

The Newsletter of the Network of  
**Loyal Hunters**

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Issue 35 - Beltaine 2020



**Clach an Truiseil (Lewis) by Denis Chapman**



## The Newsletter of the Network of Ley Hunters Issue 35, Beltaine (1<sup>st</sup> May) 2020

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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 then are 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 can 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 local territory. Please provide six figure grid references and details of relevant Ordnance Survey Explorer maps (1:25000). Don't forget the letters of your 100km square. The grid reference for Stonehenge, for example, is SU 123422 (OS 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 better 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.

The enigmatic ruins of St Andrew's Church are perched precariously on a terrace of land overlooking Church Ope Cove. However, Portland traditions say that this atmospheric ruin stood at the centre of the island before a massive landslip on its eastern side left it close to the sea. Its present situation is indeed exactly half-way between the north and south points of the island. I also discovered that the magnificent baroque church of St George that replaced St Andrew's Church was built 0.84 miles away from it. Furthermore, if you place a compass point on St Andrews church and the pencil on St George's and draw a circle, the diameter of that circle is 1.68 miles - a golden ratio number. This ancient measure was well known from ancient times, a secret knowledge, which continued down through generations of stonemasons, Guilds, Freemasons, the Knights Templars and secret societies such as the Rosicrucians. Today this code is still contained within the fabric of our churches and temples in cities and towns around the world.

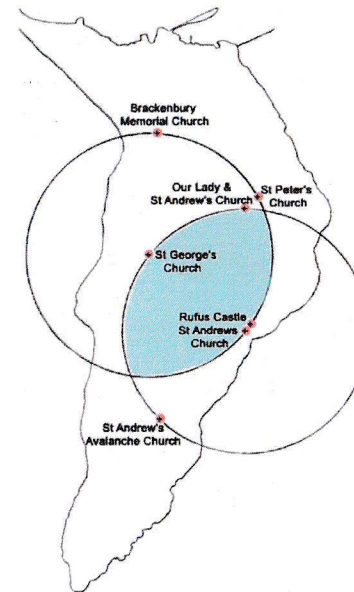
Incredibly, the completed circle includes two other churches both dedicated to St Andrew - St Andrew's Avalanche Church in the village of Southwell and the Roman Catholic Church at the Grove dedicated to Our Lady and St Andrew. The exact centre of the circle had to be marked by the site of the old tower of the ruined St Andrew's Church for the circle to pass exactly through all three churches.

I was convinced that the placement of these churches was deliberate and not a random accident, as the odds for this happening by chance is thousands to one. Even more mysterious is that the old St Andrew's Church is not visible to any of the other churches, which would have made surveying extremely difficult. Having replaced the old sacred centre of St Andrew's, I wondered if St George's Church marked the centre of another circle. So I placed the compass point on St George's and drew a circle from

St Andrew's ruin and to my amazement, it included the impressive Romanesque church of St Peter's at the Grove (now closed), the famous Brackenbury Memorial Church in Fortuneswell, and the ancient ruins of Rufus Castle. The two 1.68 mile diameter circles overlap to create the mystical symbol of the *vesica piscis*. In Latin, this name means the bladder of the fish because of its similar shape when inflated. I then worked out that a line between the two centres orientates to 133 degrees - the direction of the mid-winter sunrise.

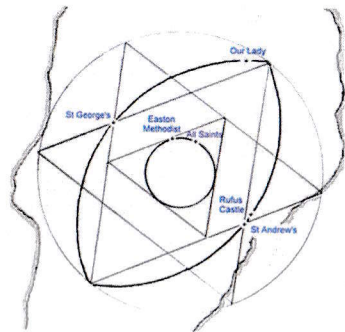
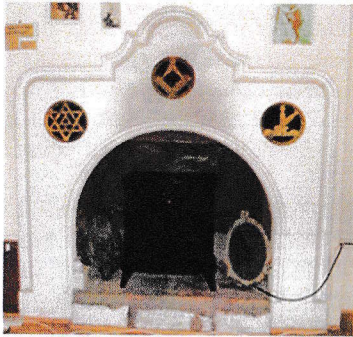
Inside the vesica, either side of Easton Square Gardens, are two of Portland's most popular churches - Easton Methodist to the west and All Saints' hidden behind the shops to the east.

I then realised that these two churches also fitted in with the geometry, having discovered the key by noticing three Masonic symbols on the main fireplace of the old Masonic Hall in Victoria Square, Chiswell. The middle symbol is the Masonic 'square and compass', the tools that create sacred



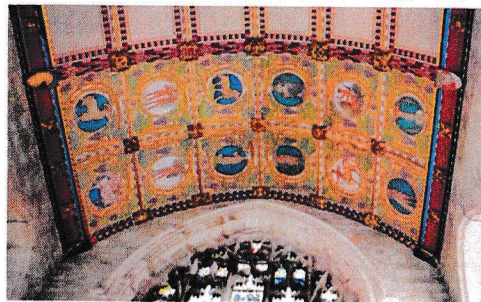


geometry. On the right is the 'plumb rule', used to test the uprightness of walls and the 'level' to prepare the base of a column. The left symbol is the Seal of Solomon with an internal triangle. After researching this symbol, I discovered that it embodies all platonic solids and the law of the unity of opposites. Applying this figure to the Portland vesica piscis and adding a central circle within the triangle, brings the two most impressive churches of All Saints' and the Easton Methodist into the overall geometry. Finally, we have one complete divine plan that connects all the major churches on Portland in the shape of an eye – the 'all-seeing eye' of the Freemasons.



Old Portlanders referred to All Saint's Church as 'the grandest church in the isle', built as the new parish church in 1917 in classic gothic style to replace St George's at Reforne. The interior boasts a magnificent east window depicting Christ guarded by St George and St Michael, but on the ceiling above the altar is one of the wonders of Portland, twelve beautifully painted panels depicting various animals and angels referred to as the 'Beasts of the Apocalypse'. However, upon closer observation of the paintings, I noticed that they are in fact symbols representing the twelve signs of the zodiac. The church guide refers to a Portland tale that Barnes Griggs, the builder of All Saints' and Rector of Portland from 1909 to 1931, invited a party of students from Oxford to paint the roof with pictures and emblems of the Saints. He was later appalled to find they had painted the signs of the zodiac instead and prevented the work from continuing.

Although the zodiac bears no relation to traditional church beliefs, astrology and sacred geometry are part of the pre-Christian imagery incorporated into churches by the old stonemasons and Freemasons. Moreover, painted signs of the zodiac can be found on the ceilings of many Masonic Lodges throughout the world and represent the progress of the sun through each sign or the twelve steps of the Freemason, with each sign having a mystical interpretation.



Clara King Warry wrote that All Saints' Church stands upon a sacred *Mark Point* on the old straight track between the ancient harbour (now the Marina Business Park) and St Andrew's at Church Ope Cove.

Intriguingly, the track deviates around the area of All Saints' for a reason, as if it may '...bring some dire calamity in its train'. She also added that on this spot: '...may have been a Barrow used as a sighting point to help determine the position of maybe the rising sun or of some particular star, an all-powerful factor in Neolithic and even latter days.'

She also discovered an alignment or ley passing through All Saints', starting from the east cliffs at a stone circle visited by Warry on many occasions at the end of Grove Road, and later seen at the bottom of the Weares after a cliff fall. The next site on the ley was another stone circle in what is now the Prison Governor's Garden, through All Saints' Church to Blacknor Fort on the west cliffs once the site of a beacon and an Iron Age enclosure. This line more recently passes through the archaeological site on Weston playing fields where round buildings were found dating from the Roman period. I calculated that this ley is indeed orientated towards the Beltaine sunrise, an important prehistoric and Celtic solar festival. Considering Clara King Warry wrote the *High Place* around 1908, her concept of a ley was way ahead of its time as it was before Alfred Watkins had his revelation in 1921.

On the west side of Easton Square is an impressive Methodist church built in 1906. Inside its spacious interior is a finely carved frieze below the Pulpit depicting Leonardo da Vinci's famous mural of 'The Last Supper'. In 1914, a journeyman craftsman called Sheppard, a highly skilled stonemason, carved the pulpit scene in situ from a single block of Portland stone with such astonishing detail that I consider it a real treasure. He also carved 'The Ascension' over the front porch. According to some authors, the figure seated next to Christ is Mary Magdalene, an idea made famous by the book *The Da Vinci Code*. I found it fascinating that within Portland's landscape vesica, the womb of the Goddess, I find the perfect representation of the divine feminine.

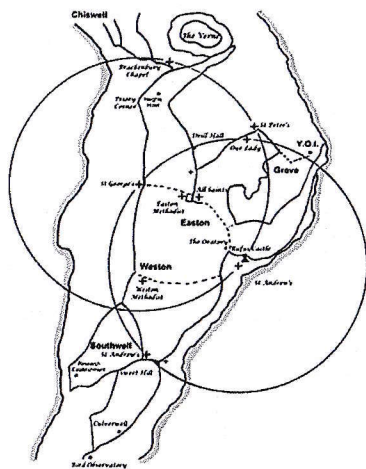


Further observation of the geometry revealed that a line from St Andrew's Church in Southwell to St George's Church passes through the Weston Methodist Chapel and when extended, it goes through St John the Baptist's Church in Fortuneswell. This line is orientated to true north and would therefore be classed as a meridian. This remarkable ley or meridian also passes through Portland's oldest building on Gypsy Lane, a thatched cottage that used to be the Luggar Inn where the Court Leet used to meet at the turn of the century.

St John the Baptist Church is the only Portland church not found on the geometry, although it connects to all the others by being sited on the meridian line. The church is orientated towards the North West and the setting sun around the saint's feast day at mid-summer. Moreover, the leaded design of the west window above the high altar depicts a geometric squared circle, and its position permits the sun to cast a shadow of the squared circle over the altar around the saint's feast day. The eastern leaded window of Rosslyn Chapel near Edinburgh, a sanctuary considered by many to contain Templar secrets, also shines the image of the mystical squared circle over the altar, symbolic of the earth's body (square) and the spirit (circle).



Elizabeth Pearce (1782 -1872), grandmother of King Warry, refers to a local tradition concerning the early occupants of Portland: 'The first group were the Comben family, descendants of the Phoenicians, who still live on the island, and they recall the name of the Mediterranean colony from whence they came.' They settled in the valley that runs from Fortuneswell to Chiswell called Branscombe, said to be the very first dwelling place on the island. Elizabeth Pearce says that the Pearce family was the second family to settle on Portland and came from Ireland via Cornwall. There is evidence that the Irish settled in Wimborne in Dorset as the Minster retains part of a round tower built by Irish missionaries in Saxon times that once stood separate from the church. The third family to settle on Portland was the White family whose origins I discovered were Jutish. Anglo Saxon King Ine of Wessex invited one hundred and twenty Jutes to colonise parts of Dorset, being near relatives with the same noble blood. Some of them were to settle alongside the existing inhabitants of Portland as equals, choosing to live in the area now called Wakeham. Their name is derived from their tribal name of Whitwarra from the Jutes who settled the Isle of Wight. In my book *The Spirit of Portland*, I was able to connect the Jutes to a migratory Celtic race who came from the Black Sea via Jutland and linked to the 'Kum-ree' or 'Kumri', the name given to the captured Israelites by the Assyrians.



Looking at aerial photographs of the island, I noticed the outline of a colossal human figure shaped from field boundaries, footpaths, and roads. The seemingly giant male figure has both arms held above his head in the classic posture of invocation, found in many early depictions of Gods and Goddesses in the act of summoning spirits. Three of Portland's great fields and their ancient boundaries make up the main portion of his giant body. I also discovered that most of the ancient sites and places of importance on Portland play a vital role in the makeup of this landscape figure. The island has numerous layers of hidden symbolism that permeate the island; like many of the terrestrial Zodiac figures around the country, the Portland giant has evolved from the forming of paths over a long period, guided by the hand of man to the Olympics in 2012 when new roads through a quarry completed the outline of

his head. The Celts, who revered the islands that surround Britain, gave each of them a specific deity, protective spirit or Genius Loci, which were honoured at solar and lunar festivals throughout the year. Perhaps the early settlers of Portland noticed that the unusual crooked shape of the island resembles the bill of a crow, to which the Romans attributed their god Saturn and the British Celts to Bran. Bran is a common name on Portland, having a prehistoric burial mound and two valleys named after him. According to the old British tales, Bran is a giant. Perhaps the giant landscape male figure represents Bran, and therefore the Genius Loci, the Spirit of Portland.

In part three, I will reveal that Portland has strong evidence for being the true landing place of Brutus the first king of the Britons and the place of the famous contest between Corinaeus the Trojan and the native giant Goemaggot.

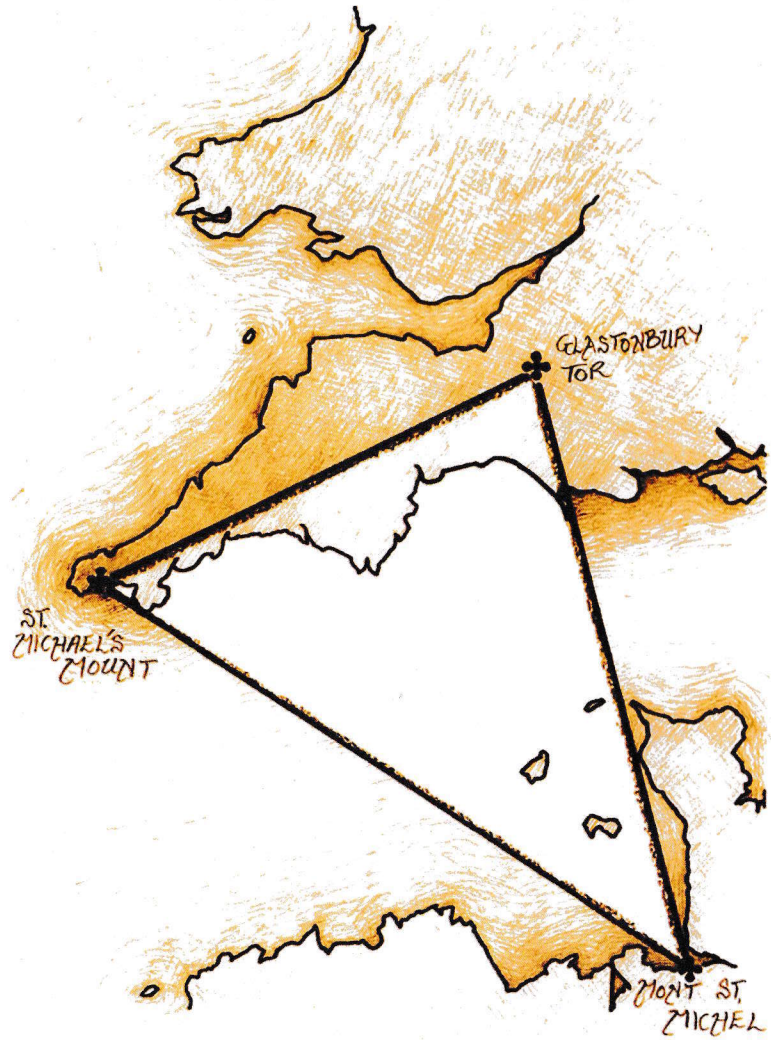
~ THE OGMIOS LINE ~  
(PORTLAND TO CALLANISH)

In the year 1931, the occult author Dion Fortune put out a call to all of her readers to help her compile a data-base of all of the known places of spiritual power in the British Isles. In an essay called *Power Centres of Britain*, published in the March edition of *The Occult Review* she wrote,

*'THERE is an immensely interesting task that is crying out to be undertaken. It is the charting of the power-centres and holy places of Britain. It is a vast task, however - so vast that it is beyond the unaided scope of a single pair of hands. I am therefore appealing for help to all who are interested in our native esoteric tradition. There are several ways in which they can do this. They can send references from books relating to our power-centres. They can send records of psychic experiences obtained at power-centres; and they can send photographs.'*

Five years later, in a novel called *The Goat Foot God*, she revealed a number of major 'lines of power' (leys) connecting various 'power-centres' of Britain; many of which tapped into Avebury as a central hub. Probably her most interesting intrigue is that of the Triangle of Michael; formed by three cult-centres of the archangel Michael - St Michael's Mount, Cornwall; Mont St Michel, Normandy; and Glastonbury Tor, Somerset. The line from St Michael's Mount through Glastonbury Tor is the now, very famous, St Michael Line (also known as the Michael and Mary Line, the Beltane Line, and the Great Dragon Path). The line from Mont St Michel through St Michael's Mount is now known as the Michael/Apollo Axis. The third line, of the Triangle of Michael, runs from Mont St Michel through Glastonbury Tor (passing through Portland and extending to the great stones of Callanish on the Isle of Lewis). I shall be giving a presentation about the Ogmios Line (the Portland-Callanish line) for the Ley Hunters in September; at Portland itself. See you there.





# THE OGMIOS LINE





**LAST FEW SEATS AT OUR MOOT IN ST. GEORGE'S CENTRE, PORTLAND (DORSET) ON SATURDAY, 5<sup>TH</sup> SEPTEMBER (10am – 8pm) AVAILABLE AT £45 – DON'T DELAY ; BOOK TODAY!**

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**Nicholas Cope will be speaking at our Portland Moot**

Here we are at Kirkby Lonsdale last September (photo: Martin Morrison)



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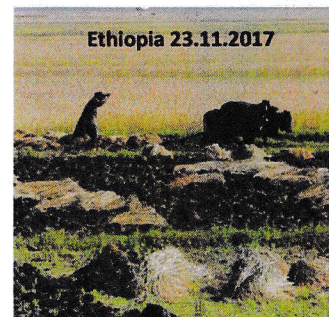
**Nicholas Cope will be speaking at our Portland Moot**

**PLEASE GIVE THE ENCLOSED LEAFLET TO A FRIEND !**



**Is Artificial Intelligence useful to the disciplines associated with Earth Mysteries and Archaeological Studies?**

by Eileen Roche



*Network of Leyhunters'* readers will be very aware of what is known as the **Agricultural Revolution**, thought to have begun in the Levant about 10,000 BCE, spreading to the areas of the Fertile Crescent and leading to the earliest civilisation we are aware of, in Sumeria, Mesopotamia, about 6,500 BCE. This is when people turned from a lifestyle of hunting and gathering with plenty of leisure time and little impact on their environment, to settled farming, plant and animal

domestication, a lifestyle of increasingly hard labour with an exponential impact on the world environment. The photo, above left, shows a modern farming scene unchanged since well before Biblical times. I have always thought that these Stone Age people were out of their senses to depart from an easy to a hard life but now it seems there was a good reason – they started farming to produce alcohol! <sup>1</sup>

This revolution was eventually followed by the **Industrial Revolution**, initially beginning not long ago, around 1760 AD in England, later followed by many other countries, including most of Europe and the USA. It created changes in social and economic areas by replacing human muscle-power & hand tools with those of other forms of power such as steam, water; then electricity and gas, to drive complex machines.



Those who live in places like Lancashire, where I am located, can be very aware of the industrial heritage caused by whole populations moving from small hand looms in



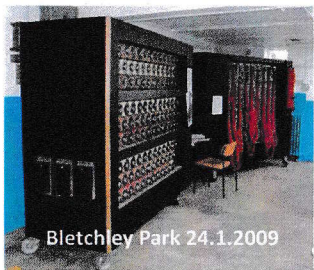
rural cottages to large urban factory looms driven initially by steam or water <sup>ii</sup>. The mill owners became the nouveau-riche, whilst the workers' lives became degraded in terrible slums. The **Pottery Revolution** occurred in Stoke on Trent and **Car-Making** continues in Solihull and so on. In archaeological terms, this heritage has led to the specialised industrial archaeological techniques in use today.

Many of us have had the experience of going to an 'Industrial Museum' only to declare of some artefact or other, "What's it/that doing in a Museum? I'm still using it/that!"

What of our latest revolution, the **Digital Revolution**? It is usually taken to mean the movement from mechanical and analogue technological processes to those of



digital electronics: in other words, the shift from machine-based power (e.g. water and steam) and the conversion of information from a physical form (e.g. pressure, light, sound or position) to an electrical signal via a transducer to another type of energy. (The typical example usually is that of a microphone.)



The use of increasingly scientific and technological methodologies has accelerated our knowledge and understanding of both agricultural and industrial revolutions throughout the world. The Internet, Personal Computers, Smartphones & automatic electronic translation of languages has helped disseminate such knowledge widespread and speedily. The computers on the left helped Alan Turing crack the Enigma codes in the last World War. Ordnance (weaponry) now plays a large part in the development of Artificial Intelligence (AI) <sup>iii</sup>.

We are currently living through this revolution and it is sometimes hard for non-IT people to understand where it is leading us. We so quickly fall behind in our knowledge of what is involved due to the exponential rate of change. Our own subjects in Earth Mysteries and Ley-Hunting have been affected by this latest revolution, whether we like it or not. For instance, we are now aware of the benefits of using non-invasive ground-penetrating radar to avoid physical excavation of sites, of using photogrammetry <sup>iv</sup>, right, to reveal obscure and hard to see decoration on pottery and stone, of the uses of luminescence techniques <sup>v</sup> dating ancient artefacts and so on.

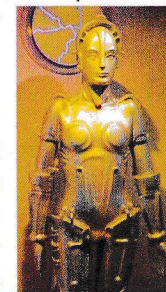


Artificial Intelligence has evolved from the first 1956 introduction as an academic discipline seeking to explore “intelligence” as displayed by humans, amongst other animals, to that which could be displayed by technological machines. Today there is renewed interest in its applications because of the enormous increases in computing power and amounts of available data as its techniques are embedded in the technology, including operational research, computer science and software development.

Max Tegmark <sup>vi</sup> (p38) explains the competing definitions for “life”, “intelligence” “consciousness” and “god”. He blames philosophers for never drawing up any definitions of these words which could be used for generating algorithms for use with Artificial Intelligence. <sup>vii</sup> Nick Bostrom <sup>viii</sup> goes further, he considers that the human cranium is not able to cope with philosophical questions and furthermore, (p117) explains why Super AI will be obliged to turn on humans and (p170) how Isaac Asimov’s three Robotic Laws are completely flawed. No security for us humans then, when AI takes over, even if we are only Ley Hunters! Both authors stress the need for absolute

security when using AI. One of them described philosophers’ inability to define ‘consciousness’ as ‘dogs walking on their hind legs’. (Makes me laugh! What would Descartes or Wittgenstein have made of that?) Tegmark seeks to identify what sort of *personality* a Super AI might display <sup>ix</sup> and the one I like best is *Zookeeper*. “Here an omnipotent super intelligent AI keeps some humans around, who feel treated like zoo animals”. <sup>x</sup> Bertrand Russell famously said, “I do not believe that I am now dreaming, but I cannot prove that I am not”. Similarly, Ray Kurzweil coined the phrase *The Singularity* <sup>xi</sup> which is the point at which computers become more intelligent than humans. When, and if, the Singularity occurs is a topic of hot debate with estimates ranging from within our lifetimes to never. Perhaps it depends whether our lifetimes are a dream or not.

But using AI can bring about further information and knowledge about our past, as it correlates huge amounts of disparate data to reach conclusions and decisions. Currently, archaeology and related disciplines have tended to go down the paths of increasing specialisation. In the eyes of those responsible for the creation of the Digital Revolution, specialisation is all very well but it causes bottlenecks and hindrances in pursuit of knowledge as the Specialists seek to protect their disciplines from perceived encroachment. AI methodology overcomes this. Other areas worthy of consideration in this context include ‘machine learning’ and ‘machine intelligence’. So far, tests in these directions have resulted in the machines being isolated and swiftly turned off. <sup>xii</sup> Nick Bostrom cautions against a single super intelligent AI becoming “powerful enough to shape the future according to its preferences” (p324). The photo, right, depicts malevolent Robot Maria, from the 1927 film *Metropolis* <sup>xiii</sup>, which was programmed to do just that, and which set the scene for future Sci-fi films to almost always depict Robots as evil, giving them a bad press with the public. It would be encouraging to use a few Case Studies briefly in examination of how AI could increase our knowledge of EM subjects, following what we know already.



[https://commons.wikimedia.org/wiki/File:Maria\\_from\\_the\\_film\\_Metropolis,\\_on\\_display\\_at\\_the\\_Robot\\_Hall\\_of\\_Fame.jpg#/media/File:Maria\\_from\\_the\\_film\\_Metropolis,\\_on\\_display\\_at\\_the\\_Robot\\_Hall\\_of\\_Fame.jpg](https://commons.wikimedia.org/wiki/File:Maria_from_the_film_Metropolis,_on_display_at_the_Robot_Hall_of_Fame.jpg#/media/File:Maria_from_the_film_Metropolis,_on_display_at_the_Robot_Hall_of_Fame.jpg)

Looking at the diversity of Ley Hunting and Earth Mystery interests at present, *Current Archaeology* Issue 353 Aug 2019 reveals how computerised DNA research in identifying genomes of the Plague bacterium *Y. Pestis* provides evidence of the disease invading Britain AD 500 - 650, long before the Black Death in the 14<sup>th</sup> century. Proteomics Analysis <sup>xiv</sup> (study of proteins) has used ancient dental plaque to investigate people’s diet and health and has now been extended to identify ancient diseases e.g. skeletons excavated at Norton Priory in Cheshire dating AD 1020 – 1479 were found to contain the protein P62 confirming that the people had suffered from Paget’s disease of bone (PDB). New studies on Hadrian’s Wall include the following: 1.



a Geophysical survey in 2018 at Heddon-on-the-Wall<sup>xv</sup> found the pits between the defensive ditch and the wall which contained the Roman “barbed wire” – tree branches with sharpened tips or thorns. 2. Fourier Transformed Infra-Red Attenuated Reflectance (PTR-ATR) Spectroscopy<sup>xvi</sup> has been used to study the intensity of burning a third century body on a funeral pyre above Birdoswald Fort.<sup>xvii</sup> 3. A Computed Tomography and Computed Radiography CT scan<sup>xviii</sup> showed and identified a variety of ceramic, metal and organic items buried and entangled in an urn from Birdoswald Roman cemetery without having to break open the urn.

It is not just Articles in the magazines that can bewilder us, so can some of the adverts. One example offers a Magnetic Gradiometer for sale along with a TAR-3 Resistance Meter priced just under £3,000 to just under £6,000.<sup>xix</sup> Another example is an ad for University Degrees: e.g. MSc in Osteoarchaeology<sup>xx</sup>. Further to that, an archaeological society ad lists a course including: “Human Remains, Landscape & Non-Invasive Archaeology, Archaeometallurgy, Photogrammetry and Digital Reconstruction”<sup>xxi</sup>. What does it all mean? some of us ask ourselves. All this in just one issue of one magazine in one year.

When these and other, similar, magazines are perused regularly one can only marvel how on earth we are going to remember all the intricate details. The answer is that we can't but AI computers can, and very efficiently too. For instance, the MicroSoft News<sup>xxii</sup> site carries a story about Historic Environment Scotland which used lidar<sup>xxiii</sup> scanning from a plane to survey the surface of the Isle of Arran and record it in 3D. The remarkable results showed about 1,000 unknown and unrecorded archaeological sites, including a Neolithic cursus, the density of prehistoric settlements and medieval farmsteads. Dave Cowley, Rapid Archaeological Mapping Manager, is quoted as saying: “This new 3D technology has allowed us to undertake a rapid archaeological survey, over weeks rather than months or years, and allowed us to discover sites that might even have been impossible to find otherwise. ... As this technology becomes more widely available, we expect to find tens of thousands more ancient sites across the rest of Scotland – working at a pace that was unimaginable a few years ago.”<sup>xxiv</sup> Similarly, researchers in 2018 revealed they had used lidar to find more than 60,000 hidden Maya ruins in Guatemala, dismaying some archaeologists who think it will take them 100 years to cover them properly<sup>xxv</sup>. Then there is the unknown Bronze Age ring cairn found in the Forest of Dean by a 2006 lidar scan.<sup>xxvi</sup>

The big push in the *Digital Revolution* at the moment is to produce a **Quantum Computer**.<sup>xxvii</sup> Our current computers use a system of bytes which are 0 and 1 to operate, as most people know. This means that a piece of information



is either ‘on’ or ‘off’ at any one time and is processed according to suitable algorithms in a linear fashion, which has been speeded up by Parallel Processing. Brilliant. A Quantum Computer goes beyond this, developing a system of Qubits which can be ‘on’ and ‘off’ at the same time, meaning complex multiple operations being processed simultaneously in multiple quantum states at once, in seconds, not years. This leads to massive exponentialism in a few minutes. On 23<sup>rd</sup>



October 2019, Google published a paper in *Nature*<sup>xxviii</sup> which was taken by a large part of the media to mean Google actually *had* a Quantum Computer. However, it turned out to be merely a milestone on the way, clever though it was. The Danish words above the arrow in the photo, above page, left, translate as “Here you can see into the future” on the door of the MS Copenhagen Lab. Right, a view of the interior of the Lab.<sup>xxix</sup>

When fully developed & working safely, super AI could mean amazing strides in learning and discovery for Ley Hunting and Earth Mysteries Studies as lidar alone will reveal hundreds more Watkinsonian Leys across the country, the world and indeed beyond. All the techniques described above have something to offer the Ley Hunter, and more is to come as AI techniques improve and develop at an increasingly rapid exponential pace. We must all keep alert in this *Digital Revolution* for new developments we can use (and keep drinking that Neolithic beer from the *Agricultural Revolution*). All new information to Laurence Main, please.

<sup>i</sup> See: <https://www.nature.com/articles/s41586-019-1666-5> and <http://www.huntergatherer.com/alcohol-and-the-seeds-of-agriculture/> for details of how the prehistoric wheat tasted disgusting in cooking, but delicious when brewed.

<sup>ii</sup> Early computerisation - the enchained strips of wood cause automatic changes in the weaving pattern on the weaving machine.

<sup>iii</sup> In the Brexit scenario where a General Election was called, the cry of ‘AI for the NHS’ 04.11.19 was used as a political **weapon** by one political party, although <https://www.bbc.co.uk/news/health-49270325> informs that on 08.08.19 it was announced that £250m was set aside for this purpose.

<sup>iv</sup> The photo on the right shows Volunteers from the *Carved Stone Investigation: Rombaulds Moor Carved Stones Investigations in a Watershed Landscape* 2011 using Photogrammetry to record the prehistoric Rock Art to form an online record on the ERA database for everyone interested.

<sup>v</sup> See Booklet: *Luminescence Dating, Guidelines on using luminescence dating in archaeology* English Heritage Sep 2008 Editor David M Jones. The method records the amount of radiation from naturally occurring minerals whose decaying energy can be released as light.

<sup>vi</sup> *Life 3.0 Being Human in the Age of Artificial Intelligence* by Max Tegmark Penguin Books 2.9.17. SBN 978-0-141-98180-2 p38.

<sup>vii</sup> Why do IT workers single out philosophers for blame? Psychologists have fared no better with their definitions of ‘consciousness’, ‘intelligence’ etc. Neither can be used to construct algorithms.

<sup>viii</sup> *Superintelligence. Paths, Dangers, Strategies* by Nick Bostrom OUP 2017 ISBN978-0-19-873983-8

<sup>ix</sup> Tegmark Chap 5 p161 *Aftermath: The next 10,000 years*. His models of the super AI range from *Libertarian Utopia* and *Benevolent Dictator* to *Protector* or *Enslaved God*.

<sup>x</sup> Tegmark p190 *Zookeeper*



- <sup>xi</sup> See [https://en.wikipedia.org/wiki/Ray\\_Kurzweil](https://en.wikipedia.org/wiki/Ray_Kurzweil) for his book 2005 *The Singularity Is Near*.
- <sup>xii</sup> Pers. Comm. MS staff, Denmark: Some years ago, for example, Microsoft launched a new Helpline for staff to phone in with their technical queries about common problems. The Helpline involved an AI machine which was learning how to communicate from its human interlocutors. After only 24 hours and to grave disappointment the plug had to be pulled as the Help responses from the machine were turning increasingly abusive, racist and sexist.
- <sup>xiii</sup> The 1927 film *Metropolis* had an evil Robot (modelled on a beautiful caring woman, Maria), replicated at the Science Museum Exhibition *Robots, the 500 Year Quest to Make Machines Human*. The exhibition was very interesting but stopped short of Artificial Intelligence Sep 2017. The photo on the right above is from another replica of the *Maschinemensch* 'Machine-person' Maria, which is on display at the Robot Hall of Fame in the Carnegie Science Centre, Pittsburgh, Pennsylvania.
- <sup>xiv</sup> Ditto p12. Proteomics.
- <sup>xv</sup> Ditto p 22. Geophysics.
- <sup>xvi</sup> Ditto pp 42/43. Infra-Red Attenuated Reflectance (PTR-ATR) Spectroscopy. See: <https://onlinelibrary.wiley.com/doi/abs/10.1002/9780470027318.a9287> for a definition.
- <sup>xviii</sup> Ditto p 44. Computed Tomography and Computed Radiography CT scan. See: <https://radiopaedia.org/articles/computed-tomography?lang=gb> for a definition.
- <sup>xix</sup> *British Archaeology* July/August 2019 p 54. Expensive goods for sale. (This Issue also has an article p 62 by Mike Heyworth, Council for British Archaeology, considering **archaeological publishing** and the need for **standardisation** on the Internet). Also the same ad in *Current Archaeology* Issue 35 June 2019.
- <sup>xx</sup> *British Archaeology* May/June 2019 p64. Degree.
- <sup>xxi</sup> *Current Archaeology* Issue 351 June 2019. Course.
- <sup>xxii</sup> See <https://www.msn.com/en-gb/news/newscotland/technology-uncovers-hundreds-of-ancient-sites-on-scottish-island/ar-AAIx84U?ocid=spartanntp> for lidar photos of Arran.
- <sup>xxiii</sup> Lidar stands for *light detection and ranging* & is also called *airborne laser scanning*.
- <sup>xxiv</sup> See also <https://www.thenational.scot/news/17958107.archaeologists-deploy-lidar-ancient-finds-arran> for more pics of the Arran scan.
- <sup>xxv</sup> See <https://www.bbc.co.uk/news/world-latin-america-42916261> for the full story of the Guatemala discoveries and details of how lidar works (similar to bat detection radar).
- <sup>xxvi</sup> See <https://www.msn.com/en-gb/news/uknews/hidden-4000-year-old-monument-discovered-in-forest-of-dean/ar-AAJCZnh?ocid=spartanntp> for details of the Bronze Age ring cairn.
- <sup>xxvii</sup> See <https://news.microsoft.com/europe/2018/09/24/microsoft-and-the-univer-Sity-of-copenhagen-are-building-the-worlds-first-scalable-quantum-computer/> for a description of one of Microsoft's Quantum Labs.
- <sup>xxviii</sup> "Quantum supremacy using a programmable superconducting processor". See: <https://www.nature.com/articles/s41586-019-1666-5> about Google's efforts in AI.
- <sup>xxix</sup> A sign near the Lab's interior, above, reads: "Quantum Computing has the ability to solve some of the world's biggest challenges in fields such as machine learning and medicine, chemistry and cryptography, materials science and engineering. This Microsoft Quantum Materials lab focuses on the synthesis of ultra clean quantum crystals. Here Microsoft researchers, engineers and university students work side by side with partners from around the globe."

## Castlerigg Stone Circle

By Kevin Rowan-Drewitt

The Rowan Guide to Castlerigg Stone Circle was my first book, published in 2009. The book was very favourably received and the initial run soon sold out and in fact the book has been reprinted three times now. What will be of interest to ley hunters is that I discovered a ley that runs for approximately twenty-four miles starting at Castlerigg and ending at the wonderfully named Fiend's Fell in the Pennines. A fellow stone circle enthusiast I visited the site with in the nineties had told me back then that Castlerigg was aligned with the circles of Long Meg and Her Daughters and Little Meg in the Eden Valley to the east of Penrith. Upon doing some dowsing at Castlerigg I found an energy line that went from the site in the direction of those two said circles. So, when I got home after that visit I got out an Ordnance Survey map of Cumbria and drew a line through those three sites to see if there were any more places of significance on it to establish if it was a ley. Straight away I struck gold, as when extending the alignment, it resulted in it culminating on Fiend's Fell in the Pennines.

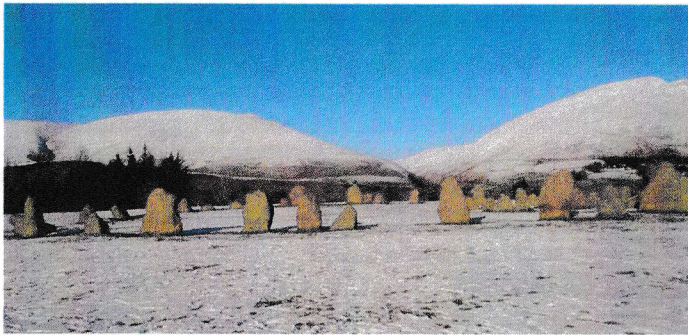
I know ley hunters are aware that leys often start on hills and finish at places like ancient sites or lakes, ponds, the sea etc. Castlerigg stands high on a hill overlooking Derwentwater and so fitted the ley start/end criteria perfectly. Following the alignment east from Castlerigg, the line followed the A66 trunk road (which is built on the route of an old Roman Road which could have been built on an old straight track) for five miles whereupon it passed straight through a Roman camp just north of a place called Troutbeck. As I now had five sites on the alignment I felt confident in calling it a ley as that was Alfred Watkin's criteria for an alignment to be called a ley. Following the ley along it passed through many more places of varying age. I write all about them in the book.

I have named the alignment 'The Castlerigg Ley' and the case for it seems even more probable when it is thought by many that Castlerigg was used as a site for trade as a unique Neolithic axe head 'factory' is only a few miles away. Axe heads from this region have been found all over Britain and Watkin's long ago associated leys with trade routes as I am sure you all know.

Castlerigg has many other interesting features which I write about in the book, such as its alignments with the extreme rising and setting positions of the Moon and the sunrises on all eight days of the festivals in the so-called Celtic Wheel of the Year. An appendix in the book explains all about the latter. The site also has a unique feature, 'The Cove', a group of thirteen stones forming a rectangle in the eastern side of the circle. What its purpose was no one knows. No other stone



circle has anything like it. My book also covers who built the site and how they worked out its geometric shape which is known as a flattened Type A circle. (that is explained in the book too)



Castlerigg looking north

Apart from it being the start/end of a ley, the best reason to visit Castlerigg is its fantastic setting, for standing as it does on Chestnut Hill it feels like you are standing on top of the world, as the horizon in all directions are the magnificent fells of the Lake District. The atmosphere there is amazing and it doesn't matter what time of day or month of the year you go there, you are assured of an incredible experience, and that is why it is the most visited stone circle in Cumbria, and probably Britain after Stonehenge and Avebury.

My book is only available by mail order from myself. Please make a cheque out for £7 (which includes postage and packing) to 'Kevin Rowan-Drewitt' and send to 14 Ball Street, South Shore, Blackpool FY1 6HL. You will get it by return of 2nd class Royal Mail post in a Jiffy bag. Don't forget to include your name and address!

*Kevin Rowan-Drewitt is the author of three books on the stone circles of Cumbria. He is retired and spends a lot of his time visiting ancient sites all over the British Isles and beyond. He is also an astrologer, being the secretary of the Blackpool-based Northern Lights Astrological Society for whom he edits their ICARUS newsletter. A Gardinarian Witch, Tarot reader, Runemaster, Reiki Healer and qualified adult education teacher, he taught for many years at the Blackpool and the Fylde College. He gives frequent talks on various subjects, especially stone circles and earth mysteries, including leys. He has also made two programs for Sky TV, on Stonehenge, and Boudicca. Kevin is on Facebook (as is his astrological society) and you can contact him via email at kevin.rowan2@hotmail.com.*

## THE LEYS OF WELLS CATHEDRAL

by Jimmy Goddard

Wells Cathedral in Somerset is by a major spring, which gave the City of Wells its name. Excavation at the Camery Garden, the cathedral garden by the cloister, have revealed evidence from Neolithic, Iron Age and Roman periods.

The cathedral is a ley centre, with one of its leys going in a north-westerly direction across Worminster Sleight, a place with the frequently-occurring "worm" name. There is a legend here of a dragon killed by Bishop Jocelin in the thirteenth



Dragon mosaic

century. The primary schools of the area produced a mosaic about the story in 2001, which is near the moat of the Bishop's Palace, very close to where the ley crosses. It then goes through a chapel in Dulcote. There is another spring here, which is visible in a small grotto by the roadside. The line then continues through the Bishop's Palace and goes across the cathedral adjacent to the Chapter House. It is one of three leys, all quite wide at 20 paces, and which meet at a centre under the pulpit in the quire. There is a statue of a woman with a dragon on the Chapter House steps, probably St. Margaret of Antioch, who has a dragon-killing legend.

The line then goes through the entrance to Wookey Hole caves, a spectacular place which felt very powerful. Then it goes to a tumulus on the Mendips, followed by five more across the plateau, and Shipham Church.



Ley centre pulpit

It then goes through a chapel in Dulcote. There is another spring here, which is visible in a



Woman and dragon

Another ley through the centre, seemingly forming a St. Andrew's diagonal cross (Andrew is the dedication of the cathedral), goes to two other churches in the city. It comes from a multijunction at Horrington, to St. Thomas's church, running along St. Thomas's Street to the cathedral, then going to St. Cuthbert's, the



parish church of Wells. Then it goes through Hay Hill and the original site of Shapwick Church (moved in the fourteenth century), then on to Swayne's Jumps, a row of small stones on the Polden Ridge, and Moorlinch and North Newton churches.

An east-west equinox ley through the cathedral centre, goes through a multijunction at Wookey, to Wookey Church, in a valley site next to the River Axe. It then goes to the cathedral ley centre, and on to the important site of Beacon Hill, on the Fosse Way near Shepton Mallet, touching the edge of the circular earthwork there. The tumulus there was excavated in 2009, and contained the cremated remains of a young woman aged about 18, who died about 1600 BC. They were then reburied there with pagan ceremony. The line continues to



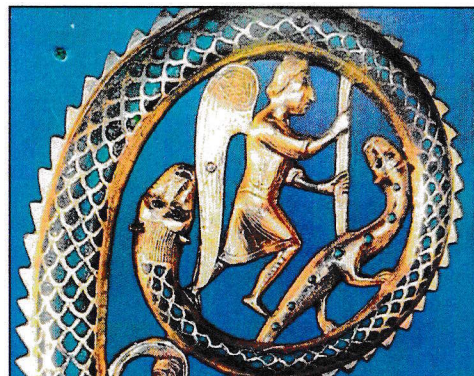
*Stone, Beacon Hill*



*North porch dragon*

porch.

This is the time of Bishop Jocelin, a local man and also one of the bishops with King John at Runnymede when he sealed the Magna Carta. The cathedral's spectacular West Front was built in his time. His crozier, depicting St. Michael spearing a dragon, is on display in the cathedral library - the crook of the crozier is formed by another dragon seemingly creeping up behind him! There are more dragons round the base. A note added to Higden's *Polychronicon* describes the

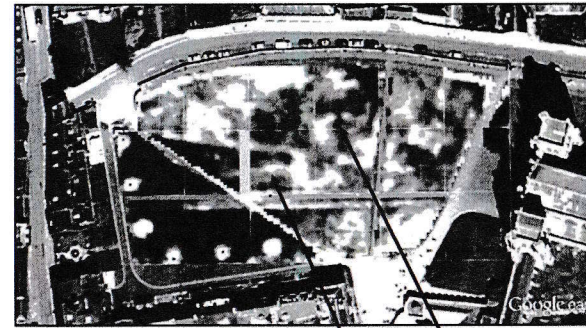


*Jocelin's crozier*

Downhead Church, then a cross-roads in Warminster, to Cradle Hill there, which was a centre for UFO activity in the 1960s. The ley goes through the north tower of the cathedral, and the north porch, where there are some very unusual sculptures of dragons with human heads. The ledges all issue from the creatures' mouths, like Green Man fronds. Various dates from 1174 to 1230 have been assigned to the

legend, that he killed a dragon in his park near Wells. Four-legged, winged and with a face like a man's, it was said to have been deadly, but Jocelin, dismissing his followers, attacked it single-handed and cut off its head. This version of *Polychronicon* is now in Eton College library.

A geophysics resistivity scan was done on Cathedral Green in 2014. Ground resistance is higher where there are stones, giving a lighter tone, and lower where



*Geophysics: Road Circle*

there is deep soil. Several archaeologists have suggested there may be a Roman road crossing the green, and the geophysics revealed a lighter linear feature pointing towards the north tower, and aligning with St. Andrew's Street and St. Thomas's Street - in other words, coincident with the St. Cuthbert's ley.

The road dowse at 6 paces and the ley 10. In addition to this, there is a circular feature on the plan, composed of spots of high resistivity - stones. Could there be a buried stone circle on the Cathedral Green?

Vicars Close, Wells is the oldest inhabited street in England. It was built in the fourteenth century for the Vicars Choral (men of the choir), under a charter from King Edward III. At the end is a chapel, an unusual church rather like a chancel without a nave.

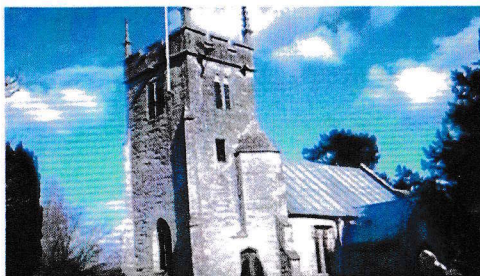


*Vicars Close and chapel*

The alignment of the street points to the ley centre in the cathedral, and the Bishop's Chapel in the Bishop's Palace grounds. Coming northwards, the ley passes through North Wootton Church. This village is one of those associated with the Worminster Sleight dragon legend, and has a dragon barn. In the line beyond the Vicars' Chapel, it goes up into the Mendips, and a tumulus at Priddy, before running along Eastwater Lane, which could be the "Lord's Path" there, associated with the legends of Jesus visiting the village when in Britain as a teenager. (See the video *Jesus and Uxella*, on YouTube, for more on this).

There is a standing stone with two holes pierced through it on the lawn outside





**North Wootton Church**

its present place.

On the hill, its large hole provided a view of Pen Hill, where there is a Neolithic long barrow. The small hole

faced north-west, in the direction of another long barrow, west of Priddy. The large hole ley crosses the St. Michael Line at a cross-roads at North Wootton, then passes through the stone site on Tor Hill. It then goes through the long barrow on Pen Hill, and then to Pagans Hill, Chew Stoke, where there was a Romano-British



**Standing stone**

temple. The small hole ley, pointing north-west, crosses the St. Michael Line at Knowle Hill, suggestive of a mound previously. Then it goes to the church of St. Michael and All Angels, Dinder, before arriving at the stone site. After this it goes through a pine clump at Stoberry Park and a cairn north of Ebbor Gorge, the long barrow west of Priddy and a moat at Nye.

*The Leys of Wells Cathedral video can be found by searching for James Goddard Mysteries on YouTube and clicking on me dressed as the Long Man of Wilmington.*

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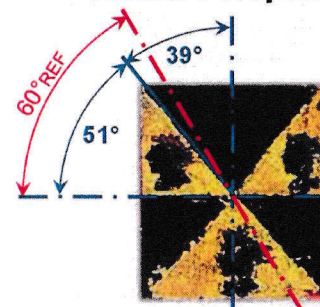
Wells Museum. It is currently on the Worminster Sleight ley, but originally it was on two other leys on Tor Hill, Wells. The presence of iron fixings led to the idea that it was just a gatepost, but Barry Lane, curator of the museum, thinks it is likely to be prehistoric. In 1949 the curator Herbert Balch had it removed from Tor Hill to

## The Callarde Experience

Part 12 : From Burrington to Burgh Island : Journey's End

Mark Herbert

### A New Perspective on Old Angles



**39° & 51° : Definitive angles of Callarde's gyronny (1560)**

In 1158, the Knights Templar withdrew from their mountain fortress of **Calatrava la Vieja**, 78-nmi due south of Madrid. This bastion, built to defend against the Moors during the Reconquista, was conveyed to Cistercian charge who then founded the supernational Order of Calatrava. On their suppression in 1314, many fleeing Knight Templars joined this fraternity. By 1499, its Grand Master title had passed to the Castilian crown. History records the exploits of fifth Callarde heir, **John**, in service to Ferdinand II, King of Castile (1475-1504) at the Reconquista's close (1492); he was duly assigned six *gyrons* (Spanish for 'triangular cloth pieces') appending Callarde's three moors heads.

As it will be shown, Callarde and Calatrava are innately tied by far more than a Castilian-granted pennant and their 'Cal' prefix. On closer scrutiny, the 1560 gyronny exhibits two rudimentary and what, at face value, appear to be unremarkable angles of construction, viz. **39°** and its complementary, **51°** (i.e.  $90^\circ - 39^\circ = 51^\circ$  to 'complete the square'). That these angular values were favoured instead of the simpler and more obvious six equal sectors of  $60^\circ$ , hints at a far deeper significance. Notice that both are non-prime numbers, each exclusively divisible by **3** to form the exceptional integers **13** and **17**. Undeniably, 13 was the Templar's most important number, the superstition around which needs no foreword, said to yield power and dominion for those who understood its use. Often referred to as the 'loveliest' number, 17 is recurrent in the Templar-centred Rennes-le-Chateau mystery. Also, London's Freemasonic Grand Lodge was founded on the Baptist's Day 1717. Dartington's William Elmhirst (1929-2016), 'Solar Quest' initiator, understood Earth to comprise 17 vertical and 17 horizontal internal energy channels or 'power rods', their surface manifestation crafting the great ley network.

The number 39 is said to personify refuge and solitary contemplation; its mind superiority a basis for world-changing ideas. In contrast, 51 is deemed potent with the nature of a soldier, affording military protection. Collectively, these all-powerful digits embody traits of the monastic warrior. The gyronny's angles thus contain hallmarks of the Templar's secret language, despite its bestowal some two centuries after their known expulsion from recorded history. Evidently, such esoteric knowledge persisted in closed circles ahead of such luminaries as Sir John Dee (b. 1527) and Sir Francis Bacon (b. 1561).

N.B., the slope angle of Khufu's Great Pyramid at Giza is  $51^\circ 51'$

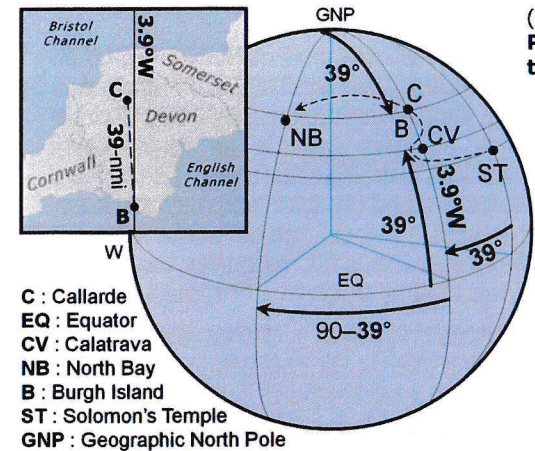


## 39-nmi to Journey's End

In fact, I had long since come across these same angles in previous global geomantic sums. To explain: Callarde's latitude (from equator) is 50.924°N (99.9% of 51°N); so its co-latitude (from geographic north pole) is 39.076°. By some astonishing quirk, Calatrava la Vieja's latitude is 39.074°N, thence a co-latitude of 50.926° (99.9% of 51°). In other words, Callarde's southward offset from the pole is precisely equal to that of Calatrava's northward from the equator! This geographic idiosyncrasy is ever more fascinating given that Callarde's and Calatrava's longitudes are 3.961°W and 3.835°W respectively, an E-W separation of just 7.5-nmi over a 711-nmi range; in effect, each within reach of an exclusive meridian set at mid-longitude  $(3.961^\circ + 3.835^\circ)/2$  or **3.9°W**, itself one-tenth of 39°! Even more incredible were to find Callarde's and Calatrava's longitudinal stations spaced at 39.178° and 39.052° west of Jerusalem's **Temple Mount**. Solomon's shrine had already surfaced no less than three times in my Callarde enquiries; co-located on Guichard's solstice axis extended east from Ireland via Callarde (Pt 6, Iss 28), its first Templar master, Hughes de Payen, depicting the same three moors heads emblem as Callarde (Pt 10, Iss 32), the place from where Eileen King claimed an artefact of great power had originated to be kept safe at Callarde (Pt 11, Iss 34).

This explicit geometric equivalence relating Callarde and Calatrava with an exclusive meridian and Solomon's Temple, intimated some sort of Templar global metrology. Would a further 51° westward increment (co-longitude of 39°) from 3.9°W locate another Templar outpost? Indeed, at 54.9°W (90°W of Jerusalem's Temple) is Bay du Nord on the North Atlantic's foremost land mass, the island of **Newfoundland**, gateway to the Templar's New World of North America. Beyond, its north-west seaboard is sprinkled with Devonian-named towns; Torbay-NFL, Dartmouth-NS, Biddeford-ME, Exeter-NH, Plymouth-MA, Barnstable-MA and Tavistock-NJ. North Bay's meridian fixes the wilderness territory of the **Micmac**, the indigenous people named by seer Eileen King as those who revered the Callarde-stowed artefact from Solomon's Temple. She saw this hefty, ruby-adorned rod translocated to Nova Scotia's Cape Breton, the coast immediately 200-nmi west of North Bay!

Callarde's gyronny thus corresponds with a pole-centred view on uniquely spaced northern hemisphere meridians marking strategic Templar sites. With Callarde's (and Payen's) three west-facing moors hinting Templarism's future heading, these stations (Jerusalem's Temple, Calatrava, Callarde, the New World) set out an ultimate east to west voyage relocating Holy relics to the objective. Yet, there is one other intermediate and secret stop-off for Templar treasure en route. Exclusivity of **3.9°W** is due to who is entombed 39-nmi south of Callarde off Devon's coast on this exact longitude. These coordinates pinpoint the tidal rock of **Burgh Island**, the said resting place of Joseph of Arimathea and Jesus as per the latest radical decoding of Melkin's (Melchius or Maelgwǫn) Prophecy, the archaic root linking either with the British Isles.

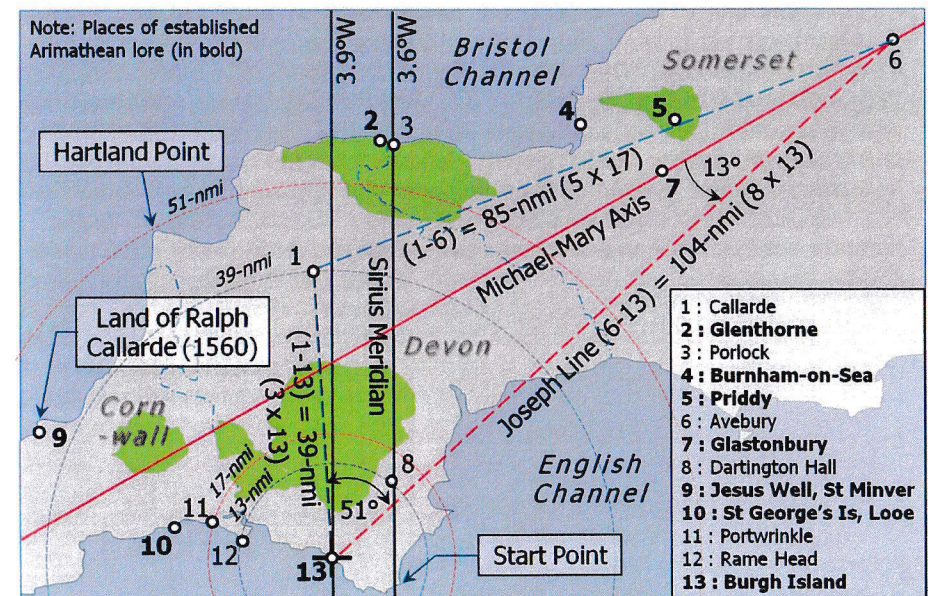


C : Callarde  
EQ : Equator  
CV : Calatrava  
NB : North Bay  
B : Burgh Island  
ST : Solomon's Temple  
GNP : Geographic North Pole

(Above:) 'Steps of 39': Strategic Templar meridians on their global voyage west  
(Below:) Direct distances to Burgh Island

From	Distance to Burgh Island [nmi]		% Error	Distance divided by	
	True	Approx		13	17
Callarde	38.711	39	+0.74	3	
Calatrava	672.349	672	-0.05	51.692	39.529
Avebury	103.715	104	+0.19	8	
Dartington	12.974	13	-0.20	1	
Portwrinkle	16.667	17	-2.00		1
Rame Head	12.543	13	-3.64	1	

(Below:) Places of Arimathean lore : Geometries of Callarde's gyronny and Goldsworthy's 'Joseph's Line', each leading to Burgh Island



(Below:) Simplified extract from Melkin's Prophecy based on Michael Goldsworthy's translation (*And Did Those Feet?*, 2012)

"Island of Avalon[1], coveting the pagans[2] in death, there entombed, facing the *sperulis*[3] of portentous prophesy, are those honoured above any on Earth. In the future, it will be adorned by those praising the highest. The father's pearl[4], mighty in judgement, noblest of pagans, sleeps **104 milibus**[5] (from 3), by whom he received interment beside the sea from Joseph of Arimathea, who takes his eternal rest there, laying on a line forked with a meridian[6], angled with a coastal Tor, in a prepared crater, above which is where one prays at the cliff edge[7], high up in Ictis is where they abide, south at **13 sperulatis**[8]. Joseph has with him in his sarcophagus *duo fassalo*[9], full of the blood and sweat of the prophet Jesus."

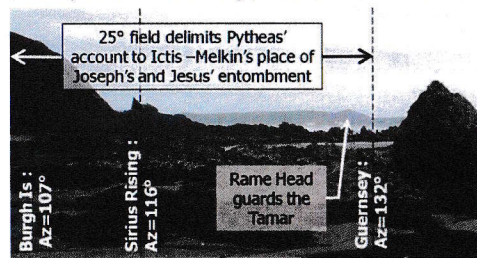
Notes: 1-Ineswitrin; 2-Jews; 3-circle (Avebury); 4-Jesus (Abbadare); 5-nautical mile (=1 latitude arminute; 6-Michael-Mary axis; 7-oratory; 8-degrees (small circle); 9-folded linen (shroud)



Indeed, Goldsworthy shows that Burgh Island, **104-nmi** from Avebury, on an axis (viz. Joseph's line) bifurcating and inclined **13° south** of the Michael line, satisfies Melkin's riddle in all respects. Independently, Callarde's 39:51 global geometry, set into the 1560 portrait of Ralph Callarde (of Jesus' Well), pinpoints the exact same tidal island with incredible accuracy. The **39-nmi** long Callarde-Burgh axis meets Joseph's line at **51°**. Even Callarde's 5x**17-nmi** alignment with Avebury glances the familiar Mendip hamlet whose adage is "*As sure as Our Lord was at Priddy!*" Calatrava, enfolding **3.9°W** too, is both **51x13** and **39x17-nmi** distant from Burgh. All of this is most extraordinary.

The map also shows the self-styled 'Sirius Meridian' at 3.6°W, an axis with Templar affiliations (see '*Dartington and the Sirius Connection*', Caduceus, 100, p6-9). From landfall at Start Point, it traverses north via abodes of the aforesaid William Elmhirst, viz. Dartington and Porlock, the latter 5-nmi east of Devon's Arimathean Glenthorne (Pt 11, Iss 34). William established the Solar Quest at Dartington with seer-spiritualist, Vera Strachan (whom he later married). In 1972 they published teachings received by Vera from **Joseph of Arimathea** and his servant Ozra. These contained the understanding that Joseph, with the boy Jesus, came to Dartington, **13-nmi** from Burgh Island.

By 2014, life had singled out the east Cornish haven of **Portwrinkle** as the third place calling for my attention, offering respite from Callarde and a variant to Dartington. I was guided there by 9 soul encounters spread along a 30-nmi resonant ESE axis toward Rame's peninsula, ahead of Burgh. Walking its shore with Letchworth seer, Sonia, it was disclosed as a place Joseph had alighted; a claim not unrealistic given Looe's resolute Arimathean tradition just 5-nmi west. Intriguingly, William spent his childhood years in Portwrinkle during the late-1930s; 70-years on, having had 'conversations' with Joseph, William entrusts a subtle clue within an obscure seascape taken from its rock-strewn water's edge. That vista, worthy of taking pride of place on the Solar Quest's foreword webpage, facing the same heading as my soul resonance axis, centres a mist-shrouded Rame Head, **13-nmi** from Burgh. Being hidden, the headland itself is surely not the intended photogenic focus. Rediscovering that same scene shows attention is being drawn to the frame's directional envelope. It not only encapsulates the rising of Dartington's guiding star – Sirius, but outlines Pytheas' account of his voyage to Ictis among the Channel



William's vista of 'a-RAME-t-HEAD' from Portwrinkle : framing Pytheas' voyage to Ictis (see original : [www.thesolarquest-theonlyway.com](http://www.thesolarquest-theonlyway.com))

Isles (William's burial place) and Devon's South Ham's coastal promontory (Start Point), as viewed from Portwrinkle, **17-nmi** from Burgh (Ictis). William shows the way to this Holy rock, a nexus linked by the sacred geometry of 13-17-39-51, a metrology held by Canterbury's Callarde Templars as Joseph and Jesus affiliated.

Such astounding multi-convergences, way beyond fortuitous, signify Burgh is held covertly supreme. Along with Callarde, Dartington and Glenthorne, these four Devonian sites are sanctified by and entrusted with Arimathean tradition.

## One and the Same Island

Herodotus (c.484-425 BC) records Britain as the Cassiterides or **Tin Islands** as early as 445 BC. Diodorus Siculus (c.90-30 BC) quotes '*On the Ocean*' voyager, Pytheas (c.350-285 BC) and his journey to Britain (c.325 BC), who gave an account of **Ictis** (ikhthys), the **Fish Island**;

"The inhabitants who dwell near the promontory of Britain, known as Belerium ('land of mines') ... prepare the tin; having extracted the ore ... melting it into tin ingots, they carry it to a certain island, which lies **off Britain** ... called **Ictis**. At the ebbing tide, the space between this island and the mainland is left dry and then they convey tin in quantities over to the island on wagons ... the neighbouring islands ... lie **between** Europe and Britain. The merchants buy the tin from the natives, on Ictis and send it over into Gaul."

Diodorus' promontory almost certainly refers to the cape of Devon's South Hams (from Plymouth to Torbay via Start Point). This coastline includes 7 of south Devon's 10 navigable rivers (4 known tin trade routes) all with English Channel outlets. That Diodorus cites the Channel Islands as Ictis' neighbour fits with Start Point being Guernsey's closest British landmark (62-nmi). Diodorus was specific – a tidal island identified with 'fish', off a British south cape, a tin export marketplace near mining communities. Burgh Island ticks all the boxes; its scenery dubbed herring, pilchard, pollock since at least 1765.

### Burgh Island-Ictis compatibility check list :

- |                               |                                       |                             |                                       |
|-------------------------------|---------------------------------------|-----------------------------|---------------------------------------|
| ✳ a tidal island?             | : <input checked="" type="checkbox"/> | ✳ provable tin trade route? | : <input checked="" type="checkbox"/> |
| ✳ off England's south coast?  | : <input checked="" type="checkbox"/> | ✳ mercantile marketplace?   | : <input checked="" type="checkbox"/> |
| ✳ nearest to channel islands? | : <input checked="" type="checkbox"/> | ✳ 'fish' association?       | : <input checked="" type="checkbox"/> |

History records that an island named **Ineswitrin** ('Ynis Witrin' : old English *Ynis* –'island'; *hwit* –'white/shiny'; *trin* like 'tin') was given by a Dumnonian chief to **Glastonbury** in a charter (601 AD). Only a handful of habitable isles exist off Devon's south coast; viz. St George's (Looe), Drake's (Plymouth) and Burgh Island. The latter's strategic location within Devon's provable tin trade (rivers Erme, Avon and Salcombe estuary) and its overall congruency with the aforesaid Ictis, makes it odds-on favourite to be the 601 charter's *white tin isle*. Hence, Burgh Island would have been known as Ineswitrin in Melkin's time (ca. 540 AD). So we must seriously question why Melkin's prophecy introduces *Insula Avallonis*, the **Isle of Avalon**, a label not apparent until 600 years later, centred on and attributed to Glastonbury, curiously, the same place which the Dumnonii ruler bequeathed his island! Chance or conspiracy?

There are only two rational explanations. Either Melkin's prose is a concocted 12c. fraud or, as Revd Lot exclaims, genuine 6c. grave-finding instructions that were later altered, 'Isle of Avalon' substituting 'Ineswitrin'. Which can it be? The answer is incredibly simple. Melkin's riddle **also** refers to '*Ictis ... by*



the sea' as the place of Their internments. So, in the context of Melkin's script, Avalon and Ictis can only be one and the same! That the fraudster did not swap Ictis for Avalon as well as Ineswitrin suggests Ictis' whereabouts was uncertain at the time of Avalon's emergence (1136 AD), thus placing Ineswitrin's opportunistic switch much later than the 6c. Glastonbury has long been associated with Avalon, but not Ictis, a title reputedly held by St Michael's Mount, Cornwall until now. That Ineswitrin, masquerading as Avalon in Melkin's prophecy, is the same island as Ictis proves Glastonbury cannot be either. Ictis and Ineswitrin are tantamount to Burgh Island, its Arimathean acclaim translocated to Glastonbury, not only to allure spirited pilgrim traffic to enrich and glorify its Abbey, but also conceal finding the true location of Joseph's (and even Jesus') tomb. Who then might have skewed history?

Avalon's earliest mention comes from Geoffrey of Monmouth's unreliable *History of the Kings of Britain* (1136), by no accident dated the same year as Hugh de Payen's death! Lot credibly argues that Geoffrey's true identity is co-appointed Glastonbury Abbot and Winchester Bishop, Henry de Blois (c.1096-1171), the Cluny-schooled brother of usurping King Stephen (r.1135-54), a man of considerable means and influence to plot such deception, bolstering his beloved Glastonbury, a church in dispute with Canterbury. Blois, alive in **Richard of Dover's** lifetime (Pt 9, Iss 31), their paths crossing, never realised his ambition as Canterbury's archbishop. He died at Winchester the year after Thomas Becket's murder, whom Blois ordained (1162) and Richard respectfully interred (1170). It was Richard who acceded Becket on the Cathedral's ruinous inferno and its rebuild (1174-84); in synchrony, a similar fiery fate awaited Glastonbury abbey (1184)! With Blois' brother-king's death in Dover, again underlines the correlation related souls unwittingly trace out in the temporal landscape (see Callarde's Winchester-Dover axis, Pt 1, Iss 21).

### 'Upon this Rock I will build my Church' [Matt.16:18]

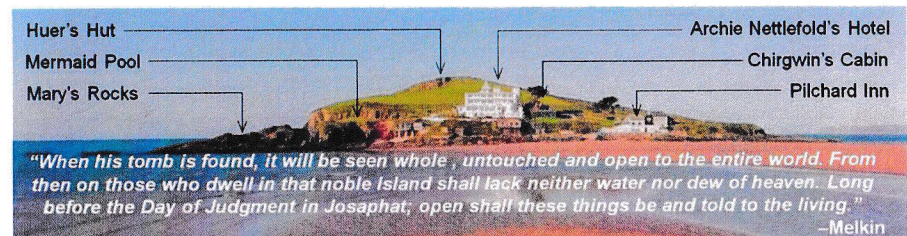
Chief of Dumnonia, Ordulf (c.945-1002), Tavistock's abbey founder (981), holder of its landed outposts (with Callarde's Burrington), also held the manor adjoining the tidal island -*Bicheberie* (Bigbury-on-Sea). Whether Glastonbury had vacated its island deed by the Confessor's death (1066) is unclear. Even so, that both shore-joined lands were prime, abbey-held real estate at the conquest, hints the Church's awareness of far more to this rock than tin and pilchards! Given a monastic oratory was built there as early as the 6c., testifies its exclusive spirit of place. With dedication to the serpent-slayer, the isle became **St Michael's Rock** until the late 18c (old charts: Saxton, 1637; Jansson, 1715; Bowen, 1720; Cowley, 1744). Amid 12-15c., the chapel was denoted *St Michael de la Burgh*, its keepers the crusading de Burgh dynasty, their banner the Templar red cross on a gold field. As 1776 loomed, the rock's archangel tag was cast off, since standing as **Burgh Island**. Donn's map (1765) labels it '*Borough or Bur Isle*', the summit denoted the '*Old Chapel*', now a ruined huer's shelter for shoal watching. Later charts spelt it '*Burr Is.*'

(Walker, 1832; Pigot, 1848) as in Callarde's '*Burrington*' from pre-7c. old English *burg/burh* -'fortified'; *tun/ton* -'settlement'. Remarkably, the first spelling of '*Burhton*' (c.1150) was in the reign of King Stephen, Count of Blois!

The Pilchard Inn remains the island's oldest building, dating from 1336, a period matching Callarde's earliest known Burrington occupancy (1360). The tavern is said to conceal a tunnel entrance leading across the island. In 1895, it was briefly renamed *Chirgwin's Island* after London's music hall prodigy, George Chirgwin (1854-1922). His odd, yet lucrative stage act secured him the secluded isle. He built a 9-bed timber guest lodge on ground where the monastery had stood pre-Reformation; it survives to this day. In 1927, the island was acquired by London film producer Archie Nettlefold (1870-1944), progeny of industrial giant, Guest, Keen & Nettlefold (GKN). By 1929 he had erected a lofty, flamboyant mansion overlooking the sacred Mermaid pool and Merri's (Mary's) rocks. Its footprint extended to almost touch Chirgwin's humble cabin, kept intact, enclosing consecrated space. From this exclusive abode, Archie hosted eminent guests like Edward VIII and Winston Churchill. From 1933 it became a fee-paying hotel for the affluent as it does to this day.

### Walking in the Spirit of 'the Master'

On 19 Sep 2019, 366-days after learning of Callarde's Arimathean acclaim (Pt 11, Iss 34), I trod my first steps on Devon's eminent tidal rock where research had guided me. No sooner had scouting climaxed in a cleft 40-yards from the said tomb entrance, when a dog (the spirit of Sirius), distinct and placid, singled me out. His name -**Archie** (from *Archibald*, true and bold; Greek: *Archos*-the **Master**), the sixth occasion this tag of endearment had uniquely surfaced in as many months of enquiry; a subtle avowal that this was Melkin's place of the 'father's pearl', Goldsworthy's incredible thesis discretely corroborated. And so, Burgh Island -**Ictis**, is ultimately where Callarde's 13-year journey of adversity rests. Having been oblivious of still treading an Arimathean path as in contrasting pre-Callarde years, I found that Callarde had been guiding me to His earthly resting place all along. My account, as if soul recollections anchored by tangible, methodical process, recovers a lost message for our time. Callarde -a Holy family stop-off, a Canterbury foothold in Devon, a Templar haven en route to the New World goal, "wayshow-er" to Joseph's vault, was chosen for **Her** who eternally abides there. Though Burgh may well be Journey's End, the story is far from over. Chapter 13 remains to be written. The Rock has yet to yield her greatest prize; so has Callarde!





## Graal

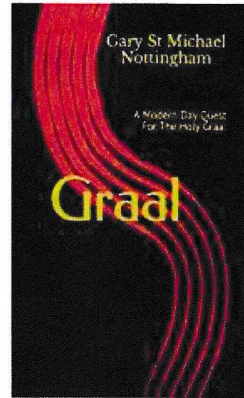
Gary St Michael Nottingham

Publisher: Temple Press, UK, 2019

paperback, 250pp

ISBN: 978-0995692862, Price: £10.88

The book is fictional and is subtitled "A Modern Day Quest for the Holy Graal." Its narrative centres on two characters, Sam and Jenny, who read that the Holy Graal of Arthurian legend had been hidden in a Welsh border church, and start their quest. The story includes a discussion of the works of Jon Michel and mention of the Michael Line. There are references to Knights Templar. Anyone familiar with the work of the Order of the Golden Dawn will also resonate with much of the story's dialogue.



## Spirits of Severn

Michael Dames

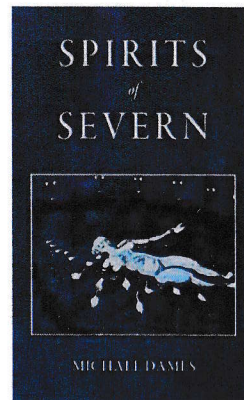
Publisher: Austin Macauley Publishers

London, 2019, paperback, 258pp

b&w illus & photos throughout

ISBN: 978-1528919128, Price: £10.99

With its source in mid-Wales and at a length of 220 miles, the Severn is Britain's longest river and the flowing embodiment of the goddess Sabrina. The book examines the various myths and legends surrounding this mighty and magical British waterway, its banks and estuary. References to fairies, devils and dragons abound. Includes a discussion of the romantic poets Wordsworth and Coleridge and how the Severn may have influenced their writings, for example in Coleridge's poem *Kubla Khan* with its enigmatic line "where Alph, the sacred river, ran through caverns measureless to man." Milton's classic poem *Comus*, specifically featuring Sabrina, is also discussed. In relation to the river, the book also looks at the Welsh *Mabinogion* and the County of Powys (whose name, *powys*, shares the same root as the word *pagan*, meaning rural). Once again, the author presents us with his wonderful worldview of the sacredness of the living landscape. This is a much-needed work and one long overdue!



## The Knap of Howar: Crystal Union

By Nicholas Cope

In my book *'The Knap of Howar and the Origins of Geometry'* I explore the architectural 'design' of the Neolithic dwelling known as the Knap of Howar C. 3,500 BC, which is situated on the West coast of the beautiful and remote Northerly Orkney island of Papa Westray. <sup>1</sup> My research begins by showing that encoded within the building's architecture with rigorous accuracy are complex, highly developed mathematical and geometric concepts such as Pythagorean 3-4-5 triangles and golden mean ratios. This is described in quite some detail in my book, from which an illustration is reproduced here, fig 2.

Fig 1. The Knap of Howar, Papa Westray, Orkney.

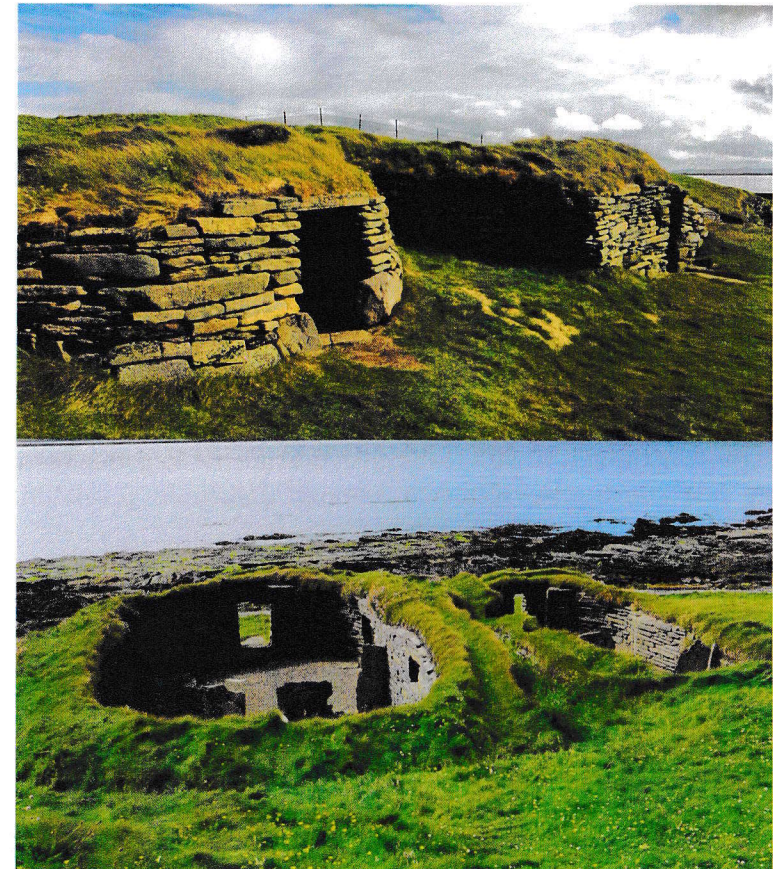
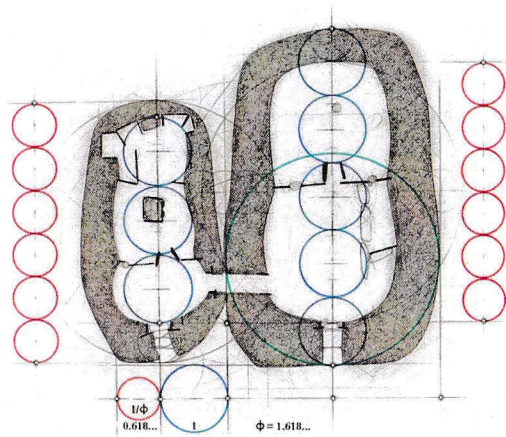




Fig 2. Plan of Knap of Howar with golden mean geometry.

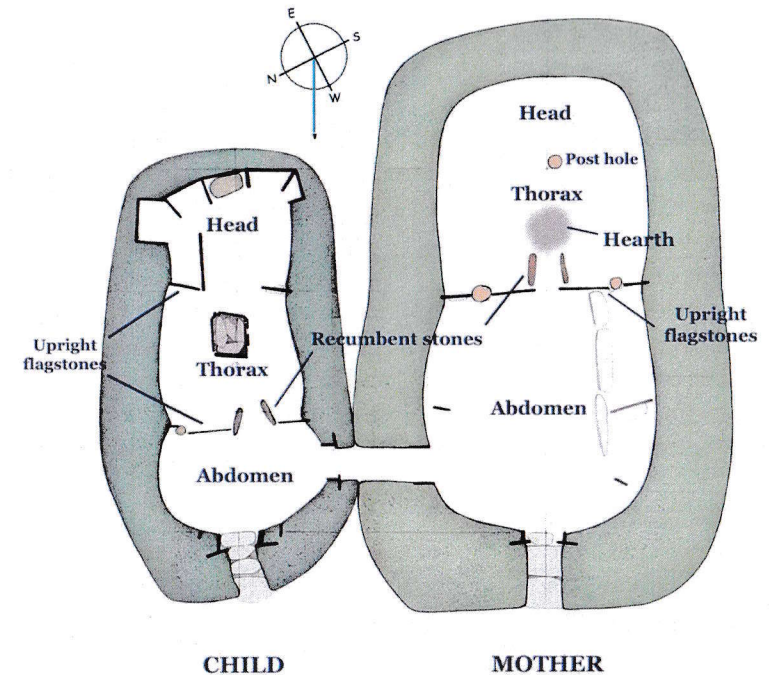


There are many different ways to view ancient structures such as the Knap of Howar. It could be said that concentrating on the mathematical and geometric aspect is a rather one sided, perhaps left brained, analytical viewpoint. Admittedly this could potentially be rather limiting and not the ideal point of view to give a balanced and holistic interpretation of such a structure. In the book and also in my lectures on this subject the mathematical perspective has to be included in a description of the Knap of Howar as it is unthinkable not to include this. But when this necessary introduction is concluded the research naturally moves on to a more unifying point of view. This is a perspective where the limitations of the mathematical and analytical are not forgotten but are seen as being just constitutive elements amongst indefinite possibilities and perspectives.

In this short article I am offering a few thoughts regarding some aspects of my research into Knap of Howar from this perspective. This does in fact rely on an understanding of the profound and multi-faceted relationship that exists between the two structures at Knap of Howar and, in the broadest sense, concern the symbolic relationship between these two 'beings'. Of course, the mathematical perspective can begin to show us this relationship and can also involve symbolism of numbers but this is about much more than that. I am attempting to view this relationship between the two 'dwellings' at the Knap of Howar through the perspective of interconnectedness. What I mean by that is to be able to view the structures through their integral connections, the expression that most describes this kind of relationship is that of love. It is a

relationship that could be described quite simply as that of a mother and a child, the larger structure as representative of the mother and the smaller one being representative of her child. This can be seen by just looking at the ground plan of the Knap of Howar and being open to any possibility of speculative interpretation.

Fig 3. The Mother & Child. <sup>2</sup>



The two structures as presented to us on the ground plan appear to be standing beside each other. Each is not dominating the other, they are allowing each other to just 'be' and to reside within each-others respective space. The two buildings touch each other, technically and architecturally the walls of each structure 'abut' one another. They are not physically connected or conjoined in any structural way, they just touch. In a way it is like they are holding hands. The child is clearly the smaller and less substantial of the two, although more complex in form than the mother who visually fulfils her protective role. Do we see them having a particularly sensitive and caring relationship? Or rather do these architectural forms lead us to believe they are representations of a mother



and child and so a caring nurturing relationship such as this is not just a vague idea but an integral part of the story? I believe this to be the case.

The smaller child building itself has the three parts of a human torso built into its structure, the abdomen, thorax (the chest area) and the head, fig 3. These three specific areas within the internal space of the building are delineated into rooms by the positions of the upright flagstones as well as the shape of the inner walls of the structure, giving in each of these three rooms a resemblance of each of the parts of a human torso. Furthermore, it is in some finer details that each of these individual spaces or rooms closely relate to their analogies in the human body. The storage compartments around the top part of the head give the impression of compartments and allude to the brain. The head itself is somewhat larger in proportion to the rest of the body, it is the head of a young child. Like the human heart at the centre of our being the hearth is at the centre of the life of the building. It is positioned in the thoracic area at the correct anatomical position for the heart, it is even slightly to one side; to the left in fact. It is as if the body is seen from behind lying face down on the ground. The two recumbent entrance stones at the western entrance to this room are very close to the positions of the kidneys, again as seen from the rear, fig 3. The shape of the western room closest to the main entrance passage strikingly resembles that of a human abdomen. This is the room where the connecting passage from the mother enters the child structure and here level with this abdomen is the only location at which the two buildings physically touch.

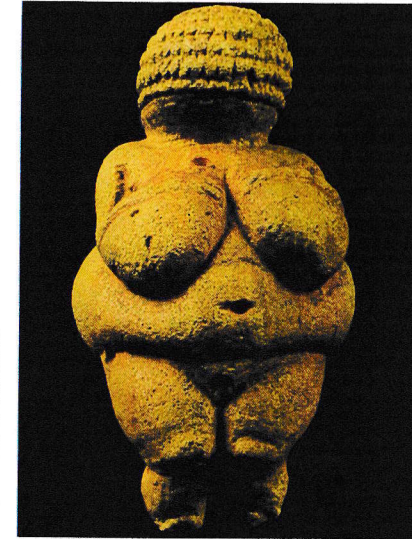
Where is the mother's head?

Looking at the ground plan of Knap of Howar, fig 3, is it the case that the mother appears to be headless? Certainly, the mother structure has no separate room furthest from the entrance delineated by upright flagstones that could be described as a head such as there is in the child building. The western most room is certainly her abdomen, the adjacent room furthest from the entrance can be seen in part as her thoracic chest area, this is where her heart/hearth is situated. The recumbent stones at the entrance are similar to the stones in the corresponding location in the child building, both these positions signify the entrance into the heart of each building. But does this mean the mother has no head? What is it that constitutes a head? The domed area above the post hole in the centre of the eastern most room could fulfil this function, the fact that this area is included in the thoracic area does not pose a problem. For the dome can represent the dome of heaven, the upper part of the skull of the physical human being that is furthest from the ground. This is enough in this context to symbolically represent the head. This area is the only part of the mother structure which passes beyond and is longer in length than the child structure.

32 The previously mentioned posthole at this position in the mother structure

doesn't just mark the point where the thorax becomes the head at perhaps the throat/neck area of the mother but also corresponds to the top of the child's head.

Fig 4. Willendorf Venus.



Some of the Venus figurines from the Upper Palaeolithic period are often headless. Many could have had interchangeable heads, a hole located at the top of the torso and between the shoulders perhaps enabled interchangeable heads to be removed and replaced. Presumably there were different heads which fulfilled different roles depending on whatever ritual use the figurine was intended for. When the head is present, such as the Willendorf Venus C. 25,000 BC, it is not intended to be a literal representation. Both the Knap of Howar and these Venus figurines are intended as symbolic representations of human 'spiritual' bodies.

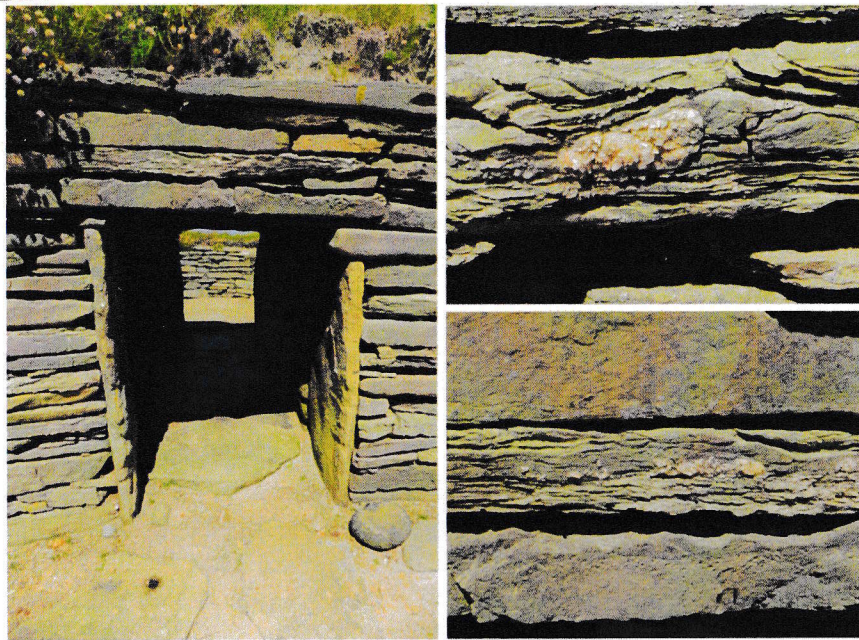
Umbilical Passage.

The point at which the buildings touch is not just an important aspect of each structure's physical 'design' but becomes more important when the structures are seen as the symbolic principles of the mother & child. The connecting passage between the two buildings can be seen as the umbilical connection linking the two. The umbilical cord between an actual mother and her child is only there during pregnancy and immediately after birth. It is the physical connection that once severed enables the child to be an 'independent' being. We can see here that the umbilical passage is an integral part of both structures



and a profound relationship between the two is created in part by communication through this passage. It is the point at which the abdomens of both the mother and child are connected and physically touch. It is, in the built structures, the only way of passing directly from one building to the other. One can pass from the mother to the child via this passage which actually connects the abdominal areas of both mother and child, as it should. But more than this anatomical analogy it represents the symbolic connection and passage between the mother and her child.

Fig 5. Passage quartz lintel.

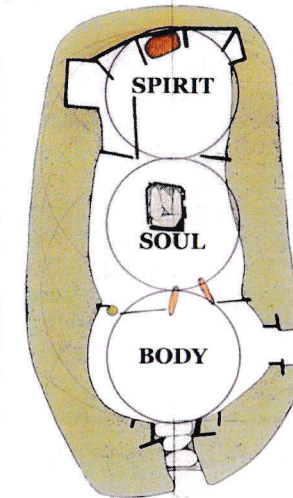


Above the entrance to the umbilical connecting passage on the mother's side is marked by a unique and significant feature. A lintel at this location above the doorway is the only stone in either structure that is visibly displaying embedded quartz crystals and which appear to be the opaque 'milky' type of quartz crystal. The location of this band of quartz crystals is also crucial in respect to the proportions and geometry of the whole of the Knap of Howar. The crystals only occur at this place and its unique positioning directly above the opening to the passage would have been significant to the builders and users of Knap of Howar. Perhaps it was important regarding the movement from the mother to the child; from the creative principle to the created or from the material to the spiritual. It is known that in traditional cultures quartz has a special meaning

as part of initiation and was used by shamans as an aid to transformation. Sharon Paice McLeod in her book 'The Divine Feminine in ancient Europe', states "Quartz stones and crystals are connected with spiritual beliefs and practices in a number of cultures around the world. They are often used by shamans or other religious practitioners who specialise in the ability to use altered states of consciousness for the purpose of healing, transformation or the acquisition of hidden or sacred knowledge...for these shamans, the crystals symbolise sacred space, the place where all essential transformations are believed to occur".<sup>3</sup>

It is possible that at Knap of Howar the movement from the mother to the child was part of an initiative transformative process and was an established ritual use for the buildings. This mirrors the physical process of birth as a transformation, but also symbolically this process is much like exiting a place of darkness and entering the light, reminiscent of the exit from Plato's cave, the transformative journey from the world of illusion to the world of objective 'truth' or 'reality'. Ultimately this is the journey away from the illusion of the 'solid' world comprising and surrounding our physical bodies towards spiritual revelation. A passage from the material to the metaphysical.

Fig 6. The three worlds.





The three areas within this architectural representation as well as an actual human body could relate to the traditional conception and symbolism of the three worlds; in ascending order these being the body, soul and spirit. The structure of the building would allow a person to ritually ascend through the various areas of the building either by first entering through the main western doorway or through the connecting passage from the mother; both of which allow access to the abdomen of the child. The initiates path would then lead 'vertically' through these three areas from the material world of the body to the spiritual. Perhaps describing this building as a child is a too simplistic a description, it may have represented principles of a higher order as a continuation of the journey from darkness to light via the umbilical passage from the mother.

1 *The Knap of Howar and the Origins of Geometry*, A collaboration between Nicholas Cope and Keith Critchlow, Kairos Publications, London, 2016.

2 This plan is adapted from the illustration on page 45 of the official archaeological report on the site, its dimensions and proportions have been strictly adhered to. *Excavation of a Neolithic farmstead at Knap of Howar, Papa Westray, Orkney*, Anna Ritchie, Proc Soc Antiq Scot 1983.

3 *The Divine Feminine in Ancient Europe: Goddesses, Sacred Women and the Origins of Western Culture*, Sharon Paice McLeod, McFarland & Co, North Carolina, 2014.

Nicholas Cope RCA - Artist and author, is Professor Emeritus of R.I.L.K.O (Research into Lost Knowledge Organisation).

For more information and to purchase the book 'The Knap of Howar and the Origins of Geometry', a collaboration between Nicholas Cope and Keith Critchlow, please visit: [www.ncope.co.uk](http://www.ncope.co.uk)

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Here we are at Shap last September (photo: Martin Morrison)



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