

# The Newsletter of the Network of **Ley Hunters**

£2.50

Issue 44 – Lughnasadh 2022



**Machrie Moor Standing Stones, Isle of Arran**  
(photo: Martin Morrison)

## **BOOK FOR OUR SCOTTISH MOOT NOW!**

The penultimate stage of our **Highlights Pilgrimage** along **The Spine of Albion** led by authors **Gary Biltcliffe** and **Caroline Hoare**, based in **Edinburgh** (going from Merlindale to Scone Abbey, including Rosslyn Chapel).

From Sunday evening, **4<sup>th</sup> September** to Saturday morning, **10<sup>th</sup> September**. We have a group booking at The Hostel, near Edinburgh's Haymarket railway station for six nights (from Sunday, 4<sup>th</sup> September). We have our own coach and driver for day trips (nb walking tour of Edinburgh on Monday 5<sup>th</sup> September). Inclusive price for field trips and hostel bed is **£360** each. If you prefer to find your own accommodation, the ticket for our field trips is **£300**.

**BOOK TODAY!** Cheque payable to 'Network of Ley Hunters', Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth, SY20 9LW, tel. **01650-531354**.



## The Newsletter of the Network of Ley Hunters Issue 44, Lughnasadh (1<sup>st</sup> August) 2022

Editorial address: Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth, SY20 9LW, Wales, United Kingdom. Telephone 01650-531354.

Website: [www.NetworkOfLeyHunters.uk](http://www.NetworkOfLeyHunters.uk)

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

This newsletter is available on annual subscription of £15 (or £20 if from abroad). This brings you four quarterly issues. Please send a cheque or postal order payable to the Network of Ley Hunters. Bank notes are also welcome.

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

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

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



## KING ARTHUR IN THE NORTH AND THE SPINE OF ALBION PART TWO

By Gary Biltcliffe and Caroline Hoare

### Cademuir Hill and Arthur's Battle



Just to the southwest of the town of Peebles, the alignment passes through the tiny hamlet of Cademuir, at the foot of Cademuir Hill. Here we find the alignment and Elen on its western slopes and Belinus skirting its eastern edge. At the base of the hill, Elen visits a large standing stone set into the dry-stone wall next to a field near Bellanrigg Farm. Its size is impressive and faint traces of cup marks are just visible on its surface. Later

research informed us that the 2 m (6 ft 6 in) high megalith known as the Dwarf's Stone was moved here from a position near the meeting of the Tweed and Manor Water, by a wood called Arter Brae. A local tale of a Black Dwarf living near Kirkton Manor recalls him carrying the standing stone from Peebles for a wager, but, having grown tired, he dropped it halfway to his home. Other legends say it was the stone taken out of the boot of a giant passing through the area or an old woman turned to stone by the devil. The sheer number of legends associated with this solitary stone may indicate that its presence marks an earlier pagan sanctuary. Likewise, Bellanrigg, the name of the nearby farm right at the foot of Cademuir Hill, possibly alludes to its summit being the site of solar worship to the ancient sun god Bel.

The prominent dome-shaped eminence of Cademuir Hill stands high above soft rolling hills. As we both stared across the fields of the river valley, we sensed a magical landscape awaiting our discovery and that Cademuir had a secret to share. Indigenous peoples all over the world consider rounded feminine-shaped hills such as Cademuir as sacred, perhaps because their shape attracts orgone or cosmic energy from the upper atmosphere. Perhaps this hill on the Spine of Albion represented to the ancient inhabitants of this region a 'middle hill', or axis mundi. The remains of four pre-Roman camps on its summit highlight its sacred importance, one with a dry-stone wall 'five yards' deep.

Cademuir, anciently called Cadhmore, signifies in Gaelic 'the great fight'. According to local history, long ago a battle took place here so significant that nearly 200 monumental stones stood on the hill to commemorate the historic event. Over the centuries, due to the removal of the stones for building material, the memory of this great battle has faded from the nation's memory.

A Neolithic dolmen called 'Arthur's Oven' also located on the hill suffered the same fate, its stones removed by the father of the Scottish poet Sir Walter Scott. The name Arthur's Oven may relate to local folklore, which we found in several fascinating books in Peebles Library, stating that Cademuir Hill was the location of King Arthur's seventh battle. Nennius, the 9th century Welsh chronicler of British history, mentions this battle as taking place at Coit Celidon or Celidon Forest, which modern researchers believe to be Ettrick Forest, just south of Peebles.



We believe that the exact location of the battle was at the tiny hamlet of Cademuir, from which the hill takes its name, located at the foot of the hill to the southwest on the alignment. Not far from here is the wood named Artur Brae or Arthur's Brow, Brae being a lowland word for 'brow' or 'slope of a hill'. Perhaps the Dwarf's Stone on the Elen current that once stood near the woods commemorated Arthur's victory.

### **Peebles**

Although Robert the Bruce granted Peebles the right to hold a market in the early 14th century, it was already a royal burgh at the time of David I (1124–53), one of the oldest in Scotland. Some believe its name derives from the Cumbrian or early Welsh word *Pebyl* meaning 'a place where tents were pitched'. The old market town today has great character with a pleasing high street of traditional buildings filled with delightful craft shops, restaurants and cafes.

After following Elen through a maze of residential streets, we suddenly came to a ruined church on a high point north of the high street, surrounded by a wall with metal railings called Cross Kirk. A Trinitarian priory once stood on this ancient site built in the late 1100s. The Trinitarians, also called the Redfriars, were an order founded at Cerfroy in France. Their original aim was to obtain the release of Christians captured by the Saracens during the Crusades and provide sanctuary for them, but they continued to exist long after this need had passed.

Elen presented herself strongly, weaving her way through the ruins in an east-west direction, connecting with a large uncut megalith set into the ground at the threshold of the northwest entrance. Belinus enters from the south to form a Node with Elen inside a small sealed chapel attached to the north wall of the ruin, similar in style to the Culdee shrine at Stobo. Our dowsing also indicated that a large stone circle once stood on this site, perhaps destroyed by the Christian missionaries during their conversion of the area in the 7th century. Further dowsing indicated that the existing boundary walls of the church mark the edge of the circle and the threshold stone over which Elen flows was an outlier, with many of the megaliths possibly broken up to build the priory.

### **Huly Hill**

Belinus meanwhile brings us to the alignment at the busy Lochend Industrial Estate at Newbridge, about 11 km (7 miles) west of Edinburgh set between the River Almond and the western tip of the Edinburgh Airport runway. Here we find one of Scotland's most important prehistoric sites known as Huly Hill. It consists of a large circular cairn surrounded by three standing stones made of greenstone, one marking its east side and the others located to the southwest and northwest. This early Bronze Age ceremonial complex also has another megalith belonging to it called the Gauger Stone, located nearby on the premises of a company called Bodycote Materials Testings. During the building of the industrial estate in 2001, a complete Celtic chariot was uncovered to the south of the tumulus, believed to be part of a burial dating to around 250 BCE. Many other ancient monuments and burial mounds have been found in the vicinity constructed from Neolithic times. It is hard to believe that this industrial complex and the nearby airport runway was once the site of an important prehistoric ceremonial landscape used continually up until the Iron Age.

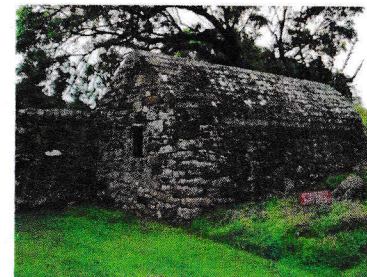
We also discovered an equinoctial line that connects the Huly Hill tumulus with the old parish church at Corstorphine and Arthur's Seat to the east of here. The church at

Corstorphine stands within a circular graveyard, the possible site of a prehistoric henge similar to Arthur's Round Table at Penrith. We felt sure that the ancients built the Huly Hill tumulus as a platform to observe the rising sun through the entrance of the henge at Corstorphine as it rose behind Arthur's Seat during the equinox.

### **The Isle of Inchcolm**

The Belinus alignment crosses the Firth of Forth, the ancient southern border of Pictland, close to the famous Forth Railway Bridge built between the towns of South and North Queensferry. To the east of it is the small island of Inchcolm, anciently known as Emona. Once it was the Avalon of the ancient Gododdin tribe, who regarded it as a sacred abode of the dead placed at the extreme north of their territory. According to local legend, it was to this holy island that the wounded King Arthur went to receive healing after his final battle. The tribe of the Gododdin of Lothian were ruled over by the mythical King Lot, said to be related by marriage to King Arthur. Philip Coppens in *Land of the Gods* believes that Arthur fought many battles alongside Lot against the Angles of Northumbria. The island's reputation as a sacred burial ground continued in the 11th century when the Danes paid a large sum of gold to have their dead buried here after their defeat by Macbeth at the Battle of Kinghorn.

As the ferry docked by the little stone pier, we had a fine view of the elegant ruins of Inchcolm Abbey dedicated to St Columba. The island became an important Christian sanctuary from the earliest beginnings of the Culdees in Scotland. Here we find Elen flowing through the nave, the oldest part of the building dating from the mid-12th century, passing through the old bell tower and across to the magnificent chapter house, an octagonal building erected using sacred proportion.



She also visits a small rectangular stone cell within the abbey's exquisitely kept garden. Constructed before the abbey, it has a stone-vaulted roof, identical to the one at Stobo. This hermitage is one of the oldest relics of Scottish Christianity, a memorial to the visit of the apostle St Columba and his disciples. As we tuned into Elen inside the cell, we also detected a crossing of underground streams beneath us. The intense magnetism this crossing created combined with the presence of the powerful female serpent promotes a potent and heady atmosphere inside the cell, encouraging one to have strong visionary experiences. We decided to settle down on a ledge inside and as the sun illuminated the ancient walls through a tiny east window, we soon drifted into a meditative state. Images came to mind of the early Culdees sitting on these seats honouring this telluric place of power. I had a sense they recognised the strong vital force of Elen flowing through this site as they communed with God or the spirit of the place.

The Spine of Albion paperback is available at [www.belinusline.com](http://www.belinusline.com)

The Kindle Edition of The Spine of Albion is available in three Volumes at [www.amazon.co.uk](http://www.amazon.co.uk)

**BOOK FOR OUR SCOTTISH MOOT NOW !**

**tel. 01650-531354.**





## 'Alfred Watkins Country' Moot Report by Liza Llewellyn

The moot ran from **Saturday 21<sup>st</sup> May** until **Thursday 26<sup>th</sup> May 2022**

There were **33 attendees** in total at the moot: -

Michael Bond, Martin Braniff, Janet Briggs, Leon Broadstock, Ross Broadstock, Xavi Broadstock, Buj, Tony Charlton, Tony Chinn, Carolin Comberti, Doreen Duthie, Eve Elcoate, Hugh Evans, Lynne Habermacher, Paul Hornby, Wendy Houldcroft, Theresa Hughes, Liza Llewellyn, Paul Love, Laurence Main, Jane Norman, Chris Sheehan, Maria Sheehan, Shinryu Sheehan, Timoko Sheehan, Ruth Walsh, Tim Willcocks, Mrs. Willcocks, Glynis Willmore, Les Willmore, Linda Young, Carol Rickman and Phil Rickman

**at Longtown (Herefordshire)**

**Saturday evening** – The moot began with a talk by Hugh Evans, author of *The Origin of the Zodiac* - see last newsletter for article and book review; Hugh will also have an article in our next newsletter.



**Hugh Evans (right) delivering his talk on the origin of the zodiac.**

**Sunday** – Author and alternative historical researcher, Ross Broadstock, was our guide as we visited Llanthony Abbey and St David's Church. Then, after Ross left, we went to nearby Capel-y-ffin, then onto Gospel Pass and Blaenau stone circle, and finally to Dorstone to see the Arthur's Stone cromlech.



**Llanthony Abbey (left) with author Ross Broadstock (right)**

**Monday** – We visited the Cwrt-y-gollen standing stone ('Growing Stone'), the Fish Stone<sup>1</sup> and the Great Oak Stone near Crickhowell. Then, we travelled on to the Church of St. Edmund, Crickhowell, where we doused an East-West ley. After that, we visited Abergavenny Castle and Museum<sup>2</sup>, finishing with a trip to Hereford to see Alfred Watkins' grave - see photo below.



<sup>1</sup> The Fish Stone is the tallest megalith in Wales.

<sup>2</sup> The museum included a fine Arthur Machen collection (he is mentioned in Issue 42 of this newsletter).



**Tuesday** – Today, we went to Brecon where we visited Y Gaer fort and walked up a steep slope to Pen-y-crug. Then, we went to Brecon Cathedral where Laurence told us of his BBC interview and the leys that were dowsed there; we also visited the holy well in the cathedral grounds. We finished with a visit to the Church of St Brynach, Llanfrynach. In the evening, we were entertained by the Morris dancers outside The Crown Inn, Longtown.

**Wednesday** – First, we visited Bronllys Castle, then we travelled to Pwll-y-wrach ('Pool of the witch') where some of us went bathing. After this, we went to see Llangorse Lake (largest natural lake in South Wales) and its crannog. From there, we drove to Llangasty Church and, finally, Chris Sheehan guided us around Longtown Castle dowsing leys mentioned in *The Old Straight Track*.



**Blaenau Stone Circle (Pen-y-beacon)**

**Thursday** - We began the day with a trip to Walterstone to dowse a ley (see p.66, *The Old Straight Track*). Then, we went to Grosmont Church and Castle to see Siôn o' Kent's grave. From there, we went past Skenfrith Castle and Well to arrive at St. Michael's 'Templar Church', Garway. Finally, we took our bus to Kilpeck Church where we concluded the moot in grand style with an engaging Q&A session with author Phil Rickman and his wife.

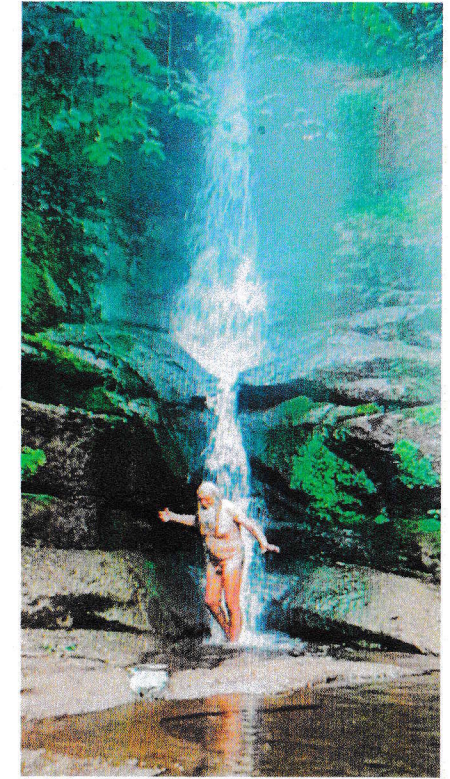


**Phil and Carol Rickman (on the bench, right) taking questions from us in the grounds of Kilpeck Church.**

**6** Phil's new novel, *The Fever of the World*, will be reviewed in our next issue.



**The Fish Stone, Crickhowell**



**Showering at the Pool of the Witch**



**Story-time at Brecon Cathedral grounds.**



## CLEARING GRAVEYARD SPIRITS

David R. Cowan

For many years, working on my research into Earth energies and ley lines, using an angle divining rod, I have noticed that all the old churches, unlike modern ones, have their burial grounds around them, and indeed, some burials actually inside the fabric of the church in some cases.

Most of these ancient sites were also placed above obvious geological faults, as can be seen below left at the "white church" of Comrie, Scotland, the river neatly showing the fault.



Dundurn church near St. Fillans, Perthshire, Scotland, with Saint Fillans the leper or stammerer buried inside the chapel, shows its cup marked stone (right). People still come to this chapel and leave votive offerings, such as coins, inside the deep cup marks.



A wave of energy leaves this stone from one of the two cup marks, passing through the door into the saints grave, leaving via the little window, back to the stone, another surrounds the building from the other cup-mark.

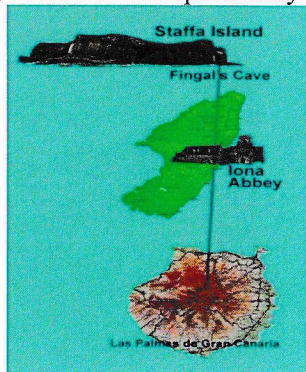
Ochertyre mausoleum and burial ground is on a ley from Crieff's Episcopal church, below left, down its central roof ridge, and into the corner stone of the burial ground and on to the corner stone of the mausoleum.



Very important people in Scotland, like Kings and Queens, were buried in Iona, on one of the most important energy leys in the country, between the powerfully resonating Fingal's cave and the extinct volcano of Las Palmas de Gran Canaria.

### Energy From Graves

The graves in any burial ground emit a double spiral of energy, one negative or black, one positive or white, waves, which unwind and after a few metres find each other and form a double wave. They are



then transmitted across country, presumably as spirit entities, each seeking a human host.

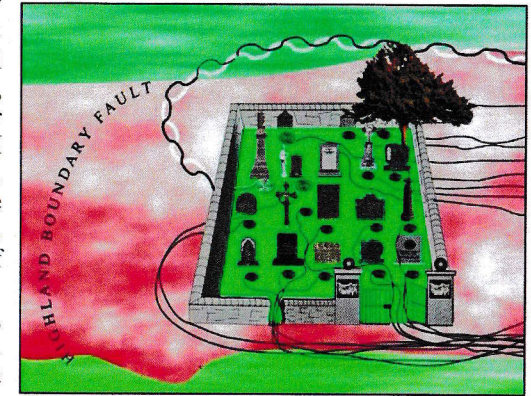
The black waves may act like spiritual vampires, seeking out compatible people, forming a black spiral in the beds of their victims, at the site of an injury or illness, as I have discovered after years of investigation. They can last for some time in the bed, these spirals, even when the person has vacated it. They are certainly implicated in the health of many people.

Our ancestors knew about these, of course, and had several ways of eliminating them. One was by using cup-marked stones as in the previously mentioned burial ground at Dundurn.

The resonating cavities in these boulders, I suspect, have a frequency which attract the black waves, and if you can use an angle rod or some other dowsing tool you can find all of the black waves from the graves which are attracted into these boulders.



*A black spiral in a bed of a sick person attracts waves from different sources, including burial grounds. A lead sheet placed under the bed changes colour and radiates black energy after a time.*



The petroglyphs, when they eliminate the unhealthy black waves, leave the healthy white waves to traverse the country, also seeking people, perhaps of a similar frequency, leaving a healthy white spiral in his or her bed again at the site of illness.

It is difficult to speculate why a black wave seeks out any individual. Perhaps a relation, close or distant, or perhaps any person will do, but ancient Chinese *feng schui* insists that every family looks after the remains of their ancestors, otherwise ill health and bad luck will befall them. In the Egyptian tradition, they mummified their dead so that the body would last as long as possible, to ensure that they had a long and happy spiritual after-life.

### Making a Cup-marked Stone or Petroglyph

Making a cup marked stone, even a small one and placing it in a modern cemetery, attracts all the unhealthy energies and dumps them back into the planet where they belong.

Take an easily carved stone, like sandstone, wait until the sun is high in the sky and make a cup mark on its surface, with a circle around it to show that it is man-made. Impacting a stone like this with a heavy hammer and cold chisel attracts the unhealthy waves. It is obvious that the petroglyph makers of old pecked them out and did not carve them. If the sun is too low, try angling the boulder so that its flat face faces it. Now place it in a burial

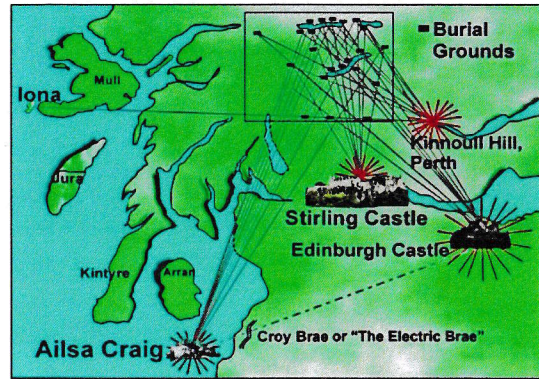




ground, somewhere where it won't be disturbed, and you will find that even a very large cemetery will be cleared, even if it hasn't been located over a geological fault.

### Volcanic Plugs and Burial Grounds

Volcanic plugs, I have found, are a key factor in the energy system of Scotland. Many years ago I discovered that all the old burial grounds in Perthshire had streams of energy running across them in various directions and decided to follow each one to find its source. For many months I



plodded across mountainous terrain (black box, top), marking my progress on a map which took up the entire wall of my bedroom. One day I noticed that the lines seemed to be converging to the south, and, projecting them further, found that the focal points were the four main volcanic anomalies of Central Scotland.

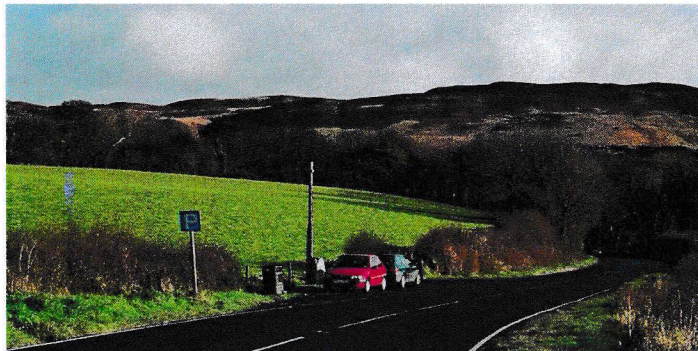
What were the Kings and Queens of old doing, sitting on top of volcanic plugs, with countless streams of energy running through them from outlying burial grounds, wearing crowns of precious stones and holding sceptres ?

The most exalted would be sitting on top of the *Lia Faeleas*, the Stone of Destiny, or Stone of Scone, brought to Scotland by Scythia, the daughter of an Egyptian Pharaoh who married Gaylethus, a Greek prince. The Stone of Destiny, the real one, was a meteorite, like black marble, carved as a travelling altar, later as a seat, not the rough ashlar block we know to-day which the cunning monks of Scone gave to King Edward, which was, apparently, a "cludgy stone", used as a cover for a cesspit! The word "*Faeleas*" in Gaelic means "spiritual shadow" and the town of Scone was originally spelled "*Sgon or Sgonmsa*" which also means protective shadow. A powerful stone indeed.

Notice also that "Croy Brae" commonly known as "The Electric Brae" where vehicles have to change down gear to go "downhill" and can eerily coast "uphill" is between two volcanic plugs which may be partly responsible for this optical illusion!

**Website: [leylinesexplained.com](http://leylinesexplained.com)**

Looking "up" the electric Brae, an optical illusion. Picture credit Mary Hogg. [www.geograph.org.uk](http://www.geograph.org.uk).



A replica of the Coronation Chair, with the false "Stone of Destiny" below.



### A DARK LEY

At the Society of Ley Hunters' Moot at Sherborne last year, Simon Pelling mentioned finding that there was an alignment between The Brocken mountain in Germany, Hitler's "Wolf's Lair" (a central fortified command post), the Kremlin in Moscow and Versailles.

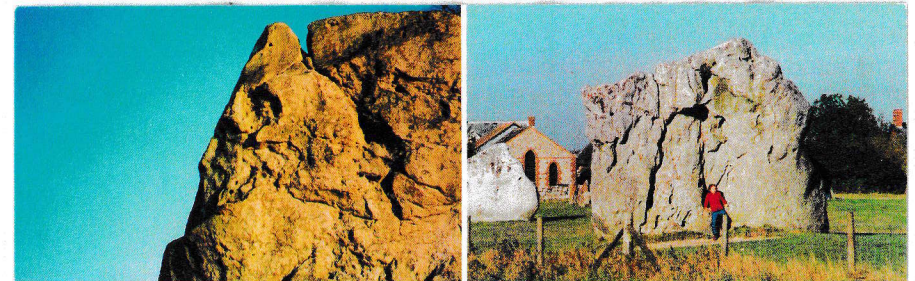
The Brocken has always played a role in legends and has been connected with black magic and devils; Johann Wolfgang von Goethe took up the legends in his play *Faust*. The Wolf's Lair was a top-secret, high-security site in the Masurian woods about eight kilometres (five miles) east of the small East Prussian town of Rastenburg, now Ketrzyn in present-day Poland as a result of post-WWII territorial changes. Hitler may well have known of this line, as Wilhelm Teudt published his book *Germanic Sanctuaries*, about the Heilige Linien (Holy Lines), in 1931. (Alfred Watkins is completely silent about this book, though it would be surprising if he did not know of it, even though it was published after *The Old Straight Track*).

The Kremlin has been the centre of Russian politics through three different ideologies, but with seemingly similar extreme behaviour. It would not be surprising if Vladimir Putin also knows of the line, and has used it as Hitler may have done. Certainly both would seem to have been affected by it.

Versailles was a seat of power for Louis XIV, and then the French Revolution with its cruelties.

It seems that this dark current has always been associated with the damaging misuse of political power and it would seem to be a good idea for those who practise healing of such places to collaborate in trying to change its influence.

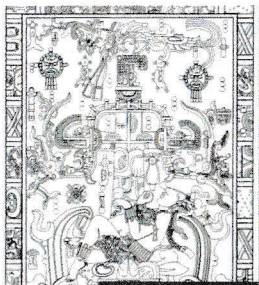
**Jimmy Goddard**



4000 YEAR OLD HEADS AND IMAGES AT AVEBURY

By Terence Meaden





**THE STONEHENGE ZODIAC MECHANISM . PART 5**  
 Please ref [thestonehengezodiac.com](http://thestonehengezodiac.com) for further info  
 Fionn Rawnsley

THE STRINGS OF ORPHEUS'S HARP

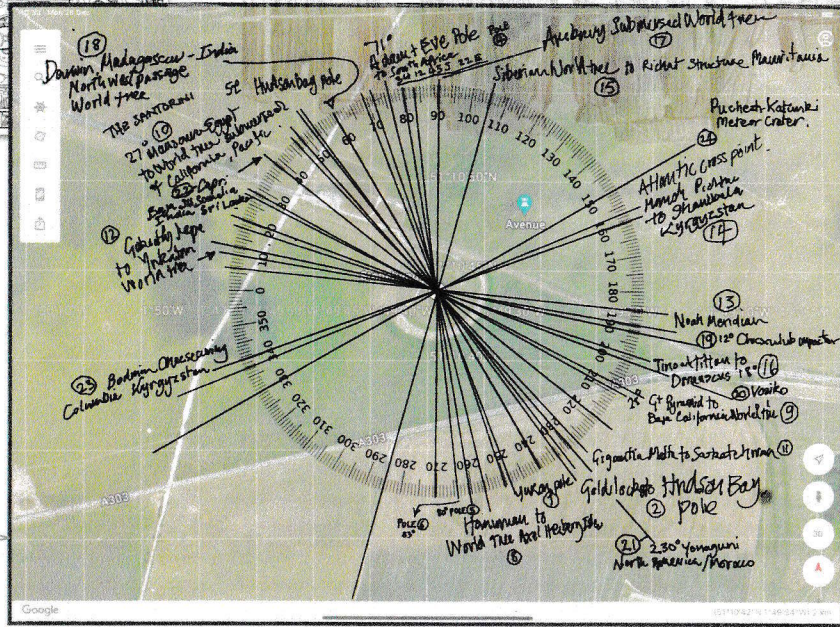


Fig.1; ABOVE IS A GOOGLE IMAGE ON WHICH 24 MERIDIAN LINES HAVE BEEN MARKED THROUGH STONEHENGE, ALL CONFIRMED BY PHOTOGRAPHIC OVERLAYS ALONG THEIR COURSE CONFIRMING THE EXISTENCE OF NUMEROUS TERRESTRIAL SUN TEMPLES , ASC'S.

Previously in the Stonehenge Zodiac Mechanism articles 1,2,3 and 4, you have heard that the mechanism comprises six henges, Stonehenge, Avebury and four other pole star henges identified within the Stonehenge Zodiac landscape covering much of south western England. You will have read how there are Egyptian coffin texts drawn into the landscape and huge images of Rudra and Mater Durga, Hindu deities who are summoned by the evocation formed by Stonehenge itself. You will also have read how Stonehenge can transform into a sculpture with the use of a mirror, producing an opposite half image which joins at ground level (like Perseus viewing the Medusa in his shield) to become a completed sculpture. One can then see the sculptural figure of Durga the goddess and her male counterpart Rudra cleverly achieved by the stones of the henge. You will have read how the Aztec Sunstone calendar (ASC) is embedded in the English landscape, repeated huge at each polar star henge, and is the unseen heart of the Stonehenge Zodiac. In article four you will have read how Stonehenge lies on

an ancient meridian which is marked along its length by a string of landscape Aztec Sunstone-form geoglyphs designed like the Aztec Sunstone (ASC for abbreviation), a ley traveling over 9,000 km to the Yukon where the magnetic pole of Earth was 120,000 years ago. The location of the Yukon pole appears to have been a sacred ascension ground for the spirits of all beings of the Earth. In the landscape at the Yukon pole is also inscribed a vast image of the cosmic world tree (CWT for abbreviation) which was believed to grow from the Earth's navel or Omphalus to the astral realms via the magnetic pole. In article four you will have read how some of the ASC's are semi submersed in the sea or under glaciation indicating that this meridian is incredibly ancient, possibly more than 500,000 years old.

In this article five of the Stonehenge Zodiac Mechanism for the Network of ley hunters magazine I propose to describe for the first time the global system behind Stonehenge and its Zodiac landscape and to explore some of the spiritual mechanism of Stonehenge.

By locating the Yukon pole and the Hudson Bay pole proposed by Charles Hapgood in his book (Earth's shifting crust.1958) on Google Earth, and discovering a Sun temple alignment to Stonehenge, I was able to establish some guidelines for the presence of ancient meridians and they appear to be as follows;

- Meridians would have been like the Greenwich meridian in that they are intended to circumnavigate the globe as it was at the time of their creation like GMT.
- Meridians were utterly straight like a ley because in principle there is only a moment in time from which the 24 hour rotation of earth is measured, but it appears that in ancient time '0 degree' meridians were marked along their length by solar temple landscapes (Aztec Sun calendars ASC's). (This now allows for the tracking and confirmation of the alignment as a meridian Photographically. The Sun temples are open landscape and cannot be seen until viewed from directly above as if from a Gods viewing point)
- ASC's in the landscape are always illustrated using the same design as the Sun-stone found in Mexico City. So the Sunstone is a map of all Sun temples.
- The central axis of a circular ASC temple is always orientated towards Stonehenge and it is from Stonehenge where the ASC's are then orientated towards the magnetic pole of Earth as it was when they were functional. (accept for Greenwich and the Durga and Rudra meridians)
- The ultimate destination on the meridian was the pole star via the magnetic North Pole of Earth at which place there are still landscapes which I

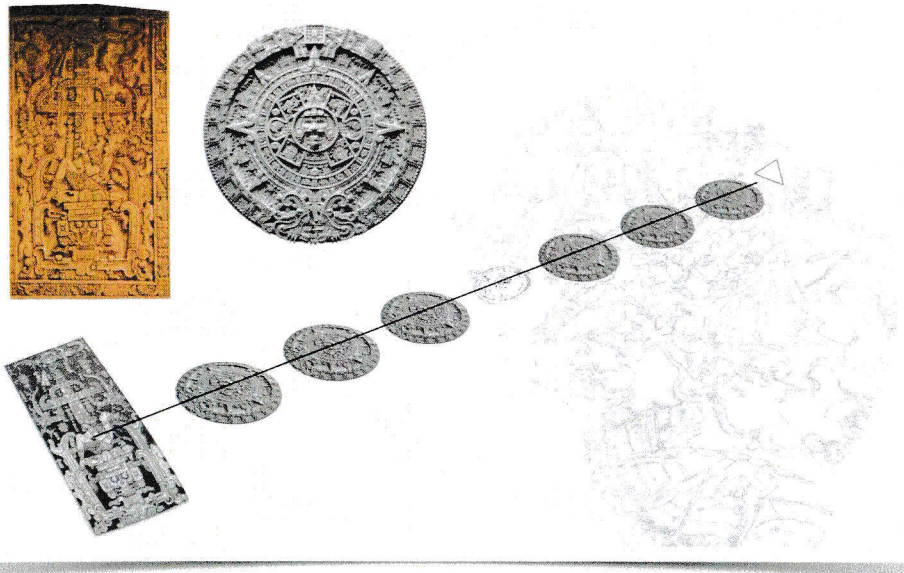


suggest were intended to illustrate the cosmogenic world tree CWT which we now identify with the Inca. Ref Fig 2. *Note; This reference to mesoamerican civilisation is consistent with every meridian line and CWT identified by this study.*

- The most important location on the cosmic world tree is the navel of the figure depicted next to the tree. The Omphalus of Earth or the navel of Earth.
- An ASC temple often gives the rationale for the placement of the temples or markings / monuments in the landscape.
- The heart which rests on the protruding jade tongue of the Sun God Tonatiuh is the point of greatest focus within each ASC landscape temple.
- All of the prehistoric meridians ( I have studied 32 to date) go through Stonehenge. *Apart from two which are the Greenwich and the Durga and Rudra meridians.*

These Stonehenge meridians collectively represent an astonishing length of time as each endured long enough to achieve extensive landscape image

FIG.2. a. Palanque tablet CWT b.Aztec sunstone. Generic meridian composition. *Aztec calendar image kindly loaned by karnhack.com*



making process along its course.They appear to represent the remains of a hitherto unrecognised world wide system.

**Fig.2** (a) Left is the Palanque tablet, Cosmogenic world tree of the Inca . (b) Right is the circular Aztec sunstone calendar. Both these represent the landscape images referred to throughout this article.

Fig 2; *Generic composition of a typical ancient meridian. Cosmogenic world tree, Circular Sun temples, Stonehenge and the zodiac landscape. Other landscape images and the landscape itself are not represented for simplicity's sake.( there are 32 or more alignments like this all entering Stonehenge at different angles.Fig1; 25,meridians.*

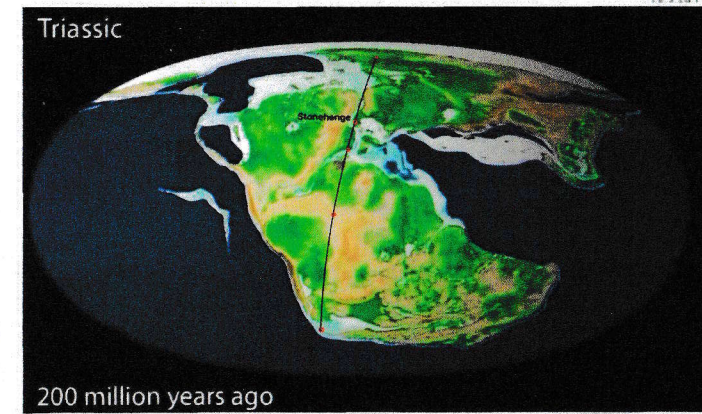


Fig.3; *DETAIL FROM A SCOTSE ANIMATION WITH ONE OF THE MANY STONEHENGE MERIDIAN ILLUSTRATED WITHIN PANGEA : POLE 7. THE TRIASSIC MERIDIAN AS IT WOULD HAVE BEEN IN THE TRIASSIC.*

The first subject of study is the current Greenwich meridian established in 1851. *(The Greenwich meridian has been thoroughly researched and is presented by Paul Broadhurst and Gabriel Trso in their book "The Axis of Heaven" available from [mythospress.co.uk](http://mythospress.co.uk))*

I decided to see if my rules for meridians could be applied to the current Greenwich meridian and understand if it was truly an artifice of the English imperial project so recently achieved or was it something much much older as Paul Broadhurst so convincingly argues. To my surprise the Greenwich meridian does in point of fact fulfil most of the criteria above. It can be visually traced down through the Mediterranean across to Africa using ASC's and finally arrives on the west coast of Africa at a city called Accra where it disappears into the Atlantic. The circular ASC temple at Accra



is half missing, so where was the missing piece? If you have ever had a look at the evidence for plate tectonics you may have come across the Scotese animations of the continent of Pangea on Youtube. South America was split from Africa about 200 million years ago. South America left a perfectly defined opposite outline against Africa where they were once together as the supercontinent of Pangea. I made a photo collage to see how the two continents fitted together. By trialing the two forms together I was able to locate the missing half of Accra's ASC in South America on the corresponding coast. The ancient Greenwich meridian continues in South America, far down into the Southern Hemisphere and is detectable just before it leaves the continent. The above experiment was a big surprise to me. It should not be there, the only way the two pieces of this broken circle ASC which are one design could have been achieved was when it was on the same landscape, part of Pangea 200 M.y ago. The line would have been straight and uninterrupted by the Atlantic ocean.

#### A STONEHENGE MERIDIAN

On the prime meridian at 84.20N there is a subterranean chain of mountains; By applying a superimposed image of the Maya cosmic world tree, I was able to identify these mountains as a previous CWT landscape. Taking a line from the location where the navel would have been on the now fully submersed CWT, bisecting Stonehenge the old meridian diverges very slightly and takes a very shallow angle away from the GMT line. I have called this meridian the "Triassic meridian 7" because it was the seventh which I had traced through Stonehenge when I was making this study; The line's course cuts across France and the Mediterranean and several semi submerged ASC's in the Mediterranean; Its course runs down through North Africa across the Sahara to Ghana where it finally emerges on the west coast of Africa at a town called Axim. Axim's ASC landscape temple is again half missing. I was able to locate the missing half at São Luis next to the mouth the river Mearim in South America and trace it down to the furthest west coast tip of the continent where again there is another fragmentary sun temple landscape. The broken pieces of this ancient line can again be detected on the Antarctic peninsula as when Pangea was intact the Antarctic continent was attached to South America at this point. This appears to be the work of human civilisation in deep prehistory.

All that I thought was known about evolution and prehistory was suddenly asking for a re-appraisal. There must have been a civilisation on Earth in the Triassic and the Jurassic, for two halves of a man made image landscape to have shifted so far apart. We must all be living amongst the ruins of a forgotten culture and don't even know that we are. In my previous article I explained that finding partial ASC landscapes at coastal locations in the Mediterranean could only indicate that they were inundated at the point of the Zanclean flood 5.33 million years ago. My previous date of 500,000 years for Stonehenge looks like an underestimate. The Triassic was very

much the land of the dinosaurs; finding a line of Sun temples pointing to Stonehenge changes everything especially if the line is severed by continental drift since the Triassic. The location of Stonehenge is pivotal to the whole alignment. I began a process of testing many sites throughout the ancient world; the Great pyramid of Khufu, Gobecly Tepe, Machu Picchu, Ollantaytambo, Dodona, Delphi, Vosiko pyramid of the Sun, Yonaguni submersed monument, and many others. From each of the locations I traced an alignment through Stonehenge and beyond, thousands of miles each side. Dozens of ASC landscapes emerged as I tested with each new meridian and with each alignment a new world tree CWT. I have studied 32 alignments. There has been a point of supreme importance at the location of Stonehenge, (if not the building itself which may have been there) since a meridian was created through the sacred place even when the supercontinent of Pangea was intact. Britain has been surprisingly stable geologically for over 200M.y.

With each meridian traced I would digitally pull a measure thread, casting the measure in Google Earth as it follows the contours of the surface of Earth and image by image I would photographically test to find the ASC temple by superimposing a photograph of the Aztec Sun stone at location after location, selected by eye. In the Mediterranean there are many ASC temples, often placed at coastal positions and when this is the case they are always half immersed in the sea. Time after time I have found the partial remains on land and have projected the missing portion which suggests they should be whole and on a larger landscape. The Mediterranean was flooded when the Atlantic broke through a land bridge at the approximate location of Gibraltar, filling the basin and becoming a sea in a matter of days, in an event called the Zanclean flood 5.3 Million years ago. As I already mention above this date already suggests a civilised culture long before human evolution was supposed to have achieved any level of sophistication, a culture which must have made use of huge terra-glyphs, ASC's evident and photographically verifiable.

Each and every line I was working with ran through Stonehenge and continued eventually to the navel of a cosmic world tree CWT. Cosmological world trees appear in many different locations. There are several CWT's in the extreme northern arctic circle, they also appear in California, Yucatan, Tibet India, Siberia, Saskatchewan and Kirghizistan amongst other places. On several meridians I visually confirmed by overlay, I had to make photo collages with satellite images of continental forms to continue the trace from one continent to another which is a clear indication of the antiquity of the meridians traced. By watching animations of the breakup of Pangea I realised that Stonehenge really belonged to Pangea and it's only in that context its position gains significance. Instead of standing in the context of Salisbury plain, imagine it as being in a fairly central position to service the entire ancient supercontinent of Pangea with a spiritual centre, a sort of distribution / collection point for the souls of Earth.



Many of the cosmic world tree CWT images are vast and mountainous, literally hundreds of miles in length while others are half submerged or actually fully submerged and thanks to their scale still legible on Google Earth which collates various bathymetric data to produce an impression of the sea bed.

While tracing meridian after meridian I decided to see if the famed Chicxulub meteor impact structure showed any signs of a sun temple. There are indeed traces that the impact had not utterly obliterated. To find traces is odd at Chicxulub when one understands the level of destruction on a global scale and how it brought a sudden end to the dinosaurs, forming the worldwide KT boundary. Is it possible that there was an effort to re-establish the sun temple at Chicxulub? I don't think so. Perhaps the network of caves or cenotes under the Yucatan peninsula now filled with water and attributed to the Chicxulub impact were dug for shelter or interaction with the dead or both before the impact? Perhaps the inhabitants knew that they needed to hide under the surface of Earth. Many other ancient mesoamerican cultures also made underground cavities and archaeologists have assumed they were for water storage. But were they for another purpose? It was at this point, I thought I should have a look at other meteor impact sites on Earth to see if the craters showed sign of having been ASC sun temples.

I first locate the zone and achieve a photographic match for the ASC (always orientated to Stonehenge) on the astrobleme then using the axis of the ASC landscape temple I take the measure line directly back to Stonehenge from wherever the impact was on Earth; I then locate a number of landscape ASC's along the line to re-affirm the existence of the alignment. Each and every impact location I studied appeared to have been an ASC Sun temple prior to being hit by a meteor and each temple is set within a string of intact ASC's marking a meridian alignment. Manicouagan was possibly a multiple strike on several Sun temples, and other very significant hits such as Popagai, Sudbury, Vredefort, Puchezh-Katunki, and many other astroblemes besides. Many asteroid strikes had resulted in devastating planetary consequences. This exactly targeted level of hits can be no accidental asteroid strike nor meteor shower, two or more asteroid strikes on the same line in some instances is beyond the laws of chance. These had to

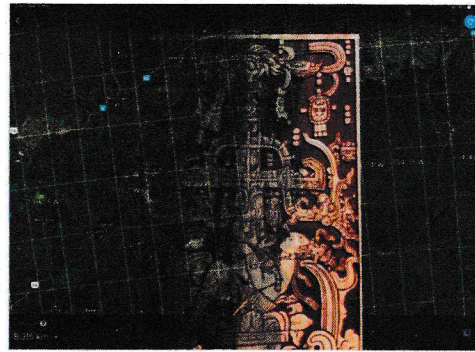
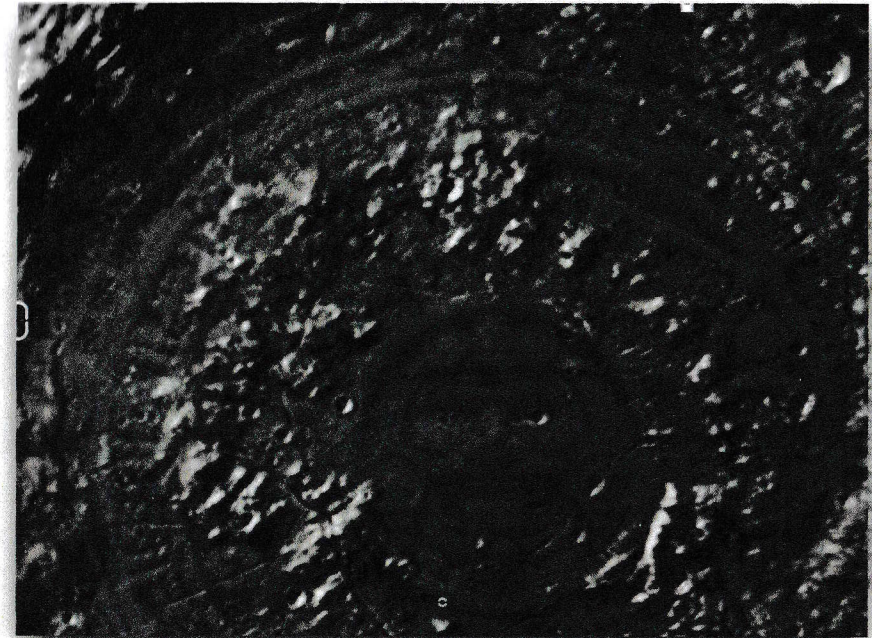
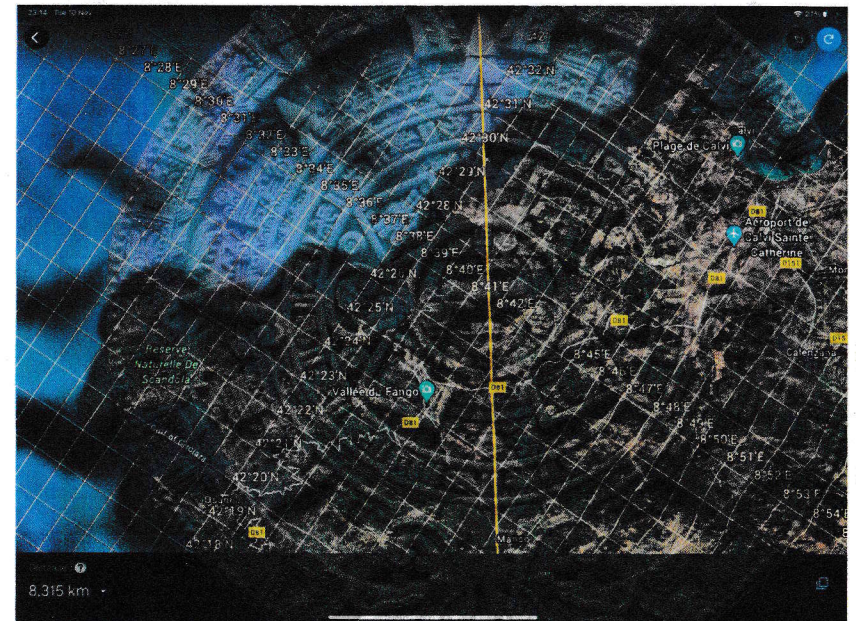


Fig 4; Saskatchewan cosmic world tree with overlay fading out 54N 103W



Shrodingier crater on moon, overlay at 20%. Meteor remains plus volcanism



8°34'N 8°34'W This half inundated ASC temple in Corsica relates to the world tree in Saskatchewan the meridian cuts through Gigantija in Gozo, Sicily, Stonehenge, Greenland, South Africa where it links; Madagascar, India, Shri Lanka, and Antarctica (Pangea)



be repeated attacks on Earth from an extraterrestrial source over a very prolonged period of time; hundreds of millions of years based on the age of dated meteor strikes.

I decided to have a good look at meteor impact zones on the Moon using Moonglobe HD, no clutter there, no tectonic movement or agriculture, just a beautiful fossil hanging in space. Some of the most significant craters visible on the Moon also show signs of having been Sun temples before being devastated by meteor impacts, but some of them are dated to more than 4 billion years ago. The Moon is now devoid of atmosphere and life, but once it may have teemed with life like Earth. It would seem the Moon's system of ASC Sun temples were obliterated and with it, all life on that sphere too.

The Earth was very nearly annihilated too along with our ancestors, by something with a mission to destroy without any mercy whatever; this should send a shiver down our spines, we cannot be sure that it, whatever it was will not come back to finish off the job.

We as earthlings are either the descendants of the conquerers of Earth or survivors from a series of unbelievably devastating attacks on the planet; take your choice. Whichever you choose it would be a good idea to be prepared for incoming.

#### CONCLUSION

The Stonehenge Zodiac landscape was a device whereby time was marked cyclically as I have explained over vast epochs. The Stonehenge terrestrial zodiac was a means for a priesthood to monitor and sustain a world system which may have collected life force for the sustenance of the gods, this was a World Wide Web connecting hearts and minds with the forces of creation and annihilation. The functioning remains may have come down to historic times in the form of the Oracular centres which were finally closed down out of fear from their power, by the Romans. Geoglyphic design in the landscape around the CWTs were intended as magical evocation of deities and a guide to the disincarnate souls of beings through to a possible rebirthing reincarnation process.

Terrestrial zodiacs, ASC temples and CWT 's have played a role throughout ancient history and prehistory, they were the way human culture could relate to birth death and rebirth and all the events which were symbolically integrated into the solar year. We may be a secondary colonisation on planet Earth after the primary population was devastated due to an extraterrestrial bombardment which repeatedly targeted the system of terrestrial solar temples of which Stonehenge was possibly the most important but seems to have been spared direct attack.



## TWO CARVED MEGALITHS ON THE AVEBURY HILLS WHERE SOULS OF THE DEAD AWAIT THE SOLSTICE SUNSETS AND FUTURE PARADISE

By Terence Meaden

Two noteworthy megaliths on Avebury's eastern hills in Southern England are arguably soul stones that date from the Neolithic. Each bears a carved human image facing the direction of a solstice sunset *and* each bears a carving of the image of a dead or dying beast.

The proposal is that the carvings express a mythical after-death belief that dates from the beginning of Britain's farming era in the fourth and third millennia BCE—the age that began with the hilltop causewayed enclosures at nearby Knap Hill and Windmill Hill, and the local fourth-millennium stone-chambered long barrows that include the ones at West Kennet, East Kennet, Old Chapel and Manton Down.

#### CARVED HUMAN IMAGE FACING THE MIDSUMMER SUNSET

Figure 1 shows a 15-tonne sarsen stone positioned on an exposed ridge seen easily from afar whether from south, west or north. During the author's 36th research expedition inspecting megaliths on the Marlborough Downs on 22 September 1996, two convincing images on this stone were immediately recognized.



Figure 1. The Midsummer Sunset Soul Stone. The human head faces north-west where the sun sets at the summer solstice. Photographed in 1996.



Obvious is the head of a huge animal lying prostrate, sideways, at ground level with a gaping mouth suggestive of death. The image is best appreciated by turning one's head sideways to the left.

On the same stone, at the right in this photograph, is a much-rubbed carved head of a priest with elaborate headgear and a long dark beard. Crucially, the solemn image faces the direction of midsummer sunset.

This would have been a splendid carving when prepared in antiquity, but in the course of several millennia cattle and other big animals have repeatedly rubbed against it. The next picture taken in 2015 shows a bullock doing exactly that (Figure 2). Note that the two photographs appear to differ because shadows in the second photograph compromise the genuine shapes of the carvings. Another point is to recognize that in some years there is an all-year absence of cattle and sheep, in which case grass, nettles, brambles, gorse and other vegetation grow so high as to obscure significant details on this stone and many other key stones.

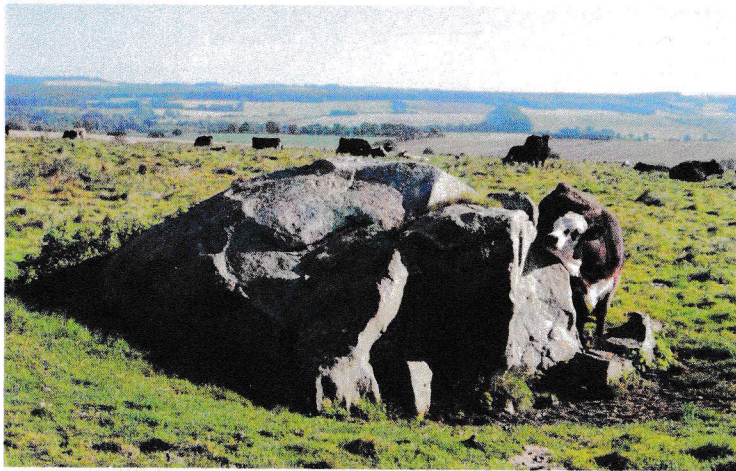


Figure 2. A bullock rubbing against the same megalith (in 2015) as in the first photograph. Note that sunshine and shadow effects differ.

#### A MYTHICAL STORY

At the time of this discovery, the author knew of anthropological accounts raised by Professor Mircea Eliade about attested tribal beliefs in Oceania in which the souls of people who had died in the course of the year were said to reside within convenient stones or rocky outcrops until some propitious day, like the solstices, when they would depart for paradise where the sun sets in the west (Mircea Eliade 1958: *Patterns in Comparative Religion*, 136-138).

#### A PREDICTION WAS MADE

So, if a similar story was believed by the people of the lost world of these hills, might this wonderful stone be evidence of a similar myth, expressed by a sculpted figure who shelters souls until the expected time for departure to a sunset paradise at *midsummer sunset* in the north-west?

Therefore too, *might there be a companion stone nearby*, carved in the same resolute hard sarsen rock, that provides evidence relating to a *midwinter sunset* in the south-west—for this would arguably be the auspicious day for departure of souls at the winter solstice?

*This line of thought had the huge merit of being a testable prediction that could be put to the proof.* The idea carried the additional hope—viz. one of preservation—that such a megalith had never been destroyed, as have hundreds of others on these hills, by the labour of commercial stone breakers of the 19th century and the pre-1939 years of the 20th century.

#### THE PREDICTION SUCCEEDS:

##### A WINTER SOLSTICE MEGALITH IS LOCATED

Three weeks later the expectation was fulfilled! Such a megalith had been prepared in antiquity to serve the community and it is still there.

On Sunday 13 October 1996 the author located this second 'Soul Stone' to the west of the first, 70 metres down the hill (Figure 3).



Figure 3. The Midwinter Sunset Soul Stone. The 'animal death head' at the extreme left is enlarged in the next photograph (Figure 4). The image of the stone's bearded man is cut into the edge at the extreme right of this stone (shown enlarged in the Figure 5). Note that the distant megalith, 70 metres away at the top right, is the Midsummer Soul Stone of Figure 1.



It is a seven-tonne stone displaying the head of a dead beast for which refer to the enlarged photograph next (Figure 4).



Figure 4. Close-up of the sculpture of the second dead horned beast.

The bearded human head is fashioned skilfully along its south-western edge (see the final photograph, Figure 5)). With this imperious head facing midwinter sunset, the bulk of the megalith, as with the first megalith, overlies the image of a prostrate body of an animal. Again, the animal's head is boldly carved.

This is the *Midwinter* Sunset Soul Stone that pairs with the *Midsummer* Sunset Soul Stone. Both solstice megaliths can be seen in the general landscape photograph (Figure 3).

Were the beliefs of the community such that the stones served as temporary 'soul repositories, as if they were waiting rooms'? If so, either would be viewed as the final stepping stone for members of a community dreaming of paradise—a desire that is not so different from beliefs in today's current world religions.

From this straightforward reconstruction we may judge how a society can develop a system of belief in which stones engage in the culture. To start with, early British farmers may have reasoned—much as the dynastic Egyptians for whom we know through the *Book of the Dead* (Wallis Budge 1967, Dover Publications) and the Pyramid Texts—that “the dead are sometimes identified with Osiris, and thus may hope for an agricultural destiny, their bodies germinating like seeds” (Mircea Eliade 1958: 199). Furthermore, Mircea Eliade (1958: 233)—writing more

widely and using the lithic omphalos as an example—summarizes by saying that “in every tradition” such stones “protect the dead or become the temporary dwellings of the souls of the dead [as among many “primitives”] ... or owe their sacred character to their shape ... or from the symbolism ... which gives them their setting.”

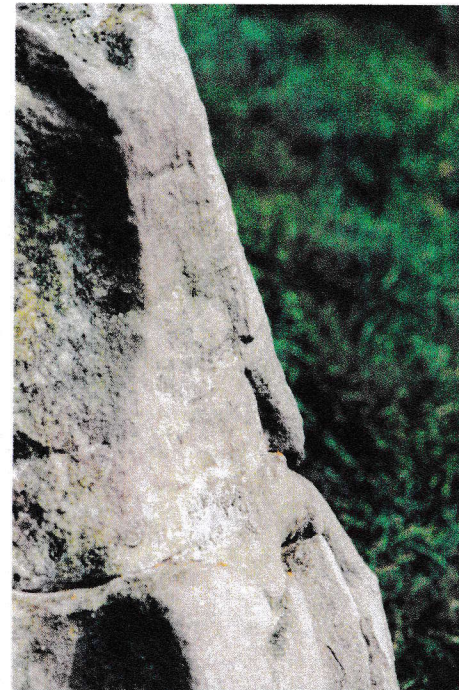


Figure 5. The Midwinter Soul Stone with its head of a bearded leader facing the direction of sunset at the winter solstice.

In former times death was often considered as the start of a transcendental journey to paradise and the realms of the divine where immortality waits. The ambition was to attain the holy heaven, a lasting refuge of peace and perfection much as is claimed in so many religions.

Mircea Eliade (1958: 136) explains that “sunset is not regarded as the ‘death’ of the sun (unlike the moon’s three days in hiding) but as a descent into the lower regions, into the kingdom of the dead.” He recognizes a certain ambivalence for the sun, and expressed it this way: “though immortal, the sun descends nightly to the kingdom of the dead; it can, therefore, take men with it and, by setting, put them to death; but it



can also, on the other hand, guide souls through the lower regions and bring them back next day with its light ... The sun draws things, it 'sucks in' the souls of the living with as much ease as it guides the souls of the dead ... through the western 'gate of the sun' ". For example, "in the Hervey Islands, the natives think that the dead gather in bands and twice a year, at the time of the solstice, they try to follow the sun when it sets, so as to get to the lower regions (J. Gordon Frazer 1922: 239, *Belief in Immortality*)". More generally, Mircea Eliade (1958: 216-227, 233-238) discusses the concept by which stones are held to be the habitat of ancestral spirits. Importantly, a degree of solar devotion is firmly implied.

In the absence of any British Neolithic literature, we shall never regain precise details of such long-lost myths, but these findings on the Avebury Hills are enough to indicate that a mythical outline can occasionally be attempted by attending to the evidence and nature of positioned carved stones. In the present case two great stones, it is argued, await sunsets at the relevant solstice six months apart.

By the Late Neolithic the people of the world of Avebury and Stonehenge had become Britain's first nearly-civilized peoples, lacking chiefly writing from among basic cultural achievements. They expressed themselves logically and artistically through sculptured lithic symbols—if not also through the art of paint and wood and artifacts that do not endure like stone does. Figurative sculptures on stones, such as here described, may have been highlighted with white chalk too, if not also colour painted. This is all part of a 25-year Neolithic study of the great "Lost World" of the Avebury hills currently being prepared in book form.

A useful volume, published in 2021 by Archaeopress, Oxford, is "*Anthropomorphic Images in Rock Art Paintings and Rock Carvings*".

322 pages, A4 size. Editors: Terence Meaden and Herman Bender.

In the realm of rock art, humanlike images appear widely through time and space from the Upper Palaeolithic to the Neolithic and Bronze Ages, and for some continents to later, yet still prehistoric, times. The artworks discussed in *Anthropomorphic Images in Rock Art Paintings and Rock Carvings* range from paintings, engravings or scratchings on cave walls and rock shelters, images pecked into rocky surfaces or upon standing stones, and major sacred sites (among them Gobekli Tepe, Avebury, Stonehenge, and the Palaeolithic Chauvet Cave) in which the possibility exists of recovery of the meanings intended by the artists and sculptors. Such prospects can relate to known or inferred legends, myths, folklore, rites and ritual, and often allude to matters that recognise the unremitting benefits of human, animal and crop fertility to humankind. Occasionally, relevant art forms are present not in whole but as *pars pro toto*, in which a part stands for or symbolises the whole. Images or artistic compositions often articulate, in ways more or less manifest, scenes of dramatic action as with hunting and dancing, mating and birthing, ritual and ceremony, some of which may openly or latently express yearnings for the rewards of fruitful fecundity – as with the much-loved worldview known as the *hieros gamos* or Sacred Marriage.

## Walking the autumn equinox. Stanton Drew to Glastonbury

by Johanna van Fessem



I have just come back from a two day break walking and camping. I took the bus direction Bristol, got out at Pensford and walked from there 2 miles to Stanton Drew Stone Circles. They might be the oldest of Britain. (Stanton Drew = stone place of the Druids) Only one of the circles is still intact. Eight sarsen stones mark the directions of the compass, and I spend a long, meditative time in the middle of the circle, saluting the directions,

burning a little incense and smoking a ceremonial pipe.

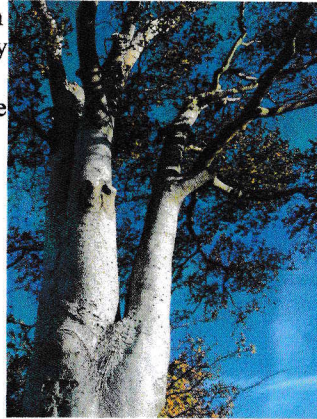
Then, a few hours before sunset, I start heading back, direction Glastonbury, about 30 km south of Stanton Drew. I don't have a map of this area so I have to walk by the position of the sun. While negotiating my way through fields and over lanes, I see in the distance a beautiful hill with some trees at the summit. I would love to sleep there if possible. And, indeed, after some trials and errors in finding my way towards Hinton Blewitt, I can climb the Hill and spread my bed in the little grove at the summit. It gives a brilliant prospect of the country around it. In the distance I can even see the high cliffs of Exmoor. Because the temperature is still mild and I know that it is not going to rain, I have packed my bivy bag instead of my little tent. In the orange afterglow of the sunset, I scramble into bed. A crescent moon illuminates the sky and I am able to look deep into the universe with all its starry constellations and the soft veil of the Galaxy. I must confess that I didn't sleep very well this night, but then, would I have missed the sight of stars slowly travelling across the night sky? So I keep waking up and see the stars move westwards over my head. The Great Bear is easily visible and in the middle of the night Orion appears over the Eastern horizon; stars are shooting and once there is an eerie shadow flying past; I can see it, because some stars become invisible for a moment. A snail leaves its slimy trail on my bivy-bag and for a moment a spider tiptoes over my forehead.

However, I must have fallen asleep later, because I had a dream: 'I had a faded pink bedspread. I said to the adolescent boy who was with me, that I could no longer use it as a bedspread and so I made two cloaks out of it; a smaller one for the boy and a big one for myself. I threw it round my shoulders to try it and it was nice and warm. Warm enough for the coming winter. The pink cloaks had now turned to sky blue. I said to the boy: " You are so familiar!" Then I saw it was "the celestial boy". (I dreamed about him before)' I woke up and opened my eyes. And guess what: I was seeing the very colours about which I just was dreaming: in the East the 'rosy-red fin-



gers of Dawn' touched the horizon and soft pink and orange clouds drifted in a blue sky. So this faded bedspread was actually the sky falling around the shoulders of me and the celestial boy!

The bivy-bag is soaking wet with dew. Hanging right in front of my eyes I see numerous droplets attached to my hair. Inside the bag there is dampness of condensation, but I have not been cold. The first sunlight shines on the trunk of the old beech tree looming over me, its leaves already reddish brown. The valleys below me are still filled with fog, but the higher mist is slowly dissolving in the increasing sunlight.



Today I follow autumnal footpaths through the meadows, the ploughed fields, the shady lanes, through the marshes of Priddy. Trees are already turning their colours. Then heading over the highest ridge of the Mendips I begin the descent towards Wookey Hole, the Somerset Levels, and the Vale and Isle of Avalon. There is the landscape spreading out under my view. The golden September sunlight shines over its hedges, the fields, the copses, the Levels, from which strange hills pop up their forested heads. In the East, I see the West front of Wells' Cathedral glowing in the evening light and yonder, in the distance, the distinctive landmark of Glastonbury Tor, minute, but dominating the whole view. When I finally arrive in Wells I pass quickly through it. The Sun has already set. Behind the Bishop's Palace the footpath leads once more into the fields, but there are still many people about! And, just as I think I have found a spot to spend the night, I see in the twilight a man sitting silently under a tree. So I must continue. I cross the footbridge over the main road and enter into a dark forest, in which I am just about able to see a hand in front of my eyes; then, fields again. It is a bit lighter here, but I discern in the growing darkness the black and white of grazing cows. Where cows walk I cannot lie. I pass the River Sheppey. In the meantime, the moon has risen and its light is quite clear and I can discern my path now and even have a look on the map. I am tempted to go on moon walking, but I decide against it, because I don't know the path underfoot well enough.



The place where I finally drop down my rucksack isn't by far as beautiful as last night. I am behind a hedge at the edge of a clover crop on a bit of hardened mud, but this also means: less dew. And that is very pleasant.

Again I am looking upwards to the starry sky and on the moment, that I start to doze away, an image appears of a wooden stile. I have climbed over many this day, but in front of this stile there is a light space.

When I have a good look I see that it is a shining white jewel, a quartz stone or diamond. Four white, radiating hands, caught in the same light, are holding the stone

with care and love. While I am still looking, I see in the light, that the crystal is a cross.

A second image appears. Again it is a wooden stile, like the one I climbed over into this field. Under the stile there is blood flowing from the field out over the track. I think: Adama = earth, red, blood, in Hebrew. Ima Adama = Mother Earth, blood, giving life. But I don't know what these images mean.

The next morning I eat my last chunk of bread and piece of cheese and add to my breakfast handfuls of ripe blackberries from the hedge behind me. The sky is covered today but the temperature is still warm. So through forests and fields I now continue direction Glastonbury. The path leads me over the Hill at Worm-inster. Here an old story tells about one of the many Dragons of Somerset. I walk through a thorny forest, trundle along the course of a little river, pass through a small village, through orchards, where the apples dangle red ripe and heavy from the bending branches of the apple trees. Yes I pick one, because I am in Paradise. The taste of the apple is sweet sour and delicious. I pass through the last meadow, avoid a marshy bit and emerge from the footpath onto the A 361 in front of the Pub "the Apple Tree". Then I hitchhike back home for the last 3 miles, because I see no point in walking the tarmac along a very busy main road for the next hour.



Having come home and still enchanted with the last few days I first write down my impressions. Then I call my daughter in New Zealand and hear that she has begun labour; between two contractions she speaks to me laughingly from the birthing tub. I hang up very soon and spend the rest of the day in suspense. On the other side of the Earth, at 12.39 hours she brings her son Mikael into the world.

I now understand the images of yesterday. The stile between two fields is the gate between two worlds. Through this gate a new soul (the shining jewel) is borne from the Other world into ours. My daughter, impersonating mother Earth, gives with love and hope her blood and life to the body of her baby.



## TALKS GIVEN! FESTIVAL STALLS?

If you have an audience for a talk or can offer us a stall at an event, please contact Laurence Main (address on page 2).



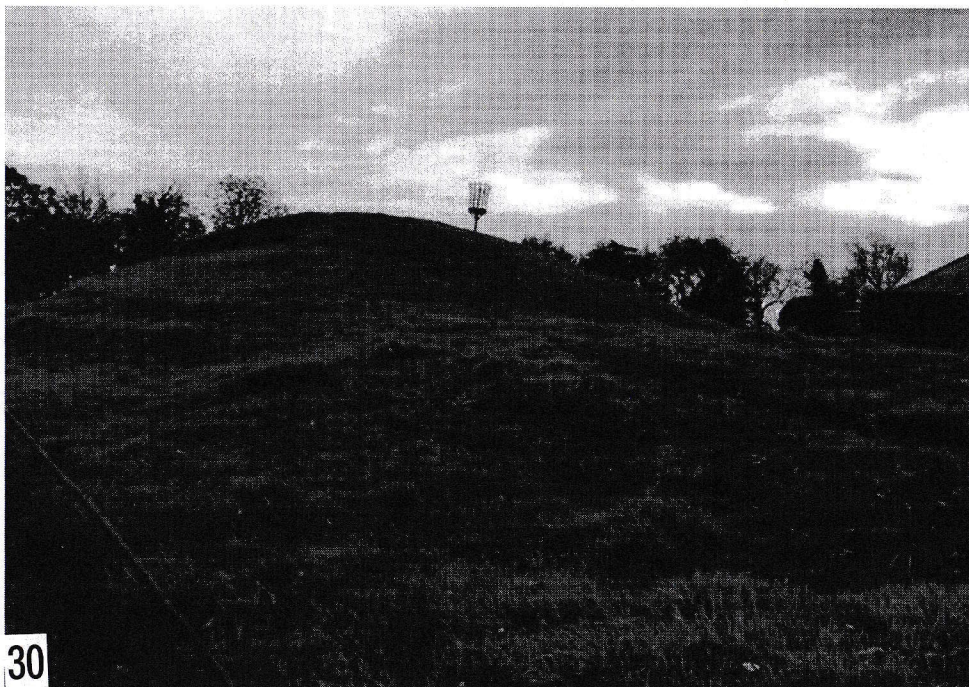
## Bolsheviks and the Ley

by David Taylor

In an earlier version of this article in 'Northern Earth' (167, March 2022) I endeavoured to examine an historical mystery that encompassed the history of leys and how they have been perceived since they were 'rediscovered' by Watkins.

Shortly after Alfred Watkins published *The Old Straight Track* in 1925, Britain was plunged into the dark days of the General Strike. The 1926 strike lasted nine days, from 4-12th May. It was called by the General Council of the Trades Union Congress (TUC) in an unsuccessful attempt to force the British government to act to prevent wage reductions and worsening conditions for 1.2 million locked-out coal miners.

In the same year two Anglican priests, Gilbert Shaw and Dom Robert Petitpierre, who were based at St. Paul's Missionary College in the Lincolnshire village of Burgh-le-Marsh claimed to have made a startling discovery! For reasons that remain unclear, they believed that the Soviet Union was causing and prolonging the strike by directing psychic energy along a ley that entered Britain on the Lincolnshire coast. Petitpierre explains: "During that year, we discovered quite intense psychic pressures passing through the college chapel and, so far as we could ascertain, coming from the east" (Petitpierre, 1976). The ley then ran through Cock Hill, a pagan Saxon burial mound near to the church, and carried on to somewhere in Snowdonia.



The two priests paid a visit to Cock Hill where they exorcised the Saxon mound, believing they had cut off the negative psychic influence of the Bolsheviks (Petitpierre, 1976). This raises many questions, not least:

1) A year after Watkins published *The Old Straight Track*, which saw leys as prehistoric trading routes, how did two Anglican priests come to believe they were pathways for psychic energy?

2) Long before anyone started talking about long-distance leys such as the St. Michael Line, how/why did they believe a ley could cross continents?

Let's examine the last point first. What is certainly significant is that in the published material I have examined, I can find no references to others coming across this long distance ley. Did it ever really exist? And if so, has it been lost to geomantic researchers since 1926?

The most pragmatic solution is that 50 years after the event, when Petitpierre came to write his book on exorcisms, he was misremembering the incident, incorporating much later ideas about leys into the 1926 exorcism.

Alternatively, was Petitpierre influenced by the older, more experienced priest – Gilbert Shaw. According to Dr. Francis Young: "...Gilbert Shaw can with some justification be considered the father of modern exorcism in the Church of England" (Young, 2018). Shaw was an anthropologist by training, and his interest in the occult seems to have started in 1908 while an undergraduate at Cambridge, where he met the notorious occultist Aleister Crowley. Petitpierre went on to become a respected Anglican exorcist, even editing the Bishop of Exeter's influential report on exorcism (Petitpierre, 1972). Petitpierre also seems to have developed a taste for exorcising prehistoric sites, no doubt attempting to rid them of their negative 'pagan' influence (Young, 2018).

For some time, it has widely been thought that the concept of leys as 'lines of energy' was an idea developed in the 1960s with the publication of John Michell's *The View Over Atlantis*. Further research established that the 'energy line' concept had in turn been influenced by the novel *The Goat Foot God* by occultist Dion Fortune in 1936 (Devereux & Pennick, 1989).

The idea of leys as lines of energy may certainly pre-date Dion Fortune\*, and may be a mix of various esoteric ideas. An important and often neglected influence on early EM thinking was Theosophy and Spiritualism. One of the most influential early Spiritualist works was Alphonse Cahagnet's *The Celestial Telegraph* (1855). The notion of invisible lines of communication and energy, analogous to the telegraph wires that were crossing the land, goes back at least as far as Cahagnet, and his ideas spread as Spiritualism spread. By the 1920s, respected scientist Sir Oliver Lodge was still using the telegraph analogy in his books on psychic phenomena (Trubshaw, 2005). The idea remained a persistent concept throughout the early days of psychical research (Sinclair, 1930).



And in 1911 Walter Evans-Wentz in *Fairy Faith in Celtic Countries* directly references the idea that megalithic monuments were built on top of sites of electromagnetic energy.

Whatever the solution to this intriguing historical account turns out to be, it must surely be one of the more bizarre episodes in the history of ley hunting!

#### How you can help

If you have come across the long distance ley crossing Europe and terminating in Snowdonia either in your own geomantic research or in any written sources, I would love to hear about it! I can be contacted on: infousps@yahoo.co.uk or 07505 323443. I'm sure Laurence would be interested to have an article from you on this research too!

*\*I am grateful to Laurence Main for bringing to my attention the work of Dr. John Dee into geomancy. He wrote of "invisible lines and immortal beams which can pass through clod and turfs, hill and dale"*

#### References:

Pennick, N & Devereux, P. *Lines on the Landscape*, Hale 1989

Petitpierre, D.M. *Exorcism: The Report of a Committee convened by the Bishop of Exeter*, SPCK 1972

Petitpierre, D.M. *Exorcising Devils*, Hale 1976

Sinclair, U. *Mental Radio*, Werner Laurie 1930

Trubshaw, B. *Sacred Places*, Heart of Albion 2005

Young, F. *A History of Anglican Exorcism*, T&T Clark 2018



#### NIGEL PENNICK & PAUL DEVEREUX

*Lines On The Landscape - Leys And Other Linear Enigmas*  
Robert Hale, London, 1989  
ISBN: 0-7090-3704-X

When this book first appeared it was more a less a detailed overview of the history of theories regarding leys - from traders' tracks to spirit ways - and of research into straight lines on the landscape, on a global basis, up until the late 80s. It still reads well, and more recent discoveries do not seem to have significantly altered any of the ideas detailed here, although I do confess that some of the militaristic uses of straight lines don't fit into my concept of leys, but that is a personal observation. The amount of information here is stunning - a book that deserves to be on any leyhunter's bookshelf.

Norman Darwen

## BOOK REVIEW by Liza Llewellyn

### Hidden Dangers

5G

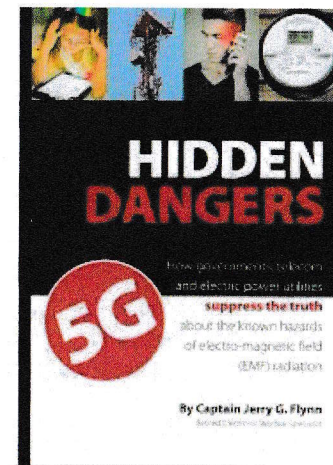
Captain Jerry G. Flynn

Published by JGF Publishing, ,  
Canada, 2019 Paperback, 223pp,

ISBN: 978-1-775394518.

£14 (Amazon UK).

The author, Captain Flynn, is a retired electronic warfare specialist of some 22 years, commissioned from the ranks of what was then called the Royal Canadian Navy. The author almost died of cancer, something he attributes to his exposure to electromagnetic radiation (also known as EMF / ElectroMagnetic Field). The author clearly has considerable experience of his subject matter and has seen how EMFs can even be used by the military as a *weapon*. Many people say they feel the negative effects of 4G, and 5G could be even worse in that respect, a lot worse. One of the concerns is that 5G uses a much higher frequency level than 4G (so as to generate faster speeds of data transmission). Whereas 4G uses anything from a few megahertz up to 2.6 gigahertz, 5G will use frequency levels between 3 and 30 gigahertz, that is, in what is known as the 'super high frequency band'. The human body has been shown in studies to react differently to different frequency levels and there has been very little research done on how the human body will react to these consistently higher frequencies. Are we physically able to adapt to these levels and ride the electro-magnetic punches that such higher frequencies will throw at us? As the book points out, many scientific studies clearly show that we will not, and, in fact, many scientists are concerned that such dramatically higher levels of EMF will cause considerable short-term and long-term harm to our bodies and brains. Dr. Roger Santini, a French researcher into EMF, conducted a study that showed that people who live less than 300m from mobile towers suffer from a whole range of undesirable physiological and psychological symptoms including headaches, problems with concentration, difficulty sleeping, chronic fatigue, irritability and depression. The book, while focussed mainly on the dangers of 5G, also looks at the science surrounding the potentially deleterious effects of electro-magnetism in general. For our times, this is an extremely important read and especially so for us *ley hunters* who are interested in hidden energy lines, dowsing and sensitivity to currents of power.





# THE STABLE END

with

**Richard Knight,**  
*the Rustic Farrier*



## 33 Minutes to the Circle of Britain, part 4:

### *The Watlington Discovery*

A very, very surprising and very recent discovery, just to the east of Watlington on a hill is a singular white hill carving - a spire with a detached base shifted slightly below the main body. Now, as we saw, the emblem of the Order of the Golden Dawn consists of a *triangle with a cross* on top and a spire with a detached base shifted below the main body. The carving is known as the White Mark. See the mock up of the emblem using the actual carvings.



The Watlington White Mark flanking the White Leaf Cross to make the emblem of the ORDER OF THE GOLDEN DAWN.<sup>1</sup>

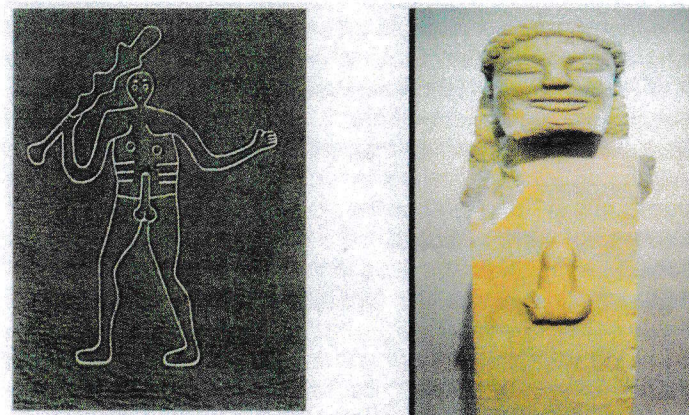
<sup>1</sup> On each side appear to be pillars of light and it is well known that the Order of the Golden Dawn used two pillars which were on each side of the altar, the altar that displayed the Cross and Triangle symbol (although some distance in front of it).

And that is merely the beginning because a straight drawn through the mark and the cross leads to, and so joins them to, CHEQUERS!!

51 38 20 N    51 43 43 N    A \_\_\_ B \_\_\_ C

0 59 24 E    0 48 43 E    A. White Mark.    B. Whiteleaf Cross    C. Chequers.

OK, back to Hermes and in particular the "Herma" picture below right. Next to him is of course the fabulous Cerne Giant (below left) and I'm not insisting that he is Hermes-Mercury-Thoth but he could be a good luck symbol, guide and meeting place. He shares one big attribute with Herma (who, by the way, looks very smug for a chap without hands) - the phallus theme which is prevalent in two previous observations: (1) The Ridgeway above the Kennet with the Hackpen White Horse and (2) The River Isis at Henley with the Templar Cross.



### HERMES TRISMEGISTUS & THE BIBLE.

There are three synoptic (meaning, in this case, roughly the same) gospels and one that is different i.e. the Gospel of John. Martin Luther himself said that the author of the Corpus Hermeticus had copied John the Evangelist's Gospel although he may have been displaying laudable allegiance to his beloved Bible because many people believe it was John who copied Hermes. Either way both works are *gnostic* in essence. John writes that in the beginning: "The Word was with God and the Word was God".



A very old Egyptian text says: -

"In the beginning was THOTH and THOTH was in Atum and Thoth was Atum in the unfathomable reaches of primordial Space".....beautiful.<sup>2</sup>

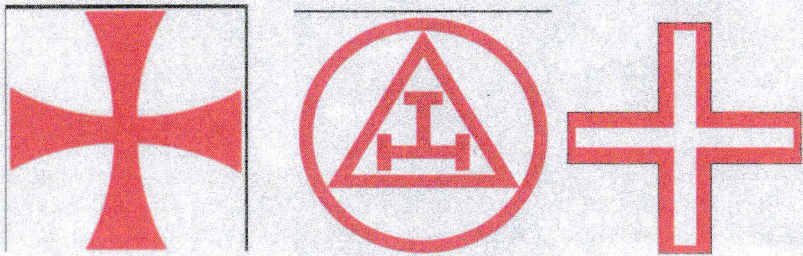
Atum is the Egyptian creationist God, the first God who created himself while sitting on a MOUND...(knowing looks all round) or while actually being the mound (more knowing looks). He created the God Shu and the Goddess Tefnut by spitting them out of his mouth, a feat he achieved by masturbation and the hand he used for this was a part of the "female" within himself. A nicely rounded and complete creationist story I think you'll agree.

Serapis is another syncretic Egyptian God being a mix of Osiris and Apis the Black Bull. Ptolemy I chose Serapis as the God of Egypt and Greece to unify the countries and the Bible of the mystery religion of Serapis was the Corpus Hermeticus. In the 15<sup>th</sup> century when the gnostic text reached a group called the Florentine Academy, a neo-platonic society sponsored by Cosimo de Medici, it caused a sensation as they realised that here were the teachings of John the Baptist who must have been a Serapis preacher. The Baptist became the Saint of Florence and Leonardo da Vinci became obsessed with him. Of course this in turn makes Jesus a preacher of the Serapaeum and now here's a thing..

Among the names of Isis is "Isse" and "Esse", the latter from Latin for Essence. In Hebrew IS becomes JES so in the Bible In Isaiah we read,"....In that day there shall be a root of Jesse (Isse, Isis) and there shall come forth a rod out of the stems of Jesse(Isis) and a branch shall grow out of His roots...Jesus or Isus.

The symbol of John the Baptist is the *Agnus Dei* or Lamb of God used by the Knights Templars, St. John's College and the Middle Temple where the Templars who disappeared centuries ago are doing very nicely thanks.

Here they are, the three shapes made by trees found so far: -



<sup>2</sup> The "Word" was, in the original Greek translation of the Bible, written as *Logos*. Interestingly, the Egyptian god of the spoken and written *word*, Thoth, was also called the *Logos* by ancient Greek philosophers and mystics. Was Thoth the god who "was the Word" ?

**Left.** Cross Pattee of the Templars.

**Middle.** The right-angled triangle of the Royal Arch Freemasons.

**Right.** The Great Priory of the United Religious Military and Masonic Order of the Temple of England and Wales and Provinces Overseas...or Knights Templar.

What? I hear you say, well I'm not saying it again. The cross is actually that of the "Order of St. Thomas of Acon" and to be a member of this you have to belong to a Preceptory in amity with the above mouthful. Acon is an anglicised form of D'Acre, Acre being the place where Thomas established a Church for the Templars against considerable odds. It was established in 1194 by John E.N. Walker after 20 years work in the Guildhall library ploughing through the ancient records of the order which narrowly escaped the fire of London in 1666. Mr. Walker was the secretary General General of the...wait for it ..... SOCIETAS ROSICRUCIANA IN ANGLIA!

So there it is, the strange story of Cleopatra's Needle, the re-enactment of the legend of Isis and Osiris, the Kit Kat's obelisks, the Golden Dawn, Hermes and Thoth and a special mention of Jack The Treacle-Eater!

Join us in the next edition of *The Stable End*, when Richard has an encounter with devils, ditches, dykes and ...druids!

[Footnotes and editing by Liza Llewellyn]

### Brief bio of Richard Knight, the Rustic Farrier

Richard was born about two yards from the River Kennet in Minal, Mildenhall, Wiltshire in what is now called The Old Forge. His father was the last blacksmith in the area and was a Romany Gypsy who taught his son the trade of farrier, which he still is to this day.







Welcome!



Lauren Buckard gave birth to a son, **Theo**, on Sunday 5<sup>th</sup> June, 2022.



A visit to Arthur's Stone, Dorstone, Longtown Moot  
(photo by Paul Hornby)

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