

The Journal of the Network

Ley of Hunters

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Issue 20 August 2016 Lughnasadh



The Journal of the Network of Ley Hunters

Issue 20 August 2016 Lughnasadh

Front cover: Wayland Smithy, Back cover – The Moot ©pictures by Denis Chapman

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The Network does have a website:- www.networkofleyhunters.com.

However, it is not interactive, but mail and telephone calls are always welcome.

The Network of Ley Hunters is an informal movement for all who are interested in leys and patterns within the landscape.

This Journal is available on annual subscription of £15 (or £30 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 consideration for future issues.

The Journal is produced digitally by Jon Lord. Tel 01732 780 683

Please send Word documents and pic files/emails to:- lorydjonlord@gmail.com

Material sent must be free of copyright restrictions.

If you do not possess the necessary links, then clean typed copy can still be sent to Laurence Main at the editorial address. But please remember that we have early deadlines as we are often away on Pilgrimage.

If your subscription is due an "X" will be shown in this box.

Please subscribe soon so that we print enough copies of the next issue.

Please PRINT your name and address including email clearly. Thank you.

BOOK NOW FOR THE STRATFORD-UPON-AVON MOOT – 10 SEPTEMBER

Join us for our Stratford-upon-Avon Moot, with Gary Biltcliffe and Caroline Hoare on Saturday 10 September... 11am – 5.00pm.

We will continue our Pilgrimage up the Spine of Albion with Gary Biltcliffe and Caroline Hoare – shown on the right – who will guide us around Stratford-upon-Avon on Saturday 10 September.

Bring a snack and drink with you.

Book now by sending £15 – cheque payable to Network of Ley Hunters – to Laurence Main 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth SY20 9LW. Wales

If you plan to travel by train, then meet Gary at Stratford-upon-Avon Railway station by 11am.

Gary will then take us to the Swan Fountain in the Bancroft, outside the Shakespeare Theatre. If going by other means of transport, then meet at the Swan Fountain, where Caroline will meet and greet you.

We will all depart from the Swan Fountain at 11.30am.

The tour should finish back at the Swan Fountain at around 4.30pm.

BOOK NOW!

Cost £15 to members of the Network of Ley Hunters



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Ley Hunters

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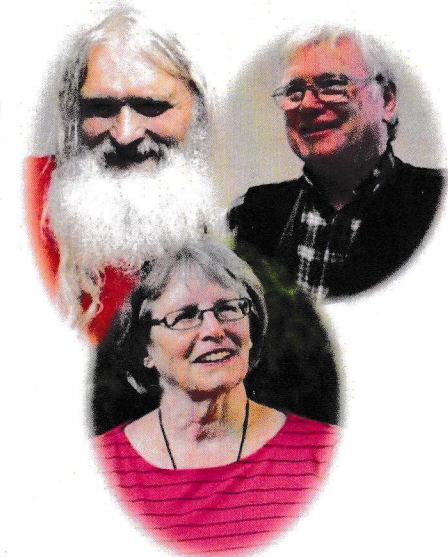
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Special thanks to:

Our artists and illustrators, Una Woodruff, Sarah Vivian, Graham Griffiths whose work regularly features. Photography by Denis Chapman – The Oxford Moot

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Best wishes and enjoy from
Laurence, Judith & Jon



Above; The Oxford Moot at Wayland Smithy
© Denis Chapman

Welcome to our latest adventure.
 We have also re-branded the Newsletter to
The Journal of the Network of Ley Hunters.
 A title that today, we feel is more appropriate for our growing membership.
 There is colour throughout and many more illustrations in this issue
 which is now 40 pages in content including the covers.

Our records indicate that nearly 90% of our members have access to email which creates an exciting opportunity... Letters and feed-back for the Journal and for members to interact in a much closer way than ever before.

Of course, we are not forgetting those who do not have such access – letters sent the traditional way are also just as welcome.

Our hope is to have a letters page that can link members with others who share interest in the subject and location of leys in the landscape.

Do you have books for sale? If so, we will provide a free column for this.

We are also looking for feed-back on locations for future moots...

Will the next Moot be in Ireland? Northumberland? Perthshire? Pembrokeshire?
 The Penwith Peninsular, Cornwall? Cumbria? The Outer Hebrides? Carnac?
 The Orkney Isles? Finland? Isle of Man? The Southern counties? Somerset or Devon?

This list is not exhausted... in order to provide a platform for future Moots we need a positive response from you, the members.
 Come on... give us your feed-back...

Tell us what you would like and send your ideas and comments by email to Jon Lord at lordyjonlord@gmail.com or write to Laurence at his home address.

Jon Lord is mindful of the fact that many seek necessary accommodation, decent food and to rest weary bodies after a long day on Moots – and he includes himself in this... "The days of sleeping under the stars is a distant memory". We need to cater for all ages and dietary requirements... locations of where Moots are held will need to take this into account as well as decent breaks for lunch at meetings.

In future issues we will be selling limited advertising space in the Journal. Sorry, but only Artwork as electronic files will be considered for inclusion.

Advertising rates:

Whole page	188 x 128mm	£120.00	Copy dates per issue:
Half page	92 x 128mm	£60.00	Imbolc:- December 10
1/3 page	60 x 128mm	£40.00	Beltaine:- March 5
1/4 page	92 x 52mm	£30.00	Lughnasadh:- May 10
Min page	44 x 62mm	£15.00	Samhain:- August 5

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There are no 'bleed pages'. All advertisements will be framed by a ¼ point rule

Payment to Laurence by Cheque or cash at time of booking the ad space

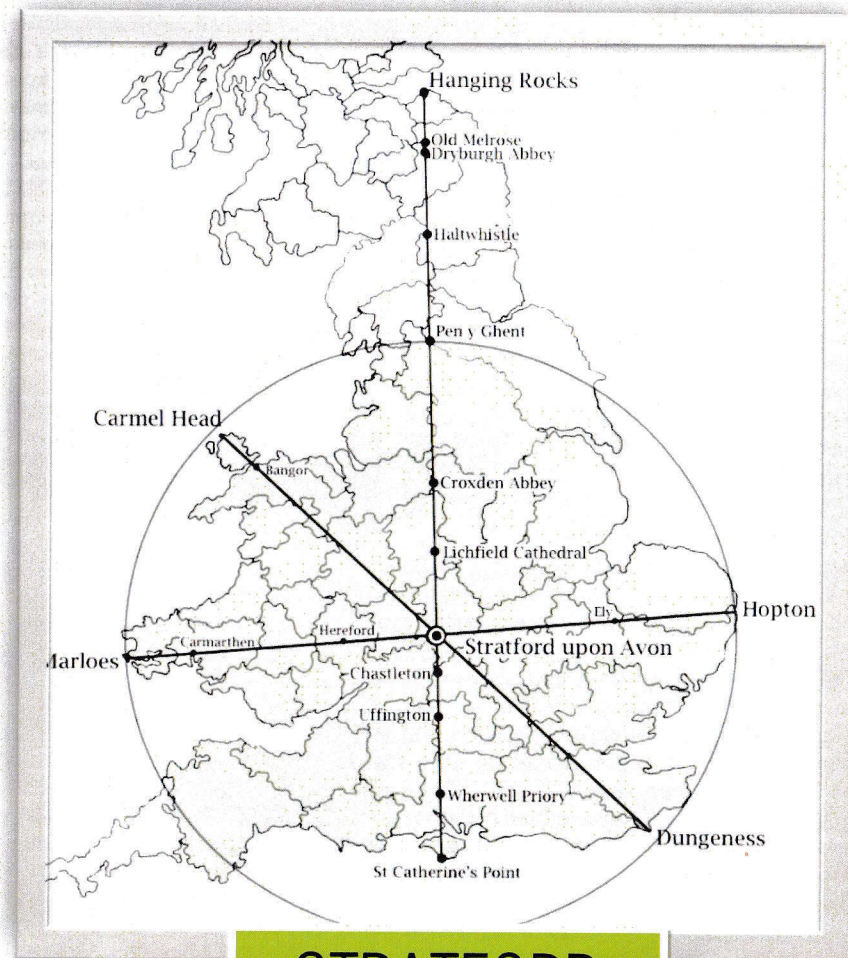
Do you have a holiday let that you wish to advertise? A journey or adventure you would like to share with others? Dowsing rods or Crystals to sell?

Do you want to promote a book or sell a product?

A vehicle for sale will not be considered unless it is a campervan or motorhome.

As a general rule... if it's legal, decent and honest then we will consider the item for inclusion in the Journal... space permitting.

Funds thus generated will be used for the future betterment of the Network.



**STRATFORD
UPON AVON**

The
 Spiritual Omphalos of Catholic
 England by Gary Biltcliffe

Stratford upon Avon lies at the heart of the heart of England, for it is situated at the heart of Warwickshire, a county said to be the heart of England. This pretty quintessential English town with its black and white Tudor buildings is famous all over the world as the birthplace and final resting place of William Shakespeare the celebrated and enigmatic Elizabethan playwright, who in the words of Arthur Mee (1937), became 'better known than Caesar'.

During our research of the longest alignment in Britain called the Belinus Line for our book *The Spine of Albion*, my partner Caroline and I discovered that the Gunpowder plotters, during the reign of James I, also considered Stratford upon Avon to be the spiritual heart centre of Catholic England.

Geographically, Stratford upon Avon appears to be at the centre of lines formed from the extreme points of the combined regions of England and Wales and an ancient 'meridian' that perhaps predates the Roman occupation. Robin Heath in his book 'PowerPoints', refers to two almost equidistant alignments that cross in Stratford upon Avon - one from Carmel Head near Amlwch at the extreme northwest point of Anglesey in Wales to Dungeness Point in Kent. The other from Hopton on Sea at the end of the St Michael Line on the coast of Norfolk to Albion Sands at Marloes near Milford Haven in Wales. Whilst researching our forthcoming book *The Heart Centres of the British Isles and the Cult of the Goddess*, I recently discovered a north-south line that may be an ancient meridian. This line connects many impressive sites with great accuracy from the most central southerly point of England at St Catherine's Point on the magical Isle of Wight, to the most northerly point of the ancient territory of the Welsh speaking Britons called Hanging Rocks, west of North Bewick on the Forth River. Before and after the Roman occupation, the Brythonic Gododdin Tribe held the territory around Edinburgh north of Hadrian's Wall, south of the Forth in an area called *Hen Ogledd* or 'Old North'.

As featured in our book *The Spine of Albion*, Stratford is strongly associated with the Belinus Line, but although the alignment itself misses the town by just over a mile to the west, both of its accompanying female yin and male yang energy currents named Elen and Belinus, cross in the impressive Holy Trinity Church where Shakespeare is buried. Dowsing these currents within this church and following them through the town to the mysterious Guild Chapel and the Clopton Estate, we discovered that certain families were guardians or grail keepers of an esoteric knowledge linked to the cosmos and the local landscape.

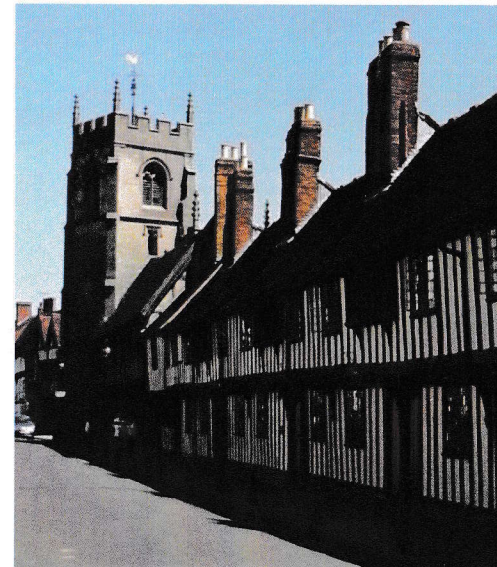
Many have said that if Stratford was an important esoteric centre, then where are its ancient foundations? Although Stratford is said to have no substantial history beyond medieval times, recent archaeological excavations in the garden of Shakespeare's old home 'New Place' has revealed a large Iron Age settlement and grain storage pits dating from 400 BC - AD 43. The prehistoric pits are unique in Warwickshire making this an important site close to an ancient ford and far enough away from the periodic flooding of the Avon. The presence of both Elen and Belinus at the site of New Place House is, I believe, an indication of its former importance. Furthermore, in 1643 the Queen of England, Henrietta Maria, wife of King Charles I, stayed at New Place for three days.

Ancient documents also say that the Saxons built a monastery next to the Avon in around AD 691, which later became a Minster during the time of Beorthwulf, King of Mercia, in AD 845. In 1192, Richard the Lionheart granted Stratford the privilege of holding a market, established further along

the river from the religious settlement next to the ford. The exact position of this old Minster site is unknown, although historians and traditions say that it stood on or near the site of the present Holy Trinity Church, next to a stretch of the Avon where swans have nested for over 2000 years. Swans were sacred within royal circles and protected by law, their meat reserved purely for kings and monks. They are also a clue to the mystery of Stratford for we also discovered that here the stars of Cygnus follow the concept 'as above so below' and coincide with certain places of power linked to the Belinus Line and the local grail families.

Some believe that if the gunpowder plot had ever succeeded and the young Princess Elizabeth (1596 -1662), daughter of James I and sister of Charles I, was crowned queen, as was the plotters intention, the centre of government and power would have transferred from London to Stratford upon Avon. This was presumably because the Catholics realised that by doing so they would be re-enacting a Celtic practice of ruling from the very heart their country.

The Holy Trinity church in Stratford is home to a statue of St George subduing the dragon at his feet overlooking Shakespeare's grave. Significantly whilst investigating the Belinus Line, St George, the earthly aspect of the 'Heavenly Twins', became for Caroline and I the guardian of this great north-south cosmic axis that we were following through England and Scotland. However, his connection to Stratford and specifically to Shakespeare intrigued us the most, for many researchers ignore the coincidental fact that this great playwright was born and died on 23 April, St George's Day.



Guild Chapel

The town of Stratford celebrates this day with great pomp and ceremony during which a large street procession journeys from Shakespeare's birthplace on Henley Street to Holy Trinity Church. However, this annual pageant existed long before Shakespeare's time, but in the form of a celebration of St George and the Dragon until it was suppressed in 1545. Interestingly, 30 miles south of Stratford is the old Cotswold market town of Burford, which also had an ancient custom of holding a dragon procession on the longest day of the year.

I believe this spring-held St George and Dragon parade at Stratford, that now commemorates Shakespeare, is really an ancient re-enactment of a ceremony to harness or control the fertilising attributes of the dragon power within the land similar to Chinese traditions. Whether it is by chance or not, the great playwright is associated with a saint who symbolically represents the protector of the English nation at a centre that is the very heart of England. See www.belinusline.com



GOOD FREND FOR IESVS SAKE FORBEARE,
TO DIGG THE DVST ENCLOSED HEARE.
BLESE BE Y MAN Y SPARES THE'S STONES,
AND CVRST BE HE Y MOVES MY BONES

Shakespeare's Grave

*Over hill, over dale,
Through bush, through brier,
Over park, over pale,
Through flood, through fire,
I do wander everywhere,
Swifter than the moon's sphere;
And I serve the fairy queen,
To dew her orbs upon the green.
The cowslips tall her pensioners be:
In their gold coats spots you see;
Those be rubies, fairy favours,
In those freckles live their savours:
I must go seek some dewdrops here
And hang a pearl in every cowslip's ear.
Farewell, thou lob of spirits: I'll be gone:
Our queen and all our elves come here anon.*

A Midsummer Night's Dream

MORE THAN THE GREENWICH MERIDIAN by Laurence Main

When I think of the Greenwich Meridian my mind turns to The Royal Society (founded in 1663), the Greenwich Observatory and our first Astronomer Royal (1675), the marine chronometer (John Harrison, 1759), Ordnance Survey maps, railway timetables and the need for a standard time, as opposed to local time. The British Empire happened to be dominating the world and its trade in 1884 when the International Meridian Conference was held in Washington, USA. Even the French accepted its findings in 1914. In other words, the Greenwich Meridian is of fairly recent history and has nothing to do with our prehistoric ancestors whose monuments betrayed leys to good old Alfred Watkins. Despite this, I've harboured a wish to walk its route on a Pilgrimage. I've presumed I could dowse it and, I realise now, subconsciously knew it would be a ley. My intuition seems to have been right, as readers of Paul Broadhurst's latest book (with Gabriele Trso), *Axis of Heaven* (2015) will realise.

Firstly, let us wander. My reason for being attracted to the Greenwich Meridian – *any* meridian – is a very simple, practical one. Long distance leys are distorted by maps, my primary tool. It is okay on a day walk because the difference between a line drawn on a map and a ley on the ground over, say, fifteen miles is trivial. Over longer distances, curvature of the earth has to be taken into account. The maths is beyond me, so I have to resort to a friend with a computer – thank you, Gary – to print out Google maps of leys where curvature of the earth is taken into consideration. Our ancestors didn't even have maps, of course. They were probably much better dowzers than us and enjoyed better eyesight in clearer conditions.

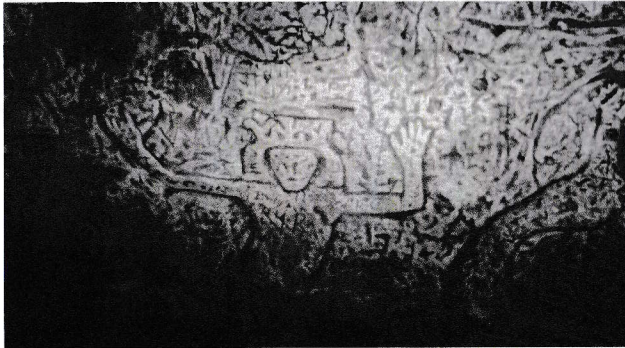
Now, if I want a good long stroll – 100 miles in a week, say – and wish not to bother a computer owner, my solution is to walk north-south, or south-north based on a line connecting the same point on the longitude at both the top and bottom of the Ordnance Survey map, i.e. along a meridian. For instance, when dowsing the Dragon Ley, or Michael Line – the ley running between Cornwall and Norfolk, I found that it crossed the important Glastonbury-Stonehenge ley on Stone Down, to the east of Glastonbury Tor at grid reference ST521390. This is at longitude 2 degrees 41 minutes west of Greenwich. N.B. it is the longitude that matters, not the grid lines which gave me the grid reference! Stone Down must be the most sacred spot in the Glastonbury area. There is a clue in its name and tradition states stones used to stand here. Recently, trees have been planted to mark what was once a stone avenue leading downhill to the Gog and Magog Trees. When dowsing at Stone Down, I found a third ley running south-north. I presume it's as important as the other two.

Not that I'm the only person to notice this line. Artist and Network member Graham Griffiths wrote to me about it months before it appeared in 'that' book by Graham Robb: *The Ancient Paths: Discovering the lost map of Celtic Europe* (2013). For me however, this excellent book is spoilt by its author being too

afraid to risk his academic credibility by calling a ley a ley – he's reluctant to be considered one of us, writing "such things are associated with the neo-Druids, ley-line hunters and other muddiers of material evidence". What prejudice! A ley is a ley and as a Druid I'll say so – "Y Gwir yn Erbyn y Byd"

"The Truth against the World".

Now back to 0 degrees 00 minutes on the O.S. map – the Greenwich Meridian. Read Paul Broadhurst and Gabriele Trso's excellent guidebook to it, *Axis of Heaven*. What amazes most is that the Greenwich Meridian obviously was of prime importance to our prehistoric ancestors and is a ley. From Lewes in Sussex – Lugh's town, home to famous



The imagery on the chalk walls of Royston

Bonfire Night processions as well as ancient mounds – to the most beautiful church in England founded by St

Patrick at Patrington in East Yorkshire, there is a wealth of evidence for the ancient sanctity of our modern meridian. It even crosses the Michael Line at Royston, just one mile east of the famous Royston Cave. Crossing the Channel, King Henry II of England, his wife Queen Eleanor of Aquitaine and their son Richard the Lionheart are buried a few yards east of this line at Fontevraud Abbey in France. What is going on here?

The materialistic, atheist scientists may not like it, but is this a triumph of the Spirit of Nature? Are people, even the most scientific, drawn to fit in with the Will of the Goddess? Doesn't the Greenwich Meridian, of all lines on this planet, show the importance of leys? That's why it's good to walk Pilgrimages along them. We may help the leys. The leys may very well help us. A few members of the Network are already active, following a rolling programme of Pilgrimages along leys – not just Meridians – for Earth Healing. Dreaming at the sacred sites seems important too. We need to connect with the spirit of the land – to serve the Goddess. It takes commitment (but we can work around individual needs). You must be fit, training walks and camping trips can be made. If you would like to join in on this nationwide project, please contact me now: Laurence Main, Network of Ley Hunters, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth, SY20 9LW, Wales, United Kingdom. Tel: 01650 531 354



Royston: – swords, figures and more



Paul in the field studying ancient ground markings in Arizona

Paul Devereux

From Wikipedia

(born 1945) is an author, researcher, lecturer, broadcaster, artist and photographer based in England. He is a co-founder and the managing editor of the academic publication *Time & Mind – the Journal of Archaeology, Consciousness and Culture*, a research associate with the Royal College of Art (2007-2013), and a Research Fellow with the International Consciousness Research Laboratories (ICRL) group at Princeton University.

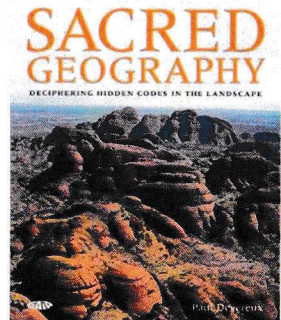
His work primarily deals with archaeological themes, especially archaeoacoustics – the study of sound at archaeological sites, the

anthropology of consciousness (ancient and pre-modern world-views), ecopsychology, unusual geophysical phenomena, and consciousness studies, spanning the range from academic to popular. Some of these apparently disparate topics merge in a few of his writings.

He has written or co-written 28 books since 1979, and has also written a range of peer-reviewed academic papers and many articles for more popular publications.

He originated two Channel 4 (UK) television documentaries – also shown on cable in USA, and has appeared in many others. Paul is indelibly associated with "leys." He was editor of *The Ley Hunter* magazine from 1975 – 1995 and has also written a number of books on the subject. See the rest of Wikipedia reference on page 12.

The following article is from Paul's Book, *Sacred Geography*, published in 2010 by Gala, a division of Octopus Publishing Group Ltd. ISBN 978-1-856-75322-7 © Text and illustrations: Paul Devereux.



Stone Age simulacra

A vivid simulacrum in Scotland allows us a glimpse into the Neolithic mind. The Kintyre peninsula on the west coast hosts a group of three standing stones known as Ballochroy. The central stone has its broadest side aligning towards two rounded peaks on the island of Jura, almost 32 km (20 miles) offshore. These are known as the Paps of Jura, and the sun sets behind them at the summer solstice when viewed from Ballochroy.

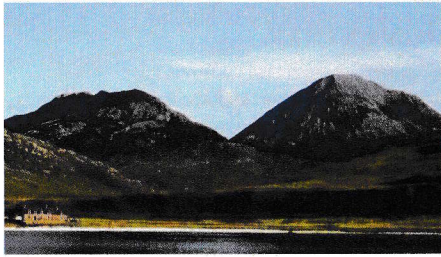
We have already seen, 'pap' is an archaic word for breast, and the likeness of the two Jura mountains to a pair of breasts must have been noted for thousands of years and they were probably seen as a manifestation of some version of an Earth Mother goddess.

Other Paps alignments

This interpretation is reinforced by another Stone Age sightline to the Paps. On the island of Islay, which almost touches the southern shore of Jura, there is a lake, Loch Finlaggan, with the remains of Stone Age monuments around its shores. Especially significant is a standing stone, which archaeological investigation has revealed once had a row of stones leading up to it. Looking along the alignment of this row of stones leading up to it. Looking along the alignment of this row to the surviving large standing stone, the eye is led directly to the domed



The significance of the Paps of Jura is confirmed by two separate alignments of Stone Age monuments on the mainland and an adjacent island.



The Paps of Jura, Scotland. For Stone Age Europeans these mountains were a manifestation of the Earth Mother Goddess.

summits of the Paps on the closely adjacent Jura. From Finlaggan they project dramatically and in isolation above an intervening ridge to the north-east.

Similar rounded peaks are located near Killarney on the west coast of Ireland. Known as the Paps of Anu, they rise prominently due to their relative isolation and their symmetry and roundness. In myth, Anu was the mother of the last generation of gods, who ruled the earth, the

Tuatha De Danaan. Celtic scholar Anne Ross writes that the hills manifest the presence of the goddess embedded in the land and remarks that Anu is still regarded as the local fairy queen. People still gather here at Lughnasadh, the pagan Celtic festival held in early August (superseded by the Christian harvest-time observance of Lammas), and climb the hills.

Rocks as human forms

Another kind of simulacrum exists in the completely different context of the Externsteine rocks, a group of five tall, weathered fingers of sandstone located in the Teutoberger Wald district near Detmold, Germany. Near the top of the tallest pillar (Tower Rock) is a rock-hewn chapel, either pagan or early Christian, with a round window through which the midsummer rising sun shines. Near the base of another pillar, there is a relief panel carved in the medieval period showing Christ's descent from the cross, confirming the Christianization of the site. During the 20th century the Externsteine became a centre for the Nazi SS, revealed by the engraved image of the German eagle in a rock face. There is some evidence of the presence of reindeer hunters at the rocks far back in prehistory, but the early history of the site is uncertain. There are some claims that the place was a focus for pagan worship until Christianization by Charlemagne in 772 CE. What is certain, though, is that on the side of one of the rock columns there is an overhanging segment that from most angles looks like a human figure with its arms raised, as if tied to the rock.

This natural feature has long been the source of speculation, including suggestions that it was seen as being a naturally occurring depiction of the pagan North-European god Odin, hanging on the Norse version of the primordial World Tree, Yggdrasil, which in myth he did for nine nights in order to gain the secret of the runes. Some commentators have argued that the feature was 'Christianized' by the addition of an artificial hole, representing the spear wound made in Christ's side as he hung on the cross. If this is correct, then it may be the only known case of the Christianization of a simulacrum.



Another example of a rock resemblance to a human form occurs in England, on the Cornish hill of Carn Brea. On the summit are the vestiges of an early Neolithic settlement near a great granite outcrop that presents the natural, unworked appearance of a head, complete

RIGHT: A rock on a hill in Cornwall in the UK resembles a human face and is known as the Carn Brea Giant, after the hill on which it is found.

with brow, cheekbones and lips. Known as the Carn Brea Giant, this natural rocky visage faces out towards another hill, St Agnes's Beacon, 10 km (6 miles) away. In a legend reminiscent of some Aboriginal Dreamtime myth, it is said that there was also a giant on the beacon, whose name was Bolster. The giants threw rocks at one another until Bolster ran out of ammunition, thus explaining why St Agnes's Beacon is devoid of rocks and Carn Brea is littered with them.

Other anthropomorphic forms

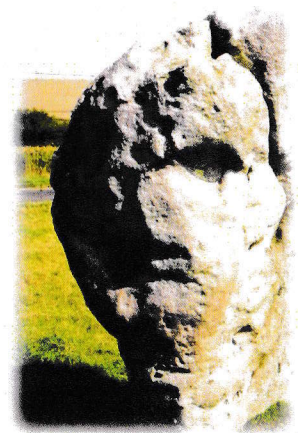
In Stone Age Europe, as elsewhere, simulacra could be on a small scale as well as large, as is testified by the tradition of Saami *seite* stones, natural rocks sometimes forming *siejjdes* (sacrificial sites), in Lapland. These rocks often became identified as sacred because they bore a resemblance to humans, animals or birds. Some of them could also be seen as suggesting the forms of otherworldly beings.

Roughly similar features occurred in a lonely, uninhabited corner of remote Glen Lyon in Scotland, where scholars believe that a pagan Celtic observance has been maintained at a kind of shrine in an unbroken line from at least late prehistory until very recent years. The 'shrine' is a tiny stone structure known as Tigh nam Bodach, 'The Hag's House'. In early May (Beltane in the Celtic calendar) a lone shepherd taking his animals up to pasture would take a group of curiously shaped stones out of the house and stand them up in front of it. Every early November (the Celtic Samhain) they were put back inside for the winter. The stones are mainly water-eroded into archaic likenesses of human forms. They were seen as representing a goddess – the Cailleche, or Old Woman – and her husband and daughter. Three other stones have been added in relatively recent times because 'her family has grown'. In legend, the goddess, who was pregnant, entered the glen along with her husband during a terrible snowstorm. The people of the glen made them a shelter. She had the baby and then stayed in the glen, blessing the people for their kindness. Although some of the stones show signs of having been artificially enhanced, the Cailleche stone itself, about 46 cm (18 inches) tall, is naturally anthropomorphic, though there are faint traces of a face having been inscribed on her 'head', and possibly of a torc round her neck. The rocks came from a nearby stream known as the Cailleche Burn, which is part of a whole mythologized landscape in this part of the glen.

Suggestive forms at Avebury

Finally, in Wiltshire, southern England, there may exist a Stone Age landscape containing simulacra that have not yet been fully acknowledged by archaeologists. It comprises the megalithic monuments forming an extensive Neolithic landscape at Avebury, about 32 km (20 miles) north of the more famous Stonehenge.

The main Avebury monument is a large henge, a roughly circular ditch and



RIGHT: One of the three faces people claim to see in the curious stone in the West Kennet Avenue, at Avebury near Stonehenge, Wiltshire.

bank enclosure, containing the world's largest stone circle, with the remnants of various stone settings within its circumference. In the surrounding landscape there are other monuments, including the surviving stones of two approximately parallel rows, the Kennet Avenue, running from the henge's southern entrance. Visitors sometimes note in passing that certain stones in the circle and avenue suggest human or animal forms. Alexander Keiller, who restored some of the Avebury complex in the 1930s, was more specific about this, as he indicated in a 1936 issue of *Antiquity*: "There can be no question that the stones were dressed to conform to certain required shapes, and to this end were selected as near to the required form as possible." He was mainly referring to certain opposed stones in the Kennet Avenue, where pillar-shaped stones on one side of the avenue face a lozenge, or diamond-shaped megalith on the other, and speculated that these might symbolize male and female respectively. However, there are other standing stones in the Avebury complex, probably entirely unworked, that look like animals such as a lion and various human faces and forms, especially one in the Kennet Avenue that is so distinctive it cannot but have been perceived as special by those who selected and erected it. Sometimes referred to as the 'Hag stone', it is strongly reminiscent of a Saami seite stone.

If we can readily see suggestive forms in some of the Avebury megaliths, so presumably could the Neolithic builders of the monument. Whether or not certain stones have been dressed, some of them may have been selected because of their basic shapes (as distinct from subsequent weathering effects). It is unquestionably important to guard against wanton flights of fancy, but if we look carefully – as if through ancient eyes – we can perhaps still catch authentic glimpses of the old gods of the Stone Age.

From Wikipedia ctd.:

In the course of his 20 years' involvement Paul claims to have deconstructed the ley notion, showing it to be a combination of New Age fantasy and a mis-understanding as to how the whole subject area arose.

UFOs – Paul states that he suspects a small percentage of unexplained aerial phenomena are literally unexplained flying objects, their nature currently unknown. He strongly doubts they are extraterrestrial craft but rather exotic natural phenomena – probably some form of plasma with extraordinary properties.

He coined the term "earth lights" to label these type of phenomena. Most UFO sighting reports he thinks result from misperceptions of astronomical objects, atmospheric effects such as mirages, or aircraft and other mundane objects, or downright hoaxes. Some reports, he feels, also stem from psycho-social causes. Paul states that he became interested in unexplained aerial phenomena because of a bizarre sighting of his own in 1967.

He has written three books on the topic, *Earth Lights*, and, in particular, *Earth Lights Revelation*, and has co-authored (with Peter Brookesmith) a major work, *UFOs and Ufology*, and has also written numerous articles on earth lights and given several lectures (including at the Dana Centre, Science Museum, London) on the subject.

Dragon Trust – Paul is the director of the Dragon Project Trust, which in the past used scientific measuring instruments as well as primary sensing (using dowsers and self-proclaimed psychics) to test modern rumours and traditional folklore of there being "energies" at sacred places. Between 1990 and 2000 it ran an ambitious ancient sites dream research programme – a modern, updated research version of ancient "temple sleep" practices.

DOWSING SO GOOD FOR YOUR ELF!

BY SUE PINE

..... Are there fairies at the bottom of your garden? Have you tried using dowsing as a way of communicating with the elemental spirits? I do it a lot. My technique is quite simple. I just go into the woods or fields and just ask if there is a fairy or elemental who would like to speak to me. Then I follow where the rods lead until they cross. Sometimes the conversation then goes on psychically but I can also chat to the elemental via the rods. Occasionally, I can be of help to them. I was, however, utterly astonished by the following event.

On a morning towards the end of last summer, I was out for my usual stroll around the lanes. The weather had been hot and dry for days. The ground was parched, the trees were wilting and the air was full of dust off the arid fields. Thinking of nothing in particular, I turned a corner and became aware of an elemental standing by the side of the road. I could not 'see' her clearly, other than to be aware of a shining white figure. She was certainly aware of me because, quite forcefully, she stopped me and asked for my help. She explained that she was the guardian spirit of an underground stream that runs quite close to the lane. This stream has wonderfully pure energy and, under normal conditions, the water would be life-enhancing as well as life supporting. Unfortunately, an electric cable runs overhead along the other side of the lane. Most of the time this is not a problem

however, the prolonged dry spell had caused a build-up of electrically charged particles in the windless lane.

The electromagnetic "pollution" was starting to interfere with energy of the stream. The fairy wanted something done about it. She asked me to put a stake in the ground for her to discharge the polluted energies and stop them messing up her stream. I duly made myself a couple of dowsing rods from fallen twigs and hunted around for a more robust twig to use as a stake. Then, with the help of the fairy and the rods, I positioned the stake and made sure that it was starting to work. The fairy thanked me and between one breath and the next, she vanished.

In the photograph below, the white arrow shows the position of fairy. The yellow arrow shows the electrical cable.



Yes, I did also ask her permission before writing this article. I did not see her but she "said" she was happy about the article because she wanted people to be more aware of the effect that electricity can have on natural water. Hey, guys – we seek to serve!

Blessings to all!

AXIS OF HEAVEN

Our ancient links with the centre of the sky

Paul Broadhurst

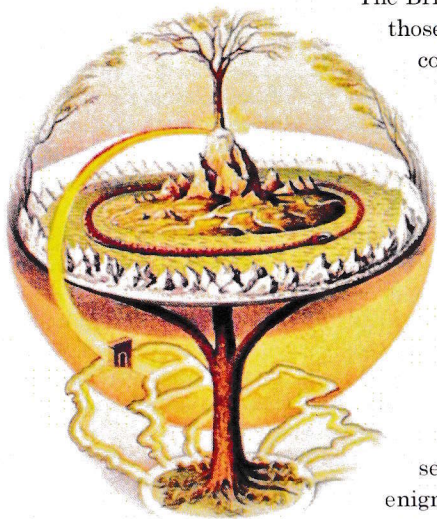
Part
One

Ever since the renaissance of interest in aligned ancient sites in the 1960s there have been different schools of thought about the reasons for their existence. From the more prosaic idea of these 'leys' being remnants of a system of trackways and old roads the discovery that many were set according to important solar, lunar and stellar positions as the heavenly bodies rose and set added a new dimension. Slowly we began to realise that our ancestors were captivated by the skies above them and that thousands of years of study had led to a deep understanding of cosmic cycles.

The British landscape is especially rich in artefacts from those times, having more stone circles than any other country despite the fact that hundreds have been lost to the plough and over-enthusiastic evangelical land-owners. The evidence suggests it was once a great centre of astronomical expertise and that during the megalithic era this knowledge was set in stone so future ages would be reminded how significant their cosmology was. Those who study these ancient sites and the old churches that were often built on them during the early years of Christianity are continually amazed at the level of this expertise in mapping the movements of the heavens. As we stand back and see the bigger picture it becomes clear that these enigmatic monuments of the distant past were the tangible connection between those who lived on the land and the greater mysteries of the universe that surrounded them.

This mystical link with the heavens gave rise to a vast body of mythology: in fact, it is fair to say that all religions come from the sky, with the Sun, Moon, planets and constellations all having the attributes of gods and

goddesses. If a Particular landscape alignment points to a significant moment in these endlessly-repeating cycles, then it reveals an aspect that can only be properly understood by venturing to understand its perceived power over human lives. Here we stray from astronomical



Picture: The World Tree whose roots, gnawed by serpents symbolising earth energies, support the realm of Middle Earth and the canopy created by its branches. A magical pathway links the world mountain, another symbol for the Polar Axis, with the entrance to subterranean tunnels, used for initiation into the Mysteries.

science as we see it today into the more intangible world of astrology, where everything in the heavens above has meaning and purpose. Some academics may fear to tread where angels have gone before, but it was only during the 17th century that the two disciplines began to part company. For thousands of years before that, astrological forces were believed to affect every aspect of human life, and there is reason to think that the science behind this idea was at the root of earthly beliefs, even if it later assumed the role of mere popular superstition.

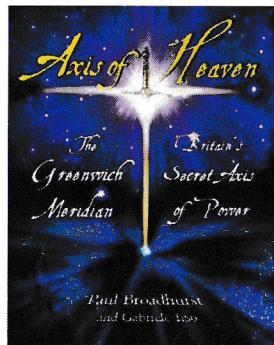
Understanding something of the background to the exploration of alignments of ancient sites is a necessary prelude to realising there is a fundamental notion behind all the foregoing. It is something central to the wheeling motion of the Sun, Moon and stars and so to life on Earth too. Yet it is a neglected area of study and appears to have become almost invisible to us today. It lies at the very centre of our existence and brings stability and balance to everything. It also has the potential, I believe, to bring a new dimension to our understanding of what the megalith builders were trying to achieve: a profound and penetrating knowledge of the secrets of Nature.

It is likely the reason this quintessential concept has escaped our attention is that these days we are inclined to think of meridians as arbitrary lines created in relatively modern times for scientific and navigational purposes. But as we focus our vision on the landscape patterns laid down thousands of years ago it soon becomes clear that 'meridians' were, literally, the pivotal point around which everything revolved. In earlier times such north/south alignments symbolised the axle or pole of Heaven and Earth and pointed to the central point of the night sky, which to those who lived their lives under the stars had a unique property. It was the only thing that stayed the same in a continuously ever-changing universe, the World Axis, Axis Mundi or World Tree whose roots burrowed deep in the rock and soil and branches supported the shimmering stars. Its trunk was the Axis which joined upper, lower and middle earth.

The origins of this archetypal idea lead back to a shamanic way of thinking, where the polar axis lies at the core of religious and mystical thought. Since this Axis creates a direct link with the heavenly centre it symbolises occult power, and even today modern shamans project their spirit bodies upwards along the central axis to gain cosmic wisdom. The Axis Mundi is also closely linked to ideas of death and rebirth and was the original 'Stairway to Heaven' or, as it became in Christian symbolism, Jacob's Ladder, by which angels ascend and descend.

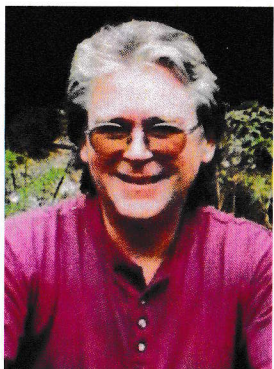
Given all this, it is revealing that in studying astronomically oriented ancient sites there is a wealth of evidence that each location had its own localised Axis Mundi. This makes good sense when we realise that every observatory (for that is what stone circles and many other megalithic structures were originally designed for) required a base line set to True

North (and South). It is early days yet, but those sites we have studied so far bear all the hallmarks that the polar axis or meridian was set out before the other alignments marking solar, lunar and stellar positions. This was easy to achieve using the position of the celestial pole, setting fires on hilltops to align with it, or by using the position of the Sun at



midday, especially at the summer and winter solstices. From this most basic astronomical observation sprang the complex system of heavenly patterns laid out on the surface of the Earth, the origin of geometry. We may today wonder why our ancestors went to so much trouble to create these patterns and why they sometimes used enormous stones in an almost superhuman effort to ensure their continuity for future ages. But while we can never see the world around ourselves exactly as they would have done, we can perhaps glimpse their vision of an interconnected universe that obeyed cosmic laws which were ordered and predictable. At the core of this was the Axis Mundi, the ultimate symbol of both earthly and heavenly harmony.

In the next part of this article, our national Axis Mundi, later to become the Greenwich Meridian, will be shown to have influenced both British and World history since ancient times, creating a sacred connection with the centre of heaven. This ancient knowledge greatly influenced the beliefs of successive royal dynasties who established themselves at Greenwich for this reason.



Paul Broadhurst is one of Britain's most original authors exploring the mysteries of ancient landscapes, and has written a number of books which have become classics in their field. Probably the best known are *The Sun and the Serpent* and its sequel *The Dance of the Dragon* (both with Hamish Miller) which have changed how a whole generation approach sacred sites and the way ancient people viewed the world around them. Other titles include *Secret Shrines*, an exploration of the phenomenon of holy wells, *The Green Man and the Dragon*, and investigation of the roots of the St George myth, and ground-breaking works on the origins of Arthurian mythology, *Tintagel and the Arthurian Mythos* and *The Secret Land*, which demonstrates its links with ancient starlore. His latest, *Axis of Heaven*, (with his partner Gabriele Trso) is already being hailed as a book full of remarkable revelations about the British landscape and how this knowledge influenced royalty and those who knew the secrets of the power of the land.

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THE MOST IMPORTANT RELATIONSHIP

Philip Carr-Gomm

It is a most intriguing and fascinating hobby. In these days when rambling over hill and dale is such a popular amusement, there should be countless opportunities for young people to discover markstones and other reminders of bygone days, and to trace out possible alignments from them on the maps when they return home.

Mark Culling Carr-Gomm, *The Straight Track Club* (1938) Leyhunters are really hunter-gatherers in to-some-extent respectable clothing. They are people who are interested in gathering information and in tracking. This impulse is buried deep in our psyches as human beings - after all, we have been hunters and hunter-gatherer for far longer than we have been suited and 'civilized'. And it seems that the urge to hunt for physical objects and for food exists also on the intellectual, emotional and spiritual levels. Carson McCullers wrote a book with the memorable title *The Heart is a Lonely Hunter* which conveys so well the way we go searching for love in the world. Our minds are of course voracious in their search for knowledge too, and at a spiritual level we talk about being a 'seeker' - going on a quest. In essence it's the same thing - whether we're looking for food, for love, for information or for illumination. We're hunting, we're sniffing and listening, and we're looking for directions and patterns: which way did that animal go? Does the herd come to drink here at dawn every day?

This crucial ability of the brain to identify patterns has evolved in response to our need to seek nourishment. But in addition, this pattern-seeking ability also helps us to find meaning in life, to be artistic, and to theorise and hence make discoveries. In fact, it is so strong that we will even find patterns and attribute meaning to them, even when the patterns have occurred randomly and there is no inherent meaning in them. This understanding has been evoked to explain why conspiracy theories have such an appeal for many people, and it also suggests why there is such an overlap amongst those interested in spiritual seeking and conspiracy theories: people are looking for the more-than-obvious, for deeper patterns beneath the surface.

Now some conspiracy theories may be nutty and completely off track. Some spiritual seeking may be driven by neurotic needs and superstition, but not all of it. We all know that often things are not what they appear to be - that hidden forces are at work in business and in politics, and that life is indeed far more beautiful and mysterious than we can imagine. How do we deepen our spiritual inspiration, and our appreciation of this world, and satisfy the hunter at all levels of our being?

I would suggest that one way would be through cultivating our pattern-recognition ability. So let's explore this theme for a while, working our way towards the subject of ley hunting before finally engaging in a bit of research together on this theme. One way to cultivate our pattern-recognition ability is to start with the personal: trying to trace the patterns in your own life. Here

age will work to your advantage - you'll have more material to go on! Think of your family tree, then add in to that tree people who have exerted major influences on your life. This may not work for everyone, but try it out. When I tried it, I discovered an interesting pattern. Thinking of ley lines, I realised that three people – three elder figures to me when I was younger – stimulated my interest in leys and in sacred landscape: one was my Druid teacher Ross Nichols, the other the late John Michell, author of the seminal 'View Over Atlantis', and key figure in the revival of interest in ley lines in the 1970s, and my grandfather, Mark Culling Carr-Gomm, who was a friend of Alfred Watkins and helped to found the 'Old Straight Track Club'. What was the pattern I found? All were linked to my father, who worked for Ross Nichols and knew John Michell, who shared his fascination for the Shakespeare authorship controversy. So when I realised this pattern, it was very satisfying. It gives me a sense of comfort, of meaning, of connection to the past, to the land, to the world of culture and spirituality and family. What does the pattern mean? Why is it there? Does it give a glimpse of hidden forces at work, of Intelligent Design? I don't know. Maybe there's no reason. It simply being there is sufficient to me to work its magic. It's like art. When we look at a picture that satisfies us, that pleases and moves us, we don't ask 'Why?' or 'What does this mean?' do we? So the first suggestion is to look for patterns amongst people, amongst influences in your life and relationships. Of course psychotherapists get huge mileage out of this, and justifiably so.

Let's now look at a set of patterns familiar to us all, and that occurs with Place. What happens when you connect the dots, for example, that mark all the places you have lived in? I didn't think this would yield anything when I did it, but to my amazement I discovered it did: joining the points in London, Ireland, France, Bulgaria, and Lanzarote made a big triangle. If I added in New Zealand it confused the picture, I have to admit. Again it may or may not have meaning, but it may be worth exploring for you. The only benefit I can derive is a sort of mild curiosity and amusement that discovering this triangle has brought – quite different from the experience I felt when I connected the people together that I mentioned. But the impulse to research starts with curiosity and so I think this sort of line of enquiry would be worth pursuing.

Now what happens when you put People and Place together? Place is interesting in itself – the nature, the electromagnetic fields that exist there, the geology etc. but when you add people you get the possibility of story. People and Place, Character and Setting, are the two great ingredients of Story. "So what?" You might say. Well, that's the relationship that is most under threat at the moment, AND it's the relationship we have so spectacularly screwed up – by relating to Place in an exploitative and abusive way. For this reason, it is the most important relationship to explore. Otherwise the story we're all living through, and our grandchildren will live through, will turn into a tragedy. In fact, looking at the rate of species extinction it is a tragedy already isn't it?

Philip Carr-Gomm

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THE OXFORD MOOT

Network of Ley Hunters Moot, South Oxford Community Centre,
 Saturday 21st May 2016 by Jimmy Goddard

This Moot was held at the community centre in Lake Street, Oxford; at the other end of the street is an unmarked ley centre which is the meeting point of several significant leys. One of these is the one found by Alfred Watkins which links several churches and Carfax, the central crossroads of Oxford. Another was found by Laurence Main, called the Churchill Warrior Ley as it links Blenheim Palace, where Churchill was born, and Bladon Church where he was buried. It also continues to go through the site of the wood henge adjacent to the site of the Big Rings henge at Dorchester-on-Thames. Another ley comes down from the Rollright stone circle, which we visited. I am currently preparing a film *Ley Hunting in Oxfordshire*, about the discoveries made at this moot, which will be put onto YouTube. There were 71 people in attendance.

Laurence Main first told the gathering of the death of researcher Michael Hodges. Dave Shead said he was an iconoclast interested in the spirit of the land, looking with mesolithic eyes. He said that the bookshop in Avebury no longer stocks earth mysteries books – we must keep the flame alive.

Michael Dames then spoke of the ancient culture being different from ours, and of earliest archaic pictures of Gaia. He spent three years studying for a degree in geography – the first syllable is a goddess, supplanted by the Olympus gods. Ge/Britannia is a living being and we must notice and appreciate. In the Neolithic, reality spirit and matter are connected. Our culture is mainly about separation – Britain needs you. But Ge's part is far from over – despite Christian discouragement there is a fresh recognition of the truths. We must enhance a sense of connection.

Liza Llewellyn followed, speaking on the Phoenicians and their influence on ancient and modern culture. They were an ancient people at the same time as the ancient Egyptians, at the end of the Mediterranean, with towns Sidon and Tyre. They had a purple dye associated with royalty, and a huge library at Byblos, which comes down to us in words such as bibliothecae and Bible. They were seafarers, travelling all over the world, and went to Britain for tin; they were influential in north-east Africa and Egypt. Carthage was a Phoenician colony, and the Punic Wars with Rome involved them. Queen Elissa or Dido founded Carthage, and is pictured with horns on her head – this was the Age of Taurus. The Phoenician goddess Europa named Europe, and a Euro coin of 2002 pictures her with Zeus. Horus was associated with death and rebirth, as was Osiris.

Thoth in Egypt was concerned with history and culture, and the Phoenician Tot was concerned with education and communication, like Mercury. He was a great teacher, associated with language and the alphabet. The Phoenicians are best known for the simplicity of their alphabet, which enabled the common man to learn to read and write.



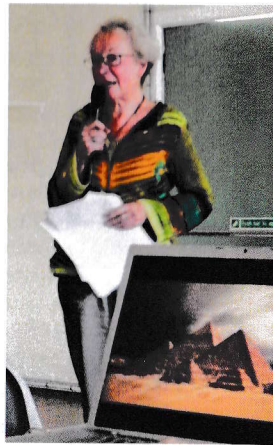
The Moot
 ©pictures by
 Denis Chapman

It replaced Cuneiform, a system of writing first developed by the ancient Sumerians of Mesopotamia. The Hebrew alphabet evolved from there, and later the Greek alphabet too. They were the lords of language, and the word phonetic comes from them. There were 22 letters in the Hebrew and Phoenician alphabets – with different symbols but the same names.

Laurence Waddell in *Phoenician Origin of Britons, Scots, and Anglo-Saxons* (1924) argued for a Phoenician colonization of the British Isles. The tombs of Newgrange in Ireland and Tarxien in Malta are very similar, associated with the midwinter sun, and at Tarxien when a stone was turned around a picture of a Phoenician ship was found. Midwinter, the darkest time, was associated with the resurrection of individuals. This was not just Irish but global – Britain, Malta and Spain. The Druids were keepers of sacred knowledge – astronomy, navigating and tree lore. The flag of Lebanon (Phoenicia) has a tree with two red stripes – cedar rather than oak, the wood of royalty. There could be connections with the Kabala tree of life and the Menorah seven branched tree. Hiram Abiff from Tyre in Phoenicia helped build Solomon's Temple, using architectural knowledge and proportion. The philosopher Pythagoras was actually Phoenician, and Plato said he was the greatest of all. Thales of Miletus, the first philosopher, was Phoenician. The gods of Phoenicia were El or Al, Baal (negative in the Bible, but meant Lord), Elohim, Asherah (likewise negative, wife of Jehovah in the Bible) and Yahweh. We saw a Phoenician bust which looked Egyptian.

Trish Mills then spoke on Sacred Geometry Made Simple. The word geometry means measurement of the earth, and is about the harmonious relationships between everything. Music is about numbers and harmonic resolution; Goethe said that architecture is frozen music. We saw the three-dimensional geometry of several crystals – there are seven basic shapes, or Platonic solids. Euclid wrote a whole book in 427 BC. The golden ratio is 1:1.618.

To the Greeks, nature was numbers, and the most relevant were triangles as the angles always add up to 180 degrees, or half a circle. There are three types – right-angled, isosceles and equilateral. Silbury Hill, in Wiltshire is a pyramid with a 30-degree angle, one third of a 90 degree triangle. Stonehenge demonstrates a 3-4-5 triangle. There are triads of many things; there were three perpetual choirs, Jesus was said to have risen on the third day, and there is the three leg symbol of the Isle of Man, which is usually three spirals. This occurs below the light box at Newgrange in Ireland – spirals on the wall. Spirals are nature's most repeated pattern – the seeds in a sunflower, nebulae in outer space, storms and hurricanes, whirlpools, sea shells, the nautilus and ammonites to name but a few.



The Fibonacci series, discovered by Leonardo Fibonacci in the thirteenth century, and spirals are governed by Phi, the Greek letter that represents 1:1.618, the Golden Ratio. The vesica piscis formed by two overlapping circles and held sacred by most religions, is associated with this. The ancient Greek Caduceus was compared with the structure of DNA, which we discovered in the 1950s, both comprised of spirals twining round each other. Were the Greeks aware of this?

Eristothenes measured the earth with two sticks, measuring the angle of shadows, and made it 24,461 miles in diameter – just 430 miles out of the recent measurement of 24,891. We were also shown how the ancient units of measure, such as cubits, translated into measures in former use here, such as feet, are significant as the ratio of such things as the Jerusalem temple can be seen in them, whereas in metres it cannot. The Knights Templar brought the proportions of the temple, and these were used in sacred geometry of cathedrals and churches, put on the right spots and in the right directions. There was an obligation to stand on places of power. Chartres Cathedral has much symbolism – the towers are different, one for the sun and one for the moon. There is sacred geometry in the buttresses, the rose window and the labyrinth. Even crop circles demonstrate Euclid's geometry – it is there everywhere you look.

Susan Hale and Ian Woodcock have been involved in enchanting the land – using singing to empower places – and demonstrated this by leading us in several songs and chants. They heard about the work of John Gibson-Forty in 2000, on the perpetual choirs which comprised of monks or druids. These maintained ceaseless chanting for the ongoing enchantment of Britain. They were at Llantwit Major, Glastonbury and Amesbury. Each choir consisted of 2,400 men, 100 of them for every hour of the day and night, so their area of influence was massive. The energy lines across the land would respond to their chanting, which brought balance and harmony. A giant decagon was discovered and Susan and Ian have aimed to enchant and harmonize the land by singing along the lines of this figure. They have also done it in other places such as the ancient Pascal caves with their early paintings. They said a third ear as well as a third eye is needed and they sing what they hear. Also the Australian aborigines, the world's oldest culture, speak of the



earth being created by singing in the dream time, and have their song lines across the land. Singing has been part of every ritual throughout the world.

It is the earliest human heritage and amplifies earth energy. In an experiment on the Michael and Mary lines in 2012, the dowsed lines tripled in width after chanting. But permission is always asked, and stating of intentions, before doing so. Ian finished by singing the Johnny Cash song, Walk the Line.

Bart O'Farrell then spoke briefly about two others recently lost to Cornish earth mysteries and dowsing. One was Professor Charles Thomas, author of *Dowsing and Church Archaeology*, who said that dowsing was a non-invasive way of finding archaeology. The other was Pip Richards, a founder member of the West Cornwall Dowers who bought a field to raise a quoit that had been dismantled. When this was done it seemed that the Michael line, which had taken a different course when the monument was destroyed, returned to it. These dowers have on occasion told archaeologists where to dig, and stones of a processional way were found, buried in a corner of a field. They brought dowsing and archaeology together.



The next talk was by Mark Herbert, entitled *Ley Lines, Templars and Destiny* amid our England Landscape. He has been a professional architect for the South-West Regional Health Authority, and has also been an engineer concerned with space projects including an environmental satellite and the Hubble Space Telescope Solar Array, and later in the aircraft industry concerned with fatigue in civil airliners. He has brought to light that his 17th century property was built on the remains of an earlier Templar mansion, once abode to six descents of a medieval dynasty of the same name – Callarde of Callarde. He traced their extraction to 11th century Temple Dinsley as well as the precinct of Canterbury Cathedral, the most important Christian medieval edifice in Britain. Mark also uncovered that his home is sited at the hub of three powerful local ley lines, as well as a key national Templar alignment plus a world solstice axis extending from Jerusalem through an implied ancient prime meridian to Mount Callan in County Clare, Ireland. He also found that Callarde is longitudinally aligned with Calatrava, the Moorish-founded holy place that later became the nexus of the Iberian-based fraternity to which many fleeing Knight Templars sought refuge after their Order's dissolution in 1307. Having established that three Moor's heads and three



crossing lines adorn the Callarde crest bestowed by the King of Castile, Mark thus sealed both Spanish and geomantic relation with his abode. With Callarde's Templar occupancy beginning around 1360, the same date inscribed in the Templar linked rune stone of Kensington, Minnesota, Mark suggests that the site may have been a secluded haven to re-establish an Order.

He had a series of encounters with souls that he somehow recognised and they him, despite never having met before. Some convergences were very powerful. He was intuitively guided to concepts in both astrophysics and a new philosophy revealed to him, what he termed soul geomancy, that proved these Earthly plane events were divinely inspired. These unique insights, recorded on the celestial circle and etched as etheric pathways upon the Earth, not only gave new meaning to the axiom "as above, so below" but of a pre-natal intelligence of the

soul and its post-natal spiritual guidance. Mark's eyes were truly opened to reincarnation and the soul's return to its Earth home. He deems that the greatest mystery in life is to learn who we truly are.

Gary Biltcliffe gave the final talk of the day, about Oxford, and comparison with other cities. Myth and legend are part of the great song the landscape sings, inspiring to greater things. His first talk was in Dorset in 1996, about Portland and the Phoenicians; there were other talks by Michael Hodges and Michael Dames which he found inspiring. He bought *Mythic Ireland* which discussed sacred centres. On the Spine of Albion ley with its associated serpentine energy streams there were examples of the quartering of cities – the finest is Oxford.

Oxford's founding myth concerned a group of Greek philosophers with Brutus. The first buildings and schools were 1100 BC, and 150 years later the king founded Oxford on the site of the schools. There were many destructions – the Romans twice, and the Danes. Previously he had visited Ireland and, looking for a holy well, in a garden with graves and stations of the cross there was a statue of a lady, St. Bride. The cross of Bridget was a spinning cross, connecting with the centre of

the universe.

The Etruscans, when planning a city, would survey the land and divine a spot from some omen, then mark out north-south and east-west axes, then dig a deep well at the centre to connect the world with the underworld. Then they would circle the furthest point on the horizon, finishing up with a circle and cross shape. The Romans later adopted the ritual and may have used it in the building of towns and cities here. In Bristol there was a circle and cross, with a church at every gate and one in the centre. It once had a cross with a well underneath. In Oxford there is a central cross-roads; the north-east quadrant had the main colleges, the north-west had royal places and the castle, and the artisans lived in the south. The centre of Oxford is St. Martin's, Carfax



– conforming to the Etruscan principle. Watkins found two leys crossing there, with the roads just off the lines. At Northgate and Southgate the church dedications are to Michael, whereas the east and west ones are to Peter. At Michael's Northgate there is a sheela-na-gig in the tower. At Beaumont Palace in the north-west quadrant Henry I stayed, also

Henry II and John; Richard the Lionheart was born here. Why were there so many royals?

In the myths of the Mabinogion there were three plagues in the Isle of Britain, and the menace of the scream over every hearth. British and Saxon dragons fought at the navel of Britain, which was Oxford. Oxford has twelve holy wells, one in a mound which has a doorway leading to a well chamber. Geoffrey of Monmouth was the chaplain of St. George's Chapel and he wrote *The Matter of Britain* here. Excavation at Keble College has revealed a massive henge monument as big as Avebury.

Gary then said that the following day we would be visiting the joining of the Michael and Belinus currents at Uffington, where there have been crop circles on the lines. Is the horse a solar dragon? It is dated to 800 BC – this gave it a new dynamic as there were no heavy horses here then. The solar dragon represented earth energies – places to heal. There are very few houses within Uffington Castle's banks, but there are pits like the Aubrey Holes, filled with the remains of deer.

On Sunday we went with Gary and Caroline to Waylands Smithy, which is very rare among long barrows to be aligned north-south rather than east-west (not solar). The entrance faces south and the stars of Cygnus would set between the stones. It is similar to the West Kennet barrow; it had a capstone and a higher mound. The central chamber also seems to mirror the shape of Cygnus. There are dust clouds in Cygnus masking the centre of the galaxy. Wayland was the divine smith of Norse mythology, and according to legend would shoe a horse left here with some money. He is also said to have been commissioned by Merlin to make Excalibur for King Arthur. The female Elen line associated with the Spine of Albion flows along the length of the barrow before travelling onto Uffington Castle, the White Horse and Dragon Hill.

In the east field nearby there have been crop circles, and there have been many strange experiences like balls of light and time-slips in the vicinity. The barrow also figured in the Green Stone psychic questing story. Laurence Main slept in the side chamber on 16th April 2010 and witnessed the blocking stone vibrating with a brilliant pulsing white light with five concentric circles (noted particularly that they were not spirals).

Bart O'Farrell then gave a demonstration illustrating the energies of the site. He first said that he thought the site had been designed for male rituals, despite the female line flowing through it, as the position of the stones would have made it difficult for women to walk in procession. He then showed how the stones had chakra positions, identifiable by dowsing, and how the energy could throw a person off if leaning on certain parts.

From here we went to Uffington Castle, where the Elen and Belinus streams of the Spine meet in the centre of the hillfort. It is also central to the Ridgeway. There is no evidence of any battle here, but many pits with offerings suggesting rituals and festivals. From here we could see Faringdon Folly, on the true north "Oxfordshire Spirit Path" going from the White Horse to the Rollright Stones. At Uffington Church nearby the Elen current meets the Mary current associated with the St Michael Line. There are two fonts in the church, and each current goes through

one of them. The streams come together under the tower. Belinus meets the Michael current at Lambourn Church, which is in a circular churchyard and there are many large stones in the building which could be from a stone circle there. There are also green man carvings in the church.

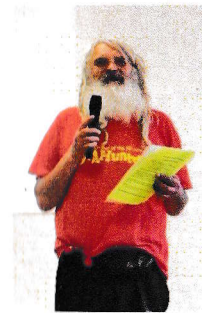
We then continued to White Horse Hill, from which we could see the flat-topped Dragon Hill where, according to legend, St. George killed the dragon and there is a bare patch of earth on top where grass does not grow, where the beast's blood spilt on the ground. The hill, resembling a smaller Silbury, is natural but thought to have been levelled to make a flat area for rituals. In the trees we could see a large spring which feeds the Thames. There is a legend of the Horse drinking there and grazing from the Manger. Gary thought it was more likely to have been a dragon, as it has horns and the horses people had at the time it was built were only small ponies. The Belinus current runs along the back of the horse to meet Elen again at Dragon Hill.

We walked over to Dragon Hill, where the two dragons meet, which would have been for the priesthood, not the uninitiated. They would perform rituals which would affect the fertility of the fields; the springs would be part of it. In 2000 a formation of a dragon or dragonfly appeared in the field below the Horse, after Gary had dowsed Belinus here.

From here we went to the Rollright Stones, which are a complex of three sites; the King Stone, which despite its name has a rather feminine shape, the King's Men stone circle and the Whispering Knights chambered tomb. The legend associated with the site concerns a king and his men who meet a witch who predicts that if he can see Long Compton village he will be king of all England. He goes to see, but his view is blocked by a ridge which rises up and he and his men, and a group of whispering knights, are turned to stone. Belinus and Elen meet again at the ridge just behind the King Stone. Long Compton is a centre of witchcraft and there is an effigy of a woman with horns in the church. Another legend says the ridge was the grave of an Arch-Druid. There is also a ley found by Alfred Watkins which goes through the circle and the King Stone to Chipping Norton Church (Belinus also goes through that church). This ley was dowsed at ten paces wide.

Coming to the circle, where Paul Devereux did his Dragon Project experiments in the 1970s, we found it crowded and a ritual was being performed there as we left. A ley runs from here to the Lake Street centre. We then went to the Whispering Knights, which was another tomb aligned north-south.

Laurence led further walks on the Monday, Tuesday and Wednesday. On Monday they visited Dorchester-on-Thames, site of the Big Rings henge and cursus, which the Churchill ley passes through. They then walked to Wittenham Clumps, a pair of wooded hills, one of which is a hillfort. The eastern side of Castle Hill is the location of the Victorian 'Poem Tree', a beech tree which had a poem carved into it by Joseph Tubb of Warborough Green in 1844-45. On Tuesday they had a walk from Woodstock, and on Wednesday they visited Alfred Watkins' Oxford City Leys.



Evocative Sacred Sites 1: Lindholm HØje in Northern Jutland, Denmark

by Eileen Roche

This is the first of five articles describing and comparing special liminal places in the earth mysteries landscapes and contemplating how such haunting sites and their histories may affect the sensitive human psyche. Most readers of this Journal will have their own favourite evocative sacred sites, some local and others requiring a journey, which they endlessly visit and re-visit. This article is about the Late Stone and Viking Age Lindholm HØje farming village and its stone circle-shaped and ship-shaped gravestones, in Denmark, which is one of my favourites. Future issues of the Network of Leyhunters Journal will carry descriptions of Skara Brae and the Ness of Brodgar in Orkney and later issues will report on the Round Towers of Ireland and sites in Iceland relating to the *Thing* and the *Huldufolk*, Elves and Fairy Folk.

Lindholm HØje is an extraordinary beautiful site on the south-facing slope of Voerbjerg Hill in Norresundby, Northern Jutland, separated now by the sea-water of the Limfjorden from the town of Aalborg to its south. Mainly to be seen today are the stones marking the individual burial sites which were in use from the Late Stone Age until 600 years later in the Viking Age, that is from AD 400 – AD 1000. At the top of the hill can be found the oldest graves, with the youngest interments at the foot. There were about seven hundred graves which have been excavated, of which about one hundred and fifty were cremation patches surrounded by ship-shaped stones. Forty-one of the graves have no stones.

"I first visited this site in the summer of 2000, when I bought a postcard from the Aalborg Historiske Museum entitled: *Udsigt over Lindholm HØje set mod syd*.

That beautiful photograph, taken from the air, fully depicts the luminous beauty of an ancient sacred site, setting this one in its context of wooded green-land, overlooking water and in a sense of important tranquility, somehow managing to maintain and dominate the encroaching urban and industrial sites which threaten it. Anyone who comes here has their spirit uplifted and renewed, so great is the sense of peace and beauty. We know from our own British archaeological reports how important grave settings and burial sites were to Stone, Bronze and Iron Age peoples, who seemed to root their belonging to the land in these ancestral locations. Unfortunately, as I have not had a response to my copyright request to reproduce the postcard here, you must use your imaginations!"

The history of Lindholm HØje is also extraordinary: in modern times it was not discovered until 1889, having been overlaid by shifting sand dunes from the Limfjorden up to 4 metres thick. By the Later Iron Age, the burial ground was covered with sand and the village of Lindholm HØje was moved from a short distance away to be built on top of the sand. When the site was excavated between 1952 and 1958 a Viking newly-ploughed field was found to the south and there



was evidence of farms having been re-built many times. The field interested the local archaeologists as it had been prepared by a plough which can turn the soil of four to six furrows into one another, thus increasing crop yield twentyfold. Each farm associated with the Iron Age village had a long-house that had out-houses, pit houses and work huts, all surrounded by a palisade. In 1992 the Portland Cement Factory in Aalborg opened a new

museum on the site for the town, in which are now displayed many of the excavated artefacts and grave goods of the site. This gives a clear picture of common daily life in Lindholm HØje through the Late Stone and Viking Ages and is worth a visit in its own right. The stones employed in demarcating the graves are very striking, unusual in their colours and textures and are amazingly pleasing to the eye. Considering that people lived and died here for at least 700 years, the consistent attention to detail with the

grave stones over the years is laudable.

The beauty and decorativeness of the chosen stones adds considerably to the ambience and sacredness of place, high up on a ridge with clear views of the area and overlooking the water. One wonders about the geology and from where the stones came but local knowledge seems to be silent on this important matter. Men were buried



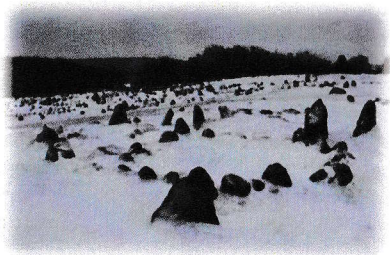
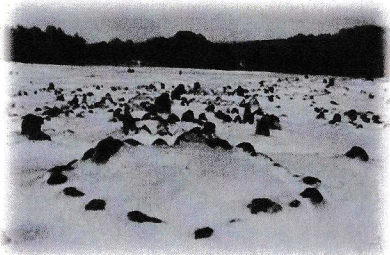


with triangular and ship-shaped cremation graves, women with oval and circular-shaped stones. Professor Glob of the Copenhagen National Museum points out that there are triangular, quadrilateral and pointed oval graves, sometimes with an upright stone in the centre, as well. He also makes the point that there are about one hundred other ship-shaped graves in Denmark, usually sited near water, and considers that the purpose of the ship-shape was to represent carrying the soul of the deceased to the land of the dead in the south. (*Danish Prehistoric Monuments* by P.V. Glob Faber & Faber 1971).

“There were many domestic grave goods and animal remains recovered during the excavations. The site leaflet mentions that, there is obviously a relationship between the rounded and full forms of the stone settings and the female clothing and accessories, as there is between the pointed and angular shapes of the male clothing and accessories.”

On a journey from Norway to Denmark in January this year, I interrupted it in Jutland, feeling compelled to re-visit this beautiful ancestral place again, as I was so near. To my delight the site was covered in snow and the stones seemed to welcome me back. The graves seemed to be vibrating under the snow, and the beauty of their colours and textures were enhanced by their white mantles. The ambience of such a sacred spot was startling when viewed from the snowy top of the ridge, looking down over the icy town towards the nearby Limfjorden.

Visiting the Museum, warming up from the serious cold outside, viewing the everyday grave artefacts, – the clothes, pots, utensils and personal ornaments, made me feel much closer to the original inhabitants of Lindholm Høje. They were humans living very similarly to us, with the same emotions and responses to the beauty of stones enhancing evocative sacred sites in the landscape. Whilst acknowledging the cultural and religious differences between us, I was a little surprised to find so many similarities. I thought that I have experienced the wonder and grandeur of this place at the height of summer and in the depths of winter. Am I now compelled to come again in Spring and Autumn?



It is a long way from my Lancashire cottage home. Such is the lure of evocative sacred sites. In future issues I shall be describing the lure of some Orkney sacred sites.

For further information, see:

<http://www.megalithic.co.uk/article.php?sid=10396>

http://www.themodernantiquarian.com/site/10139/lindholm_hje.html

https://en.wikipedia.org/wiki/Lindholm_Hoje

<http://www.visitdenmark.com/denmark/lindholm-hoje-museum-gdk596168>

http://www.tripadvisor.co.uk/Attraction_Review-g189529-d2233781-Reviews-Lindholm_Hoje-Aalborg_North_Jutland_Jutland.html

Lovely Leyland Leys!

Do you know anything about the 3 Leys running through the Leyland Saxon Cross? One travels along Church Street, another at right angles down Woden Lane, while a third runs from Lytham St. Annes, through the Leyland Cross & nearby St. Andrews Parish Church to the impressive Round Loaf Tumulus on Anglezark Moor & beyond.

If you live nearby or would like to be involved in tracking & exploring these Leys, please contact Eileen Roche at eileenrochemegarack@yahoo.co.uk

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A Day and a Half on the Michael Line

Caroline Sherwood

I grew up in London; familiar with high heels and concrete, scared to put my bare feet on the earth until my twenties. My parents were older and not athletic, so I never camped as a child.

In January, *descending Glastonbury Tor*, I met Johanna van Fessem.¹ She invited me home where we talked for hours. "I could take you walking!" she offered. My dream come true – Johanna with her great experience was my ideal mentor, and I had been too shy to ask.²

We agreed to begin on 4 April and walk north east on the Michael Line, for a couple of days, using the *Mary Michael pilgrims way Walker's Guidebook – Section 2, pp. 123-135.*³

I arrived at 09.00 with my 50 litre rucksack, camping mat and sleeping bag... a gift from a friend. Steve and Johanna helped me redistribute the weight and my 9.5 kg pack elicited congratulations which helped allay my mounting trepidation – it was my first pilgrimage, my first overnight camping carrying part of the tent – and I had just turned 65.

We offered a prayer and set off up Well House Lane, pausing at the White and Red Springs, skirting the Tor and heading for the ancient oaks, *Gog and Magog*. Two rabbits dashed onto the path, scattering in opposite directions. Johanna remarked that we needed to notice such things and suggested we approached the oaks on different paths. At the bottom of the hill she introduced me to these ancient beings who have overseen the landscape for hundreds of years.⁴



Johanna van Fessem
– photo by Zoe d'Ay.

At our first break, sharing dates, oatcakes and water, I was inwardly prompted to put on my waterproof leggings – it was drizzling. Ignoring this signal, we continued along a characteristic Summerlands rhyme, watching the Tor recede behind us with each step, and delighting in the flight. Before we started Johanna had mentioned a crossroads which needed healing. She walked away from me for seven minutes, then, slowly we walked together, praying a healing intention, until we met. My first impression was that there had been a suicide in the locality. Then I noticed Tanyard Lane – so a slaughterhouse was, or had been, not far away. By the time we met, something which had felt ruptured was now joined up and at peace. Giving thanks, we gratefully repaired to the Crossways Inn for lunch. Laurence Main had told me that 'pilgrimages have a life of their own' and this certainly proved the case for me. Our waiter was Romanian, which was the first synchronicity.⁵

After lunch we visited the "drunken" font in St. Peter's, North Wootton and continued onwards up the steep slopes of Pilton Hill. Looking back, I was amazed at how far we had walked in under a day.

I first visited Somerset as a child – on Pilgrimage with my mother to the Shrine of Our Lady of Glastonbury, the second time my father, via a BBC



Caroline

acquaintance, secured a summer holiday on *Worthy Farm*, just after Michael Eavis had taken over. Back then, in 1961, was when I first thought how lovely it would be to live in Somerset. As a student at Bristol, I was at the first Glastonbury Festival. During the twelve years I lived in Glastonbury and the decades before that I lived near Shepton Mallet, I had driven the A361 on so many occasions, but emerging from fields onto the road, seeing the now abandoned corner store and the closed Crown Inn, was like entering an entirely new land seen from the perspective of the pilgrim.

By now we were gasping for a cup of tea... well, at least I was, but not a café in sight. In the centre of the village we came to the Post Office – "I bet they'll give us a cup of tea," I said. The postmistress was welcoming and within seconds offered to make us a mug of tea free of charge!

As we left, I noticed a flyer for a concert by Zeina Barhoum (the second synchronicity of the pilgrimage). Back home, I contacted the organiser – I am helping to welcome the Syrian refugees to Gloucestershire, and from this has grown the possibility of not only inviting Zeina to sing in Cheltenham, but also to showing the documentary of the making of *Queens of Syria*, based on Euripides' *The Trojan Women* which highlights the recent experience of Syrian women.⁶

We'd left it just too late to visit the church of St John the Baptist, so we trudged onward up a hillside above the village. Throughout the journey Johanna was an angel of encouragement, good example, patient forbearance with my slowness and inexperience. By now I was *weary* and putting one foot in front of the other in the relentless rain was difficult. Johanna returned from the camping spot she had located, lifted my sleeping bag off my pack, and carried it ahead of me up the hill.

Erecting the small tent was the next initiation. By the time we crawled inside, I was so tired and achy that I couldn't respond to Johanna's cheerful invitation to tell jokes or share stories! All I wanted was a hot bath and a soft bed. Instead, I lay awake for most of the twelve hours that the weather dictated we spend in the tent, unable to get comfortable, until I learned to lie still, to extend my awareness into the earth, and out into the land, to pray for those whose lot was far worse than mine, to swoop with the sound of low wings overhead and the calling of owls across the night.

The morning brought conversation and tea in the plastic Christmas pudding bowl Johanna had given me for a cup. We walked on in sunshine, finding Willow Pattern treasure-chips in the ploughed fields.⁷

Passing alongside the elegant East Compton House, we proceeded on to Shepton Mallet, approaching it through Collett Park. Lunch was welcome in Pepper's café on the High Street.

¹ I knew Johanna from my Glastonbury days.

² Johanna van Fessem walked from The Hague to Jerusalem in 2000/2001. Her pilgrimage is recorded in her book, *Walking in the Light*, Dancing Mountain, 2013.

³ Richard Dealler, *Mary Michael Pilgrims Way - Brentnor to Glastonbury & Glastonbury to Avebury: A Walker's Guidebook*, 2015 marymichaelpilgrimsaway.org

⁴ Johanna has written an article about the sacred grove of which Gog and Magog originally formed a part.

⁵ I'm planning a journey to Romania in June and our waiter provided a few new bits of information.

⁶ www.developingartists.org.uk

⁷ Now decorating my tiny alpine garden made from an abandoned barbecue

Johanna and Steve travelled the length of the Michael and Mary lines in 2004. They wrote down their experiences and plan to publish a book on their trip at some future time. Johanna, Steve, why not whet our reader's appetites with a taster of the content in a future issue of this Journal!

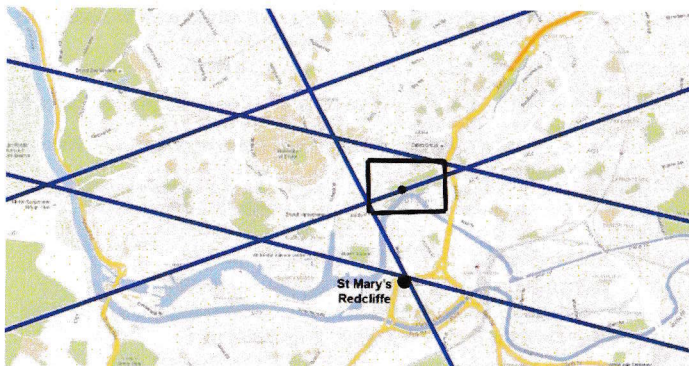
BRISTOL FASHION

Laurence Main meets Rory Duff

Giving talks around the country enables us not only to spread the word on leys but also to meet and learn from others who may be local experts and have come to leys from a different direction. Rory Duff is such a person, having dowsed water and energy lines for over 30 years and now running the Bristol Dowzers along with Lea Surs (www.bristoldowzers.co.uk).

In my talk, I began with Alfred Watkins, OS Maps, and the discovery of alignments of sacred sites. Leys are straight. It wasn't until I came to the dowser Hamish Miller, whose book *The Sun and the Serpent* – written with Paul Broadhurst and published in 1989 – featured Michael and Mary lines, that I mentioned the pairs of earth currents entwining leys. I call these earth currents, and I equate them with Rory's earth energy lines. We need to use a common language. Together we can pool knowledge and learn more about leys. Some ley hunters do not dows. Many dowzers call a wandering earth current a ley and haven't even read *The Old Straight Track*. Ley hunters and dowzers can have different priorities. Ley hunters such as Paul Devereux have diligently sought the truth and academic recognition. Sometimes it is easy to agree with Paul when he spoke against "the tyranny of the dowsing rod" – as he did at the Ley Hunters' Moot in Devizes in 1997. Discipline and discrimination are required, as is humility if we are to find out the truth about leys.

My own approach to leys came via walking and camping in the countryside. I told Rory Duff about a dream I recorded on Carn Ingli in 1994 in which the goddess showed what stone circles and leys are. I wrote about this on page 34



Map data ©Google 2016



The Dome of Light

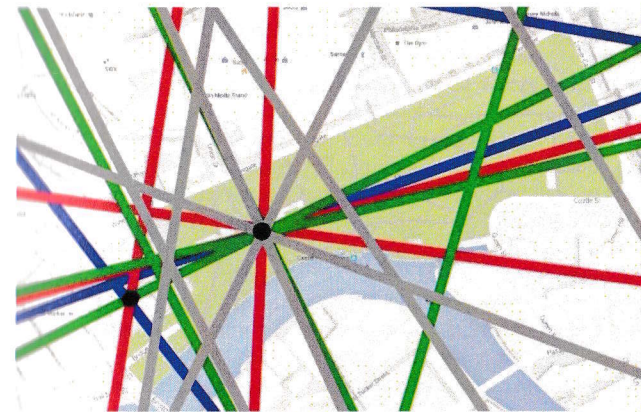
of my book *The Spirit Paths of Wales* (Cicerone, 2000): "The goddess, in this case taken to be Rhiannon, held up her hands in the form of a cup. This became a cross-section of the earth, with the soil a vivid orange and the goddess' fingers, a brilliant white. White lines went out in all directions from these cupped fingers.

Above was the beautiful symmetry of a dome over the cup. This was a subtler, heavenly structure. Within the domed cup or cauldron was a whirling vortex of brilliant white energy. There seemed to be an exchange from above and below, between heaven and earth. This white energy or spirit was being channelled along the white lines running through the orange earth. The vision then zoomed in for a close-up of the tips of the goddess' fingers. These formed the standing stones of a stone circle." Rory Duff spoke up from the audience to confirm that he had experienced the same "dome over the cup" at sacred sites. Later, Rory showed me some of the leys and earth currents dowsed by the Bristol Dowzers on his computer screen.

Unlike Rory, I have only had a single, brief dowsing session in Bristol. It was at the ruins of Bristol Castle (ST592732), and, asking for the primary ley, I dowsed a Beltaine sunrise ley (63 degrees) running between the ruins of St Peter's Church through Castle Park to the ruins of Bristol Castle – where Stephen was kept prisoner by Robert, Earl of Gloucester, Consul of Bristol, and half-brother of Queen Matilda in the 1100s.

I soon spotted "my ley" on Rory's map – defined by Rory as a "20 pace wide ley". However, I also saw the difference in approach between dowser Rory and myself, a ley hunter. Rory's map showed 18 leys radiating from St Peter's. You couldn't see "the wood for the trees" on Rory's map of Bristol's leys.

Dowser Rory stood at one significant spot and dowsed all the leys cross-



Map data ©Google 2016

ing at it, defining them by their frequencies and widths. In Rory's own words, he informed me that "The frequencies of earth energy lines are measured by their slow side-to-side movements over time, which can only be easily measured some distance away from any nodes. (This is very similar to the movement of a guitar string.) There is very little side-to-side movement at a node – a node is where earth energy lines and leys con-

verge and cross over on one spot, – so trying to determine accurate frequencies there is impossible. Typically, this frequency can be around six hours one way and six back the other way to give a 12-hour frequency, but they can be as fast as eight hours, and some are over 24 hours." "Currents" are labelled, for convenience, by their commonly perceived widths. The 20 pace wide lines are the widest – four paces the narrowest."

"Special" sacred places are not necessarily where the leys themselves cross but where the earth energy lines do. Sometimes, but not always, the leys actually cross at the same place as where all the earth energy lines do. The Bristol Dowzers found a few crossing over and underneath the old bell tower of St Peter's Church. Other lines were found many metres away. In addition to this, only 20 metres from the church is an old holy well – St Edith's Well, unfortunately this has now been paved over. There is growing local pressure,

with the coming future development of Castle Park, to make St Edith's Well into a wonderful water feature again."

As Rory demonstrated to me, "This now meant there were two sacred sites close to each other and possibly a broken earth energy line node. The leys looked as though they could have run through either of these places as the energy lines were all over the place except for the very small node with just four energy lines crossing over each other in the church." "Bristol Dowzers investigated this and found that at one time there was one large node and it was originally sited at the well. It appears though that, many years later, the node moved to the church. Some of the dowzers with experience in these matters decided to get together to repair the node but they were still unsure where it would end up."

"After some group meditation and some repair work, the group found that a new node had formed just in front of the main doors of the church in the small square there. It was now between St Edith's Well and the church in a very accessible place. The final resulting node is what can be seen on the map."

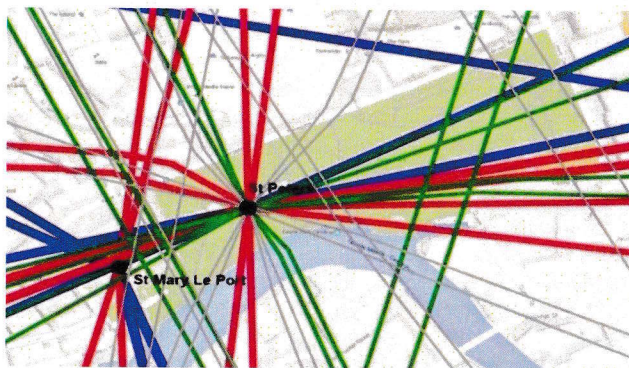
"It may seem strange to some people that the node did not end up either at St Edith's Well or in St Peter's Church but we are finding more and more these days that these nodes want to be where they are accessible to people."

"What we can learn from this is that when looking for leys on a map we do not actually have to have a high degree of accuracy with regards to having to find exactly straight alignments running through significant places. Ley Hunting is very helpful to us though as it is the basis of the beginning of the kind of local work mentioned above. The locations of the leys are the best indicator we have with regards to where we can find their pairs of energy lines."

"Sometimes the related earth energy lines will form a significant node or sacred place just to the side of an alignment. Because these energy lines can move, and have been moved in the past, the sacred places could easily be found slightly to the side of a ley and yet still be connected to it and to the other sacred places along its length."

"When we take a look at just the larger group of energy lines – the 20 pace wide lines – across a slightly larger map of the centre of Bristol and then look at their leys, we find some examples of these slight deviations and we can then see where it can lead us to take possible action. Each of these leys on the map has a pair of earth energy lines running along their length. Again these pairs of lines can just run parallel to the ley and not actually cross over each other

for many kilometres." The Bristol Dowzers are now busy repairing nodes. As Rory told me, "Not all sacred sites seem to be found on the leys and the ley intersections. The leys, although they are straight, seem to be really representations or guidelines for where pairs of earth energy lines can be expected to be found. When you find these intersections you can go on to find out if any repairs are needed to be done."



Restoring a sacred place to how it once was is tremendously satisfying. You are left with a strong and powerful node where groups of people can come together to meditate around." Rory concluded, "In ley hunting we look for sacred sites on maps in order to find the leys but we can also use these leys to find new or long lost sacred sites. These can be found some distance to the side of the ley where the energy lines cross." I can relate this to the model I find when walking leys, of the straight ley defining the direction of a corridor through which wandering male and female earth currents – my term for Rory's earth energy lines – connect with sacred sites "off-ley." For my own sanity I simplify matters by dowsing for the "primary ley." I find such discrimination essential to avoid being deluged with too much information as I walk through the countryside. When on a Pilgrimage – e.g. the Michael Line, my third eye is simply washed with the colour of my particular ley or earth current when I stand on it.

Rory Duff maintains that understanding leys was one of the great secrets of the Knights Templar, as they travelled along their "rose paths." Bristol was a major Templar place, of course.

If you are travelling by train you will alight at Bristol Temple Meads station.



Obituary

Michael Alexander Hodges MA

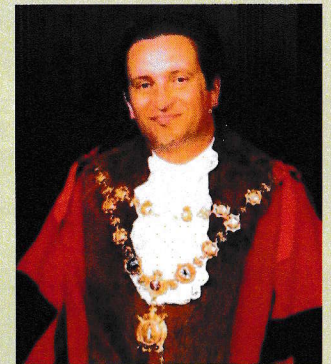
14th August 1937 – 27th April 2016

The Network has lost one of its earliest members and benefactors with the death of Michael.

Michael wrote many books on leys in Dorset

We'll miss him greatly.

Laurence Main



**BOOK
REVIEW**

Wild Camping – Stephen Neale

Publisher: Adlard Coles Nautical, London 2015, 240pp
ISBN-10: 1472900340, ISBN-13: 978-1472900340

As the author says in the opening line of the book, "Sleeping outdoors is one of the most liberating things a person can do." Most people have a pretty good idea how to camp at a designated campsite. You buy a tent and sleeping bag and (usually) drive to the campsite with your car stuffed full of food and all the home comforts you can cram into the boot and backseat. You're pretty safe with that for if things get too rough (for example you get too cold because you bought a cheap sleeping bag) you can always retire to the safety of your car and sleep there for the night and you can always get a nice hot shower in the morning. There is just one huge problem with this you are not really free. Wild camping on the other hand is a very different matter - done correctly it will open up the mysteries of the countryside to you in way that nothing else can. However, it requires a lot more thought and most people just don't know how to do it safely, comfortably or even legally. This book will show you exactly how to do all of the above.

The various chapters discuss all aspects of wild camping from what to carry in your rucksack to the grey areas within the law of where you can or cannot legally camp, noting the variance in what the law says concerning wild camping in different parts of UK and Ireland (the areas that the book deals with). Also, noteworthy in this regard is that many specific areas are referenced with regards to wild camping, usually from the authors personal experience. If you want to know how to wake-up on a high mountain top to see the sunrise over the sea, then this is the book for you!

Liza Llewellyn



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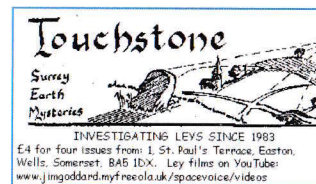
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