

The Newsletter of the Network of
Loyal Hunters

Issue 36 - Lughnasadh 2020



Moontide by Una Woodruff

£2.50

The Newsletter of the Network of Ley Hunters

Issue 36, Lughnasadh (1st August) 2020

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www.networkofleyhunters.uk Our new webmaster is Ben Keyte (sadly, Denis Chapman has a brain tumour).

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.

FUTURE MOOTS

Our Moots arranged for 2020 have had to be postponed. We live in interesting times. Times when Vision Quests, Pilgrimages and Moots are even more important. We trust that the following schedule of Moots will take place:

Saturday, 5 June to Friday, 11 June 2021, Beccles, (Suffolk) near the eastern end of the Dragon Ley, Michael and Mary Serpents. Train, campsite and B and B s. Moot in hall with speakers (Jill Smith, Fionn Rawnsley, Sue Pine, Ann and Steve Dawson, Val Thomas and Chris Wood) on Saturday, 5 June 2021 (12 - 6). Walk in Norwich on Sunday 6 June 2021. Our own coach and driver for field trips Monday - Friday, 7-11 June 2021, visiting Walsingham, Seahenge, Norfolk Zodiac, Bury St Edmunds and the Dragon Ley, Michael and Mary Serpents to Hopton-on-Sea. **Costs and details in our next Issue (37) but you can reserve your seat now with a deposit of £20.**

Friday, 3 September to Tuesday, 7 September 2021, Portland (Dorset) as originally scheduled for early September 2020. **Only a few £45 tickets left for Saturday, 4 September 2021.**

ADVANCE NOTICE FOR 2022

Late May - Longtown, Herefordshire (as originally scheduled for 2020).
Early September - Edinburgh, Scotland (Spine of Albion with Gary Biltcliffe and Caroline Hoare), from the Border to Perthshire.

Vision Quests and Pilgrimages include completing the Rod of Esse Ley plus Anna and Joseph Serpents (from Glastonbury in Somerset to Glassonby in Cumbria), resuming northwards from Leominster (Herefordshire).

Phone calls welcome to Laurence Main, 01650 531354 (or write to Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth, SY20 9LW)

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Portland: Giants and Trojans Part 3 by Gary Biltcliffe

The historical identity of Britain before Victorian times had a basis upon a collection of myths and legends called *The Matter of Britain*, the greatest being the story of Brutus and a band of Trojan exiles establishing Britain, formerly called Albion. The entire legend outlined in my book 'The Spirit of Portland' and copied from the accounts



by medieval historians, says that Brutus, a descendant of the Trojan hero Aeneas, landed on the coast of Totnes in Devon around 1100 BCE. They later battled with the giants of Albion and Corineus the Trojan general, fought a contest with their leader Gogmagog and won. Brutus then became the first king of Britain establishing a new city of Troy that eventually became London. Today, according to academic and scientific rationalism, the legend is supposedly fictional, in the belief that it gave the nation an ancient lineage to gods and goddesses and added legitimacy to its rulers.

After reading Homer's *Iliad* and *The History of the Kings of Britain* by Geoffrey of Monmouth c.1136, I became fascinated with the possibility that there was a historical connection between ancient Troy and Britain. Heinrich Schliemann an amateur archaeologist (b. 1822) was inspired by Homer's legends and, much to the disgust of the academics used the *Iliad* as a guidebook – a man after my own heart. This controversial method paid dividends when he investigated the mounds at Hissarlik in north-west Turkey and discovered the great city. Over the following years, academics were still doubtful over the authenticity of the site, until a few years ago when archaeologists discovered the great outer walls - a finding that erased any doubt. Therefore, if Troy existed, then perhaps the story of the Trojan War is true and the immigrants settling Britain may have some factual basis.

Before the invasion of Britain, Julius Caesar, standing on the opposite coast, was curious about our island's history. His historians informed him that the peoples of this nation were of the same origin as the Romans, sharing the same ancestor in Aeneas and Brutus. Caesar thought that he could subjugate the Britons to the Senate of Rome and sent a message to King Cassibellaunus, (Caswallon) son of King Lud, asking him to submit to Roman rule as your ancestors had once submitted to Brutus.

Totnes, where Brutus is said to have landed, is a small attractive market town situated on the River Dart a few miles inland from Dartmouth. In the main street called Fore St is a granite stone set into the pavement with a sign pointing to the Brutus Stone. Local lore states that the stone is an altar placed there by Brutus when he first set foot on land uttering as he did so: 'Here I stand and here I rest, And this town shall be called Totnes.' A little research in the local library soon revealed that the stone is made of local granite probably deposited during the Ice Age when the Dart flowed at a higher level. Alternatively, it may have been a landmark along a track near the ancient fording of the river Dart.

In 1810, the stone was broken up and levelled flat with the pavement to allow for the widening of the street. Interestingly, I could find no mention of a 'Brutus Stone' in any of the town's old records, except in 1473 when it was stated that a 'Broadstone' once stood outside the west gate marking the course of the water from Harpers Spring. A later tradition probably dating to the 16th century, says that the Mayor would stand upon the Brutus Stone to announce the accession of a new monarch and where the Town Crier hailed the news of the day. However, from at least 1459 'Bruit' was a medieval Devonian word for news given by a town crier, making the stone a more likely candidate for a 'Bruiters Stone'.



Monmouth sourced his information from an earlier Welsh book that many now believe was the *Chronicle of the Kings of Britain* attributed to Welsh

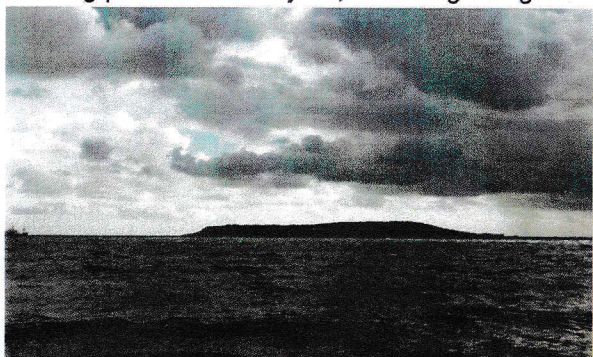
Prince and Bishop St Tysilio (d. 640 CE). Translating Welsh into Latin, Monmouth changed some of the names of the locations to fit with known places in the 12th century. The original Welsh text describes that the Trojan fleet as landing at a strand by the name of Talnus, which Monmouth interpreted as Totnes. In *A Survey of the County of Devon* by Tristram Risdon (1723), the original place of landing was at 'Tout al esse', which over time became 'Tout a nes' and then Totnes. William Bowles noted in his *Dissertation on the Celtic Deity Teutes* (1828) that 'most of the hills of the sea coast, and through Dorsetshire, are still pronounced Teuts (Touts, Toots) by the common people'.

As referred to earlier, Portlanders lived in relative isolation from the mainland resulting in many of the old British place names surviving on the island, one of which is Tout (Tot), a word meaning 'a lookout'. The name occurs in different parts of Portland such as Tout quarry above Chesil, Toutfield near Rufus Castle, Long Tout near the Grove, North Tout Weir in the East Weares and South Tout near Southwell. The strategic situation of Portland is ideal as a lookout or 'tout' for any possible invasions along the Wessex coast. Could Tout al esse be one of the early British names for Portland? Although Monmouth would have known that Portland was a Royal Manor of the Norman Kings, he may not have been aware of any earlier British names for the island.

According to Monmouth, Brutus landed with a flotilla of three hundred ships on the coast of Totnes. Visiting the mouth of the Dart, I noticed something obvious - it is too narrow and vulnerable to attack from the hills flanking either side, particularly for three hundred Trojan ships on their way to Totnes. It seems unlikely that Brutus, being a military expert, would risk his fleet by sailing through such a place. I decided that if the story of Brutus was true, then Totnes could not be his place of landing. The archaeology of Portland suggests that a port existed here for many centuries including the period when Brutus supposedly landed and most importantly that it was large enough for a fleet of three hundred ships to come ashore.

Rev Peter Roberts, who translated Tysilio's *The Chronicle of the British Kings of Britain* in 1811, adds a footnote to Talnus, the place of Brutus' landing, and says, 'If

this word be correctly given, it may be considered as a Phoenician name, derived from Tel nesua, i.e. tumulus elevatus.' Perhaps this is a clue to the location of the true landing place of the Trojans, as sailing along the south coast of Britain from the east,



the Isle of Portland looks like a long tumulus raised from the sea. To find a plausible match for Talnus, perhaps Monmouth may have simply assumed Totnes as being the likely choice without looking into any further possibilities.

Monmouth describes Totnes as a port, but evidence from local archaeology provides proof that the town did not exist as a port

around 1000BC when Brutus arrived until at least the late Saxon period and not officially recognised as such until the Norman period.

The local archaeology in Dorset, particularly around the major Roman town of Dorchester, nine miles north of Portland, revealed that the area throughout the Neolithic, Bronze, and Iron Ages was one of the most important centres of power in southern Britain. They had a highly organised population who farmed and built henge monuments, hundreds of mounds, and later, over thirty hillforts including the massive triple banked Maiden Castle, the largest hillfort in Europe. The situation of the Isle of Portland was significant to the peoples of this ancient kingdom, having one of the best natural harbours along the south coast of England, with Chesil Beach that protected it from the westerly gales and a lagoon close to shore called the Mere on the eastern side. Yet, history is silent about this area and its peoples, with no records or legends recorded by the Welsh or English as if deliberately wiped from the memory of man. But the land remembers, and I know so many people that can feel the depth of history here and many are drawn to Dorset but not sure why.

This lapse of folk memory may have been because of a pestilence called the Yellow plague that swept this county during the 'dark age' period when the Saxon armies forced British tribes westward into Devon and Cornwall. After the plague, new Saxon immigrants renamed many of the towns and topographical features in Dorset with their native Saxon language. The Britons now confined to the extreme western places of Britain eventually forgot their former lands, transferring the names of their old historical places and heroes to their new settlements.

More clues to a Brutus - Portland connection came whilst researching the island history at my local museum in Dorchester. I came across an article written in the 19th century in *Somerset and Dorset Notes and Queries*. The author considered Portland to be the landing place of Brutus and believed that the cutting of the Cerne Giant at the village of Cerne Abbas seven miles north of Dorchester commemorated the victory of Corineus over Gogmagog, and the name Cerne or Cernel derives from the Trojan general. The link between Corineus and the Cerne Giant seemed dubious at first, but I discovered that Corineus in Welsh is written *Ceryn*. The contest between Corineus and Gogmagog was according to legend fought at Totnes, and after the giant gripped Corineus and broke three of his ribs, the enraged general summoned up all of his

strength, heaved Gogmagog onto his shoulders, and ran to the coast, hurling the monster over the cliffs. The giant fell to his death landing on the sharp rocks below staining them red. Monmouth's version of the contest between Corineus and Gogmagog states that the Trojan general ran with the giant on his shoulders from Totnes, the port of landing, to nearby cliffs and threw him over. Considering that the nearest cliffs from Totnes are nine miles away, the story does not match this location. Later versions of the legend place the seaside contest at Plymouth, once immortalised by the carved figures on the hillside of the Hoe said to be Corineus and Gogmagog.

In Tysilio's earlier Welsh version, the contest took place by the seaside on a flat high rock above cliffs. This does not fit with Totnes or Plymouth but does correspond with the high plateau and cliffs of Portland. In Celtic and Saxon lore 'places of contest' either legal or trial by combat, were held on islands with causeways such as Portland. The Celts believed the causeway was a connecting passage symbolising an umbilical cord linking the realms of the living on the mainland with the mystical realms of the Dead. This allowed access for mortals to honour the Gods and their buried Kings at sacred days of the solar and lunar year. On the Isle of Alney on the Thames, tradition says a fateful duel took place in 1016 CE between King Canute and Edmund Ironside to decide who would be King of England.

The contest between Gogmagog (earlier called Goemagot) and Corineus seems



to fit the geography and place-names of Portland better than Totnes or Plymouth. Interestingly, close to the Heights Hotel, where folklore says a Giant or Devil threw great boulders across to Portisham Down, there was a quarry called Maggot, an ancient name for a field that existed before quarrying destroyed it. Antiquarian Fido Lunettes visited Maggot quarry around 1825 and saw the remains of what looked like a prehistoric cromlech or dolmen - perhaps the grave of the giant Goemagot killed by Corineus. Roberts, who translated Tysilio, says that a giant thrown from a flat rock may be reminiscent of an ancient custom whereby contests of strength, such as an earlier form of wrestling, took place on the capstone of a dolmen.

Lunettes also visited an ancient British earthwork, high up on the cliffs at Grove called Arun's Green. A local tradition recalls a great battle took place here long ago, now lost from memory. At the bottom of the cliffs, he could see the remnants of a dolmen that had fallen in a landslip. Could this be the site of the great contest? A field in nearby Wakeham also had the name Giant's Castle. Dorset has many giant folktales and many pairs of ancient trees have the name Gog and Magog including a pair of oaks near Glanvilles Wootton and a pair of beeches on the eminence of High Stoy.

Before the interior quarrying of Portland, there were many recorded accounts of megalithic stones and altars of the Druids and a field near the Avalanche Church in Southwell had the name Brutt Stone Meadow, named after a 'Brutt' stone now destroyed - although this may have been a Bruitters Stone for announcing news like the example in Totnes. Perhaps the story of the giants of Albion came from the very first encounters of the shorter dark-haired Celts with the tall blonde Bronze Age

peoples - descendants of the megalithic race. The earliest Celts evolved in Europe around the time Brutus arrived in Britain and therefore the story of Brutus and the Trojans may have been an early migration of sea-faring Celts from as far as Turkey, Greece or Italy. However, it is more likely to be the Phoenicians, who were the major naval and trading power in the Mediterranean at the time, and had ports along the Atlantic coast of Spain and Portugal. L.A. Waddell states that the Phoenician Sea Goddess was 'Barat' and one of the field names on Portland is 'Parrates Acre' or 'Barrates Acre' - the 'p' and 'b' are interchangeable in the old languages.

The first settlers of Portland, according to Portland traditions, were the Phoenicians who took the name Comben. They recall their place of origin as the Balearic Islands. Perhaps they were descended from the slingers whose slingshot

pebbles were found during the excavation of the double-banked hill-fort at the Verne. The Roman historian Livy mentions that the most famous of the ancient slingers were the people of the Balearic Islands. Of these people, Strabo writes: 'And their training in the use of slings used to be such, from childhood up, that they would not so much as give bread to their children unless they first hit it with the sling.' The Phoenicians of Carthage hired the famous slingers of the Balearic Islands to defend their city against the Hellenes.



The history of Portland and Dorset is certainly a complicated jigsaw with tempting glimmers of a lost race and there is much more - so join us on the September Moot 2021 and explore some of the sites mentioned on Portland, visit Maiden Castle and experience a sacred holy well and Iron Age sanctuary beneath the Cerne Giant.

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The Lost Stone Circles of Dorset

Jerry Bird

Dorset is well known for its megalithic monuments: in west Dorset the Ninestones near Winterborne Abbas, the (now recumbent) Kingston Russell circle and the nearby (restored) Hampton Down stone circles still exist and, along with the Poxwell cairn circle, are reasonably complete, while the Rempstone Circle on Purbeck still partially stands in woodland. However, there is a good deal of evidence that these surviving stone circles form only a part of a once far more extensive collection of such monuments, especially if the well-known henges of Mount Pleasant, Maumbury Rings and Knowlton Rings, which all had stone settings, are included in the inventory.

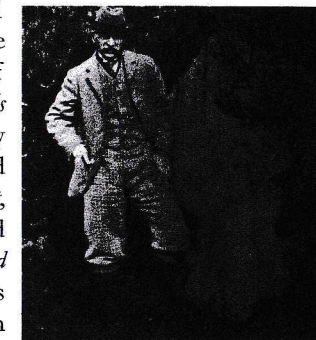
The evidence for the lost stone circles is threefold. Firstly, and most definitive is the archaeological evidence: Geoffrey Wainright's excavations at Mount Pleasant henge near Dorchester uncovered evidence of stone settings on the perimeter, and in the centre of, the inner circle. More remarkable, perhaps is the stone circle which existed just a few hundred yards away at Max Gate: in 1891 Thomas Hardy unearthed one stone (which he called his 'druid stone', during the building of his house, but its full significance was not realised until the adjacent site, 'Flagstones' was excavated in 1987-8.

Documentary evidence, sadly, mostly concerns the destruction of megalithic monuments by landowners and tenant farmers, including what the antiquary Charles Warne described, in 1847, as 'the sole remnants of the most extensive and important "Druidical Temple" in Dorset'. At least six stone circles were noted on Portland Island in the early nineteenth century, but all have subsequently been lost to development, quarrying or coastal erosion, though some of the stones may still exist built into walls, as there was a taboo against destroying them.

Folkloric evidence is more tenuous, but where it combines with archaeological or other evidence it can be reasonably persuasive. Such is the case with Fordington Green and the Dumb Maids at Evershot.

Jerry Bird will give an illustrated talk on the subject at the Network of Leyhunters Moot on Portland on Saturday 4 September 2021

Jerry's particular interest and area of study is the folklore of ancient sites and he is the author of *Landscape of Memory, Ancient Stones on Old Postcards* and *Songs from the Magical Tradition* (all published by Green Magic Publications). He has also contributed articles to magazines such as *Pagan Dawn, Quest*, and *The Cauldron* and has had papers published in the *Proceedings of the Dorset Natural History and Archaeological Society*; he also edits and publishes *Merry Meet Magazine*, a journal of folklore and pagan heritage, available from merrymeetmagazine.co.uk



Thomas Hardy with his 'Druid Stone'

The Ancient Oaks of Glastonbury

The Oak Avenue, a Bronze Age alignment?

by Johanna van Fessem

Local lore at Glastonbury tells us that there existed an old oak avenue North East of the Tor, probably on Stonedown, of which two old oaks, named Gog and Magog, remain.

The first mention of two ancient oaks in Glastonbury is in Chapter 5 of *A Glastonbury Romance* by John Cowper Powys (1933) He places them quite near where they are now, although his description doesn't entirely fit. Then the next mention of the old oaks and an oak avenue is in the book: *'St. Joseph of Arimathea at Glastonbury, or the Apostolic Church of Britain'* (the paperback edition 1982 page 29-32, 7th edition, 1955) by Reverend Lionel Smithett Lewis, the eccentric vicar of Glastonbury's St. John's Church. In the first editions (round 1930) there is no mention yet of the oaks and the avenue.

Smithett Lewis conjectures, that the two oaks, now called Gog and Magog, are the last remains of a Druidic grove and a processional avenue, and are 2000 years old. Of course this is impossible. Oaks don't get older than around 1000 years, and the specimens Gog and Magog are roughly, measured by their girth, 700 years old. An old Oak Avenue of similar age, close to the remaining oaks, did exist. It was cut down in the beginning of the 20th century.

Powys wrote his Romance in the late twenties after visiting Glastonbury for a day or two and it is tempting to consider whether he might have met the Reverend, who might have told him about the oaks.

Then there was an oral tradition. In *'The Thorn and the Waters.'* Adam Stout mentions on page 8 and page 29:

'The first appearance in print on 'the Oak of Avalon' (so, not two oaks, just one JvF) is round 1633. Then in 1712 Charles Eyston mentions 'Avalon's Oak', when he visited Glastonbury. His innkeeper told him about it. The oak was said to be not far from the town at the place where Joseph of Arimathea disembarked, having presumably sailed across the Levels in flood.'

It is not mentioned where exactly the Oak of Avalon was situated. It was this Oak of Avalon which later might have inspired Lionel Smithett Lewis to

associate the old oak avenue, Gog and Magog with the Oak of Avalon.

These three sources are – as far as I've been able to assess – the source and origin of all the stories about the two oaks and the avenue.

According to Smithett Lewis the old oak avenue was cut down by a farmer to clear the land in about 1906.

About 17 years ago Major Ian Rands of Victoria Farm, West Pennard and his tree planting group, replanted part of the shoulder of Stone Down with new oaks and ashes. So there exists again a single line of oaks on the site of what is thought to be the old avenue. While planning the planting, Major Rands did not take into account the story that L.S. Lewis had written about the oaks, and this he told me so himself.

So above are the known stories about Gog and Magog, the old avenue and the now existing single line of oaks and ashes on the shoulder of Stone Down on the basis of written sources and oral tradition.

Then there are some paragraphs –drawn from internet - of the book *Hierophantic landscapes* by Richard Leviton about the oaks and the avenue, which he saw with his clairvoyance in the late 20th century, when the stories about Gog and Magog were already well known and had passed into main stream Glastonbury New Age tradition.

And below follow the intuitions of my friend Nina Elshof and myself when in 2014 we decided to look into the energetic properties of the oaks, the avenue and the land with our instincts, dowsing rods and extra sensory perception. Of course the results of this research can be indication, but never proof of the existence of the following:

We walk the projected processional line of the oak avenue in almost a straight line from down at the two oaks up to the Tor direction south-east. Gog is now well dead, but Magog still alive and good natured as always.

Our instincts and body information seem to confirm that indeed there is an energetic line in a straight alignment from the oaks to the top of the Tor.

GOG



Nina and I both dowse on separate occasions the energy line of the oak avenue, which starts NOT from the oaks, but from about 12 yards to the right of them, facing SW. According to our dowsing information, the oaks seem to have been included in some ceremonies, but not necessarily in all ceremonies involving the avenue.

When we suddenly realize, that in winter the starry constellation of Orion travels over the Tor from East to West seen from the Oaks, we know we have found a link:

Based on the intuition of Smithett Lewis, on the position of Orion in the night sky in winter and our own dowsing and tuning in, our impression is, that from early Bronze Age on, there was a recognized alignment from the place where now stand Gog and Magog up to the top of the Tor. (The alignment seems to stretch energetically further back to the ridge of the Mendips) It first was planted with one line of oak trees on the right/NW side from the place where the two oaks are. Later the Celtic druids followed up with a parallel line, which made it an avenue. It was not unimportant as a ceremonial facility for a wider region than just Glastonbury and was used as a processional way about 6 times in the night, during wintertime, to see the constellation of the Great Orion moving high over the Tor, holding up his bow and arrow, three brilliant stars in his belt, his manhood shimmering softly beneath it and his faithful dog star Sirius following his heel. To see this, wait for a clear winter night and climb up from beside the Two Oaks to the top of Stone Down Hill. First climb the stile for the footpath, then keep to the hedge on your right hand to follow the energetic alignment. Pass the stile and climb further up the hill until you see the Tor rise in all its glory. See Orion travel the night sky from East to West. Wait until Sirius stands, like the jewel in the crown, on top of St. Michaels Tower. If you would remain standing there you would see it soon following his master to the West, but –as this is a processional avenue- it is now time to start solemnly processing towards the Tor, robes flowing, staff in hand and feet in muddy wellies. Then we see how Sirius, the guardian and watchdog of the Underworld, is sinking straight into the dark silhouette of first the Tower, and after a sudden ray of its light reappears for a second through its arched gates, it finally enters the darkness of the Tor's Underworld. Be careful; this is something not to be



MAGOG

trifled with. I had to face quite some personal darkness in the months after we (re?)discovered this alignment. The ritual can be an initiation in the Underworld of the Tor, and also to be confronted with our own unseen underworld, our unwanted character traits, our shadow, as C.G.Jung expresses it, and to deal with its implications for our life and surroundings. And even if this all is only conjecture as far as the past goes, today we could walk this processional avenue in a ritual way, rounding off the walk on top of the Tor with a simple ceremony and respectfully ask the powerful, but benign energy of the guardian dog of the Underworld to help us to undertake this journey in safety.

Times to walk the avenue in winter nights.

Orion becomes visible from around 22 November at 8.00 pm above the Eastern horizon. The hero doesn't stand on the Tor but above it. He begins to stand straight upright due South. Then tips further back vertically towards the West to set. To walk the Oak Avenue you could use the nights on or around the dates beneath, adapting to the weather and whether the nights will be clear. I have walked the line twice myself in a January and a March winter night.

January 1 Sirius stands around 3.30 am on top of the St. Michaels' Tower on Glastonbury Tor.

January 15 around 2.45 am

January 29 at around 2.00 am

February 12 at around 1.15 am

February 26 at around 12.30 am

March 4 at around 12.08 am

If these times can be more precisely defined then please send me your info. This will be most appreciated. Also I can give you more detailed information about this walk. johannavanfesseem@hotmail.com

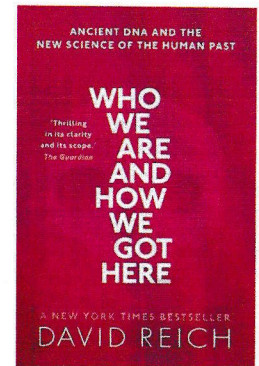
* Nina Elshof is a Dutch friend, who is a professional Feng Shui specialist. She has an established *Feng Shui School in Doetinchem the Netherlands*. (www.ninaelshoffengshui.nl) and is a regular visitor of Glastonbury.

Map: Blue line: how to walk it. Red dotted line, the energetic line.

Who We Are and How We Got Here

David Reich

Published by Oxford University Press,
Oxford, 21st February 2019, paperback
336pp, b&w images, £10.99
ISBN: 978-0-19-882126-7

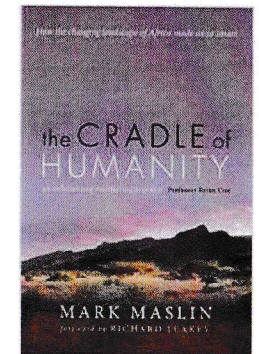


New York Times Bestseller. A ground-breaking work in showing our history as a human species. A new look at ancient migration and mixing of cultures and races based on modern, revolutionary methods of analysing ancient DNA. Discusses long-lost populations. A heavy read and written in an academic style.

The Cradle of Humanity

Mark Maslin

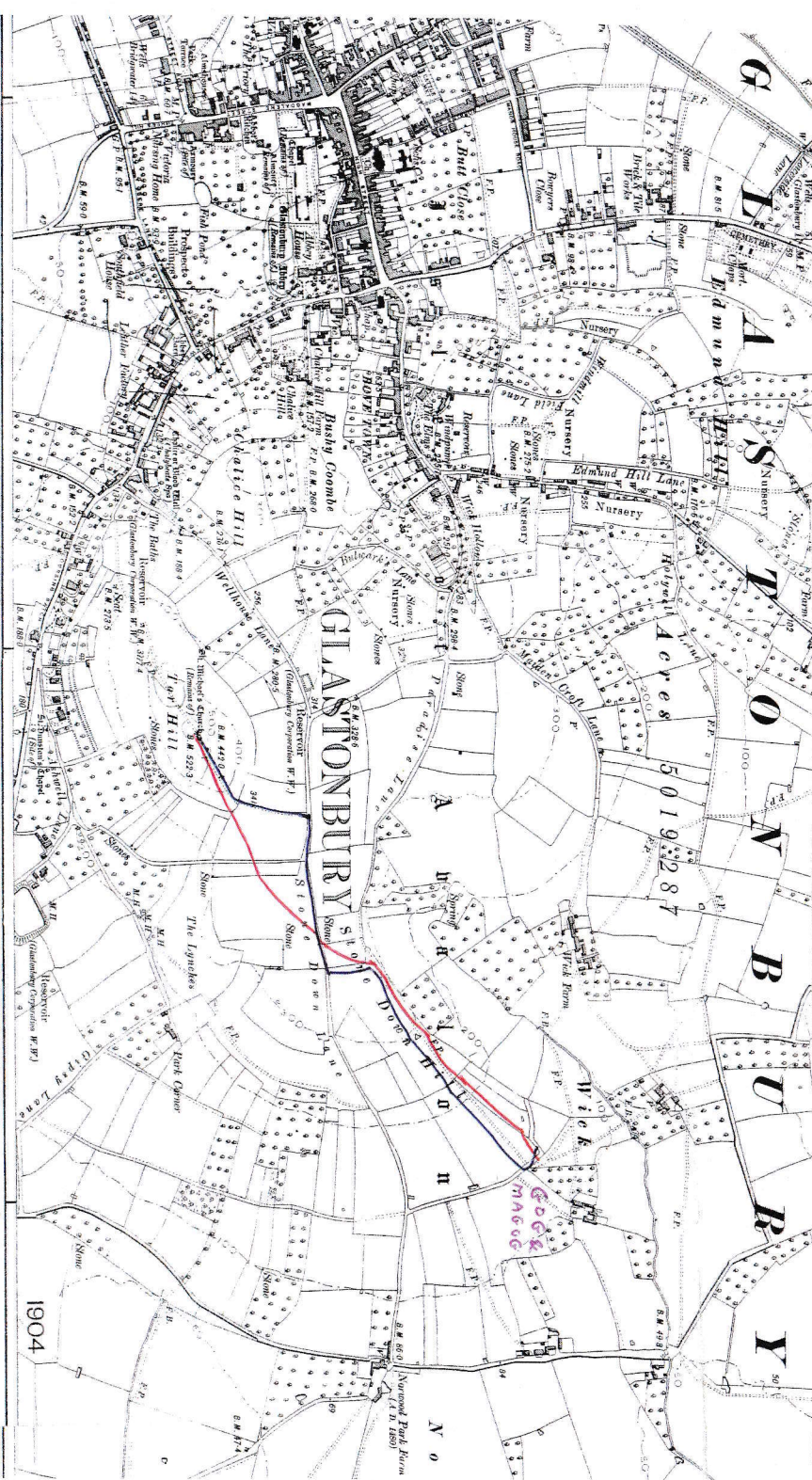
Published by Oxford University Press,
Oxford, 21st February 2019, paperback
234pp, b&w images, £9.99
ISBN: 978-0-19-870453-9



Professor Maslin looks at an analysis of (natural) climate change and other environmental factors, geology, astronomy landscape reveals how we as humans, despite being physically weaker and slower than many other animals, became the dominant species on planet earth. The 'Cradle of Humanity' in the title, refers to Africa.

Both of the above books may be of interest to some ley hunters who want to investigate more of our origins.

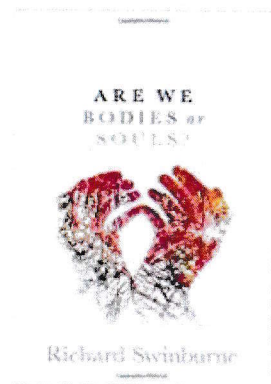
- Liza Llewellyn



Are We Bodies or Souls?

Richard Swinburne

Published by Oxford University Press,
Oxford, 25th July 2019, hardback
188pp, £14.99
ISBN: 978-0-19-883149-5

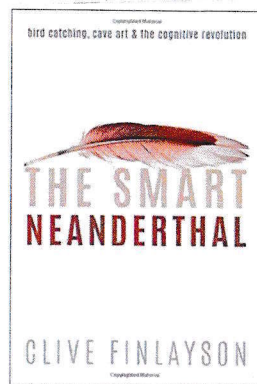


The author argues what many (perhaps most) of us ley-hunters would argue, that the soul, our essential consciousness, our inner 'self' is not just physical brain-activity, and that, while the brain may be part of the body, the soul is something different entirely. In relation to a study of leys, this book may be of use as leys have a physical component - as earth energy (and hence relating to the human body which walks on the earth and is 'made' from the earth) and a spiritual component (perceived or 'felt' by the conscious/soul).

The Smart Neanderthal

Clive Finlayson

Published by Oxford University Press,
Oxford, 20th February 2019, hardback
240pp, colour and b&w photos, £20
ISBN: 978-0198797524



There is a generally accepted view that Neanderthals were a sub-intelligent species and intellectually inferior to Modern Humans (*Homo sapiens*) and that our species went through a 'cognitive revolution' to eventually become who we are today. By examining evidence in Gorham's cave in Gibraltar, involving what appears to be a form of abstract art, looking at other historical sites, and by looking at evidence of how Neanderthals interacted with birds, this book challenges this notion and, instead, puts forward the case for the Neanderthal being much smarter than has until now been thought. Looking at images of the line-drawing (from Gorham's cave) in the book, one wonders if Neanderthals were aware of leys.

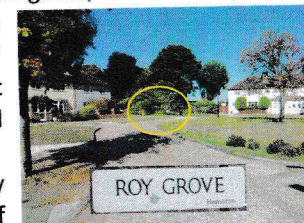
Major General William Roy's Baseline

by Eileen Roche

Dear to the heart of most Ley Hunters are the Ordnance Survey maps. Many of us, if not most of us, have spread them out, joined them together at the edges, pored over them highlighting sites and using rulers to join places together, getting them dog-eared and raggy on field trips in all weathers. Sometime in the early Autumn 2019 there was an interesting programme re-run on BBC TV. This was mainly about the use of maps in spreading colonialism, but I went into high alert when the *Roy Memorial* in Hampton was mentioned. I have spent many years exploring all around Hampton, from the maze in the Court grounds to Eel Pie Island in the Thames, but I had never heard of this memorial. The programme mentioned that Major General Roy had used triangulation to map out the distances between the Greenwich and Paris Observatories and had used a Baseline of roughly 5 miles across what was then Hounslow Heath from Hampton to Heathrow. Affronted that I had not previously known about this man and his very important work I set out to perform some serious research.

I found that William Roy FRS FSA FRSE was a brilliant Scottish antiquarian, military engineer, surveyor, and innovator in applying new scientific discoveries and technologies to the task of mapping Great Britain. His work culminated in his masterpiece "Roy's Map of Scotland" (following the Highlands Jacobite rebellion in 1745) and a year after his death, the *Triangulation of Great Britain*, which he had championed, began.

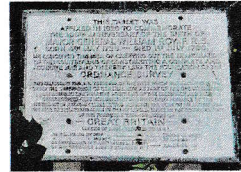
Like most of us ageing Ley Hunters, funerals to attend are becoming more numerous and shortly after this I sadly had another in Watford. Seizing the opportunity, my companion and I then proceeded to nearby Heathrow to find the Roy Memorial there. As you can guess, we ended up driving frantically around the runways, dropping - off points and "Do not Enter" roads. Not wanting to cause an incident, we left in a hurry and it took us two more goes and another day before we found the way.



We did find the other Roy Memorial in Hampton, just off the Hanworth Road in deepest suburbia. Splendidly, it was situated in a small cul-de-sac of semi-detached houses called "Roy Grove" in the central part of the round-about, where one pair of semis had been omitted to accommodate it. The memorial, fittingly, comprised a canon haft embedded in the ground and a small plaque nearby. The TV programme that had

caused our search had also dwelt on the importance of correct mapping to warfare, thus 'ordnance survey'.

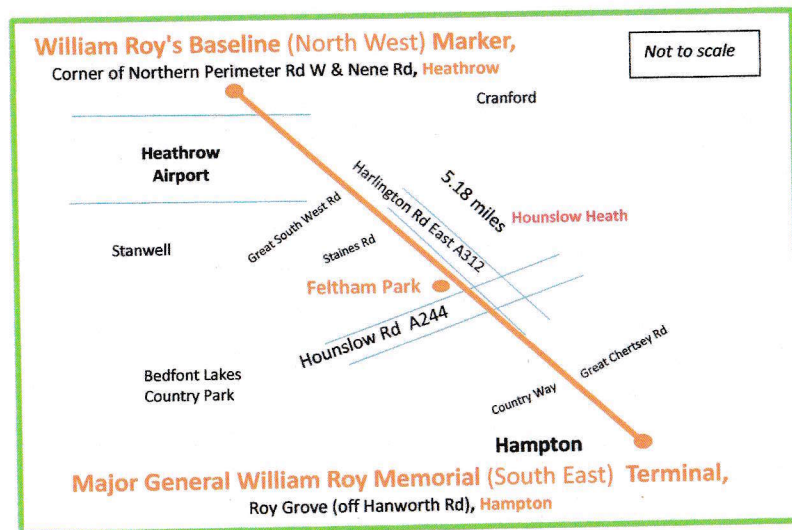
The plaque, transcribed, reads: "This tablet was affixed in 1926 to commemorate the 200th anniversary of Major General William Roy, F.R.S., born 4th May 1726 - died 1st July 1790, he conceived the idea of carrying out the triangulation of the country and of constructing a complete and accurate map and thereby laid the foundation of the Ordnance Survey. This gun marks the S.E. terminal of the base which was measured in 1784 under the supervision of General Roy, as part of the operations for determining the relative positions of the Greenwich and Paris Observatories - this measurement was rendered possible by the munificence of King George III, who inspected the work on 21st August 1784. The base was measured again in 1791 by Captain Mudge as the commencement of the principal Triangulation of - GREAT BRITAIN - Length of base - reduced to M.S.L.



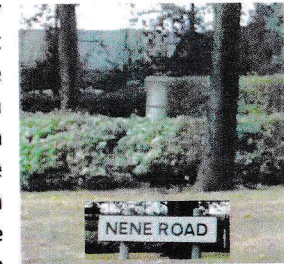
as measured by Roy -----27404.01 feet
 ' ' ' Mudge -----27404.24 feet
 as determined by Clark in 1858 in terms of the Ordnance Survey standard O₁ -----27406.19 feet."

For his work in mapping the Baseline, Roy was awarded the Copley medal by the Royal Society in 1785 for an outstanding achievement in scientific research.

Whilst in the south of England I used Google Maps to plot the entire baseline of 1784 and noted the points where modern roads now intersect.



When later we did find the Heathrow Roy Memorial, on a windy, rainy day, we discovered that it has been imaginatively re-created in a little triangle of land, with the base as part of a hemisphere bounded by the Heathrow Northern Perimeter Road West curving round to the intersection with Nene Road. The triangle has been carved out of the AVA Heathrow Airport Private Hire Parking car park and is beautifully landscaped. Like the Hampton Memorial, it takes the shape of a cannon in the ground.



On the same day we visited Feltham Park, a point on Roy's Baseline approx. halfway along (see re-created Google map above). The picture right shows the position of the Baseline in blue, following the Harlington Road East A312 at that point behind the hedge at the back. The Hounslow Road A244, is to the right behind the hedge on the right. This picture, below left, is a typical scene of the Baseline today; no longer heathland but semi-suburbia in Greater London on the A244 coming up to the junction with the A312 on the left.

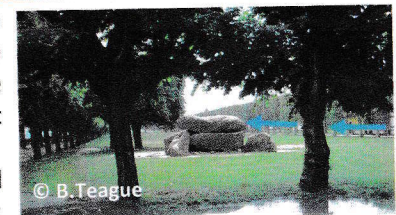


Hounslow Heath today, a bit of a wild landscape, has shrunk from its former



4,000 acres to its current 200 acres and was chosen by Roy for its flatness and its closeness to the Greenwich Observatory. The area is associated with both Bronze Age and Iron Age artefacts, now housed in the British Museum. (Above right, pic of Hounslow Heath today © https://upload.wikimedia.org/wikipedia/commons/2/2d/Hounslow_Heath_Panorama1443.jpg).

In 2007, we had visited the French Pierre de Rabelais Allee Couverte (dolmen) next to the Paris Meridian Line (blue on the photo right) in Meudon, not far from l'Observatoire de Paris.



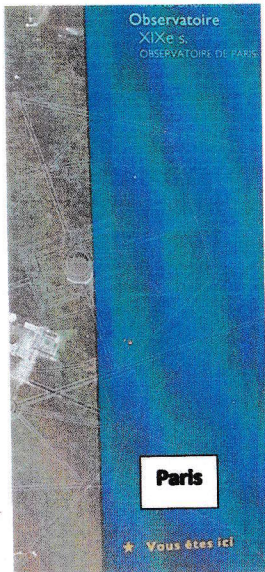
Similarly, some years ago, we had also visited Greenwich Royal Observatory

© B.Teague



and photographed that Meridian Line, right.

In Roy's day there was some friction between the Observatories in Paris and Greenwich, focussing on Lines of Latitude and Longitude and the two capital cities' Meridians. By 1783 the Comte de Cassini had suggested to the Royal Society that the Greenwich rulings were incorrect whilst the map of France had been redrawn correctly according to his previous triangulation of that country. Cassini wondered if the solution might be achieved by a precise trigonometric survey between the two Observatories. The Royal Society asked Roy to undertake this work, funding was obtained, and that is how the Baseline on Hounslow Heath finally came into being. Roy's last report of 1790 presents figures for the distance between Greenwich and Paris and also the longitude, latitude, and height of the British triangulation stations. After his death, the Triangulation of the Observatories and of the UK was finally achieved.



So, Network of Ley Hunter Newsletter readers, whether you are still consulting OS Maps or using online Google Maps, both methods are based on Roy's hard work and it would be good if you remembered him with thanks next time you are plotting a Ley. I do. Now I know! The OS tells us that although their paper maps are still loved and treasured, 90% of their current business is now digital.

Sources: BBC TV "Maps, Power, Plunder & Possession", Prof. J. Brotton, first shown 18.04.10.
<https://www.ordnancesurvey.co.uk/about/history>
https://en.wikipedia.org/wiki/William_Roy
https://en.wikipedia.org/wiki/Hounslow_Heaths



Hamish Miller - an Appreciation

But for the small matter of a global pandemic, this might have been a welcome period of celebration for the life, and the passing in 2010, of the genial Cornish-Scot, Hamish Miller - dowser, author, engineer, philosopher and blacksmith.

But Hamish wouldn't have wanted that. He was as humble as he was enlightened - and I am sure he would protest that it wasn't Miller the Man that should be acknowledged, but the received wisdom of Miller the Messenger.

For those who never met him, in a nutshell, Hamish made his mark, and a modest pile, from being a very successful furniture designer and manufacturer. However, during the financial crash of the Thatcher era he lost it all, became very ill, and 'died' in a hospital theatre. However, after a brief sojourn through the veil, he returned to describe his near death experience - and to open himself up to whatever he was destined to become.

The first mentor of his second epoch was the equally acclaimed founder of the Fountain Group, Colin Bloy. A family friend taught Hamish to dowse, and Colin gave him the confidence and the direction for a new beginning. He never looked back.



Much of what we now take for granted as the bedrock of modern dowsing was made possible by Hamish, working with another new collaborator, the author and social historian Paul Broadhurst. Their, now legendary, trek across the south of England, is a multi-layered journey-cum-pilgrimage in search of what has become known as the St Michael ley. It is now seminal to both dowsing folklore and to the development of leyhunting.

creeping malaise of the corporate materialist world - and to provide a credible alternative worldview. Never has such a meme been more in demand than in the crisis-hit environment of 2020.

On Burns Night 2010, he had what turned out to be a last supper with his wife Ba and friends. He went upstairs - and died. It was the definitive Hamish. He just seemed to know what to do, and when to go. All the plates were still spinning, and he left many of us with shards of a baton to carry forward. Gary Biltcliffe and others continued the quest for long-distance lines, Tim Walter was left to use the video footage, Ba was handed the Parallel Community to nurture, leyhunting had been given an incredible shot in the arm - and I was left with (most of) an autobiography.

For all his revelations and his subsequent niche fame, HM remained a thoughtful, quietly-spoken and thoroughly genuine human being. Colin had sought not to start yet another cult, and to keep a low profile - and Hamish wanted to follow those cues. He felt driven to promote the direction of travel, but not the ego of the traveller. He had briefly seen this life from a much higher platform - and he just wanted to give the rest of us as much of a head's start as he could.



Image c/o Palden Jenkins

He even wanted the co-written description of his work *A Life Divined* (Penwith Press 2010) to be my book, with him just providing some of the content. His deft passing left me with a very steep learning curve for my/our first work, but I did at least get the opportunity to get his name into the larger print - and I am quite certain Hamish found that final twist in the tale most amusing.

Nigel Twinn
Tavistock, Devon UK

Goggleby Stone

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



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



TV REVIEW

King Arthur's Britain: The Truth Unearthed

BBC 4, April 22nd 2020 (First shown Sept 2018)

Beware of TV documentaries with the words "The Truth" in the title. That was my reaction after watching this programme which included some of the findings of a recent five-week archaeological dig at Tintagel, Cornwall. Featuring Professor Alice Roberts as presenter, and a number of archaeologists, they came to the conclusion that King Arthur never existed. I was surprised and disappointed at this, and I thought that the programme was unbalanced in its sources. In any case, how do you prove that somebody *didn't* exist?

The programme examined the occupation of eastern England by Anglo-Saxons in the 5th century after the departure of the Romans.

Archaeology from this period shows hardly any sign of weapon injuries on human skeletons, so revealing no evidence of battles between the Anglo-Saxons and the native British. Legends of King Arthur tell of his prowess in battle against the Anglo-Saxons. So the legends are wrong, the programme concludes. But where was the archaeology done? In Yorkshire and Cambridgeshire. Don't a lot of legends of Arthur's battles come from Wales? What about Wiltshire, or Somerset? The Yorkshire dig, in the Vale of Pickering, has been going on for forty years and has yielded a million finds. Very impressive. But to apply the findings to Arthurian legend, would it be better to carry out a dig where the battles were actually supposed to have happened?

The Tintagel excavation similarly showed a peaceful community although much higher-status than eastern England, with trade going on with the Mediterranean. The evidence indicates that the Tintagel community was rich and politically powerful. Hence, suggested Dr. Miles Russell of Bournemouth University, the association of Arthur with Tintagel was made up by Geoffrey of Monmouth in the Middle Ages, as it was a plausible place to have royal connections.

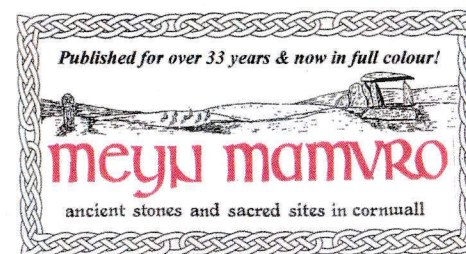
My favourite part of the programme was when Alice Roberts visited the British Library in London to see an old manuscript of Geoffrey of Monmouth's *History of the Kings of Britain*, handwritten in Latin on animal-skin parchment, in a script that was amazingly neat. Julian

Harrison, Curator of Medieval Manuscripts, pointed out the words "Tintago!" and "Arturu", and Roberts looked on, understandably wide-eyed, as he explained that she was looking at the earliest surviving written evidence linking King Arthur with Tintagel. However, what is the value of this document, historically, in Roberts' opinion? Virtually nothing. In Roberts' eyes, archaeology is king, and documents are subjective. For all the excitement of seeing the manuscript, it was regarded as worthless by all the archaeologists participating in the TV programme. And no physical evidence for the existence of Arthur has ever been found.

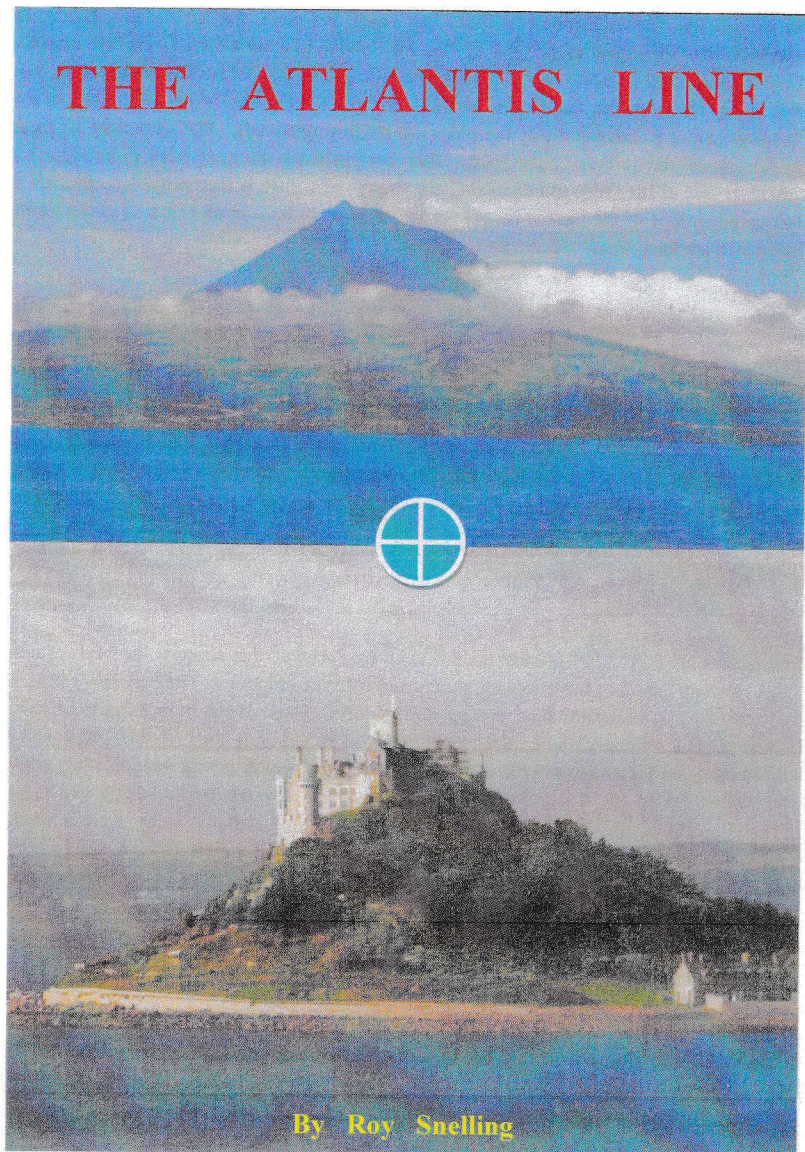
The closing words of Miles Russell gave some cause for optimism: "We can't treat archaeology as being completely factual, neither can we treat history as completely fantastical, there are elements in there that will feed into one another, and help us to understand the past. You've got to try and master all these things to really get a clear understanding of what's going on."

I can't help feeling that Alice Roberts, who is a good communicator and enthusiastic presenter, could learn from these words, and that she missed a chance here to fashion a more balanced programme, involving experts on Arthurian legend as well as archaeologists.

Bob Shave



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THE ATLANTIS LINE

(or ex "Michael – Mary" Line)

In my book *THE PLANETARY MATRIX** I explain how the energy driving the Planet is in the form of the five elements, ether, air, fire, water and earth, that are located within the etheric body of the Planet in the form of Platonic Solids. In other words, as psychic crystals. As all Platonic Solids, being constructed on the principle of the Golden Ratio, fit exactly into each other, and with the shape of a sphere, these psychic crystals fit into the globe of the Planet (within a 2% accuracy, as the poles are slightly flattened). The apexes of all these crystals lie on the surface of the Earth. The straight edges between such dive under the curved surface of the Earth and up again. The energy from such is then projected upwards to the curved surface of the Earth where it appears as straight lines on the surface of the Earth. These then are the primary telluric lines of Gaia.

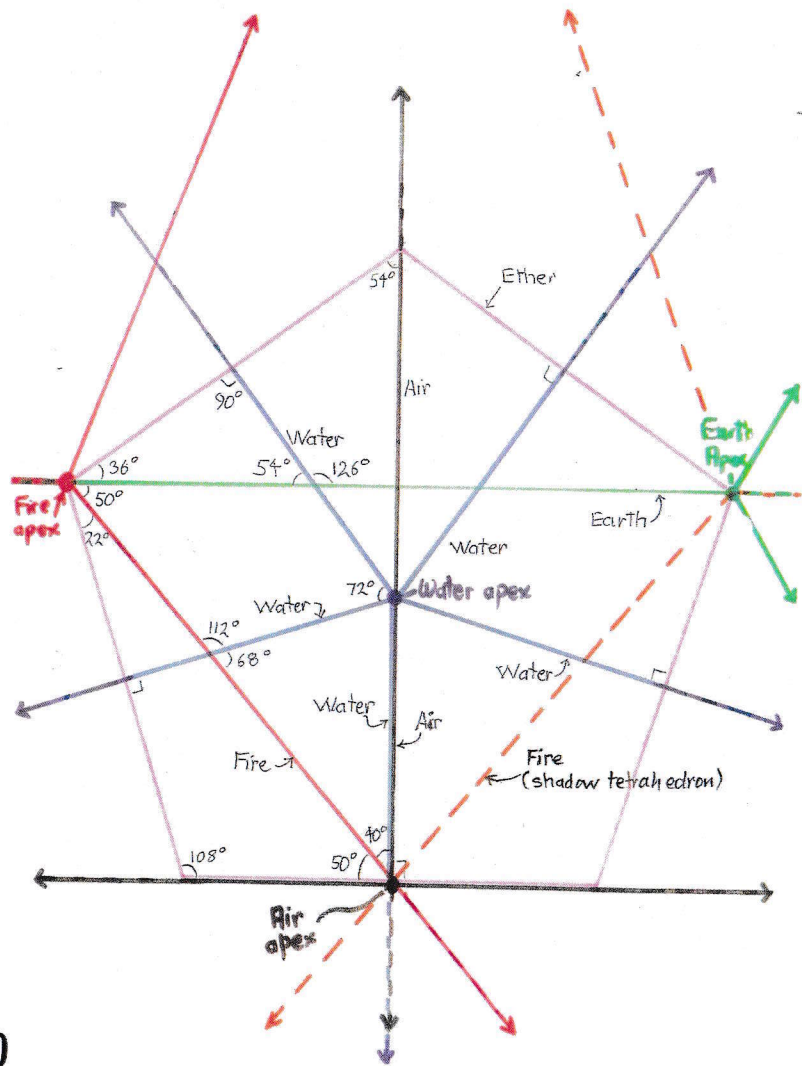
The controlling factor in the above is the Platonic solid for Ether, the Dodecahedron, which has twelve pentagonal faces (see Figure No. 1 for the typical layout the edge lines of the other solids within each pentagonal face). These are located on the surface of Gaia in different locations, six in the northern hemisphere, six in the south. We are concerned here with the one that lies over the face of North-Western Europe.

In England there are two primary lines passing through the Country. A tetrahedron fire line enters from the Atlantic Ocean from the north-west, passes into Cornwall at Rock, Thence through the hill fort known as Largin Castle, near where it crosses the Atlantis Line, and then out via Rames Head, opposite Plymouth Sound. An icosahedron Water Line passes into England through the North Suffolk coast, skirts South-East London, and then exits through the Isle of Wight on its way to North-West France and thence to the Atlantic Ocean (see Maps Nos 1 and 2).

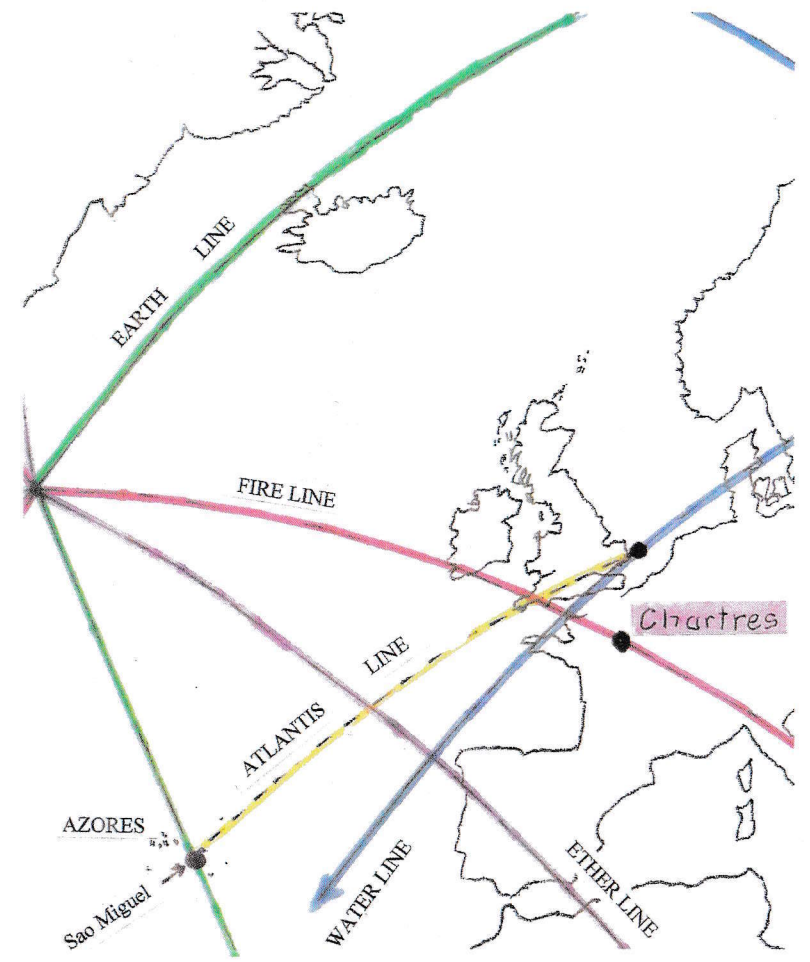
The Azores are a group of islands, administered by Portugal, that straddle the Mid-Atlantic Ridge, and are therefore liable to earthquakes and volcanic eruptions. They are thought to be the remains of a mountain chain that lay to the north of one of the large islands of Atlan (Atlantis). One volcanic island, Pico, was thought to be sacred to the priests of Atlan and it was thought that they had a temple platform half-way up its eastern side whereby they could give salutations to the rising Sun every morning. Nine of the larger islands are today inhabited. Between two of the eastern-most islands, Sao Miguel and Terceira, there is a long sea-mount. In the Spring of 2013 a Portuguese yacht owner, Diocleiano Silva, went diving onto the sea-mount with colleagues. In the centre of such, almost half-way between Sao Miguel and Terceira, they claimed to have found a perfectly formed stone built pyramid, of a similar shape to the Great Pyramid of Giza. They took photographs of the pyramid and these can be viewed on a website Silva created. The co-ordinates of the pyramid have been given

* Available from all E-book Libraries, including Amazon Kindle, Kobo, Barnes and Noble, Google, Overdrive and others.

FIGURE No. 1 – TYPICAL PENTAGONAL FACE OF DODECAHEDRON



MAP No. 1 – PRIMARY LINES NEAR BRITAIN



MAP No. 2 – ATLANTIS LINE THROUGH SOUTHERN ENGLAND

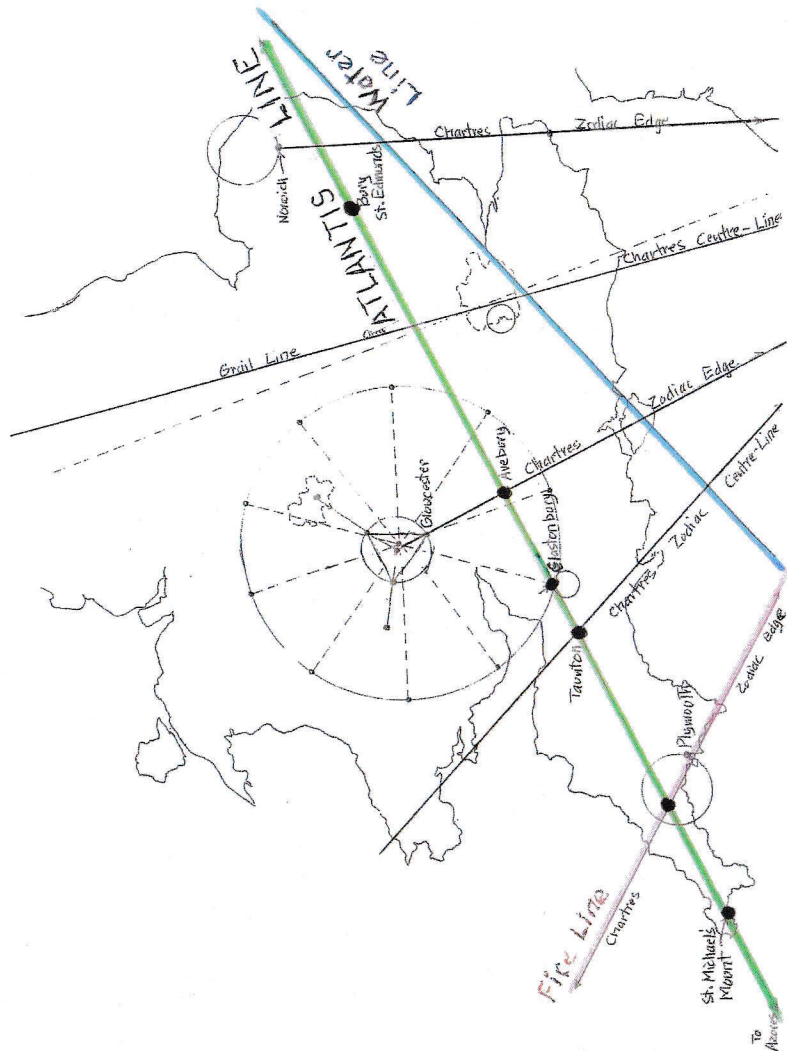


TABLE No. 1 - TEST SAMPLES AND THE ATLANTIS LINE

"A" LINE or TEST AREA SAINT DEDICATION	"A" LINE	Exeter – Teignmouth	Chipping Norton – Woodstock	Circa Cheltenham	NW Devon	SW Glouc'shire
A All dedications	159	29	34	43	33	40
B Mary Virgin	32	3	7	8	4	6
Mary Magdalene	2	0	1	1	4	1
Michael	13	1	2	5	3	2
George	4	1	0	0	1	0
Total of above	52	5	10	14	12	9
As % of A	33%	17%	29%	33%	36%	23%
C All Saints	16	2	0	1	1	3
Christ	1	0	1	1	0	0
Holy Cross	4	0	0	0	0	2
Holy Saints	0	0	3	1	0	0
Holy Trinity	7	2	2	1	1	5
All Angels	3	0	2	3	0	0
Total of above	31	4	8	7	2	10
As % of A	19%	14%	24%	16%	6%	25%
D B + C	83	9	18	21	14	19
As % of A	52%	31%	53%	49%	42%	48%

as $38^{\circ} 13' 0''$ N - $26^{\circ} 12' 50''$ W. This news stirred up a controversy at the time with some accusing Silva of deliberately creating conspiracy theories. It was even claimed that the photographs were actually photo-shopped Giza photos. I make no comment on the above, either for or against. But what is strange is that an edge-line of the hexahedron earth line passes right through this spot. Also, if one were to use a computer program to project what used to be called the Michael-Mary Line into the Atlantic, as far as the Azores, it meets the earth line exactly at the site of this pyramid on the sea mount.

The Earth Line is approximately 4200 nautical miles (nm) long. The Fire Line that passes through Cornwall is approximately 6,500 nm long. The Water Line that passes through the South-East of England is Approximately 3,800 nm long. When we investigate energy lines across the surface of the Planet we have to realise that these are not like pencil-thin lines drawn on a paper map. They are broad bands of energy, possibly with an hypothetical centre line running through them. In researching energy lines around Chartres Cathedral for a new book about the "Chartres Zodiac" I found that the Fire Line that passes through Cornwall also passes through Chartres, on its way to the Great Pyramid at Giza. Using remote dowsing I estimated that the width of this energy band was about three statute miles wide. But this is only about 0.046 percent of the length of the Line. Now the Atlantis Line, from it's origin in the Azores to the point where it joins the Water Line off the coast of Norfolk in the North Sea, is approximately 1,500 nm long. It is therefore reasonable to assume that the energy band of the Atlantis Line could be three-quarters of a statute mile or more wide.

Where the Atlantis Line crosses the Atlantic Ocean and enters into England, It then passes through a number of significant Earth Chakras before leaving the Norfolk Coast. These include, from west-south-west to east-north-east, Gwennap Head, St. Michael's Mount, Chartres Fire-Line, Cheese Ring and Hurlers (Bodmin Moor), High Willhays and Yes Tor (Dartmoor), Chartres Line through St. Mary Magdalene Church, Taunton, Burrow Mump, Glastonbury Tor, Avebury Stone Circle and Chartres Line, Chartres Line that passes through Luton, Abbey ruins and Cathedral at Bury St. Edmunds, Chartres Line to Norwich, thence passing through Hopton on Sea to meet the Water-Line. In plotting the Line I used a geographic computer program whereby if one feeds in the beginning and end co-ordinates in degrees, minutes and seconds, it will give a straight line plot over the curved surface of the Earth, giving also a schedule of numerous intermediate co-ordinates. But is the hypothetical centre line of the Atlantis Line truly a straight line? All primary lines, being projections of the edge lines of the psychic crystals embedded within the Earth would indeed be dead straight. It is my belief that these lines, either along their length or at the nodes where they cross, or at their apexes, set up secondary energy lines. These secondary lines, being part of the Earth's own energy matrix, are also dead straight. But Man has probably set up tertiary and quaternary lines feeding off the above to irrigate the land with telluric energy, constructing energy boosters along their paths (earthworks, stone circles, standing stones, mounds with cists et cetera). But if these lines are thousands of years old there would have been lateral movement between both sides of a fault line with earthquakes and earth tremors. In maintaining the straightness of a line a primary or secondary line would have appeared to have shifted its position in the landscape over time. With tertiary and quaternary lines the

opposite is true. The line could end-up appearing fragmented, and might need to be re-aligned. We need to bear the above factors in mind when tracing the course of an ancient line. As I believe the Atlantis Line is a secondary "natural" line I feel that I am justified in using a computer program to do a straight-line plot.

But as stated above, these lines are really "bands" of energy of a certain width. But how wide? If the Fire-Line at 6,500nm long has a band width of 3 st.m then I would suggest that a 1,500 nm long Atlantis Line could be at least three quarters of a st.m wide. On plotting the progress of the Line along a small scale O.S. map I have plotted onto this a series of four 300 megalithic yard (m.yd) wide bands either side of the centre line. This gives a total width of 2,400 m.yd. or 2 km, or 1.24 st.m. As the intensity of the energy is likely to be greater in the bands nearer to the centre line, then objects such as standing stones, churches et cetera, in the bands nearer to the centre are more likely to be relevant in identifying the nature and course of the line.

And now we come to a point of possible contention. The energy band of the Atlantis Line picks up numerous churches along It's length, that is, along the 300 m.yd. bands that I have identified. I identified 159 churches in all. Up until the time of John Michell's research (*VIEW OVER ATLANTIS-1969*) The Line did not have a name as such. But Michell noticed that a number of churches were dedicated to St.Michael (variant - St. George) and that many of these were on high places, so he called the Line the "MICHAEL LINE". But Hamish Miller and Paul Broadhurst, in their book *THE SUN AND THE SERPENT* (1989) noticed that there were also many churches dedicated to St Mary (Virgin or Magdalene). So they then called the Michael Line the "MICHAEL-MARY LINE". And from this evolved their theory that there were male and female energy currents weaving back and forth, serpentine fashion, through certain nodes on the central line. In my research within the band width that I adopted I identified 52 Michael - Mary - George churches; 33% of the total. However, this percentage could be higher. In the Reformation the name "Mary - Mother of God" was anathema to many Protestants. So a number of Marian churches had their dedications changed to something less individual saint-specific: All Saints, Christ, Holy Cross, Holy Trinity, All Angels. There were 31 such churches down our line, 19% of the total. If these are then added to the Michael-Mary churches we get a total of 83, or 52%. This is then indeed a high concentration of such churches.

But now we have a conundrum. If such concentration of Michael-Mary churches occurs only along the Atlantis Line and not generally across the whole Country one could be justified in calling the Line "Michael-Mary". So I decided to test this. I chose five different parts of the Southern part of the Country, but none near the Atlantis Line (refer to Table No. 1). Using O.S. Landranger Maps I then delineated on each an area of 80 square miles. Using the Church of England's web-site of all It's churches in England I noted what all the dedications were, and the number and percentage of Michael and Mary churches plus post-Reformation dedication changes. The results for the tests for the five areas show that the ratios of the M-M etc churches to the totals is very similar to the of the Atlantis Line. In conclusion therefore I would categorically state that the Atlantis Line has **no** specific relevance to church dedications and should never have been given the name "Michael-Mary" by Miller and

Broadhurst. I must however give due credit to their ingenuity, so far as it goes. Each geomantic research project improves on the former, corrects past mistakes and moves on to the next. The results of a research project are never static, "written in stone".

This now brings into question the supposed male and female energy currents that are supposed to entwine themselves, serpent-like, around and through the central line. In the *SUN AND THE SERPENT* Miller and Broadhurst, having committed themselves to their Michael and Mary Churches, now needed to ensure that their male and female serpents used such as nodes where they would cross over each other. I have seen it often with dowzers in the field who arrive on site with a pre-conceived idea of what ought to be there, so their subsequent dowsing just confirms their bias. In other words, their pre-conceived ideas are projected into and control the results of their dowsing. So the results are a foregone conclusion (plus or minus a little bit for detailed "discovery"). It would have been better for, say, a dowser to climb to the top of Glastonbury Tor, quietly attune with landscape, and then use their rods or pendulum (forgetting for the moment everything they have previously read about the site) and honestly ask the following questions" "Is there an energy line that passes through Southern England?" "If yes, does it pass through this Tor?" "If yes, are there male / female serpent energies that criss-crosses this line?" "If yes, do they always pass through the nodes of Michael-Mary churches?" Self-honesty and an open mind is always more important than re-gurgitating other people's theories, however high you have placed them on the pedestal of respected and acknowledged geomancy.

From the above the reader might assume that I have attempted to demolish all of Millar's and Broadhurst's theories. Far from it. I decided to do my own remote dowsing on O.S maps of the Atlantis Line. I asked the question "Are there male and female energy currents that interweave through Earth Chakras on a hypothetical centre line?" The answer was a definite YES! I also found that the centre line itself is an energy line in its own right. It is a line of intent, the Will-to-Life, and it controls the course, strength and periodicity of the male and female lines the interweave over it. The three currents are like the three Supernals of the Kabbalah Tree of Life, or the three Pillars of such. They are like the Susumna, Ida and Pingala of the human psychic energy system of ayurvedic medicine. But it is definitely not the position of Michael or Mary churches that determine where the nodes are thought to be which the male-female serpents will cross. Another fact came to me in my remote dowsing. The cross-over nodes are not equally spaced apart along the central line. Their space-relationships are determined by some Divine mathematical formula. I intend to do more work on this, and hopefully, in due course, will update this article at a later date.

ADDENDUM

From Stukely, Watkins, Maltwood, Caine, Thom, Michell, Miller and Broadhurst various names have become current to describe the telluric energy lines in the landscape. Energy lines, dragon lines, telluric lines, power lines, ley lines, leys. In earlier editions of the Oxford English Dictionary a "ley" was described as a clearing in a forest. So a ley-line was an ancient trackway between two or more leys. But later editions of the dictionary have changed such definition to "a supposed straight line of a prehistoric track". The etymology is from an

old English word "lea", meaning a field or pasture. And yet different dowsing societies and geomancers are still using both words. Perhaps the British Society of Dowzers could pronounce a clarification of this. I myself must confess to using both words as if they are interchangeable. The use of "dragon-line" has probably come into Western usage from Chinese Feng Sui, although I don't think that our lines have wings or claws! But some of the primary lines are fire-lines, so who knows?

Roy Snelling



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Hello, I'm Ben Keyte. Sadly, Denis Chapman has had to retire from being our webmaster. Denis has a brain tumour and cannot remember our password. You'll also know Denis for his wonderful photographs. So, I'm starting afresh as your new webmaster for our new website:

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PLEASE SEND YOUR EMAIL ADDRESS TO ME ON (THIS WILL NOT BE SHARED WITH THIRD PARTIES):

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**Photos by Martin Morrison of last September's Moot, Cumbria
Above: Carlisle Below: St Michael's Church, Lowther Estate**

