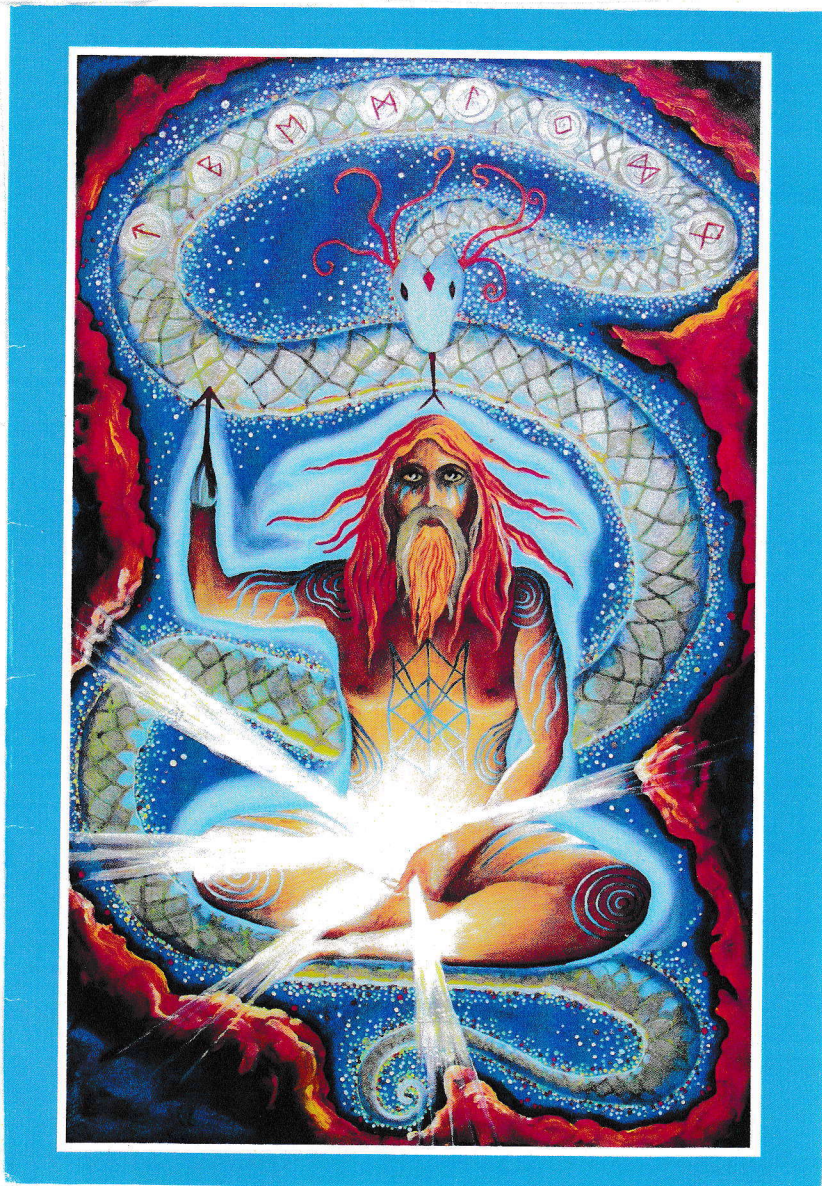


The Newsletter of the Network of
Ley Hunters

£2.50

Issue 27 – Beltaine 2018



Tyr: The Third Aett from the RUNA Series by Harry Wendrich

The Newsletter of the Network of Ley Hunters Issue 27, Beltaine (1st May) 2018

Editorial address: Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth, SY20 9LW, Wales, United Kingdom. Telephone 01650-531354. www.networkofleyhunters.co.uk This is not interactive, no email! Snail mail and telephone calls always welcome. Denis Chapman is our Webmaster.

The Network of Ley Hunters is an informal movement for all who are interested in leys and patterns within the landscape. The importance of this in these critical times may be that many find their eyes opened to the living nature of the landscape and are then led to act accordingly.

This newsletter 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. Bank notes are also welcome.

If your subscription is due an "X" will follow now.

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

Contributions are welcome for future issues. Please send 14pt typed camera ready copy on a single side of A4 with 1 inch margins. Pictures and diagrams are welcome. Remember, we will reduce to A5. Please contact the editor re length and subject, or if you need help with typing. Volunteer typists are also most welcome to contact us. We have early deadlines because we are often away on Vision Quests and Pilgrimages (which you are welcome to join). We are delighted to read about your local leys, but please remember that we are not all familiar with your territory. Please provide six figure grid references and details of relevant Ordnance Survey Explorer maps (1:25,000). Don't forget the letters of your 100km square. The grid reference for Stonehenge, for example, is SU 123422 (O.S. Explorer 130).

A major function of the Network is our Moots and Field Trips. Apart from the interesting places visited and the expert speakers you can hear, these are good ways to meet other ley hunters. We have much to teach each other. By coming together as a group we hire buses and drivers for our trips, and even book carriages on sleeper trains to and from Scotland and Cornwall. Apart from encouraging group spirit, providing transport for all, and being better for the environment, buses allow us to be dropped off and picked up on narrow lanes where there is no room to park a car. Early booking helps us to organise buses and drivers. Our Moots are also located with regard to public transport and affordable accommodation, including a campsite where we can be grouped together. We try to provide vegan food at Moots.

COME TO OUR CLITHEROE MOOT

SPECIAL OFFER PRICES AND FREE VEGAN LUNCH IF YOU BOOK BY 11 JUNE 2018

SATURDAY, 15 September 2018 (10am-6pm) in the St Mary's Centre, Church Street, Clitheroe, Lancashire BB7 2DG. Speakers: Eileen Roche (Pendle Witches), Mark Valentine (Forest of Bowland), Gary Biltcliffe (Spine of Albion), Maria Wheatley (Elongated Skulls of Stonehenge), John Billingsley (Leys as Desire Paths), and Caroline Wise (Elen of the Pathways). We will also dowse the Elen and Belinus serpent currents mating in the keep of Clitheroe Castle in the lunch break.

Enjoy **FIELD TRIPS** led by Gary Biltcliffe and Caroline Hoare with our own coach and driver (Hodder's of Clitheroe).

SUNDAY 16 September – Alderley Edge and Roman Manchester

MONDAY 17 September – Whalley Abbey and Pendle Hill

NB: NO FOLLOWING CARS, NO DOGS, BRING PICNICS

If you book Moot (and field trip) tickets by 11 June 2018, you will receive a free vegan lunch in The Atrium on Saturday, 15 September, and discounts.

PRICES: Saturday only £ 30 (or £20 if booked by 11 June)
Sunday only £40 (or £30 if booked by 11 June)
Monday only £ 25 (or £20 if booked by 11 June)

All mootgoers must be subscribers to the Network of Ley Hunters. If two of you live at the same address, sharing one Newsletter, a single subscription will do for both of you to attend our Moots.

Clitheroe is easily reached by **TRAIN** from Manchester. There is a **CAMPING** and Caravan Club site one mile from the Moot venue. Meet other ley hunters!

Book by sending cheques/ P.O.s (payable to Network of Ley Hunters) or cash to Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth, Wales, SY20 9LW. Telephone 01650-531 354

COME TO OUR MOOTS!



Any profit made on Moots is used to improve the Newsletter (add colour) and to reach new people through advertising the Network. Moots are a good way to meet other ley hunters as well as to explore the living landscape with expert guides.

“friendly people”

Pendle Hill, Whalley and the Lion at the Centre of Britain

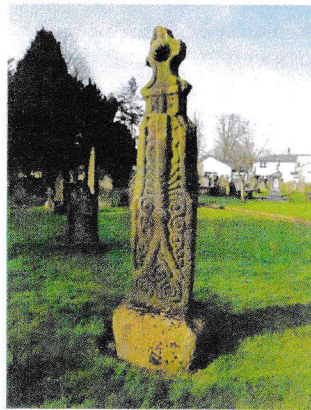
The quaint little town of Whalley still attracts visitors to its ancient church and ruined Cistercian abbey, but very few know of its relatively new status as the most central town in the British Isles excluding her outer islands, as determined by Ordnance Survey. The name Whalley comes from the Saxon word *Walabaeg* meaning 'field of the wells'. In the *History of the Parish of Whalley* (1872), Dr Whitaker refers to Whalley as a geological extension of Pendle Hill. The Domesday Book records that 'the church of Saint Mary and All Saints had in Whalley two carucates of land free of all custom'. This is indicative of its important status before the Norman Conquest, and like Glastonbury Abbey, it was exempt from paying taxes and tithes.

Elen enters the sacred area crossing the Calder River from a hill called Whalley Nab into the grounds of the ruined Cistercian abbey. Here we were rather puzzled, for instead of making for the main sanctuary, she heads straight to a part ruined medieval chapel next to the river amongst buildings used today as a conference venue. This curious avoidance of the abbey's High Altar at first seemed strange; nevertheless, we felt that this peculiar church holds something special, perhaps built over the site of a pagan temple connected with the worship of the river goddess.

From the abbey, Elen visits the parish church of St Mary, said to be the oldest in Lancashire. Bede and the *Anglo-Saxon Chronicle* both record in the year 664 CE that Bishop Tuda visited the area west of the Pennines to oversee the submission of the Celtic church to Roman Catholic rites. Bede states that there was a monastery at Whalley then called Paegnalaech where Bishop Tuda died of bubonic plague. In *Journeys Through Brigantia, Volume Nine* by John Dixon and Phillip Dixon, the authors refer to archaeological excavations at Whalley between 1985 and 1988 which uncovered earthwork boundaries of a large monastic settlement that would have rivalled Glastonbury.

According to a local tradition, St Paulinus preached on the site of the present church and the monks of Whalley Abbey record that St Augustine founded a shrine there in the 7th century dedicated to All Saints. These early Christian 'centres of light' often stood over old Druid sanctuaries long before the Saxons and Romans came to Britain. Here amongst the ancient oaks of Whalley on the skirt of the great mountain of Pendle, the Druids would have practiced their ancient rituals at their altars that may have included the sacred wells from which the town takes its name. The oldest of the three ancient stone crosses in the churchyard dates from the 7th century; the others were erected in the 11th century. In both Britain and Ireland, the early Roman missionaries often sited their crosses inside stone circles or henges as if staking their authority upon the powerful terrestrial energies at these places.

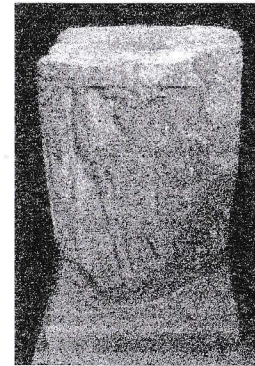
The largest of the crosses is 3 m (10 ft) tall and has an interesting piece of folklore attached to it. According to an inscription on its shaft, any person who can decipher and transcribe its hieroglyphs 'will be awarded the power to



become invisible'. In one of the carved panels of the cross are two open-mouthed serpents either side of a haloed saint with his arms held aloft, a stance similar to that of an Indian snake charmer.

Another cross has the carving of a central rounded shaft or pole rising from the apex of a gable. Some believe this represents the Celtic 'Tree of Life', others say it is the Christian 'Tree of Calvary'. I suggest it represents the axis mundi or world pillar, which seems a most fitting symbol for a town at the centre of Britain.

Elen enters the oldest part of the church through the sanctuary and the choir, with its finely carved wood misericords originally made for the abbey in 1430. Amongst them is St George slaying the dragon and a unique triple-faced Green Man. A 1920s stained-glass window just on the edge of the Elen flow shows King Arthur with the



Grail cup and St George slaying the dragon. I was delighted to see King Arthur represented at the omphalos, for although it is a relatively modern window, symbolically, like St George, this great warrior acts as a guardian and protector of Britain, particularly along the Spine of Albion.

In the north aisle, a remnant of a Roman altar stone shows what many believe to be the horned god Mars but it also has the likeness of the sun god Lugh. There is also a fragment in the arch over the inside of the north door inscribed with the name 'Flavius', which some believe came with the altar stone from a Roman structure at Ribchester. John Dixon, who took part in the excavations at Whalley, believes that because there is good stone available nearby at Whalley Nab, it is unlikely that they came from Ribchester

and that there is evidence that Whalley was 'a very large Roman civil settlement'.

One peculiar stone emanating a strong energy field attracted our attention in the churchyard next to the tower. The guidebook says it was found in the foundations of the tower close to where it now rests and exhibits Roman tooling. This ancient stone with its mysterious radiating energy is certainly symbolic of an omphalos stone perfectly placed at the modern centre of the British landmass. After leaving the church, Elen crosses Church Lane to pass through Abbey House, which stands opposite, the first chapel of the Methodist Society. She then enters a field just north of the church called 'Imps' or 'Little Imps', where tradition says stood a stone circle in a grove of oaks.

To the north-east of Whalley is the enigmatic Pendle Hill, a place where cultures gathered over thousands of years for ceremonial worship. This powerful eminence stands brooding over the Lancashire terrain consisting of rough moorland grass with patches of peat exposed through weathering over the top of several geological layers of millstone grit and limestone. Although Pendle Hill was renowned for the mining of gold, rubies and lead, it was mostly significant as a place of assembly. A tradition recorded by H. V. Morton in his popular book *In Search of England* describes an ancient celebration of Beltane on Pendle Hill, the origins of which may go back to ancient times. In the early 1900s, 'Springers' would arrive at the hill on May Day and travel from village to village singing until midnight, having climbed to the top of Pendle Hill. After reaching the summit, they would light a fire and face the east to await the rising sun.

That Obscure Object of Desire

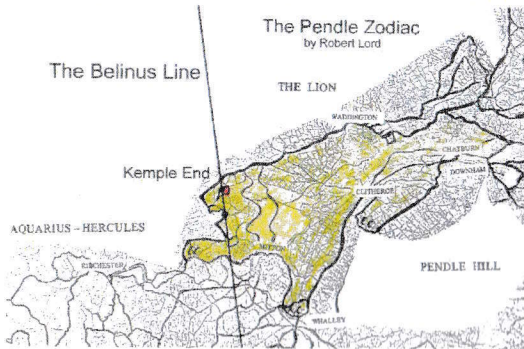
John Billingsley

During Easter, the hill once attracted huge crowds of festival-goers and even today many climb the hill on Good Friday and at Halloween.

In 1612, the famous Pendle Witches, who lived in the forests around Pendle Hill, were involved in one of the most famous and very public witch trials in English history, charged with the murder of ten people by the use of witchcraft.

Pendle Hill is the focus of many paranormal events including balls of light and another rare but natural phenomenon. Occasionally the pressure of water builds up inside the hill under the limestone core and, when the millstone grit above fails to contain it, water bursts through to the surface at a weak point and cascades down the hillside. Near the summit or 'Big End', as it is locally known, is a spring called Robin Hood's Well, formerly Robin Goodfellow's Well. A round-headed cross once stood next to this old spring, marking it as a place of pilgrimage. Perhaps the pillar marks a geomantic centre as the hill was reputed to be the cosmic axis or World Mountain of the Northern Celts, the sacred hill of the Brigantes.

The ancient market town of Clitheroe lies in the heart of the Ribble Valley, nestling between the two hills of Longridge Fell and Pendle Hill, all three places associated with tales of ghosts, witchcraft and the devil. Clitheroe Castle dominates the skyline from all directions standing on a reef knoll made of limestone. It is one of two hills in the town, the other bearing the parish church of St Mary Magdalene. In the early 12th century, Robert de Lacy, a descendant of one of the many nobles who came to England with William the Conqueror, built a motte and bailey castle at Clitheroe. This included a chapel within the inner bailey dedicated to the Archangel Michael for the benefit of his household servants, shepherds and foresters. The chapel was eventually annexed to the parish church of Whalley. After dowsing around the outside of the castle, we discovered that both currents were crossing in the keep, said to be the smallest in England with an interior measuring around 40 m². We noticed a large hole in its south wall known as the Devil's Hole, which according to folklore was made from a stone thrown by the devil standing on the Nick o' Pendle on the western slopes of Pendle Hill.



Elen approaches the town from the direction of Whalley through the park below the castle and passes straight through a modern seven-fold classical labyrinth near the bandstand. We were excited at the fact that Clitheroe has the only labyrinth in the county of Lancashire along with the only Node point, and the female current links both places. Clitheroe and Pendle Hill also feature in a landscape zodiac

contained within an elongated irregular eclipse 51 km (32 miles) across, discovered by Robert Lord in the 1970s. The lion figure, representing Leo, is the guardian of the Zodiac and the Belinus alignment travels through its head. The front paw of the sovereign lion figure rests upon the ancient religious centre and omphalos at Whalley.

Imagine you are in a wilderness, or an ancient trackless landscape, and you need to go somewhere – not necessarily anywhere specific, just away from where you are, and hopefully somewhere supportive of livelihood. You may set off in the easiest direction – perhaps following a valley along the hillside – and see where it takes you. You may have some inner urging or hunch. Or you may pick a point in the distance – most likely a high hill, since they tend to be the most visible points in a landscape – and decide to aim for that. Sometimes something in the heavens might provide a bearing, at appropriate times.

What happens then? Journeys can of course take a while. Sometimes one has to change direction. Sometimes one hears news and changes tack. But whatever happens, you leave a mark of your passage – you may need to return to your place of origin, and you can't use the same sighting point. There are others travelling the land, too, leaving their markers, choosing their directions; their tracks cross yours, or join it, their markers sometimes consolidate yours.

As a result of such early travels, a network of tracks, junctions, water sources, shelters, stopping places, settlements and the like emerges. A service infrastructure begins to develop around this pattern being drawn on the landscape by human activity.

At the NOLH Moot in Clitheroe, I will look at this pattern-building, this infrastructure development in a little more detail, but the primary point is this simple observation – that the first tracks were made in a trackless environment; the land was a *tabula rasa*. Moreover, people weren't that different from us – they didn't do more than they had to, the shortest route (in time as well as space, depending on landscape) was the best route, they appreciated company and they were thankful when they could travel safely. How much do we really need to emphasise alignment, to claim for leys?

Richard Long is renowned for his land artworks, such as *A Line Made By Walking* (which depicts a straight track made in wet grass by Long's pedestrian passage), and parallels between his work and earth mysteries have often been noted. This, however, is what he had to say: "[Watkins] is fascinating. I'm not *not* interested in all that stuff, but it's just not where my work comes from... lines are the easiest thing to do, in the wilderness. You go from a stone, to a bush, to a tree, to a rock, to something on the horizon. It's all about alignment. As a human being, I bring them to the landscape..." [*British Archaeology*, Sept/Oct 2017, p12].

So how were the ancient people building up this ur-network of aligned tracks finding their routes? One thing they probably didn't do, in my opinion, is follow energy lines – they followed things that were far more accessible, like their eyes and the landscape before them, and the water and food that lay within that environment. If we were to speculate on who or what might be inclined to follow some natural energy path in the ground, then it would have to be animals, wouldn't it? – and anyone who has followed a sheep or goat or cow track knows they are anything but straight – more like Chesterton's "rolling English road... a mazy road..." that took shape centuries later [G.K. Chesterton, *The Rolling English Road* (1913)].

Those of you who walk distances and pay attention as you walk may agree with a fancy



Field path aligned between two gates & Post Office

I've developed – that old roads, like traditional pilgrim routes, for instance, feel well-walked, and somehow carry you along more easily than new tracks; at the end of a tramp along such time-hallowed ways, we may be tired, but not so tired as we might expect if a similar-length ramble had taken us around, say, some planned new town.

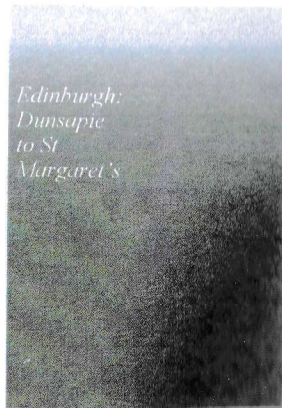
Many years ago, after reading Guy Underwood, etc., and the increasing talk of energy lines in *The Ley Hunter* and other earth mysteries journals, I took my rods and pendulum out and about in towns and to friends' houses. In Colchester, for instance, I found that some of the most powerful Underwood-style 'blind springs' occurred at the main entrances of Woolworths and Tesco (when they were in the town centre – Tesco is now slap on top of the house where I lived and did that early dowsing); other powerful responses came

from the desks where friends who were writers and/or artists worked. Also, of course, the chancels and altars of churches returned strong responses.

The suspicion grew that wherever people concentrate their thoughts or passage, they leave a trace that can be dowsed. I began to re-interpret the order of significance at sites and on routes, and then I heard of an interesting experiment that took place as part of the Dragon Project in the 1970-80s. Experimenters mentally projected a random 'line' across the King's Men at Rollright. A number of people were then asked to dowse for any energy lines, and to place a small wooden marker where they got a response. Paul remarked "it was dramatic to see how about 70% of the markers clustered along what we alone knew was the thoughtform line" [P. Devereux, pers. comm., 23-11-17].

This is either damning or intriguing, depending on one's agenda. Or it can be both. It made me ask questions about straight tracks and about the ephemeral thing we so glibly label 'energy'. I came to think that in general, and in themselves, old straight tracks really aren't anything out of the ordinary. They likely came about in the same energy-saving way we cut a corner by walking straight across a greensward on the way to the shops or bus stop. I still think we should take our old leyhunter friend Alfred W at face value, in identifying 'old straight tracks' – but we should go a pace or two further back, and recognise leys and alignments as rudimentary *desire paths*, a natural disposition when no other path was available. Furthermore, we should consider that the energy that many of us perceive is not intrinsic, but a secondary phenomenon of remanence from human activity. And that leys as mystical carriers or markers of energy are another kind of desire path – but the desire is now in the mind, a phenomenological construct influenced by contemporary cultural preoccupations, and complicating what is at root, as Watkins and Long implied, a simple concept.

Thanks to people like Dion Fortune and others, leys have become like variety packs of highly-flavoured potato crisps, where even the flavours are cooked up in the imagination. Alfred Watkins would have preferred plain crisps, I feel. Like me. Plain crisps are closer to the real nature of the potato, and to satisfying the desire.



Edinburgh: Dunsapie to St Margaret's

Advances in Archaeoastronomy: Discovering What the Shadows of the Stones of Stone Circles Do at Sunrise

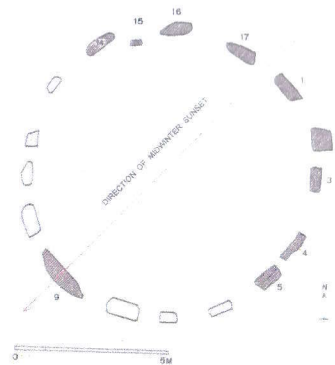
Terence Meaden reports his latest discoveries

A new approach to examining stone circles—especially recumbent stone circles—has been discovered. You are welcome to join in, but notice that it means getting up early and being at the chosen site by sunrise for preferably all of the eight target dates of the year. In much of Ireland and the southern half of England for the summer solstice that means arriving by 5 a.m. and in Aberdeenshire by 4 a.m.

Previously, enthusiasts stood at the geometrical centre of recumbent stone circles gazing at their compasses and the recumbent stone opposite hoping to spot something of significance with solar or lunar connections. Nothing much was ever found. At best lunar solutions were attempted as at Aikey Brae (NJ 959471) where Burl (1995: 93) wrote that the recumbent "is quite well aligned on the major southern moonset". This extreme lunar position is reached only every 18.6 years. It is similar for Midmar Kirk (NJ 699064) where the recumbent "faces not the major but the minor southern moonset, a lunar event much more difficult to detect" (Burl 1995: 104). Elsewhere Burl (2000: 227) claims that recumbent stone circles have nothing to do with the sun: "The sun was almost entirely disregarded by the builders of these rings. Midwinter sunrise around 139° was well to the north of 157.5° and its setting near 222° occurred in the wide gap between the moon's major and minor settings.

But in fact, these stone circles have everything to do with the sun at its rising exactly as planned by the farming communities and builders of those prehistoric times. Sunrise is the time of day when alignments should be sought—in particular for the days that we call target dates. These occur at intervals of 45 or 46 days starting with the winter solstice. The target dates are then 21 December, 5 February, 22 March, 6 May, 21 June, 6 August, 20 September, and 5 November. Day counting was easy to do by tally-stick notch marking.

The reason for going at sunrise is to observe the appearance of shadows and appreciate their beauty and movement during the first minutes after the rising of the sun. I have witnessed such shadows many times at several stone circles that I have studied in Scotland and Ireland. The best were at Drombeg in County Cork (Meaden 2016, 2017a), at Loanhead of Daviot in Scotland (NJ 748288), and at Stonehenge (Meaden 1997, 2016, 2017b). Yes, Stonehenge is a recumbent stone circle because the Altar Stone lies recumbent waiting for the shadow of the Heel Stone to arrive which it does in the week of midsummer solstice.



At Drombeg: it is the shadows that matter.

In every example, the key stone with a shape symbolizing the female gender is the stone waiting to receive a male shadow from a phallic-shaped stone. The union between male and female works thus only at or close to the given dates. Drombeg serves well for explanatory purposes.



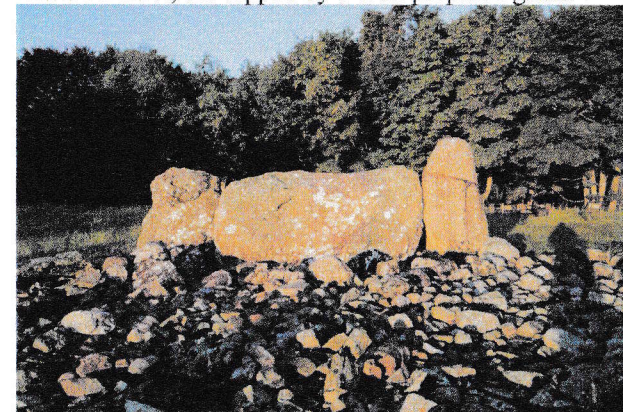
View across Drombeg Stone Circle to where the sun rises at summer solstice in the middle of the horizon.

On the recumbent stone is a carving of a vulva emphasizing the stone's femininity. This stone serves at the calendrical events of the summer half of the year. Also female at Drombeg is a receptive stone shaped like a lozenge and similar to one at East Aquhorthies in Aberdeenshire. Both serve the same purpose, and do duty during the winter half of the year.



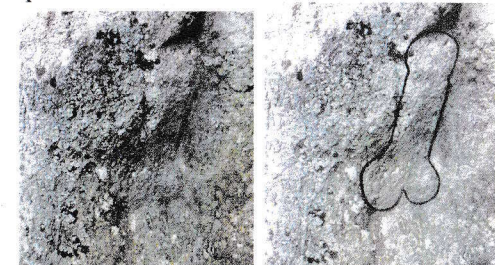
The carved vulva at Drombeg: the mating shadow is here moving aside after union.

The stones casting the dramatic shadows have male characteristics. They are tall, straight, and narrow—that is, narrower than they are high while female stones are wider than they are high. All recumbent stones occupy the latter class of femininity. Tall stones each side of the female recumbent stone powerfully demonstrate the male principle and some, as at Loanhead of Daviot, are topped by a well-prepared glans.



Loanhead of Daviot—a female recumbent stone flanked by male stones. The western flanker is topped by a stone resembling a glans. The other is missing.

At Drombeg one of several shadow-casting stones has an obviously meaningful erect phallus with testicles carved on it.



Next we look at Drombeg to see what happens at and close to 22 March (Day 92) and 20 September (Day 274) every year. These dates lie midway between the winter solstice (Day 1) and summer solstice (Day 183) when the sunrise azimuth is 88-89 degrees east of north. Note how close these dates and directions are to the equinoxes which by modern astronomy can be calculated to obtain the dates for equal days and nights. The stone circle builders were unable to make such calculations. They had no clocks to evaluate timings to within minutes; but they could run a calendar by day counting with a tally stick. In fact, we should stop talking about equinoxes in the megalithic age. Just as we use the terms midwinter and midsummer to specify the solstices we could say midspring (Day 92) and midautumn (274) instead of the March and September 'equinoxes'. The ancients would have celebrated their festivals on the same date annually, whereas today's enthusiasts keep changing the date of the equinoxes choosing from between 20-22 March and 20-22 September just because from year to year astronomers announce that one day is longer by a minute or two than another.

At Drombeg a lozenge and a pillar stone stand adjacent but they are slightly offset such that at midspring and midautumn the sun can create a male shadow by shining on the male pillar to successfully make union with the middle of the symbolically female lozenge stone.



The Drombeg lozenge stone receives the male shadow at midspring and midautumn.

Also on these dates another male-female union takes place at the recumbent stone. A notch and crevice between two stones of the perimeter set it up. Although a mere apart when viewed from the vulva carving on the recumbent stone the tops of the stone present a V-indentation to the viewer.



Notice how the sun rises and shines through the notch and vertical fissure between the two perimeter stones to create a spot of light on top of the recumbent near the carved vulva while a line of light reaches its vertical side.



Drombeg at the winter solstice sunset there is a variation on a theme. The union is between a male sun (as epiphany of Father Sky) and female landscape—the realm of the Earth Mother or Goddess as the sun sets into a V-shaped notch on the hill.

Furthermore, the sun descends into the V-indentation in the hillside. We know from sources in the Indian subcontinent that the V-notch is a

feminine attribute of the hilly landscape, just as round topped hills are feminine, whereas pointed or triangular topped hills are masculine (Subhashis Das 2014: 32-34)

CONCLUSIONS

Much care went into planning recumbent stone circles in order to create a union by male shadow between male and female stones that the community could witness on days 'predicted' by the priest or priestess or shamans. The choice and positions of stones were important. What did they signify?

The simple answer is that the design developed from a community's belief in hierogamy, when the Sky makes union with Earth as part of a fertility religion. That is to say, the summer solstice is the portentous moment of the year for the occasion of the consummation of the classic Marriage of the Gods, uniting the Sky Father with the Earth Mother. The act of consummation between stones representing divinities was devised as an action spectacle.

By linking features that symbolize the sexes, interpretation is viewed through the concept and desire for fertility—an understandable core feature of life for farming communities. The vision was heartening for the hard-working farmers who toiled the land and suffered the vicissitudes of changing fortune according to the times of arrival of seasonal and unseasonal weather.

What had been intelligently built into monuments long ago using symbolic artistry and cosmic motion is being clarified by interdisciplinary analyses in the twenty-first century. Currently, the author is analyzing fieldwork data that he has collected at three Irish and ten Scottish recumbent stone circle sites.

Together with other studies involving Neolithic long barrows in their landscapes this work has helped reconstruct a day-by-day whole-year calendar for the Neolithic and Bronze Age. The author's research into stone circles began 35 years ago and is now appearing as a series of several volumes beginning with the all-colour one published last year with its day-by-day Neolithic Calendar as an appendix (Meaden 2016).

The late Professor Geoffrey Wainwright wrote to the author in September 2016: "I have read the volume with great pleasure. I found it a very stimulating book—full of good ideas which made me think more deeply about the reasons which lie behind the planning of these monuments about which you write so eloquently. I hope that the book does well. It deserves to do so."

Additionally, two long papers have been peer-reviewed for the archaeological journal of a university press, and will be published soon (Meaden 2017a, 2017b).

Details of these discoveries can be found in the 228-page book *Stonehenge, Avebury and Drombeg Deciphered*, published 2016 by Lambert Academic Press (available through Amazon and other web sites). Several papers in the academic journal *Expression* (numbers 15 (March 2017), 16 (June 2017) and 20 (June 2018) give full explanations too. All photographs are by the author and can be re-used with permission.

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Sunset at Drombeg Stone Circle 5 November 2012

Celebrating on the eve of the winter solstice at Drombeg

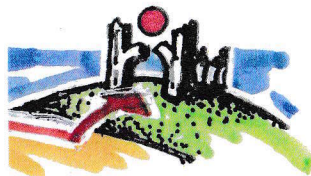


BOOK REVIEW

THE AVALONIANS – Patrick Benham
Gothic Image Publishing, Glastonbury, 2006, 291 pp, illus.
ISBN 0906362687

What links The Holy Grail, the Mutiny On The Bounty, and 50s television puppet Muffin The Mule? The answer is just one of those facts that demonstrate the amazing depth of research that went into this fascinating book. Patrick Benham looks at the characters involved in moving the Glastonbury mythos from local to international fame, transforming this sleepy little Somerset town into a spiritual centre for a New Age from the nineteenth century onwards, their beliefs, their inter-connections and their lives. The well-known Dion Fortune is a late-comer in this book, which shows the wealth of detail it contains. Totally fascinating and engrossing, it is essential if you want to understand how Glastonbury has become the place it is today.

Norman Darwen



Dreaming of the Elusive Fae Harry Wendrich, 2017

I was travelling with a friend. She had fallen behind so I stopped to wait for her. I found myself at the edge of a wooded area that I knew as a child. As I looked into the woods I could see beams of blue light rising from the ground. I became intrigued and started following the lights, which seemed almost extra-terrestrial in nature. I walked up the wooded hill and kept looking for my magical friend but found myself alone. As I came to the top of the hill there was a huge fallen oak tree with its roots pulled out of the ground. As I rounded the fallen tree I could see a wooden door. From the gaps, blue light beamed out. I reached to open it but fear overwhelmed me. I ran. I woke up.

I couldn't get back to sleep. I was wired. It was 4am. I got up and went downstairs, still feeling shaken up from the dream. A feeling came over me that the Fae were calling me. I picked up a magazine which had arrived a few days before: *SageWoman* (No. 91), which happened to take the theme "Worlds of Faerie." I came across an article by Merideth Allyn: "Why believe in Faeries?" in which she gave a simple ceremony that takes you on a journey into Faeryland, which was to be performed on May Eve.

When Nicola came down, she pointed out that it was May Eve on that day.

Now I need to backtrack to the end of last year, when we created an Alfheim, or Faery Garden – a private, peaceful space where I could meditate and where we could perform ceremonies. The space is overshadowed by a large willow tree, the Mother Tree of our garden. She had once held a tree-house for our children for many years, which had since been dismantled. We found that our Alfheim is a wonderful space to have important family meetings. Somehow it helps us to speak more freely than in an enclosed space, as if weighty matters are shouldered by the invisible ones around us.

Then came a visit from Nigel Twinn, the well-known dowser and author. While he was with us he offered to dowse our garden, and he discovered a spirit portal in the Faery Garden which we understood to be an elemental being that once followed me back from the Moon Circle in Stanton Drew while on a moot trip with the Network of LeyHunters group some years previous.

ISLAY AND THE PAPS OF JURA – Part 3

by Cheryl Straffon

Although it can be recognised that many of the standing stones on Islay & Jura were deliberately aligned to the Paps of Jura, what of those that seem to have been put up in places where the Paps were not visible? It may well be that connection to the Mother Goddess in the land was such an important part of megalithic culture that even in those places where the Paps themselves were not visible, the local tribes replicated the effects of the alignments in the hills and mounds surrounding their sacred sites. For example, the standing stone of Knockdon near Loch Skerrois on Islay (NR 336 642) from which the Paps are not visible, instead looks towards a nearby twin hill site, a kind of Paps of Jura in miniature.

Again, in the south of Islay, one of the standing stones to the east of Port Ellen (NR 384 466) stands on a prominent knoll and aligns perfectly to the nearby breast-shaped hill of Borraichill Mor. This stone is particularly interesting because later, in the early Christian period, a chapel was built here called Kilbride, but dedicated to St. Lasair, an obscure 6th century female saint who was doubtless an avatar of the Goddess/saint Bride. Even her feast day Feb 1st (the old Celtic Imbolc festival) was the same. She was also known in Ireland as Saint Lasair, one of three sisters, all of whom were localised in an area in C. Cork/Kerry near to the Paps of Anu, the Irish equivalent of the Paps of Jura. Clearly, this particular saint is directly associated with sites that are close to representations of the breasts of the Mother Goddess. What is also interesting is that this standing stone, the chapel of Kilbride and a chapel on the islet of Texa about a mile offshore are all in a direct alignment, a situation paralleling the one on Jura mentioned above. There is even another Eilean Bhride islet near to Texa offshore! Perhaps these two early Christian chapels stand on sites of pre-Christian significance, sites that were associated with the Earth Goddess and which became Christianised into holy places of Lasair/Bride.

On Jura, many of the standing stones seem to be aligned to significant hills on Islay, a mirror image of the Islay-Paps of Jura syndrome. For example, the standing stone Camus-an-Stac (NR 455 647) is, according to Professor Alexander Thom, aligned to the summit of Sgorr Nam Faoileann on Islay (compass bearing 213° 40') which would have marked the midwinter solstice sunset in about 1700 BCE. Thom also worked out a moon alignment for this

So everything seemed to be set up. That May Eve I brought out my magical implements, and lit incense and candles. I adapted Merideth's opening to my own, but used her words within the ceremony:

All Elementals, Blessed Be
All Faeries and Other Good Beings, Blessings to Thee.
By West, by North,
by East, by South,
Spirit, too, all about
Lady and Lord of the Green Wild Wood
we welcome Thee
And call You to our Circle three times three
Divinely you bless us as you protect us
As we honor all of Thee!

I visualized a ball of green light over the spirit portal and as it became larger, I passed through with my conscious point. I then retraced the path I took in my dream that morning, until I came to the same door, but this time, it was jarred open with blue light streaming through. I opened it and stepped into the light. When my eyes became accustomed to the bright light I found myself in the presence of many beautiful, tall figures. They seemed to have bodies of light. They all seemed to be wearing headdresses with three points, which looked like crowns. They seemed to be distinct from the Light Elves of the Norse. In the middle of the room was a beautiful woman, throned. She introduced herself as Sheenee, Queen of this realm. 'Sheeny' means 'lustrous' or 'shining,' and its sound is related to the Sidhe (pronounced *shee*). I felt very happy and at peace. She spoke for only a short time, confirming that they had called me to them, and that they would teach me how to continue on my magical path as they were in control of the serpent force. She told me to return at Samhain, and to bring Nicola with me.

It was over all too quickly. I experienced a high for many days after. It seems that May Eve and Samhain are important times to connect to these elusive beings. I hope that this little tale will encourage you to try to call on the Fae. They may not appear, but they will hear your call, and perhaps they will come into your dreams too, guiding your magical path that weaves into the fabric of a magical universe where every one of us has a unique light which shines like a star.

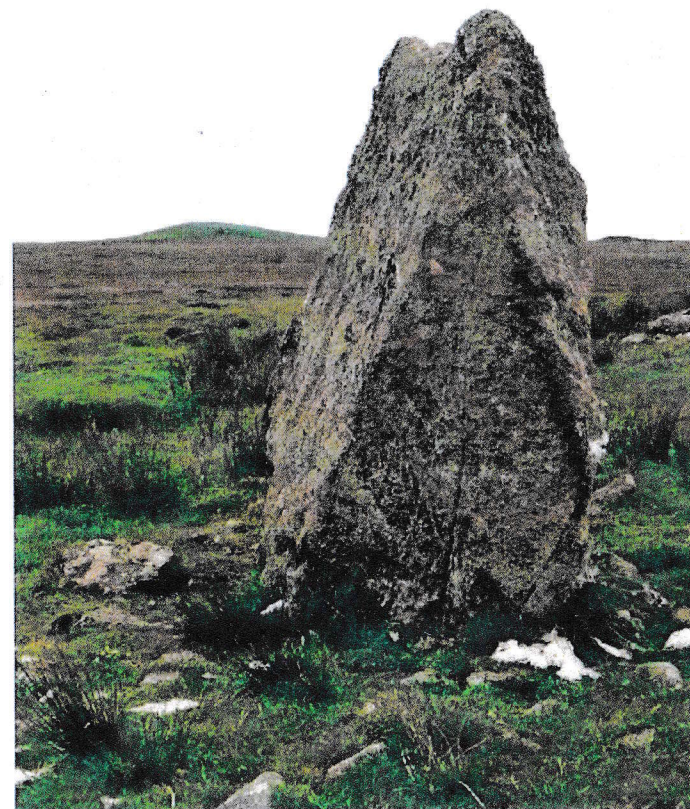
site, where the minimum moonset would have been behind the hill Beinn Bheigeir on Islay (compass bearing 199°). The hill visible between the two may also have been of significance, as its name that has come down to us is Beinna Callich, the hill of the Calleach.



Camus-an-Stack standing stone on Jura

The final site that needs examining is the only major stone circle site on Islay at Cultoon (NR 196 570). Here three stones stand out of an original 15 (many are recumbent). It has been calculated that the site would have formed an accurate ellipse with the long axis aligned NE-SW directly in line with Slieve Snaght in Co. Donegal in Ireland, which is visible from Cultoon on a clear day. This is very close to the position where the sun would have set on midwinter day in 1800 BCE, and is therefore another significant alignment to a holy hill top. It has been suggested that because pits were prepared for many of the stones but the stones never erected, that the circle proved to be unworkable or ineffective and was therefore abandoned. However, a close examination of the circle suggests another possibility. Although the Paps of Jura are not visible from the site, it sits in a natural amphitheatre, surrounded by about a dozen

distinctive hills. One of these is a noticeable breast-shaped mound, and the top of the principal upright stone standing in the circle looks towards this mound, with the shape of the top of the stone actually cut into a representation of the Paps of Jura themselves. This may be fortuitous but it is certainly a curious "coincidence". The other stones in the circle that were never placed upright seem in their turn to mirror the particular shape of the hill to which they align when viewed from the centre of the circle. This may all have been intended by the circle's builders, or it may not, but it is certainly something worth serious consideration.



Cultoon Circle & breast-shaped hill

So, in conclusion it seems that the Paps of Jura were a focal point for a number of prehistoric monuments in the surrounding area of the mainland and the islands of Islay and Jura. This was manifested in the alignment of the stones to the Paps, sometimes at significant astronomical times, and sometimes in the shapes and positions of the stones themselves. Where the Paps were not visible, similar nearby breast-shaped hills were chosen. The whole terrain of standing stones, mounds and circles, all in relationship to the breasts of the hills of the Earth Goddess, forms a fascinating ritualistic prehistoric landscape.

JOIN OUR GREENWICH MERIDIAN PILGRIMAGE

Last November, inspired by Paul Broadhurst and Gabrielle Trso's book Axis of Heaven, we started backpacking along the Greenwich Meridian from Sussex aiming to reach Yorkshire in a journey of several stages. So far we have walked 57 miles and reached the very southern edge of London at West Wickham, Surrey.

Firstly, this ley is real. It is also extremely important. The purpose of the Greenwich Meridian and, it appears, the ancient ley is to bring Order out of Chaos. I dowsed the ley emerging from the waves on the pebble beach below the monument on the cliffs at Peacehaven (TV410008). The accompanying Lugh (male) and Bridget (female) serpent currents were first dowsed mating at the ancient church dedicated to St Laurence at Telscombe (TV405034). A delightful walk along a little bit of the South Downs Way led to a signposted path junction where the northbound White Way is waymarked as part of the Greenwich Meridian Trail. Graham and Hilda Heap have written a useful set of four practical guidebooks to this 273 mile route (www.greenwichmeridiantrail.co.uk). Slap bang on this path where it crosses the ley and meridian immediately south of Iford (TV408071), I just happened to meet and talk to the author Bill Bryson.

I started this Pilgrimage last Samhain in order to be in Lewes for the famous Bonfire celebrations, and I was not disappointed. They seemed so appropriate! Happy memories of sparkling sunshine and camping in beech woods as I backpacked northwards include the highlight of dowsing the Lugh and Bridget serpents again at the Crowhurst Yew (TQ391475). I dowsed this tree to be 3699 years old (in 2017).

Now we have to reach Greenwich and continue northwards all the way to Sand le Mare in Yorkshire, where the Greenwich Meridian leaves Britain. Telephone me on 01650-531-354 to arrange to join us.

Laurence Main

Starting to Dowse for Leys (8)

So far in this series, we have discussed how dowsing operates, how we can use it and, most importantly in this context, how we can use dowsing both to discover Leys and to understand more about them.

It might now be appropriate to start looking at some of the theories, hypotheses and experiences that dowsers have put forward for the purpose of the Ley network.

Those of us who have grown up in the latter part of the 20th century have lived in a worldview that has prioritised focus over vision. Clearly, both are essential to survival, let alone enlightenment, but the emphasis in recent decades has been on finding the main cause or element of a subject or process, and to concentrate on that - at least in the first instance. It is an approach that has worked well for business and industry, and reasonably well for some social issues. However, once we get into the murkier mires of the not-so-physical this ultra-rationalism tends to have its limitations.

The Great Ley Debate is just one aspect of our reality that needs a more nuanced approach, if we are to make any serious headway. Many people have put forward ideas as to why Leys exist. Some of which have come and gone, while others have hung around, probably more because they are unfalsifiable (i.e. you can't actually prove them wrong) than anything more positive in their favour.

So, what of the usual suspects. Let's go all the way back to Alfred Watkins, who openly admitted that he had no real idea what he had found - just that it was jolly interesting and probably quite important. His tentative suggestion that the alignments were the fading remnants of Old Straight Tracks seemed a logical start. Except that the Leys took no account of topography or logistics. In the absence of any concrete evidence, the idea drifted out of favour. However, I feel that AW may have been much closer to determining one strand of the great Ley mystery than he may have realised, albeit not necessarily in the way he had realised.

A dowser can sense a line of any sort if they know and/or can visualise what they are looking for. So, to psychically put down a line across the landscape from a point of departure to a chosen destination would actually have been very helpful to the ancient

traveller, in a world where such 'lines' could be sensed - and the surrounding environment could potentially have been pretty hostile. Even today, a dowser can follow a Ley from A to B using this invisible handrail. If you have to walk round an obstacle, or choose to avoid a bog or a roundabout, so be it. You just get to the other side and pick it up again where it is appropriate to do so.

Another perennial piece of the picture is the proposed use of the Ley for the transmission of some form of energy. This is particularly relevant for those Leys that dowse as having human involvement in their genesis (which, of course, for some leyhunters, is all of them!).

There are many variations on the theme of Leys being conduits for electrostatic, geomagnetic, even piezoelectric, energies (don't worry about the physics, the concept is much the same for most theories of this type). These ideas were more prevalent in the 20th century, and derive from an engineering-based approach to the subject, which compared Leys to the national grid. In the 21st century, computer technology has changed the way we look at the flows that may use or may be used by Leys. Just as physical currents (like gas or electricity) were eclipsed by less tangible energies such as sounds, images and microwaves, so the latest grids convey information rather than 'stuff'. Looking at Leys from scratch today, we would be much more likely to think of them working at a psychic, informational even spiritual level. However, the rationalist in me baulks at the idea of sending something down an alignment, let alone down an actual line, when that information is always available in the 'cloud', the 'ether' or even the Akashic archive.

However, we must always remember that we are translating the same information that is available to all of us throughout changing times, in ways that are meaningful to us in the here and now. If most Leys really are as old as they dowse, what would have been the mindset of humans (and we assume humans, rather than aliens or the divine!) living in the distant past?

You can dowse for the uses made of any given Ley and, perhaps more importantly, you can also dowse - on a scale of one to ten - as to how much of the overall function of the Ley relates to that purpose.

I never said it was simple!

Chartres is a beautiful medieval Cathedral to the south-west of Paris that is thought to be the only cathedral in Europe where the Knights Templar had a direct influence on its design. Why was this? Chartres is the dominant power centre or Earth-chakra of the whole of Western Europe. The Tetrahedron Fire-Line passes through it*. Lines also came from Chartres to Carnac, Avebury and Paris -Berlin. Was there a geometric pattern based upon alignments to or through Chartres? Geometric figures were drawn onto sheets of tracing paper with lines from their centres to their apexes. The figures were a series of three-sided to nine-sided forms. These were then laid over alignment maps of France and Europe centred upon Chartres. Allowing for an alignment error of plus or minus one degree, different alignment relationships appeared to pick up the internal angles of the five, six, seven, eight and nine-sided figures. Is Chartres a compound geometric landscape temple? If so, which lines are missing? How large is this temple; were we looking at a width of tens or hundreds of miles?

My next step was to study maps of France and Europe and see if I could find missing alignments through Chartres. Many capital and major cities in Europe had their alignments checked, which were then plotted on the map of Europe. I ended up with nearly twenty lines. The tracing overlays of the various figures were placed over Chartres, one by one, and it was found that the hexagram star picked up six lines! The other figures picked up insufficient lines to be able to justify their credibility. In moving the hexagram 30° it became apparent that there was another hexagram that picked up other important sites. In other words there was a twelve-pointed star based upon Chartres. Lines running beyond this second hexagram, but in alignment with the 'spokes' of such, also aligned with major cities. To find the size of the Chartres landscape temple compasses were used on a plan of Europe and it came to light that, at a certain circumference, a number of cities lay, within a reasonable margin of error, equidistant from Chartres. Others lay upon the circumference ring but between two of the twelve star-lines. Plymouth, Gloucester, Norwich, Leiden, Bonn, Strasbourg, Basel, Lausanne, Cahors, Bordeaux and Brest. All these places lay on the circumference. A number of these were actually on lines from Chartres. From these the twelve-pointed star could be constructed. In the case of four apexes where there were no major cities, we nevertheless had lines passing through to major cities further out: Berlin, Tunis, Barcelona and Madrid. In one case where there was an apex terminus, Strasbourg, the projected line extended out to Vienna. There would seem to be an indication that there must have been an ancient sacred site at the location of all these places.

When I then looked at the number of important locations on each of the twelve lines the result was even more remarkable. Numbering the lines clock-wise, A-L, I found the following:

Line A	Chartres to	Dover – Felixstowe – Norwich.
" B	"	Ghent – (extended to) – Amsterdam.

* See my book *THE PLANETARY MATRIX* for a description of the Primary Leys of Gaia, originating from the five elements ether, air, fire, water and earth.



Figure No. 1 WEST FRONT - CHARTRES CATHEDRAL

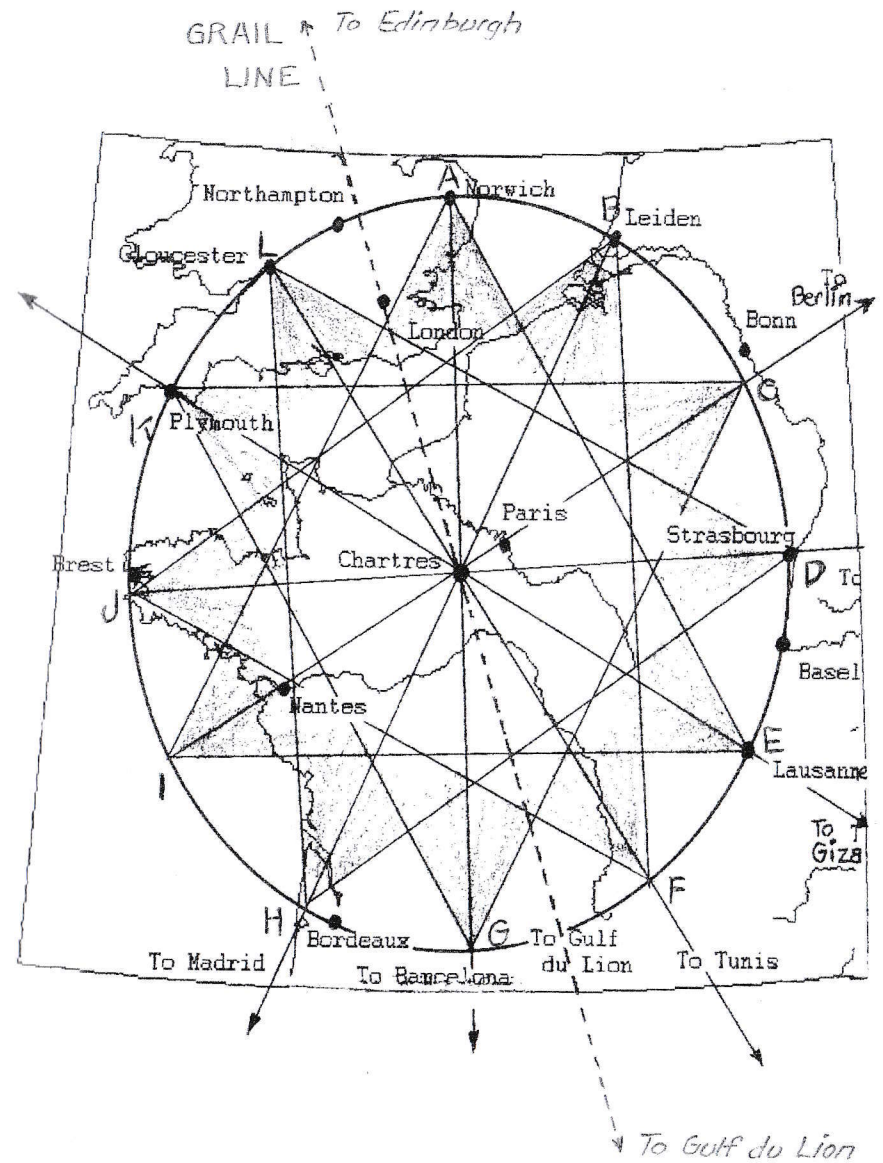


Figure No. 2 CHARTRES ZODIAC

“ C	Chartres to	Paris – (extended to) – Göttingen – Berlin
“ D	“	Strasbourg (extended to) – Linz – Vienna – Bratislava.
“ E	“	Auxerre – Lausanne – (extended to) – Milan – Parma – Bari – Tripoli, Greece – Knossos (site of) – Alexandria – Giza.
“ F	“	(extended to) – Toulon – Carthage (site of).
“ G	“	(extended to) – Barcelona.
“ H	“	Tours – (extended to) – San Sebastian - Madrid – Rabat (Morocco).
“ I	“	Le Mans – Nantes.
“ J	“	(no significant place identified).
“ K	“	Caen – Cherbourg – Plymouth.
“ L	“	Portsmouth – Avebury – Gloucester (extended to) – Eastnor – Belfast.

(Refer to Figure No. 2 for the super-imposition of the Chartres twelve-pointed star over Europe)

It is remarkable that this Chartres figure picks up so many important sites, particularly as four of them are National capitals of countries that were to play a major role in shaping Europe's history over the last thousand years. It would seem that, centred upon Chartres, we have an Arthurian Round Table, with its twelve knights in different parts of Western Europe. Or we have the Round Table of the Cosmic or Solar Christ, with his twelve Cosmic Masters, centred upon Chartres! Or we might even have a giant European Zodiac. What animals are located at Plymouth, Gloucester and Norwich? It is significant that Chartres Cathedral, which is on the primary distributor Tetrahedron "Giza" Line, is dedicated to "Notre Dame", Our Lady, or in other words Mary or Maria. The word Maria is derived from "Ma-ia" or "Ma-Ea". Ma (pronounced "Mah ") is the Cosmic universal feminine energy; Ea (pronounced "Eh-ah ") is the Earth. So Maea is the feminine Earth or Earth-Mother. Some Authorities state that the name should be Maia after the Earth Goddess of the Ancient Greeks (Mother of the seven Pleiades) and also the name Maya of the ancient Meso-American peoples.

Chartres, specifically the site of the present Cathedral, was a Holy place for the Celts of Ancient Gaul long before the Roman conquest. Sacred and religious use of the site probably goes back nearly 3,000 years. Under the Crypt of the present Cathedral there is an Under-Crypt that is the remains of a Celtic Temple. It is believed that this was dedicated to the Earth-Mother, in the form of a young woman who was about to give birth. It is also believed that the Druids at Chartres would have had a statue of a Black Earth-Mother at this site as a focus for veneration and worship. With the Roman occupation the Temple was used by officers in the Roman Army for the practising of the rituals of the Cult of Mithraism.

The first Christian use of the site goes back to the 6th. Century when there was an altar dedicated to Mary, Mother of the man Yeshua-ben-Joseph (Jesus). **Not** the mother of the Christos, who was in reality our Sun God!. Since the middle of the 8th. Century the Cathedral Church has been wholly or partially destroyed and rebuilt on a number of



Figure No. 3

VESICA PISCES OVER SOUTH-WEST PORCH

occasions. The medieval stone-masons guilds of Europe are thought to have possessed certain secrets of geomancy, such as the Golden Rectangle, which they used in the design and construction of many churches and cathedrals. It is possible that these secrets were passed to them by the Knights Templar. The Knights Templar almost certainly had a hand in the design of the most important Marian cathedral in Europe. Chartres is dedicated to 'Notre Dame'. Keith Critchlow, in an article entitled 'Introductory notes on a Theory of Proportion in Architecture with particular reference to Glastonbury Abbey', an article which appeared in a publication by RILKO entitled *Glastonbury – A Study in Patterns*⁷, states:

'...It has been well known that there was a Neo Platonic School under the mastership of one Abbot Thierry at Chartres about the time of the building of that [Chartres] cathedral. It is therefore quite conceivable that there was extensive mathematical activity over generations which must have (a) carried along an inherited tradition, the oral part of which we know little, and (b) been in three dimensions as laid out in the Timaeus (Plato), which was directed at the understanding of universal phenomena...'

This beautiful Cathedral of Chartres almost certainly contains the Golden Rectangle in its design. It also contains many other aspects of spiritual symbolism worth studying, such as the labyrinth on the nave floor, the rose-window over the west-portal, The Black Madonna in the North Gallery of the Crypt, the tympanum of the West (Royal) Portal showing Christ enthroned within a Vesica-Piscis surrounded by the Four Holy Creatures or Seraphim - Eagle, Bull, Lion, Human. (See Figure No. 3).

Article to be continued.

READ ROY SNELLING'S NEW BOOK
(email: roysnelling88@gmail.com)

THE ORIGIN OF EVIL

The book explores every conceivable source of information that is known to us, with a much wider scope than most books on the subject have done in the past. All the known World religions, present and past (including so-called mythologies). Many Native spiritual belief systems. In total over sixty. The book also explores the teachings of various Western Mystical and Esoteric systems. Somewhat controversially, it then goes on to explore the possibility of extra-terrestrial visitors to our Planet interfering with Human evolution for their own selfish ends. An examination of the development of Western Psychology over nearly three centuries has provided insights into human behaviour and the physiological workings of the brain. Conventional Society post 19th. Century has tended to develop its own set of norms as to what is evil, which sometimes feed back into a government's legislative program in respect of criminal law. The book looks at corporate evil perpetrated by governments, banks, financial institutions, the Media, religious administrative bodies, and multi-national corporations, as these are just as capable of acts of evil as any individual, although often on a vastly greater scale. Lastly the book explores the issues of morality, acts with unintended consequences, the issue of intent, and personal responsibility.

Templars and Lunation Triangles

by Jimmy Goddard

In the third article in his *Callarde Experience* series in the Network of Ley Hunters Newsletter¹, Mark Herbert includes a map of eastern United States and Canada, showing alignments between places proposed to be associated with Norse settlers and the Knights Templar. Two of these seem to form part of a lunation triangle (a right-angled triangle with sides of proportion 12-13-5) as described by Robin Heath at the June 2017 moot in Pembrokeshire (though this cannot be absolutely certain due to the small scale of the map).^{2,3}

One of the sides of the triangle is the famous alignment of eastern American cities apparently connected with the War of Independence - Boston, New York, Philadelphia and Washington DC - discovered by Jim Alison.⁴ His map also includes Baltimore, while Mark Herbert's also includes Atlanta, so there are six cities in all. The line continues to L'Anse aux Meadows in Newfoundland, the proposed first landing place of Norse settlers in 1000.

Jim Alison has also found this alignment crosses the Atlantic as a great circle to pass through Stonehenge and London. These are both places on other lunation triangles (Stonehenge on the one found by Robin Heath linking it to Lundy Island and the Preseli Hills, and London on the one formed by the three British capital cities, London, Cardiff and Edinburgh).

The western corner of the American triangle is at Boston and the southern side goes on from there to Oak Island in Nova Scotia⁵, home of the infamous "Money Pit" (although the only money actually found on the island was a few coins). The pit was made of platforms of logs with connections to the sea which cause it

to flood when excavated. It is proposed in the article (quoting a book by Steven Sora) that it was the invention of the Sinclair Templars who landed at Tor Bay, also on the southern alignment, in 1398.

The third side of the triangle, containing the right angle, can seemingly be drawn connecting two places on the map marked with Templar crosses as "St. John Places" (John the Baptist was revered by the Templars).

Although once again it cannot be certain, the southern alignment seems to align with the long axis of Nolan's Cross, formed by five stones on the island.⁶ The crossing point of the two lines was excavated and a stone like a human head was found, with a sword design on the side, which was thought to link it with the Templars. The YouTube video putting this forward also claims that the long axis of Nolan's Cross, continued as a great circle, passes through Bornholm, a Danish island once occupied by the Templars. This island is the subject of a book *The Templars' Secret Island*, by Henry Lincoln and Erling Haagenen.⁷

References:

- 1 *The Callarde Experience Part 3 - Leys where Northmen cometh and goeth*, by Mark Herbert, Network of Ley Hunters Newsletter, issue 25
- 2 *Temple in the Hills*, by Robin Heath, published Bluestone Press, 2016
- 3 *Stone Age Science in the Preseli Hills*, on YouTube
- 4 *Sacred Sites and Ley Lines - Even American Cities are Aligned*, on YouTube
- 5 *Documentary: Oak Island* on YouTube
- 6 *Oak Island's Nolan's Cross & the Treasure Source*, on YouTube
- 7 *The Templars' Secret Island*, by Henry Lincoln and Erling Haagenen

PLEASE SEND US ANY RELEVANT PRESS CUTTINGS!

The Callarde Experience

Part 5 : The Long Road to Re-Birthing Kaldrade

Mark Herbert

Monumental Disaster



Callards Cross : start of the 1¼ mile track and ascent to Callarde

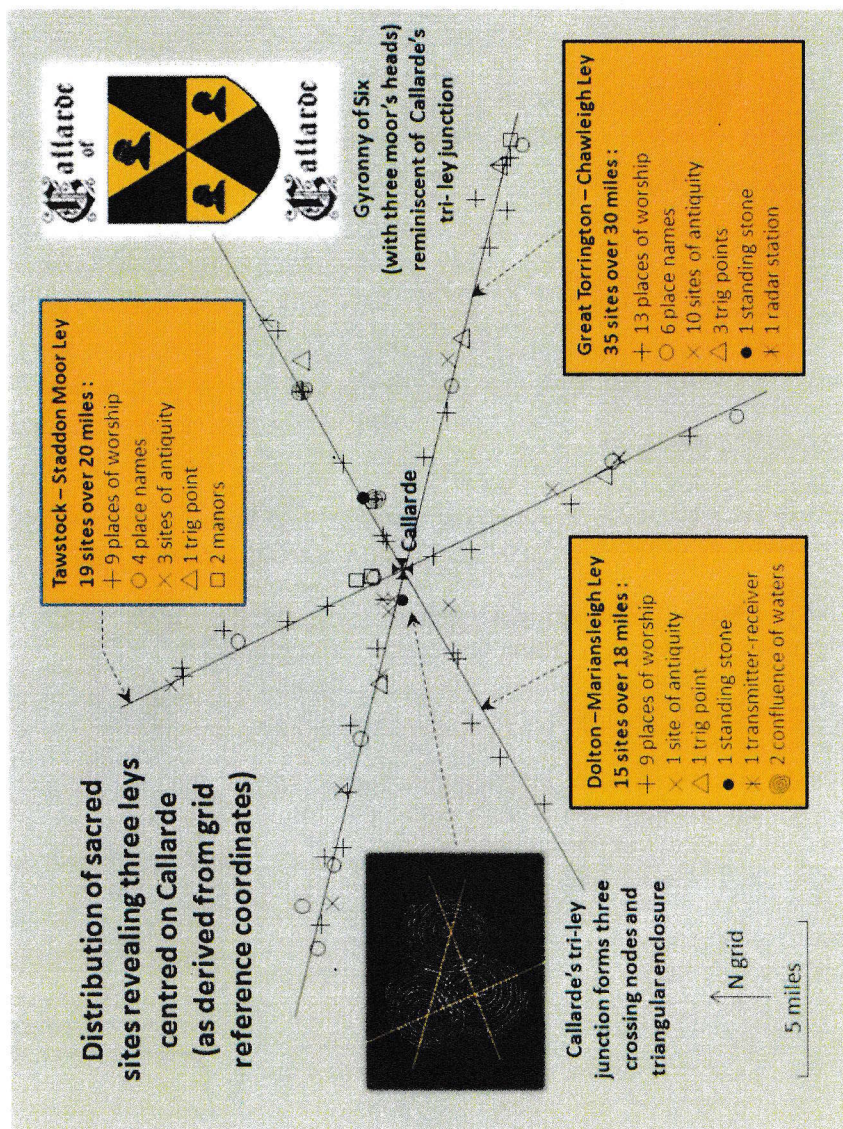
One of the great mysteries of Callarde is that it re-surfaced as an officially recognised medieval site as recent as 1947-73, yet with seemingly sparse historic substance explaining why. On being handed the key to its door on St Georges Day 2007, oblivious of dragons to come, I had grand hopes of an accompanying dossier filled with musty calligraphied accounts of its distant past. How wrong I was! The landed dwelling and its enduring history, actually far preceding medieval times, had long since parted company. The fact that a pre-purchase survey showed Callarde was still governed by a 1535 Chancel repair law indicated that someone knew far more about the land's spiritual provenance than its proprietor, who by occupying this pastoral seat, involuntarily became "lay" rector – a concept first established by the Cistercian monastic order.

The property's 1967 mandatory inclusion into the national monuments register has caused a ripple of long-term consequences creating the opposite effect of preserving the original Earth building and the wider site. From the outset, amid its listing phase (1960-67), the longhouse's thatch was permitted to be insensitively switched for a contemporary cover far too heavy for its old cob walls (with catastrophic structural failure in my tenure). Such a concession gave the impression that architectural exactness and structural aptness was hardly an overriding concern of the then newly formed listed buildings (1950). No wonder the 1973 Ordnance Survey archaeologist's précis of Callarde tactfully read "not outstanding!"



Sudden and catastrophic failure of Callarde's west gable, 8 March 2010

Yet, if the building was not exemplary of type and, its recorded history scant, then why list it at all? Could there have been other influential factors in officially recognising Callarde as a monument? Indeed, there are but these relate to what can not be seen rather than what can! In fact, the primary batch of 9 listed buildings in Burrington, to include the local parish church of the Holy Trinity, as well as Callarde, all tightly hug the Dolton-Mariansleigh ley! Callarde stands on a tri-ley epicentre.



Unloved, Abandoned, Divided ...

The abode faced dereliction and abandonment in the 1990s, a fate not seen since the Templar oratory fell on the very ground that young James Oxenham would build his longhouse in 1635, much of which still stands today. The restrictions and liabilities of owning such a listed asset, especially when financially unassisted, can be problematic and may lead to either its neglect or urgent desire to transfer the obligation. Indeed, the title deeds at Callarde's hub have changed hands six times during 1993-2013, as many times as they did in the period 1833-1993! One of the six incumbents actually absconded, never to be seen again!



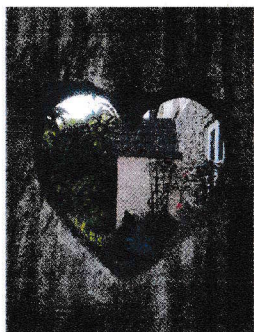
Callarde's hub today : set 150 metres above sea level, as viewed from the south, its rare and distinctive ancient C-shaped field enclosure opens eastward

To cap it all, that age-old bond between the ancient homestead and her vast acreage of pasture and woodland, was severed, inequitably divided and sold off as recent as 1989. Thoughtless of the long-term impact and absent of any official intervention, it was permitted that her share of land be reduced from 140 to one-quarter of an acre.

For the first time in Callarde's history, her owner no longer had a means of providing an income from the so called "curtilage" [i.e. the full extent of the farmed land associated with and for the farmhouse's enjoyment] at a time when legislation insisted on the owner's obligation to provide approved upkeep and its conservation. Yet those who now enjoy the profits from Callarde's entire curtilage are not required to contribute to what makes Callarde what it is, so preserving it for future generations.

Forsaking the sacred integrity of the place was apparently a price worth paying for immediate material gain, an outcome that stems from a wider historical ignorance of the site. Like a mother stripped of her children, the house was spiritually destitute, in turmoil, her soul literally torn out. On the face of it, the quarter century since Callarde's 'protective' listing had done more to hasten her demise than all the post-Reformation years put together. No wonder I heard her call for help.

There's a Crack in Everything ...



Hearts Abound

In excess of 60 cardioid-shaped talismen, adorning features and fabric in and around the house, greeted my 2007 arrival at Callarde. Also a dispensed with plaque that read "*Plenty of grace be unto this place*". I soon discovered that these were lasting and sobering clues of the last occupant's attempt to sway, if not, command the unseen forces. For to truly know and understand Callarde, one has to live there for an extended period. Part 4 (see J.NLH Issue 26) introduced the reader to Callarde's pre-history when the land was known by its earlier appellation –Kaldrade.

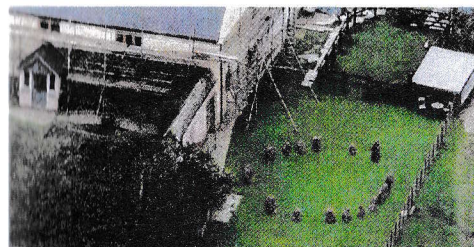
Seer-dowser, Paul Syrett, offered fascinating insights about the disposal of fragments from its earlier stone circle, destroyed by the Romans :

"... remnants remain to the present day and stone pieces are within the walls of the house. This is partly the cause of the wall collapse ... The stones were carrying a detrimental vibration. The breaking of the circle has caused tremendous trauma in the land ... this is still there today. The Elemental beings are not happy about this although they are very happy 'you have come home' and are putting things right."

Much has been done since the Tudor suppression to conceal the truth of Callarde's secretly consecrated land. Yet, as that Leonard Cohen lyric proclaims, "*There is a crack in everything. That's how the light gets in ...*" Breadcrumb clues left behind in past incarnations assist to pick up the trail in the next. History has a habit of repeating itself as if locked in a circle of time. Familiar situations arise and old souls reconnect to reconstruct a truer picture of the past. One finds that the building itself, serving only to conceal and guard the source, is not the feature of utmost significance. What matters most is the very ground upon which it stands and thus, the three-dimensional space it occupies. This is why affluent Oxenham (see Part 3 J.NLH Issue 25) raised his new cob longhouse upon the old wall remains of the Callarde Templar's private medieval chapel, enshrining the same space despite vast acreage to break virgin soil. Even earlier, the Templar oratory was built on the same sacred land as Kaldrade's stone circle. These three historic incarnations, utilising the same energetic space, suggest that what lies beneath is paramount to the portal, as does the ethereal veil between realms being thinnest at such a ley junction.

Well, Well, Well ...

One of the most important spots at Callarde is that of the concealed deep underground well. Whilst identified numerous times by seers, its physical presence was only first realised in a singular event on 22/23 December 2012 –the winter solstice, 9 months after completing Callarde's stone circle. Beset by torrential rains, rising well water ultimately breached the internal floor, flooding the house for 36 continuous hours. After, I recollected these earlier spiritual messages :



Standing Stone Circle of Callarde

"Some massive implications about a deep well ... a deep deep well."

–Glenda Bayley, Feb 2012

"I'm seeing a big well in ground."

–Glenda Bayley, Oct 2012

In 2013, I was guided to unexpectedly discover an amazing splayed Templar cross which had been intentionally hidden behind a structure near the well head. Hand-made specifically from a pure natural material and suspended from a thin raw cord, I later understood its function as a symbolic "lock". The site's spiral energy vortex, central to Kaldrade's ancient stone circle, emanates from these presently sealed off healing waters and its precious telluric energy source, as told in these insights :

"Your well is very special as it accesses the water which is part of the sacred nature of place there. Deep underground there is a very large **crystal** which is where the energies are sourced from, the water flows around it and the well access these. They are powerful healing waters, however the well is capped for a reason."

–Paul Syrett, Jul 2017

"There's an **object** somewhere ... close to the house. DEEP down somewhere there, I feel that this connects with the power ... it's almost like plasma around your farmhouse ... but it is so deep. Normal digging would not reveal it because it was put there by other means."

–Carol Clarke, Welshseer, Jan 2011

The aforementioned "crystal" and "object", situated at great depth, are not only one and the same but the power source that makes Callarde what it is and Kaldrade what it was, as it will be again in the future.

BOOK REVIEW

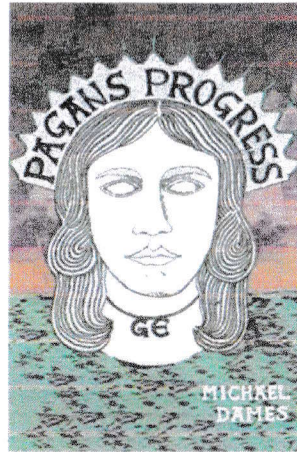
Pagans Progress

A GE-ography Primer

- Michael Dames

Publisher: Strange Attractor Press, London
2017, 360pp, paperback, b&w illustrations
By Natalie Kay Thatcher
ISBN: 978-1907222498

The book's sub-title is a play on the word "geography," a subject that the author took a degree in decades ago, but this time emphasizing the spiritual aspects of the living earth, pointing out that the first syllable of the word Geography, *Ge*, which can also be written *Gaia*, was to the Greeks, not just the planet earth, but a supreme deity and the creator of everything else. Thus, the book looks at all aspects of the *earth*-mystery tradition, starting with a reference to Silbury Hill, then moving on next to the old Welsh legends (Mabinogian) of the earth-goddess Ceridwen and mentioning that the River Dee is named after a goddess. The book then talks about the Scottish-Irish goddesses Brigit and the Cailleach, and the cyclical nature of the earth. An interesting reference to the German philosopher Heidegger is brought in also with his view of the Greek temple as linking earth and sky. The author also shows how names of places in Britain reflect the four compass directions (Aston for the east, Norton for the North, etc.) often with a "Middleton" at the centre. Landscape horses, salmon symbolism, the word "Devil" in place names and Sheel-Na-Gigs are also covered by the rich tapestry of the book.



- Liza Llewellyn

COVER STORY

Tyr is connected with the final eight Futhark Runes:

Tiwaz, Berkano, Ehwas, Mannaz,
Laguz, Ingwaz, Dagaz, Othala.

The third Aett is primarily concerned with the cosmic framework of invisible forces. It is about sacrifice for the greater good, leaving material matters behind. Each of the three Aetts are represented by one of the spirals of the Triskele

by Harry Wendrich



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In Memoriam

Bart O'Farrell

11 August 1941-24 December 2017

"The Wizard on the Lizard"
Founder of West Cornwall Dowsers

master dowser, inspirational teacher,
artist, collector, magician, raconteur,
good companion, dear friend



Lichfield Moot, September, 2017. Photos: Denis Chapman

