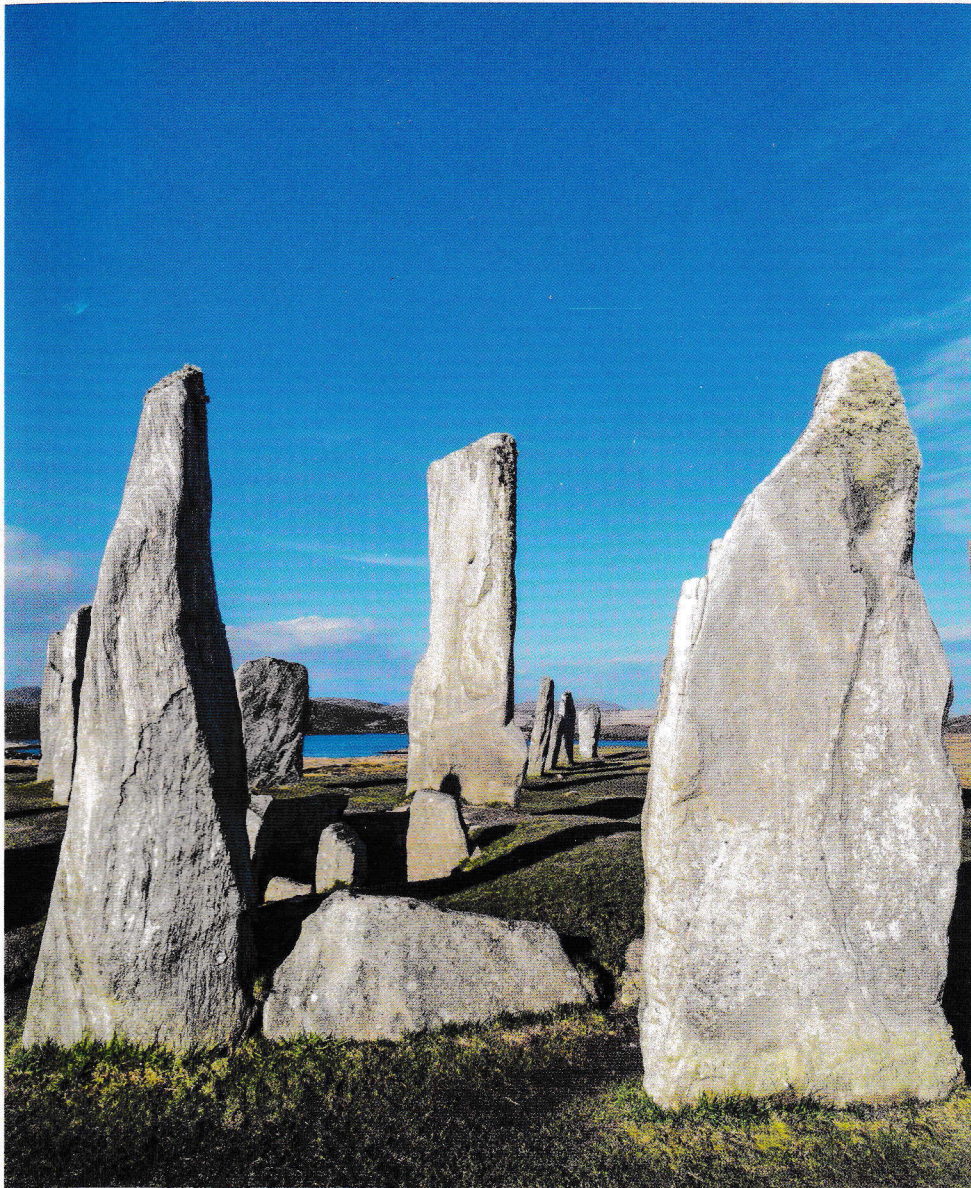


The Newsletter of the Network of
Loyal Hunters

£2.50

Issue 28 – Lughnasadh 2018



Callanish by Denis Chapman

The Newsletter of the Network of Ley Hunters Issue 28, Lughnasadh (1st August) 2018

Editorial address: Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth, SY20 9LW, Wales, United Kingdom. Telephone 01650-531354. www.networkofleyhunters.co.uk Denis Chapman is our Webmaster. Email nolh@btinternet.com

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.

LAST CHANCE TO BOOK FOR OUR CLITHEROE MOOT!

Saturday, 15 September (10am-6pm), St Mary's Centre, Clitheroe. Speakers: Mark Valentine, Eileen Roche, Gary Biltcliffe, Maria Wheatley, John Billingsley, and Caroline Wise. Tickets £30 each.

Sunday, 16 September (9:30am – 5:30pm) Coach trip with Gary Biltcliffe and Caroline Hoare to Alderley Edge and Roman Manchester. Tickets £40 each.

Monday, 17 September (9:30am-5:30pm), Coach trip with Gary Biltcliffe and Caroline Hoare to Whalley Abbey and Pendle Hill. Tickets £25 each.

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, SY20 9LW. Telephone 01650-531354.



At Callanish VIII, also known as Cleitir, by Martin Morrison



THE LONELY, LEGENDARY FOREST OF BOWLAND

by Mark Valentine

Anyone planning to come to the Clitheroe Moot in September may have consulted a map and noticed that north west of the little Lancashire market town there is a large expanse of almost empty terrain. There are only a few minor roads running through it, and no large settlements, just a few scattered villages. This is the Forest of Bowland and it is as remote and lonely as anywhere in England outside, perhaps, North Northumberland. Nor is it a forest in the generally accepted sense of a stretch of wooded country – in fact, trees are quite sparse here, and those mostly the hardiest such as birch and rowan, or planted evergreens. Instead, like the New Forest, its title simply means that it was a royal preserve, though often granted to vassals.

The area, just over 300 square miles in extent, received some attention a few years ago when researchers calculated that a point near Dunsop Bridge, deep in the Forest, was the geographical centre of the United Kingdom. The Trough of Bowland, a high pass and valley through the middle of the Forest, has been a popular beauty spot for many years. The medieval Inn at Whitewell also attracts visitors in a locality sometimes known as “Little Switzerland” for its picturesque streams, cascades and high ground. Another noted inn is the 17th century Hark to Bounty at Slaidburn, named after a Victorian squire’s favourite hound. This village also has several ancient remains, including a fine 10th century carved stone depicting an angel. Both these pubs were also once used as court houses. All these are the better-known parts of the Forest and have some repute, but there are many parts that are much less well-known. It is a place which still keeps its secrets.

Yet, as might be expected, even so unknown and little-visited a realm has its legends and folklore, and I hope to introduce some of these in my talk at the Clitheroe Moot. For example, it has been suggested that the Forest may be a candidate for the setting of the Robin Hood legends, and I shall be exploring why this might be. There are tales of a bridge built by fairies and of the ghost of a highwayman. At a village just on the edge of the Forest to the east there is a tradition of a winter-flowering holy thorn tree like the Glastonbury Thorn, a rare example of this in the North of England. Another gentle, secluded settlement once harboured a king seeking refuge after a lost battle, and has a holy well named after him, and a now lost haunted hall.

And at another village just inside the Forest there was in the early 17th century a remarkable radical mystical movement characterised by healing, speaking in tongues and prophecies, and led by a figure known to his followers as “the Angell of England”. It was later connected to alchemy and fairy lore. It remains little-known, and I hope to be offering an introduction to its history and beliefs and the lore it attracted.

The Pendle Witches

by Eileen Roche

I live in Lancashire not far from Pendle Hill, a beautiful, hulking, brooding mass in the landscape with its distinctive shape and evocative history, looming over what is a very attractive, mostly rural, area in the Ribble Valley. The Hill has been notorious locally because of its association with the trials of the Pendle Witches in 1612 and also has attracted wider attention since the later official publication of the *Wonderfull Discoverie of Witches in the Countie of Lancaster* by Thomas Potts, the clerk to the court of Lancaster, which caused a sensation at the time in 1613 and later.

In my talk at the Clitheroe Moot this September, I shall be exploring three main areas: the socio- and psychological makeups of the local population at that time; the political makeup nationally in the 1600s; and the attitudes of Christianity in that century in order to try and draw some sensible conclusions about the tragic, miserable and tortured fates of the Lancashire Witches. For 400 years people have been attracted to these tales, amazed, horrified and scandalised by what emerged and making interpretations of events to suit their own mind-sets. I shall try to be objective and seek to understand how the people of the day understood events. On the one hand there are the poverty-struck so-called witches and their behaviour and on the other hand the Witchfinder General, thirty years later, John Hopkins and his powerful and rich backers and supporters who continued to persecute them.

The facts are that in August 1612 ten people accused and convicted of witchcraft were officially executed on the Lancashire Moors above Lancaster, the majority from the Pendle area, and mainly from two penniless families. Each of these families was headed by an old, blind, infirm woman in her eighties: Old Demdyke and Old Chattox, as they were known, who lived by begging, healing, extortion and removing curses, amongst other activities.

At the Moot, we shall examine the definitions and understandings of ‘witchcraft’ then and now, as well as ‘justice’ then and now, in our seeking to comprehend why this lovely area of England had more than its fair share of witch trials and convictions. There is much talk of the Devil and his Imps in these witch trials, and the more faint-hearted amongst the audience may well have to block their ears at times.

But it is still a fascinating topic, still worthy of debate.

Bees and Energy (Ley?) Lines
Credit - Roger Patterson – via Dave Cushman's Website

In May 2009 one of our Wisborough Green BKA members was asked to look at some bees in a barn with a view to removing them, as there was going to be a family event held in the barn later in the summer. I am well known locally for removing bees from difficult places and the member felt she couldn't do it herself, so wanted advice. On arrival I was shown the end of the barn where the bees were. They were going in several holes and on seeing where the structural woodwork was, I soon realised there were at least three colonies involved.

I thought I would use it for demonstration purposes and arranged for 6 other beekeepers to help. We removed the weatherboarding to reveal 4 colonies, although one wasn't worth saving. It didn't make sense to me that bees would nest so close to other colonies that would compete with them for food. I have removed many wild colonies, but have never seen so many nesting so close before. Even during the time we were removing the bees there were several other places on the barn that scout bees were showing interest in. There were 11 swarms or colonies that were associated with the barn in 2009 and we get several calls every year.

At about that time I was asked by the Editor of Bee Improvement Magazine to look at an article submitted by BIBBA member John Harding, with a view to putting it on the BIBBA website of which I am web editor. In amongst the article was reference to "geopathic stress lines", giving John's findings that bees placed on them have a lower varroa count than those that aren't. I did a websearch on geopathic stress lines and was a bit confused by the results. Some sources suggested they were the same as ley lines. I remembered that about 30 years previously I had read a magazine (not beekeeping) article about ley lines and that some creatures were attracted to them, others were repelled. On a trip to give a lecture I had a chance to pass close to John Harding's home, so I visited him. He told me about his findings and how with several hundred colonies he hadn't treated for varroa for several years. He got his divining rods, that were made out of coat hangers and showed me how he picked the lines up. I tried and to my surprise I picked up the same lines he did!

When I returned home I made a couple of divining rods, tried them out and headed for the barn. One ley line went through the end of the barn and several crossed it in exactly the same places as the bees had nested. I subsequently realised the barn was on a high concentration of ley lines.

I made several calls to John Harding to discuss what had happened and he wasn't surprised at all. He told me that oak trees also grew on them. I did a bit more research and found that ley lines were rediscovered in modern times

around 1920 by Alfred Watkins, who had written several books about them, including "The Old Straight Track". He is also credited with being a founder member of Herefordshire BKA.

I know very little about ley lines, only that they are some form of energy that comes out of the ground. Searching for information soon involves you with the spiritual side that I have little interest in. I have to say I'm still a bit sceptical, as there are several elements that I struggle to understand, to the point where I'm not sure that what I'm detecting is the same as what others do. For that reason I now refer to what I detect as "Energy Lines". What I detect are very straight and quite narrow, mostly only an inch or two wide, being at random, with no pattern. I have detected them across large fields and placed stakes in the ground at intervals of 30-40 yards. Viewing them from the other side of the field they are in a straight line. I know they aren't magnetic because brass divining rods give the same results.

My technique for finding them is simple. I concentrate on what I am looking for. On many occasions I have concentrated on other things as a control and I have had no reaction from my rods. I have tried to find other things and in general I am fairly successful, but I do have failures. I don't consider myself an experienced diviner and I am in no doubt that you have to practice regularly, which I don't.

Now back to bees. Since 2009 I have checked every place I know where a swarm has settled and everywhere a wild colony has set up home. They are all on a place where at least two energy lines cross, usually more. In July 2011 I was called out to a swarm that had clustered on the lawn of a large house. It was where at least 8 energy lines crossed. The queen had a damaged wing and I wondered where the swarm had come from. I noticed a large oak tree about 100 yards away on one of the energy lines that was going through the swarm. The tree had bees in it. I can only assume they had gone along the ground until they found crossing energy lines. I have come across similar situations several times. In February 2013 I was asked by an entomologist to look at a "wild colony in a tree". When I got there it was in the branches of a tree that had blown down some time earlier and the bees had built their nest in the open. I found it was immediately over where at least 13 energy lines crossed. It was only a short distance from houses, where there were many better places to build a nest. I have seen many honey bee nests that have been built in the open, all of which have a higher number of energy lines crossing through them than those in cavities do, suggesting the high concentration is more attractive to the bees. The least I have come across is 8, the most the 13 mentioned above.

I have checked several hundred sites and I haven't had one negative so far. I have spoken to beekeepers who say they always have swarms settle in the same places. I have a pretty good record of finding them. I place all my bait hives where two or more energy lines cross and am very successful in catching swarms.

I have removed a large number of wild colonies where they have built their nest in a site they have chosen themselves. The direction of combs varies considerably, even if in the same wall as another nest. I soon discovered the combs are built in the direction of one or more of the energy lines. I am now able to predict the possible comb directions as they follow the energy lines. This is before I am able to see which direction the combs are built in.

In July 2015 I visited the Dover and District BKA to give a Bee Improvement Presentation. They had a Top Bar Hive in their apiary that we looked at. The bees had built the combs part way in the direction of the top bars, then veered off at an angle of about 30-40°. I had a hunch the bees had changed direction due to an energy line, so I got my rods out of the car and to my surprise I found 5 energy lines passing through a point a couple of feet away from the centre of the nest, with one in line with the direction the bees had built the stray comb, with none in the direction of the top bars. We moved the hive a couple of feet, but rotated it in line with the energy line the bees had built the stray comb in. The person in charge of the TBH removed the comb that was in the "wrong" direction and I had an email a week later saying the bees had now built the comb in line with the top bars.

As an engineer I have always thought the work on bee navigation and communication done by Karl von Frisch didn't explain fully what was happening and there may be more to it that hasn't been discovered. For an insect to be told by another insect how to visit a food source a mile or more away and return with pinpoint accuracy is incredible. It seems likely it may need some more help. Now let's take the situation in the U.K. at least. I have checked John Harding's theory and all the naturally grown oak trees I have checked are on 2 or more energy lines, many on 4-5. Many wild honey bee colonies nest in cavities in oak trees. My thinking is that energy lines and other markers are likely to be fixed, but the sun, that is central to the discoveries of von Frisch is constantly moving. Could it be that as energy lines are straight, the bees are using all this information together? In no way am I trying to discredit von Frisch's work, merely suggesting something else may be enhancing it.

I have only ever seen two drone assemblies, once in my early beekeeping years and one in July 2013. The latter was over so many energy lines it was

impossible for me to count them all. Could it be that both drones and queens follow energy lines to the assemblies?

I suspect there have been many attempts to research energy lines, but there is little reliable information - I wish there was. I know what I am finding, but I have no explanations. I have done some tests to show that I'm not finding water pipes as some think.

I have checked a number of wasp nests to see if they are built on energy lines. I have found some that have been on one, especially if they share the same cavity in a wall of a building with bees, but so far I have not come across one that is in a position where two or more cross, as happens with honey bees. The vast majority of wasp nests I have checked are not on energy lines, suggesting to me that wasps don't use energy lines in the same way that honey bees do. I don't believe bumblebees do either.

I have been asked to do several talks on the subject and I have now developed a lecture on it. If anyone is interested in it as a subject for an evening event or a convention please email me.

I'm grateful to John Harding for bringing this to my attention. It has added to my interest and possibly further understanding of honey bees.

A note for the sceptics

I am not particularly good at divining and only use it for my own purposes. I can absolutely guarantee that what is written above is truthful. I understand why you may not believe in energy lines and I respect your view. I understand how difficult it is to deal with something you can't see - I was sceptical once. There were many at the time who disbelieved von Frisch's discoveries and some still do.

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CHARTRES - THE THRONE OF EUROPE - PART 2

By Roy Snelling

To continue our study of the Chartres Zodiac that appeared as Part 1 in the last edition of the *LEY HUNTER*. On the floor of the nave of the Cathedral there is the pattern of a labyrinth laid out in the floor tiles. In respect of the labyrinth it is interesting that this medieval cathedral has taken into its floor plan a design or symbol that is very ancient and was found in various parts of Europe in pre-Christian 'pagan' times. Critchlow, Carroll and Vaughan-Lee, in an occasional paper published by RILKO¹⁷ have postulated that the Chartres 'Maze' (labyrinth) contains hidden symbolism that represents various fundamental laws of the Cosmos. In that paper, which deals mainly with the properties of the labyrinth, they also make the point that there are various Divine proportions and symbolism in the whole building. In the Island of Crete the labyrinth that was constructed at the ancient Minoan capital of Knossos (present day Heraklion) for the use of the mythical 'Bull of Minos' goes back to between 1200 to 1400BC. Labyrinths, laid out on the ground or carved in rock faces, can be found in various parts of Europe and the Mediterranean. The carvings at Rocky Valley, near Tintagel, Cornwall, England, have been dated to the early Bronze-Age, within the period 1400 to 1800BC. There is a 'Ground' labyrinth at 'Julians Bower', Lincolnshire. It is interesting to note however that not all labyrinths conform to the same pattern, to the same number of whole, half or quarter-turns in what are essentially spirals where the pilgrim proceeds from the outside to the centre. (See Figure No. 4 for the Chartres Labyrinth).

Critchlow, Carrol and Vaughan-Lee, in the above-mentioned paper, state that if the twelve-fold Rose-window above the West Portal were to be 'hinged-down' onto the Nave floor it would almost cover the Labyrinth, and is the same size as such. It is noted that the beautiful composite Rose Window is surrounded by twelve leaded light-roundels. What is portrayed in each of these roundels? Could they relate to the twelve zodiac signs?

The West or 'Royal' Portal contains, at ground level, three doors, above which are three tympana, the centre-most being the largest. The central tympanum contains a frieze of Christ Pantocrater within a Vesica Pisces, surrounded by representations of the four Evangelists (as human-angel, eagle, bull, lion). Or, the four Seraphim, or Lords of the four elements, in the centre of which is the ether or quintessence, the Solar Christ. The Vesica Pisces is formed from two overlapping circles, each with its centre on the circumference of the other. Two circles, representing the union of Heaven and Earth, of Male and Female, of spirit and matter. Of the two smaller tympana, the left has a frieze of Mary at the assumption, and the right of Mary at the nativity. On the three tympana therefore we have the union of Mary (Earth Mother or Divine Feminine, or Sophia Pistis) with the Solar Christ (Divine Light, Divine Father-Son). Let us not forget that an edge line of the Planetary Tetrahedron, a solar fire-line, passes through this Marian Cathedral.

But let us also not forget the northern and southern portals of the Cathedral. The tympanum of the former shows the last sleep and glorification of Mary, whilst the tympanum of the southern portal shows Christ as supreme judge, with Mary and John at his side (not Peter or Paul!).



Figure No. 4 Labyrinth on floor of nave in Chartres Cathedral

TALKS GIVEN! FESTIVAL STALLS?

If you have an audience for a talk or can offer us a stall at an event, please contact Laurence Main (address on page 1).

Tor Point. At Portwrinkle on the coast one noticed again that brilliantly clear sky and high background note. He same was true of the village of Millbrook, which lies about a mile inland within a valley. The same was also true of Rames Head, a high rocky headland surmounted by a ruined medieval chapel dedicated to St. Michael. And yet if a straight line is taken between Rock and Chartres in France then the 'Line' ought to pass two miles to the north-east of Rames head through Cawsand Bay. Which brings us back to a point I made earlier, that very long lines are in the nature of broad bands of energy. I had already dowsed the 6,500 mile Fire Line to be three miles wide, which is just 0.046 percent of it's length

ICOSAHEDRON WATER LINE:

This line enters East Anglia at Leiston, passes close to Colchester, through South-East London, close to Chichester and thence through the Isle of Wight.

CHARTRES ROUND TABLE:

Three of the twelve lines that radiate out from Chartres enter Southern England as follows:-

- Line A – Passes through Dover, Harwich, terminating at Norwich (Cathedral).
- Line K – Passes through Prawle Point, Salcombe, terminating near Mount Edgecombe south west of Plymouth. This line then continues as the 'Tetrahedron-Line', passing through Largin Castle etc and out into the North-West Atlantic.
- Line L – Enters the Isle of Wight near Shanklin, then passes through Southampton, Avebury (Stone Circle), terminating at Gloucester (Cathedral). This line then continues as part of the 'Three Choirs Triangle', terminating at Eastnor Village, Herefordshire.

With the Planetary Matrix, Chartres Zodiac, and the Michael-Mary Line what this is telling us is that all of these leys and landscape patterns are interconnected, and that their energies modulate each other. And they also affect us also, for better or worse. Our modern motorways, railways, large urban centres covered with concrete, bricks and tarmac have destroyed the purity of the energy of some of these leys so that the energy of the leading part of some of these leys has become stagnant and injurious to health.

With Chartres Cathedral I feel that it is hiding a secret, the answer to which lies in the future. The Zodiac Line from the centre of the Cathedral that progresses due east delineates the Sun rising in Aquarius at the Spring Equinox. The Line terminates on the Zodiac circumference at Strasbourg, the home of the European Parliament.

The *PLANETARY MATRIX* is available from all E-Book libraries, including Amazon Kindle.

COME TO OUR MOOTS!

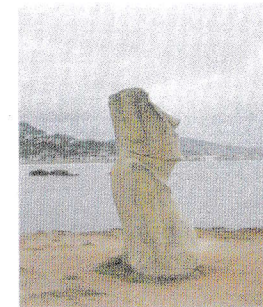
“friendly people”

ON THE TRAIL OF THE WAITAHA

Tracing New Zealand's Hidden Nation

Tim Willcocks

“Tim, this is the most exciting thing we have heard about the year 2012!” commented Alice about the ancient ‘people of peace’, the Waitaha, who melted back into the landscape of New Zealand, sending out thought waves of peace when attacked. ‘White Brotherhood stuff’ I intuited.



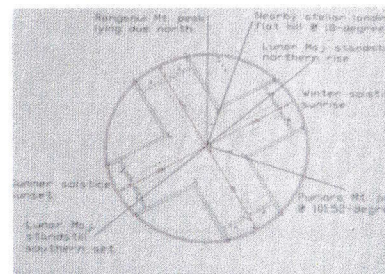
Mt Ruapehu - last active 1995

Moai from Chile, 2004

On arrival in New Zealand a ‘chance’ meeting soon brought me into the embrace of a Waitaha elder.

Waitaha historian Maui told us of their thought-provoking history, how they had originated 60,000 years ago in the Tarim Basin, now an area of Tibet, how they were originally light skinned, red haired, green eyed people, and how these people of peace had migrated both west and east to reach New Zealand.

The ancient star temple of Te Miringa Te Kakara became an epic venture in itself, learning to respect and honour the land and the great Kiwi hard woods - guardians of the place



Astronomical layout

Double spiral carving

Then there are the ancient spirals carved in rocks across the land, just as at Newgrange in Ireland - the oral histories of the Waitaha which are carried in 3,000 chants from two hours to two days long - the almost tangible formative spirits of the land, the 'Taniwha' - and of course there is much more!

On further visits to research information about the original settlers of the land - the Waitaha - I found that there is a general amnesia about New Zealand's rich historical past, and **I strongly believe that this story of the Waitaha needs to be told.**

During my travels with Waitaha I was told by Kirar that "*You are here because you are able to help us take this message out to the world*". Separately I was told by Maui, commenting on my Welsh ancestry: "*Then you have the responsibility*".

**Aoraki -
Mount Cook**



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**Network of Ley Hunters Moot, Isle of Lewis, 14th-20th April 2018
by Jimmy Goddard**

This week-long moot on the northern Hebridean island of Lewis was very inspiring. Led by Jill Smith, to whom the island has become centrally important, we were introduced to the prehistoric landscape here in a very personal way. The island is largely a peat moor - similar to the Somerset Levels but on a much bigger scale and interspersed with lochs.

We began on the Saturday at Lewis's best-known ancient site, the stone circle and rows of Callanish. Like a Celtic cross, its rows point to the cardinal points, with the northern double row slightly offset. There were many figures seemingly visible on the stones, one which Laurence saw as Merlin, a lion and a striking bearded Druid, among others. The outcrop at the southern end is known to Jill as "Old Grandmother Turtle" as it resembles one. A ley running along the northern avenue goes through a chambered cairn damaged by road widening (which we were to see on Friday), the Callanish cairn in the circle, the turtle, the adjacent coincident road, two peaks with cairns and a chambered cairn east of Loch Dhailbeag. Also visible from Callanish was the reclining figure formed by hills, known as "The Sleeping Beauty". We were to see her closer later.

After this we visited Callanish II, III and IV, three nearby circles in the group, all investigated by Professor Thom and found to have Pythagorean geometry, III being a Type A Flattened Circle (as is the circle at Callanish), and II and IV ellipses. At Callanish III we happened to meet author Freddy Silva. From here we went to visit a beehive hut shieling. These were used by shepherds, usually the women and children. A spectacular quartz cliff nearby could have been quarried to make tools.

On Sunday we had a mini-moot with speakers Jimmy Goddard, Tim Willcocks, Dave Shead and Liza Llewellyn, at the Heb Hostel in Stornoway, where most of us were staying.

Monday was to see us walking a "coffin path" across Harris, the southern part of the island. From it we could see another very different reclining hill figure, called the Hag, seeming to picture a much older person. Next we came to St. Clement's Church, a redundant church with interesting statues, including a sheela-na-gig. It was the church of the Macleods, chiefs of Lewis. It seemed very powerful, and there was a "dun" or small fort on the hill nearby. We finished the day on the beach with the Macleod Stone on the hill above.

The next day, Tuesday, we first visited the Achmore Stone Circle, one that had been completely covered by peat and only discovered in the 1980s. This is

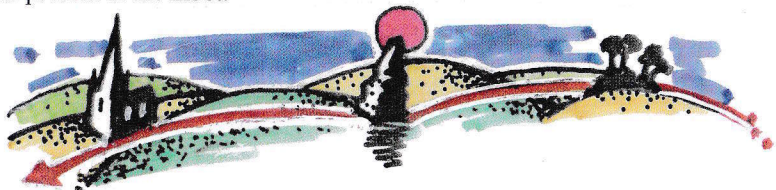
unusual in that it is truly circular and so does not have Thom geometries – but it aligns through Callanish, Callanish II and Callanish XVII to the west. From here we continued to the reconstructed Iron Age house at Bosta, where the guide vividly illustrated life at the time. Next we found an anvil stone with a cairn on the hill above, and went on to Dun Bharabhat, on an island in a loch. We finished the day at Callanish VIII, also known as Cleitir, next to Bernera Bridge – a very interesting site of three megaliths which could be guardian stones. In the middle is what appears to be a birthing seat.

The first visit on Wednesday was Clach an Truiseil, the tallest stone in Scotland. Then we came to the well of Tobar Bhrighid. Bride or Bridget was a goddess associated with smithing, and there was the shape of a horseshoe on the well. St. Moluag's Church, which we visited next, is one of only two Episcopal (Anglican) churches on the island. It is traditionally associated with healing, particularly of insanity. We also went to the Ness of Lewis, then Dun Eistean, a stronghold of the Morrison clan.

On Thursday a long drive took us to Tighnan Cailleachan Dubha (House of the Black-veiled Women). This could mark the "third eye" of the Goddess Bridget (the western side of Lewis resembles a woman's face in profile). We then visited the Uig community tearoom and museum before walking up to Gallan Head (a Cold War surveillance station).

On Friday we first visited the Arnol "blackhouse", the last of the traditional dwellings on Lewis, then we then went to Dun Carloway, a broch tower, a type unique to Scotland. Dating from around 200 BC it had a double wall, and it was noted that the style of building, was similar to much older structures, such as Newgrange in Ireland. Then we saw the remains of the Kerb Cairn in New Park, discovered and damaged by widening the A858 road in 1995. We spent the final hour or so back with Callanish, to having lunch in the visitor centre and then spending time among the stones. It is a place of great power.

It was a very good moot, both for its introduction to Lewis and its powerful places, and for the camaraderie between a group of ley hunters from a wide variety of places, including Canada and Switzerland, enjoying the prehistoric landscape. The week was rounded off with a meal in a local hotel. There were 26 people present at the moot.



COME TO OUR CLITHEROE MOOT

Associated Trips 13th & 22nd April

On our way to and from Lewis, we also visited (near Inverness) Clava Cairns, Culloden's St Mary's Well, the chambered cairn at Druid Temple Farm (NH 685420) and the Clootie Well on Black Isle. Then we took the long road to see the Hill of Many Stanes south of Wick (ND 295384). In this picture, by Jenny Eden, Libby Pell inspects one of the many mysterious stone rows.





26 attended our Lewis Moot. Here we are on the “coffin path” in Harris (left by Martin Morrison), looking at Merlin on a stone at Callanish (bottom left by Denis Chapman) and at Clach an Truiseil (below by Martin Morrison).



The Turtle Moves by Richard Birkett
Contact flatearth2222@gmail.com

Some members of the network of ley hunters visited the Flat Earth in Inverness on the way home from their moot on Lewis last April. They seemed to find interest and relevance in the information presented so here is a brief introduction to the Flat Earth.

What if everything that you had ever been told about the globe was a lie that has been passed down through the generations? What if the world really was flat, as flat as a pancake. These simple questions are about to awaken the consciousness within humanity which will enable us to finally break free from the chains that enslave our minds. Only then will we learn who we really are and what we are truly capable of. We shall heal ourselves and cure the world of its terrible afflictions for we live in an age of deceit and the globe lie is the grandest of all the deceptions.

What a crazy belief it is to think that we live upon a huge globular rock, spinning wildly as it hurtles through an endless vacuum!!

The proponents of this strange theory have never been able to offer a single scientific proof that could validate their outrageous claims. The horizon is level and it always rises to the level of the eye. Nobody has ever needed to account for the curvature of the earth because it simply is not there. Pilots are trained to fly on the assumption that the earth is flat and stationary, submarines do not need to dive to avoid breaking surface through the curving seas above and tunnels, canals and reservoirs are constructed with no allowance for curvature whatsoever.

There is no evidence for any motion either and scientific experiments have been done which prove that the earth is still. If the earth were truly spinning at 1000mph and hurtling along at 40 times the speed of Concorde such incredible motions would be self-evident and yet they are neither noticed or accounted for.

Bodies of water cannot bend or display convexity upon a surface and the pressurized atmosphere of the earth could not possibly exist adjacent to the vacuum of "space" without a sealed barrier between the two. We are told that there is a mysterious force which is called "gravity" that holds oceans at bay yet fails to restrain a butterfly and this hidden force can explain the numerous anomalies of the globe whilst providing the entire foundation of the heliocentric model of the universe. The esteemed priests of the globe employ the fallacious reasoning of

argument from ignorance as they cannot define gravity and cannot reference a single demonstratable, repeatable experiment that can prove that gravity even exists.

The target population has been fooled largely because there has been a deliberate agenda to indoctrinate minds and suppress critical thought within education as students are taught what to think and rewarded for assimilating data. Visual imagery is now being referenced as a proof that we are living on a globe. We are not. Space has always been a fraud with all the evidence suggesting that the moon landings were filmed on a film set on earth, and the trickery has continued unabated to the present day. Sad to say, but all the wonderful pictures of our spinning globe have been fabricated. The space hoax has been a masonic operation and there is a reason these masters of deception speak of meeting on the square and leaving on the level!

There is an often quoted line that says "it is easier to fool people than to convince them that they have been fooled". It is a difficult thing to suffer the abject humiliation of our individual and collective stupidity and to accept that the human race has been comprehensively tricked with the joke being very much on us. The vast majority of the population readily accept the somewhat bizarre explanation given for their surroundings and will defend their beliefs stridently even though they directly contradict both their senses and substance based science. We are enslaved within the globe cult, a world of fantasy and delusion that has been constructed with malevolent intent. By removing the very foundations of our existence the ones who consider themselves to be illuminated have succeeded in directing philosophy and ideology towards nihilism and materialism and have disempowered our minds by fostering the egoic mindset. Their efforts have paid dividends as they have prospered greatly from our toil whilst they have manipulated and divided us at their will.

The turtle moves however. An ever growing number of people are rapidly awakening from the collective trance. The globe lie cannot be hidden any longer. All over the plain people are no longer accepting the authority of indoctrinated "experts" and are instead doing their own research and using the power of their own minds. It soon becomes clear that we have been lied to. Modern cameras see far beyond the expected curvature of the globe, lasers are fired over lakes to evidence what the water is already telling us and high altitude balloons are being sent to altitude with lenses that do not distort in the way of the notorious fish-

eye lens. No matter how hard they try these researchers can find no evidence of curvature, motion, gravity or bendy water. The increasingly desperate sophistry of the globe priests is becoming glaringly obvious as they cannot prove their assertions and instead cling to sophistry and false assumptions such as the commonly used "look, the boat has sailed over the horizon", which is easily dismissed by zooming in on the boat which has simply left the range of vision and has not sailed beyond any imaginary curve.

The human spirit has such divine strength and the desire for truth of this existence will not be suppressed any longer. What is now required is the full exploration and investigation of the plain to find out where we really are. Once that is established we can then set about learning where it is we came from and why we are here. Be assured that the leys are not having to bend around an imaginary oblate spheroid. Welcome to our flat earth realm, ley hunters!

Callanish VIII, also known as Cleitir, by Denis Chapman



A meeting with a remarkable man on Carningli

by Ian Cook

During the late 1960s, my now wife was working as a journalist on the South Wales Echo in Cardiff. She was asked to report on the opening of an art gallery run by three women. One of the artists represented was a German, Dr Friedrich Konekamp. He quickly established that my wife spoke German and asked if she would interview him for German radio. She agreed and was invited to his home, a 'grey cottage' called 'Cotllwyd', just about the highest property on Carningli.

I met him shortly afterwards at 'Cotllwyd' and what a fascinating man he turned out to be. In WW1, aged 19, he fought at the Battle of the Somme, was captured by the British and interned in a POW camp in Scotland.

Returning to Germany after the war, he studied mathematics and philosophy in Berlin, Friedberg and Basel, being lectured notably by Albert Einstein and Max Planck. As well as becoming a lecturer himself, he also became a dissident artist, leading to persecution by the Gestapo and exile in Switzerland, Spain, North Africa and finally in the UK where he was still resident at the outbreak of WW2. As a German, he was promptly interned again and shipped to Canada. Along the road, he strongly embraced Christianity and when we knew him was describing himself as a 'Catholic Communist'.

After the war, he returned to the UK, married an Englishwoman, Rosamond, and moved to 'Cotllwyd', where he established a smallholding. There, he embarked on a period of intense artistic creativity and founded the Cotllwyd group of artists and students whom he taught and encouraged. His own work was inspired by his Christianity, but especially by the local scenery. As a wedding present he gave us a painting entitled 'Spirit Rocks'.

After 1970 he moved back to Germany as a nationally recognised artist and received several honours. He died in 1977.



'Spirit Rocks'



'Cotllwyd'

Hidden Heresies in the South Dorset Landscape: Part 1

By Jonathan Harwood

I suppose that spending countless hours measuring the distances between churches on a map is a strange hobby with limited appeal. For me it has been a fascinating, rewarding, frustrating, perplexing, disappointing and exhilarating odyssey. It has also been educational. When I began, I knew next to nothing. What I discovered amongst the numerous patterns that can be found by 'joining the dots' (each 'dot' representing the position of a church) led me to explore many subjects and read many books. What inspired me to set out on this long voyage of discovery was a single sentence in a book by Henry Lincoln called *Key to the Sacred Pattern* (1998). This book was about the mystery of Rennes-le-Château, a story that I had been following since 1972, when the first of three films for the BBC Chronicle series, called *The Lost Treasure of Jerusalem*, was broadcast.

In this captivating film, Henry Lincoln told the story of the penniless parish priest, Béranger Saunière, who, at the end of the 19th century, found coded parchments in the little village church that was dedicated to St Mary Magdalene. He took these parchments, or so the story goes, to be decoded by palaeographers at St Sulpice in Paris. When he returned to Rennes-le-Château he began spending large amounts of money on various projects, including a proper road up to the village, which was perched on a hill top, a water tower, a handsome villa called the villa Bethania and a strange crenelated tower called le Tour Magdala. In this and two subsequent films the scope of this extraordinary story widened to include the Knights Templar, the Cathar heretics, the Merovingian kings of France and the Visigoths who sacked Rome and made off with the treasures of the Temple of Solomon. These films were followed by a sensational book called *The Holy Blood and the Holy Grail* (1982) which explored the hypothesis that Jesus was married to Mary Magdalene who escaped to the South of France with their child after the crucifixion. Through their child, they founded a royal bloodline that flowed in the veins of the sacred Merovingian kings. This bloodline was guarded by a shadowy organisation called 'The Priory of Sion'. It was never intended to be more than a theory, but the whole story, with all its twists and turns, has had an extraordinary impact. It inspired Dan Brown's *Da Vinci Code* and reached a whole new world-wide audience as a result.

It was something else, however, about Rennes-le-Château that attracted my attention. Henry Lincoln had become convinced that churches and other ancient sites in the landscape around the village marked huge geometrical patterns that had been deliberately created at some time in the distant past to encase a natural and sacred wonder in the shape of five hill tops (one of which, of course, being Rennes-le-Château) that formed a perfect (or near-perfect) pentagon. As he explored this vast landscape temple, with no obvious boundaries, he likened his feelings to those of Howard Carter when he first glimpsed the treasures of Tutankhamun.

The final section of *Key to the Sacred Pattern* is devoted to describing and analysing these geometrical patterns. Here is the sentence that started me on my quest:

"This book is called Key to the Sacred Pattern. That key is a simple one. It is defined at the side of the following page by a line. That line is 188mm in length. Although this is not by a tiny fraction of a millimetre, the perfect representation of the key measure, it is close enough for all practical purposes. The naked eye will not detect any additional precision – and we are working on a scale of 1:25000, at which 10 metres on the ground is equivalent to less than half a millimetre on the map."

By this time, in 1998, I have read quite a few books on various 'ancient mysteries' that no doubt found eager publishers following the success of *The Holy Blood and the Holy Grail*. Entertaining and instructive though these were, I came to realise that I had absolutely no way of judging the accuracy and reliability of what I was reading. It suddenly struck me, when reading this sentence, that it would be easy enough to buy a map, at the right scale, of my local area and see for myself if the 188mm 'key measure' might turn up in the distances between any of the church symbols on the map. I bought the Purbeck and South Dorset OS Explorer map (OL15 1:25,000) and started measuring.

Within an hour I had found five pairs of churches in the area where I lived, between Weymouth and Dorchester, that were 188mm apart when measuring from church symbol to church symbol. I was obviously excited by this discovery. Could it mean that churches in South Dorset also marked sacred patterns that had been deliberately surveyed into the landscape at some time in the distant past? I studied the Rennes-le-Château patterns more attentively and began searching for something similar. There seemed to be nothing at all. I was disappointed and yet I felt instinctively that it was unlikely to be just chance that the 188mm 'key measure' had come up five times on this one part of the map. I decided to measure and record all the distances between the fifty-two or so church symbols on the map – more than 1,500 measurements. This tested my patience to the limit, but I found nine examples of the 'key measure' in total which was more than any other number.

Having defined the 'key measure', Henry Lincoln wrote:

"... I must now show, as simply as possible, the available evidence that this measure is indeed being used. (The facts are easily verified on the appropriate map: IGN Map 2347 OT Quillan.)"

This was before the days of Amazon, and so I found the relevant map in a specialist shop in London and had it laminated so that I could draw and erase lines with a coloured pen. I wanted to verify the facts for myself; and here I encountered another major disappointment. Only a minority of the churches listed as being 188mm apart seemed actually to be this distance apart according to my ruler. Furthermore, the pentagon of hill tops did not appear to be, as claimed, a regular pentagon. Did this cut the ground entirely from under the work that I had been doing on my map?

It is clear that Henry Lincoln remains convinced that the Rennes-le-Château geometry is 'beyond question'. Others have also looked carefully at his work and concluded that,

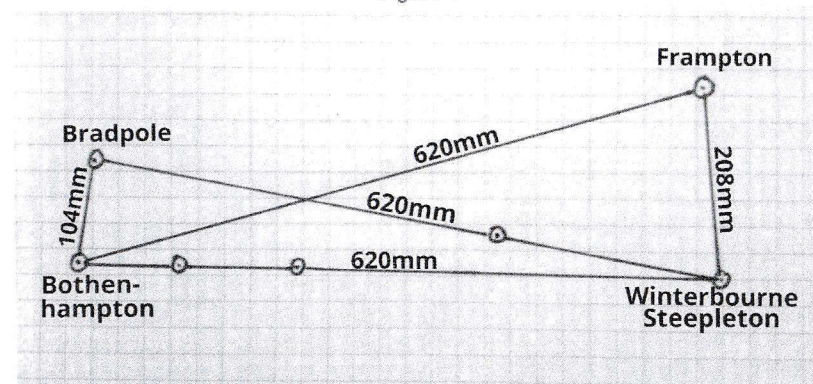
although not all of his claims can be substantiated, there is sufficient evidence to support his main conclusions.

There is also the work that Henry Lincoln had done with the Danish documentary film maker, Erling Haagensen, on the Baltic island of Bornholm. In a book called *The Templars' Secret Island* (2000), they demonstrated that the churches on the island, including five circular Templar churches, marked regular geometrical patterns that could be defined with great accuracy and mathematical precision. Given the dates and history of these churches, the authors proposed that these patterns had been surveyed into the landscape as late as the Twelfth century, executing a plan that had been masterminded by St Bernard of Clairvaux a century earlier. The data here was clearly of a different order of reliability and the 188mm 'key measure' was found to be present in one of the significant dimensions of the geometrical figures.

There is a phenomenon that is known to psychologists as 'confirmatory bias'. It is a tendency in all of us to seek confirmation for any theory or belief that is important to us and to ignore or downplay anything that tends to question it. This has sometimes led scientists, for example, to actually falsify evidence when it fails to conform to a cherished theory. The positive side is that it can keep you going when a more unbiased assessment would result in giving up.

For example, it was an exhilarating moment when I discovered this pattern:

Figure 1



Here were two isosceles triangles, set out by the exact positions of four ancient churches, that had been locked together, one base line being twice the length of the other. I felt sure that this could not be the result of chance.

There is, however, another, more critical way to look at this figure. If churches on a map are considered as a group of dots on a blank piece of paper, it is inevitable that, if you draw lines between these dots, some will join up to make completely accurate isosceles

triangles. There will not be many, but there will be some. We can, therefore, say that one of the two isosceles triangles in figure 1 could easily be the result of chance. This accounts for three of the four dots marking out the whole figure. The only oddity here, therefore, is that the fourth dot happens to be in exactly the right place on the map to complete the design. The problem with this pattern is that it has no discoverable meaning. It now seems to me to be obvious that no one is going to go to the enormous trouble of surveying a huge figure like this into the landscape unless it has both a meaning and a purpose.

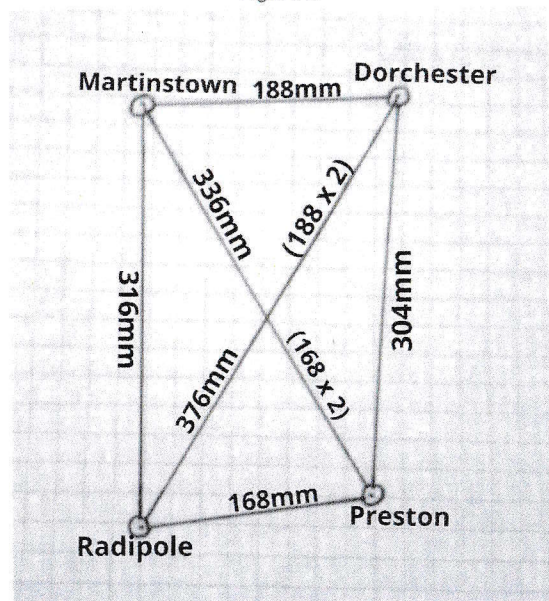
Between 1998 and 2002 I spent my time analysing various irregular patterns set out by the positions of churches because they kept throwing up numbers that were related to each other through two well-known number sequences. These are the Fibonacci and Lucas sequences:

Fibonacci: 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, 233, 377 etc.
 Lucas: 1, 3, 4, 7, 11, 18, 29, 47, 76, 123, 199 etc.

Each number is the sum of the two preceding numbers and, as the numbers get bigger so the ratio between two consecutive numbers gets closer to a perfect mathematical expression of the golden section number which is 1.6180339... Because the Rennes-le-Château geometry is strongly linked to the golden section proportion, that characterises pentagonal geometry, Henry Lincoln believes that the 188mm 'key measure' is, more accurately, 2 miles 1618 yards (187.926mm on the map).

As an example of what I was doing, Figure 2 shows a quadrilateral pattern set out by the positions of the United church, Dorchester and the churches at Preston, Martinstown and Radipole (St Anne's).

Figure 2



Two sides of this figure measure 188mm and 168mm and the two diagonals measure 188mm x 2 and 168mm x 2. 188 is the number 47 from the Lucas sequence multiplied by four and 168 is the number 21 from the Fibonacci sequence multiplied by eight. 304 is the number 76 from the Lucas sequence multiplied by four. 304mm + 316mm = 620mm. This is the length of the sides of the isosceles triangle shown in Figure 1.

This theory, that the geometrical layout of churches in the South Dorset landscape was based in some way on the interaction of numbers from the Fibonacci and Lucas sequences, depended on the rather farfetched idea that the designers of the patterns of churches worked in units of 25 metres, just like the modern Ordnance Survey. The problem that I ignored, due to confirmatory bias, was that the distance between the churches at Dorchester and Preston was actually slightly shorter than 304mm. This prevented me from seeing the really interesting pattern that was, in fact, staring me in the face.

After two or three years of work I began to make some contacts and, through the Dorset Earth Mysteries Group, I was given the opportunity both to contribute an article to their Journal (Issue No. 2, 2001) and give a talk. Gary Biltcliffe happened to be there and he kindly put me in touch with Joan Moore. (Gary went on to write a book called *The Spirit of Portland: Revelations of a Sacred Isle* (2009), in which he described landscape figures that are very similar to some of Henry Lincoln's Rennes-le-Château patterns. Many of the marker churches in the Portland patterns date from the 19th Century.)

Joan Moore had been drawn into the orbit of John Michell in the Glastonbury of the 1970s and 80s. He was the doyen of Earth Mysteries studies who made his name in the 1960s with his book *A View Over Atlantis* (1969). He was also a serious scholar who has made a profoundly important contribution to the rediscovery of a 'canon' of ancient numbers. He believed that this 'canon' of numbers permeated the structure of ancient societies and unified the study of all their arts and sciences. This grand and unified system was already in decay by the time of Pythagoras (6th Century BC) and Plato (5th/4th Century BC) who both dedicated themselves to the rediscovery of this ancient knowledge.

When Christianity was in its infancy, these 'canonical' numbers were woven into the text of the Greek New Testament by unknown scholars, probably in Alexandria during the first century AD. They used a system known as 'Gematria', which is based on the fact that, in the Greek and Hebrew alphabets, letters are also numbers. The numerical value of each letter of a word or phrase can be added together and the resulting number is the 'gematria' of that word or phrase. The ancient 'canonical' numbers were woven into the Greek New Testament in order to enrich its meaning.

This practice was 'anathematised' by the Church Fathers who developed the 'orthodox' Roman Christianity that came to dominate Western Europe from the time of the Emperor Constantine in the early fourth century AD. John Michell has made a vital contribution to the study of this biblical gematria, and what it tells us about the nature of the earliest forms of Christianity.

To be continued.....

The Callarde Experience

Part 6 : Kaldrade's Most Ancient Axes

Mark Herbert

Salt Lines and the Templars

In their book, *The Knights Templar Revealed : The Secrets of the Cistercian Legacy*, Alan Butler and Stephen Defoe, explain how conquering Norman (Norseman) families knew precisely where to site their mansions in the medieval English landscape post AD 1066,

“... those lords emanating from **Salt Line** holdings on the Continent were very much more likely than chance to obtain and settle on Salt Line holdings in England too.”

Furthermore, in a radio interview entitled *Colonisation and the Celts*, Irish origins researcher, Michael Tsarion continues the enlightenment,

“It was only the Knights Templar families who kept maps and records of ley lines and dragon paths. Only they knew about the famous **Salt Lines** upon which many stately homes, churches and monasteries are built on throughout the world.”

It is held that the Callarde Templar's ancestral roots stemmed from north-western Europe prior to settling at their lasting Hertfordshire, Kentish and Devonian strongholds. In England, the name *Callard* (similar to the French, *Caillard*) is usually tied with 17/18c. Huguenot protestant refugees fleeing France. With 1155-85 being the earliest known record of the Callarde Templars in England, pre-dating the first Huguenot influx by 500 years, the name Callarde could have only arrived with the Conquest. As Thomas Philpott's "*Villare Cantianum*" of 1776 recounts, the Callardes were eligible for holdings at the ecclesiastical heart of medieval England, itself conceivably of Salt Line candidature :

“... the Callards or Calwards ... became lords of the fee, a family of deep extraction in this track, and who were in elder times entitled to the possession of land and houses in **Canterbury**, as appears by a composition made between the monks of St. Augustins and those of Christ-church, in the forty first year of Edward the third (1368) ...”

Callarde had sited their Devon oratory by no later than 1360 on deified land then known as Kaldrade in the manor of Borington, a situation already acquired by the Abbey Church of Tavistock some 40 miles to the south, a pre-Conquest gift from the Royal House of Denmark.

Guichard's Salt of the Earth

Reference to ritually significant "Salt Lines" is in deference to the exclusive research of Xavier Guichard (1870-1947), French father of ley lines (lignes). He published his unique findings in *Eleusis Alesia : Survey on the Origins of European Civilisation* (1936). Guichard reckoned that western Europe had once been swathed by 24 radial alignments (and longitudinal meridians too). His claim was established by the fact that all 24 trackways passed through settlements containing either "al" or "el" in their name (e.g. *Alesheim, Calais, Eleusis, Delphini* etc.), all centred on the unknown town of *Alaise* (see Part 1 J.NLH Issue 21). Guichard postulated that the "al" or "el" constituent was a relic of either the Greek "hal" or, French "sel" meaning "salt". He held that these alignments were routes for once transporting this auspicious substance.

In his book, *Atlantis : First European Empire*, Sylvain Tristan mentions the vast importance of salt to megalithic peoples; "*a salt mine was never farther than a 10 day walk (50-100 miles). Even their housing was built with this element.*" Undeniably, salt was once held in enormous reverence, possessing arcane magical properties to preserve perishables and purify environments. "*Salt is the master of your food*", said the Prophet Muhammad; indeed, naturally occurring rock-sea salt is a vital mineral to the human diet; aiding digestion and hydration. Of such worth, salt even became a currency; Roman soldiers were paid a "salarium" and in BC 204, Rome levied a salt tax (as did the French before the Revolution) to dissuade free exchange of this precious commodity. Idioms such as 'pillar of salt', 'worth your salt' and 'salt of the Earth' recognise the honest goodness of this alchemical agent.

So, in a practical sense, marking out the salt towns (e.g. *salt-er-ton*) in the landscape, their names bearing a reference to *halite*, is not as ridiculous as first envisaged. To the esoterically initiated, like the Templars, it would be a means of discretely encoding where to best site a long term holding. It suggests that there exists hidden potential in geometrically connecting together salt deposits in some ritualistic Earth grid. Geologically, halite beds naturally form in basins when brackish waters or land-locked seas evaporate. Such were widely distributed in the regions Guichard considered. Often, plug-like masses called salt domes arch overlying sediments forming hollow voids atop hill ridges. These become nature's own ready-made dolmens. A number of Templar sites are topographically named after coombes or hollows.

Seeing the Sun Go Down on Galway Bay

Guichard's work barely touched upon the British Isles. So with the Butler-Defoe-Tsarion arguments opening doors to explain Callarde's Templar legacy, not least, the name Callarde (and former appellation, Kaldrade) suitably 'al' qualified, there was ample impetus to extend Guichard's concept across England's south-west peninsula. Using his 552 cartes (maps), I mathematically ascertained that one exclusive radial passed, notably, through Callarde in North Devonshire, thence into Ireland. Guichard referred to this singular axis in carte no. 114 entitled, "*Les quatre lignes de la Rose solsticielle-des-vents*", corresponding with the Sun's Summer Solstice setting azimuth of **304°**. Carte no. 97 identifies the line's passage from *Alessano* and *Callis* (in Italy), through the hub at *Alaise*, then via *Calais* (now Lezennes), *Le Ferte-Alais*, *Le Callais*, to *Callenville* (Trouville-sur-Mer) across France. On this map, Guichard distinguishes just one place on this line's passage in Britain – the Cathedral city of Exeter, once Roman capital *Isca Dumnoniorum*. My study showed the axis breaking Devon's south coast at Otterton near Budleigh *Salterton*, notably passing via the Rolle 3-22 Needle Obelisk at Bicton (built ca. 1730, ritually listed 11 Nov 1952), birth place of Sir *Walter Raleigh*, thence to Woodbury *Salterton* en route to Exeter Airport.

In August 2012, I sought to follow the line's passage across Ireland, accounting for lateral deviation in ground track due to atmospheric refraction of the low elevated Sun appearing to be higher in the sky than actuality (significant below 5° elevation). From *Callarde* (Kaldrade) heading north-west, the axis crosses the *Isle of Ely* (or Lundy Island – a known Knights Templar sanctuary), onward to the enigmatic *Saltee Islands* (Co. Wexford), their outlook upon the 'Graveyard of a Thousand Ships', skirting south west of *Callan* (Co. Kilkenny) to *Cashel*, thence to *Slievecallan* (or Mount Callan renowned for Sun worship) and the burial place of *Calluragh* (Co. Clare) overlooking *Galway Bay*, beyond which lay the reported locations of phantom islands Hy Brasil and Flath-Innis (the Noble Isle). En route, I encountered numerous symbolism alluding to the setting Sun; not only in place names like Golden, the Golden Vale and Golden Vein, but embodied in corporate and merchant logos too.

Coupled with a later expedition in June 2013, I also uncovered a pair of what can only be termed commanding ley axes dominating Ireland's south-east quadrant. This inverted V-shaped formation, each leg 100-miles long and set apart in cross quarter fashion (ca. 45°), is shaped by

18 distinguished Cistercian houses and Templar holdings. Among them are the Rock of Cashel (Co. Tipperary), Jerpoint Abbey (Co. Kilkenny) and Templeton (Co. Wexford). Their junction falls just south of Roscrea (Rose Cross), north of Templemore (once *Ely*), coinciding with the exceptional megalithic complex at Timoney Hill and Cullaun (Co. Tipperary). It is said that it once comprised 300 menhirs; now only 120 stones stand. These axial distributions prove, unequivocally, that the Cistercian-Templar alliance practiced a reverence to Earth forces and held knowledge of harnessing spiritual power by superposition of earlier pagan centres. This echoes what I had found locally at Callarde (Kaldrade) across the ages (see Parts 4/5 J.NLH Issues 26/27).

An Axis of Druids, Templars and Cathars

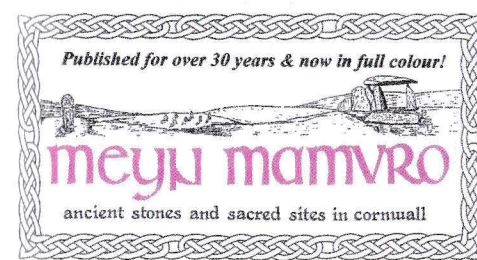
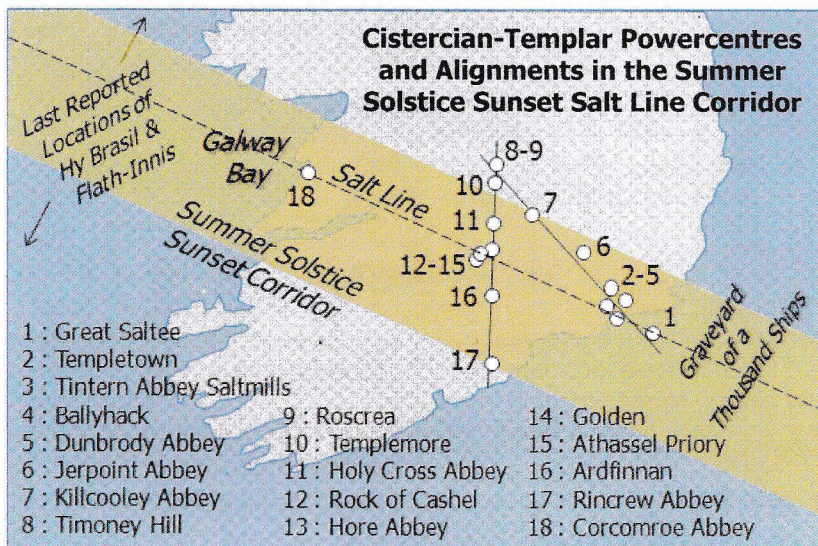
All these alignments, local (Part 5 Iss. 27), national (Part 1 Iss. 21) and now international, show the Callarde Templars to be adept in the scientific art of geomancy (or positional astronomy). It thus follows that they would have discerned to suitably align their oratory walls in the landscape. But to what? The old walls of Callarde's medieval mansion provide an enormous clue. These create a rectangular planform whose aspect ratio is 1.6, close to the Golden amount (1.618). Such sacred proportioning hints that the quadrangle's major (long) axis, of azimuths **156°/336°**, has axial significance. This can be shown by charting the line south and north. Its southward passage is via Devon's last surviving cromlech – Spinster's Rock at Drewsteignton. In his *Historical View of Devonshire, Vol.1* (1793), the Rev. Richard Polywhele, writes :

"The parish of **Drewsteignton** ... seems to have been singled out by the Druids, as the peculiar seat of their religion ... its name announces it to have been **the chief town of the Druids, upon the Teign**. That it was their favourite residence, is clearly proved by the many Druidical vestiges around it."

The axis proceeds by way of Moretonhampstead and Hay Tor on Dartmoor, thence to Berry Pomeroy, departing England at the River Dart's mouth. Across the Channel, it achieves landfall at Tressé in Northern Brittany, thereafter traversing the richest swathe of megaliths in France. These include Merlin's Tomb at Brocéliande, towards Bougon and Boixe, famed for their stone-chambered mounds, before reaching the city which, for medieval Catholic Rome, was the centre of all heresy – Toulouse. Enfolding the line are infamous Carcassonne and Montsegur, settings that sealed the fate on Catharism (for 700 years at least!)



It is awesome to ponder that this axis characterises and unifies two cultures separated by enormous time, Druids and Cathars, each of whom understood that the ever-living soul passes from one body into another. The line's northward passage is equally as fascinating. From Callarde, it crosses the Bristol Channel into south-west Wales, brushing the Cistercian sanctuary on Caldy Island near Tenby, via Templeton to Carningli and the Pentre Ifan cromlech amid the Preseli Hills, source of Stonehenge's bluestones. Thence, over the sea to Ireland, where the axis meets the great chambered mound of Newgrange, 15 miles east of the throne of Irish and Scottish kings –the Hill of Tara. So, these two ancient roads via Kaldrade ultimately lead to Ireland, the same place that Queen Teia Tephi and the Prophet unto all Nations, Jeremiah, were destined on the fall of Jerusalem c. 588 BC. She ruled from Tara, with the Stone of Destiny, knowing that the home of Dan's lost remnant (i.e. *Tuatha de Danaan, Danmonia-Devon, Danes-House of Denmark*) resided far off in Western Isles. It suggests that civilisation first migrated from west to east and this is why Michael Tsarion's enquiries into the *Irish Origins of Civilisation* are invaluable in deciphering Ireland's role in the Atlantean legacy. In his book, *Atlantis-From a Geographer's Perspective*, Sweden's Dr Ulf Erlingsson, made a detailed study of the world's Atlantean candidate islands. He concluded, "... beyond reasonable doubt, Plato based the geographic description of Atlantis on Ireland."



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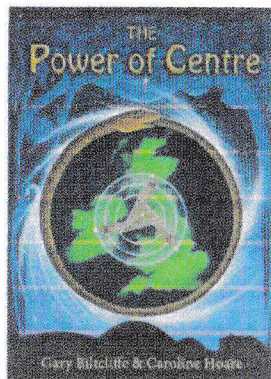
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BOOK REVIEW

The Power of Centre

Gary Biltcliffe & Caroline Hoare

Publisher: Sacred Lands Publishing, Dorset,
2018. 353pp, paperback,
39 plans & maps, 160 colour plates,
ISBN: 978-0957238213



Another masterly work by the authors of *The Spine of Albion* (reviewed in a previous Newsletter), *The Power of Centre*, carries on the work of understanding the landscape in terms of Sacred Geometry. As *The Spine of Albion* looked at the longest and most important ley in Britain, so *The Power of Centre*, as the name suggests, looks at the concept of 'centrality' in earth mysteries. The forward and cover illustration are by Glastonbury-based artist and author Yuri Leitch. The book discusses sacred centres throughout the world, but has a specific focus on Britain. Included in this discussion are the geographical and spiritual centres of Ireland, England, Scotland and Wales. Also discussed is the Stone of Destiny - originally kept at Scone, in central Scotland - and its possible Egyptian origins, with particular reference to Scota the daughter of Pharaoh Akhenaten and the well-documented theory that, not only did she travel to the British Isles, but that Scotland itself is named after her. The two central leys of Britain, the Michael Line and the Belinus Line, are analysed. Much reference is made in the book to Brigid/Brigantia, the goddess representing the British Isles. Fortingal, with its famous very old Yew, at the centre of Scotland, is discussed, as is the Castle of Vortigern, the legendary Welsh King who lived at the centre of Wales. The authors also look at the legend of the Three Crowns involving the ancient British centres of Glastonbury, Iona and Lindisfarne. A close look is taken at the four provinces of Ireland and the original central fifth province of Meath, which is of great interest as Meath is where the great burial sites of Newgrange, Knowth, Dowth are, and where also is the Hill of Tara, known 'the seat of the High Kings'. References to Phoenician traders and Druid Priests and their central role in ancient Britain abound. All-in-all, this is one of the most fascinating and well-researched books of its ilk that is out there.

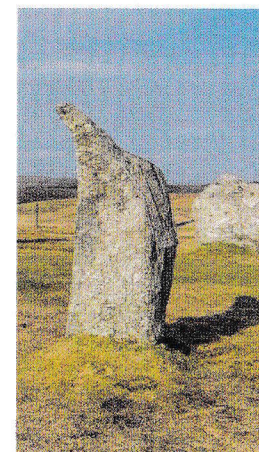
- Liza Llewellyn

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