $\frac{16.2^2}{20}$  acres  
 $\frac{16.2^2}{20}$  acres x 0.98 = area of hidden pyramid base



Section through side at centre--apothem valley section assumed and distorted  
 dashed line = section through apothem valley  
 Double dot and dash line shows one of four exposed faces of the hidden pyramid  
 I know of no record regarding the pitch and dimensions of the exposed triangles of the hidden pyramid

Brian A. Thirtle M.R.I.C.S ©  
 October 2014 ( All rights reserved )

distance between o/a base line and hidden pyramid base =  $\frac{14.00071427 - 13.86}{2} \times 648 = 45.59142267"$

**Enchanting the Land: A Perpetual Enquiry with Susan Elizabeth Hale and Ian Woodcock**

Following John Gibson-Forty's two books on dowsing the decagon, Susan Hale and Ian Woodcock have been singing the lines to harmonize the land. From the Welsh triads to the decagon, centred on Whiteleaved Oak in the Malvern Hills, the perpetual choirs have enchanted their imagination. Through talk, photographs, chanting and sound exercises, they will share what they have discovered on their journeys.

Susan Elizabeth Hale is a music therapist, singer and the author of *Sacred Space Sacred Sound: The Acoustic Mysteries of Holy Places* (Quest Books, 2007). She is the creator of *Earth Day-Sing for the Trees*, an annual global event. Since 2010 over 8,000 people in 43 countries have sung for the trees they love. An American transplant, she lives in Malvern with her husband Ian where they are part of the Well Dressing Festival every Beltane. [www.songkeeper.net](http://www.songkeeper.net)

Ian Woodcock is a singer/songwriter who has been researching earth mysteries since retiring from teaching special needs children. In 2008 he was part of the Awakening Albion Walk along the Michael and Mary lines.

**Susan and Ian will speak at our Moot on Saturday 4 July, 2015**



Photo by David Johnson 2014

**COME TO OUR MOOTS!**  
**"friendly people"**



**NETWORK OF LEY HUNTERS MOOT, ISLE OF WIGHT,  
SEPTEMBER 2014  
by Jimmy Goddard**

In the first three days of the Moot, a week of beautiful weather, we were led by Gary Biltcliffe and Caroline Hoare, authors of *The Spine of Albion*. This describes their research into the ley called the Belinus line which runs from the Isle of Wight to Scotland with associated currents named Belinus and Elen. On Friday, 12th September we visited All Saints' Church, Ryde, where the male Belinus current comes in from Binstead, visited later. Here Gary and Caroline described the ley, originally found by Guy Ragland Philips, running from Winchester to Carlisle. All Saints' Church is very large, nicknamed "The Cathedral of the Island". Designed by Gilbert Scott, it has the proportions of a Norman church. We then walked to the Norman-founded Church of the Holy Cross at Binstead, which contains symbolic carvings. The first we saw was above the gate - a hermaphroditic sheila-na-gig - bearded with female genitals. There is said to be the grave of a giant at Binstead (eight feet tall). On the west end there is a Green Man with alchemical symbols, and another as a boss in the chancel ceiling. The Belinus current was dowsed coming through this church. The Tinnars' Way, one of the oldest tracks on the island, goes from here to Quarr Abbey. We walked along it, following the Elen current, past the Abbey remains, to the new Quarr Abbey, a building of intricate brickwork designed by Pugin, which seems to have a rather Islamic appearance. Continuing along the Tinnars' Way (the island was a centre for trading tin and lead), we came to Puck's Pool, a fish pond for the Abbey, but it preceded it. It has a reputation for strange phenomena including balls of light. We went from here to Swanmore Church, south of Ryde, where the male current comes through. It has decorative brickwork which may represent alchemical elements. On Saturday we began on Brading Down, where ghosts have been seen, and strange beasts. A doctor saw what seemed to be an Iron Age man on horseback who rode straight through his car. Bembridge Down was another island, and the Needles were part of another - mirroring the Druidic trinity. We then travelled to a tumulus which is a node point of Belinus and Elen (the only one on the island). It dates from 2,500 BC. It still seems to

be tended. Nearby were a group of Scots pines where Gary and Caroline recently found a possible megalith - a large recumbent stone possibly in the shape of a dragon, hidden in the undergrowth. From here we went on to St. Mary's Church, Brading, one of the oldest churches on the island. It is on an ancient mound where bones of seven-foot giants are reputed to have been found. It was the church of the Oglanders, kings of the island, and had a chapel with their tombs. St. Helen's Church on the seashore by the village of St. Helens was the next place visited - only the tower remains, the rest was washed away by the sea. It was a Norman church and the only one on the island dedicated to St. Helen. It has been used as a lighthouse and there has been a tradition for sailors to come here for good luck. Balls of light have been seen here. The final visit was to the impressive views of Culver Cliff, the white cliffs where Belinus goes off the coast. Elen leaves at the adjoining red cliff, then both head for Bayeux in France, the next node point. Our first visit on Sunday was to Knighton Gorges, the site of a mysterious ghost house. This belonged to Templar knight Ralph de Gorges, one of the knights who murdered Thomas Becket. The monks of Quarr Abbey cursed the house, and it was a place of misery ever since. A walker heading for Ryde passed a house where a wild party seemed to be going on. He reached an inn and told the landlord about this and the reaction was that it was demolished fifty years ago. It subsequently appeared several times, but each time less of the house was seen. It was near the node tumulus. Balls of light and timeslips were reported, and even the gargoyles on the gateposts come alive. We visited the gateposts, and saw the remains of the statue bases there. Continuing from here, we went to St. Olave's Church at Gatcombe, the geographical centre of the Isle of Wight. The ancient church is the site of a strange timeslip legend, that of Lucy Lightfoot, who seemingly fell in love with a knight whose effigy was in the church. She disappeared from the church during a violent storm, and was then discovered in a document about the knight. Another ancient church, that of Yaverland, is the first church of the Belinus current in England, after entering at the red cliffs. At nearby Centurion's Copse there is said to have been a city, and there was also a Druid's Well and a stone. The French burnt the city in the 1300s and to this day no birdsong is heard there. Arreton is the oldest settlement on



the island, and the 11th century church could have been the site of a stone circle. It is dedicated to St. George, who controls the dragon of the earth energies rather than killing it. There seems to be psychic energy here which has sometimes caused people to be thrown through the air. We finally visited the church and holy well of St. Lawrence. These wells were put along pilgrim routes, and the energy of the undercliff here seems to create a special neutral zone. On Monday we travelled and walked to the Long Stone, a huge megalith which was a Druid sanctuary. Everyone felt a very peaceful, welcoming atmosphere. Then we reached the Five Barrows, where a ley I had found previously passes through - Laurence spontaneously felt it as a powerful ley. We continued along Afton Down past many tumuli to Freshwater, and then took a boat trip round the Needles - the site of another Druid sanctuary - we had then visited all three (Bembridge Down, the Long Stone and the Needles). On Tuesday we began at St. Catherine's Hill; when we reached the "Pepperpot" tower of the oratory, Laurence detected a ley going towards the Hoy Monument, our next destination. This was built to commemorate the visit of a Czar of Russia. There was a hermitage nearby, and a positive atmosphere here too. Along the path, Laurence noticed another possible standing stone; although it had the remains of a gatepost hinge, it was substantial and rough hewn. There seemed to be a ley 12 paces wide coming from it. We made our way to Godshill Church, a powerful ley centre with a legend of angels taking stones to the top of the hill. The church has an unusual Lily Cross wall painting and a dragon under the cross of the rood screen. We visited the Oracle Gallery of spiritual artist Nicola Gibbs whose work is guided by angels. On Wednesday morning we first travelled to Shorwell Church with its medieval St. Christopher wall painting, and walked on to Carisbrooke Castle along a skirting ley found by Laurence. The view from the keep was stunning and covered much of the island, and our visit coincided with one of the Duke of Kent. The moot was fascinating and revealed a whole hidden face of the Isle of Wight. A total of 18 members of the Network attended this Moot.

**COME TO OUR MOOTS!**

# Dilwyn Jenkins

**OBITUARY**  
**Network**  
**member**  
**DILWYN**  
**JENKINS**  
**(1957-2014)**  
**The Guardian**  
**18.12.2014**



Jenkins, pictured with a member of the Ashaninka tribe, wrote the Rough Guide to Peru, first published in 1985 Alicia Fox

## Campaigner, writer and supporter of the indigenous people of Peru for 40 years

**D**ilwyn Jenkins was a champion of Peru's indigenous peoples, and particularly of the Ashaninka tribe of the western Amazon, whom he worked to support for nearly 40 years. Indeed, it is partly thanks to Dilwyn's efforts that the traditional lifestyle of the Ashaninka has survived, despite successive threats from loggers, drug traffickers and an occupation by the Sendero Luminoso (Shining Path) guerrilla group. Dilwyn, who has died unexpectedly at the age of 57, began his long association with Peru as a teenager, when, on leaving Haberdashers' Aske's Hatcham school, south-east London, he taught himself Spanish and worked as a milkman to fund a solo trip to the country. Later, as a student of anthropology at Cambridge University (1976-79) and inspired by the tribal peoples he had met in the Amazon, he and a fellow student, Pete Wade (now professor of anthropology at

Manchester University), won a BBC/Royal Geographical Society award to make a documentary.

Peru itself was, at the time, remarkably uncharted. There was no travel guide to the country, beyond a chapter in the South American Handbook (first published in 1924), so Dilwyn, with his characteristic vision, set out to write one and persuaded the then-embryonic Rough Guide series to publish it. It was one of its first titles, taking its place in 1985 alongside rather more mainstream travel destinations. Dilwyn was perhaps the only person at the time who could have written the book, having spent the years since Cambridge teaching in Lima with his wife, Claire. The couple played host to a motley crew of gringo adventurers, and to Amachenka, a parrot acquired on the Ashaninka's Ene river (and later taken back there).

After writing the Rough Guide, Dilwyn and Claire settled in Bristol, where he worked for the Urban Centre for Appropriate Technology before returning to his Welsh roots at the Centre for Alternative Technology in Machynlleth. Alternative energy was in its infancy and Dilwyn became a pioneering proponent of it and for sustainable living (when the children were young, he and Claire spent their summers living in a tipi in the Forest of Dean).

As author of the Rough Guide to Peru, and the Amazon sections of the Rough Guide to Brazil, Dilwyn was able to maintain his links with South America and the Ashaninka. In the late 1980s and 90s, these visits often required extraordinary bravery, as the Ashaninka lands were threatened by an alliance of Sendero Luminoso guerrillas and drug traffickers.

Dilwyn was a charismatic and inspiring figure, who had a strong sense of direction in life, a great hunger for adventure, and a powerful commitment to the things he believed in. Brought up in Bromley, south-east London, by conservative, Welsh-speaking parents - his father, William, was a policeman; and later a judge's clerk; his mother, Olive (nee Jenkins) was a teacher - he remained an enigmatic amalgam of down-to-earth son of south London and spiritually awakened man. He had an extraordinary empathy for the peoples of the Peruvian rainforest and a shamanic aura, aided perhaps by a lifelong experience with the hallucinogen ayahuasca.

He is survived by Claire; his children, Tess, Bethan, Max, Teilo and Danny; grandchildren, Tigerlilly and Tala Luna; mother, Olive; and sister, Gaynor. **John Fisher**

*Dilwyn Jenkins, campaigner and writer, born 22 May 1957; died 12 November 2014.*



## BOOK REVIEW

### Mother of the Isles

Jill Smith

Publisher: Dor Dama Press, (Meyn Mamvro)  
2003, 104pp, paperback, b&w illus.  
ISBN: 0 9518859 7 9

#### MOTHER OF THE ISLES



JILL SMITH

*Mother of the Isles* details the author's adventures and spiritual awakening in the Western Isles of Scotland (Outer Hebrides), in particular the Isle of Lewis where she lived for many years. While not the only megalithic structure referenced, there is particular emphasis placed on the famous and visually stunning Callanish Stones. I have personally always been captivated by images of these stones and, therefore, found the author's focussed, passionate research and writings on them very interesting indeed. The importance of Callanish is indicated by it being called by some the 'Scottish Stonehenge', comparable in towering majesty. It is unlikely that anyone has written about these Stones and the Western Isles generally with such passion and sense of intimate connection than Jill Smith does here.

The author describes her practice of sleeping out at sacred locations, with only a good sleeping bag, even in the winter, and of a 40 mile walk taken on the Isles. Unlike most British people, she seems to prefer the cooler seasons to the summer, a sentiment I both resonated with and found to be (pardon the pun) a breath of fresh air in a country where complaining about rain and cold is perhaps the most popular of hobbies. While not disparaging the sun, she emphasizes how important the darkness is in psychic health and in finding the connection with the land and in discovering the living land's intimate identity with the Goddess, how the cold air clears the mind and, coupled with the power of the location, brings it to a state of profound lucidity and insight. She speaks of the Dreamtime, an

aboriginal term for the place beyond space and time, but applies it to these Scottish Islands and of visions arising from her sleep and dreams in these ancient power points.

As well as the chapter on Callanish, there is a chapter on Brighde (Brigid) and on The Cailleach: arguably the two most important 'Celtic' – or, if you prefer, Gaelic - manifestations of the Goddess. She points out that *Cailleach* may really be '*Kalieleach*,' that is: a Western name for the dark aspect of the Goddess, known in India as *Kali*. This leaves *Brighde* as '*Bright*', the complimentary lighter aspect of the Goddess. And, also, Brigid as the young *Bride* of the God, Cailleach is the Bride grown old. As she says, The Cailleach is, therefore, associated with the Winter, night-time and the Moon. Jill also points out that the terms for this aspect of the Goddess, 'Hag' and 'Crone', have gained unfortunate negative connotations in our darkness-dreading, death-fearing, youth-worshipping, patriarchal culture. Yet it is precisely this aspect that we *most* need to embrace to gain that knowledge of death, and life beyond death and time, which (because of our fearful repression of it) is so very lacking in our culture and the root of so much disassociative behaviour and mental illness. She also suggests that *Cailleach* and *Callanish* may be connected terms.

As well as the Western Isles, there is a chapter on the neighbouring Isle of Skye. Another chapter discusses the Sheela-Na-Gig as one was found in Rodel (a Hebridean village). The author's good scholarship and intellectual reflection supports her direct experience of the sacredness of these Scottish Isles, and her careful analysis of the etymology of the terms she uses is well-thought out and invigorating. If, like me, you are intending on visiting the Hebrides, I strongly suggest you first get a copy of this book, I doubt you will find a better guide.

- Liza Llewellyn



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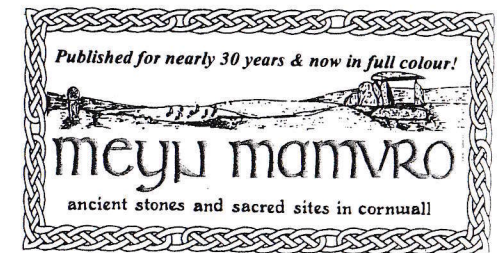
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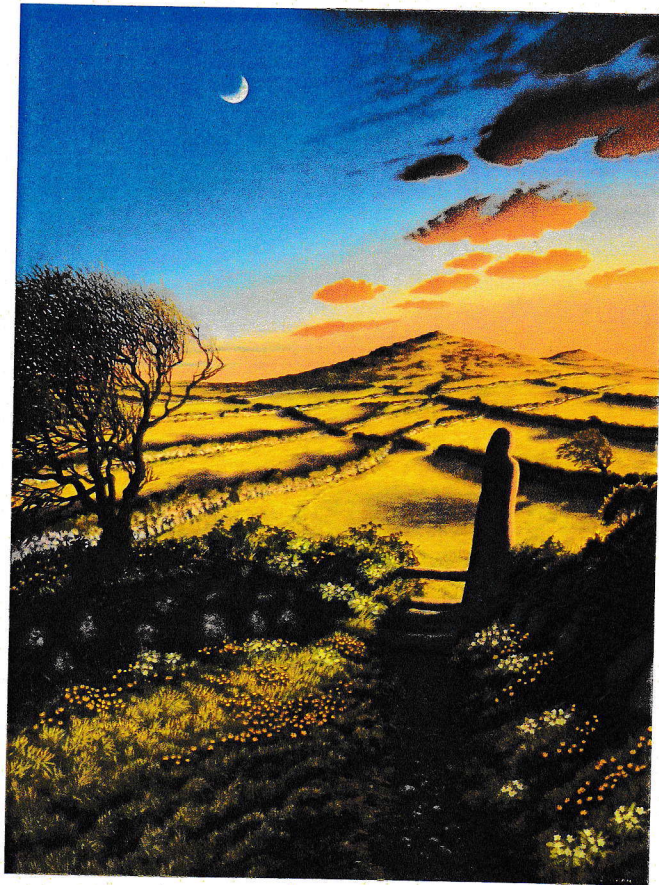
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