

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

Issue 19- Beltaine 2016

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'Glissando' - © 2014 Una Woodruff
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The Newsletter of the Network of Ley Hunters

Issue 19, Beltaine (1st May) 2016

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www.networkofleyhunters.co.uk This is not interactive, no email! Snail mail and telephone calls always welcome.

The Network of Ley Hunters is an informal movement for all who are interested in leys and patterns within the landscape. 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.

Contributions are welcome for future issues. Jon Lord is now producing the next Newsletter on his computer, with the potential for colour pictures on every page. Please contact Jon Lord to discuss how documentation should be sent to him by email. Telephone 01732-780683 or email lordyjonlord@gmail.com – or continue to send typed copy to Laurence Main at the above address. We have early deadlines because we are often away (on Pilgrimage).

If your subscription is due an “X” will follow this sentence.

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

BOOK NOW FOR OUR OXFORD MOOT

Book now for our Oxford Moot, Saturday 21 May (12noon -7pm)
Plus Coach Trip on Sunday 22 May and Guided Walks on Monday 23 May, Tuesday 24 May, and Wednesday 25 May. See page 7.

The Sunday coach trip is only for people booking seats on our coach. No following motorists please! We need to FILL the coach to break even. The price includes payment to our guides Caroline Hoare and Gary Biltcliffe, authors of The Spine of Albion. Coach trips encourage group spirit, provide transport for all, avoid road congestion and especially car parking problems. Book your seat now!

We will continue our Pilgrimage up the Spine of Albion with Gary Biltcliffe and Caroline Hoare guiding us around Stratford-upon-Avon on Saturday, 10 September 2016 (11am-5pm). Cost £15 to members of the Network of Ley Hunters. Book now.

Enchanting the Land: A Perpetual Enquiry



with Susan Elizabeth Hale and Ian Woodcock

Following John Gibson-Forty on dowsing the decagon, Susan Hale and Ian Woodcock have been singing the lines to harmonize the land. Through talk, photographs, chanting and sound exercises, they will share what they have discovered on their journeys. **Susan Elizabeth Hale** is a music therapist and the author of *Sacred Space Sacred Sound: The Acoustic Mysteries of Holy Places*. She is the creator of *Earth Day-Sing for the Trees*, an annual global event. An American transplant, she lives in Malvern with her husband Ian. **Ian Woodcock** is a singer/songwriter who has been researching earth mysteries since retiring from teaching special needs children. In 2008 he was part of the Awakening Albion Walk along the Michael and Mary lines. **Susan and Ian will speak at our Moot on Saturday May 21, 2016**

Trish Mills will speak at our Oxford Moot.

Sacred Geometry Made Simple with Trish Mills

Have I got news for you! This talk unfolds like a detective story. Discovering Sacred Geometry is like being handed the keys to the Universe. We begin – briefly – with the basic shapes that comply with nature’s secret rules, and see via some amazing photographs how together they create harmony.

The ancients discovered all this way ahead of us, and showed us how to calculate the size of the earth and the orbit of the planets with stunning accuracy.

We also learn why the pyramids are comprised of nothing but triangles; how Fibonacci worked out the formula for counting rabbits and stumbled on the secret of spirals; and how to make your own snowflake.

Once we’ve figured out all that, we take a look at how man has copied nature in music, architecture and art, and the sacred geometry in crop circles.

It’s not just mind blowing – it’s incendiary! You’ll never look at the Universe in the same way again.

The line of Bran the Blessed – Ian Pegler

Following on from my discovery of a Samhain sunrise alignment between Castell Dinas Bran (near Llangollen) as observed from a marker-stone at the peak of Coed Hyrddin (adjacent to Valle Crucis abbey) I started pondering: what would happen if I extended the line westwards?

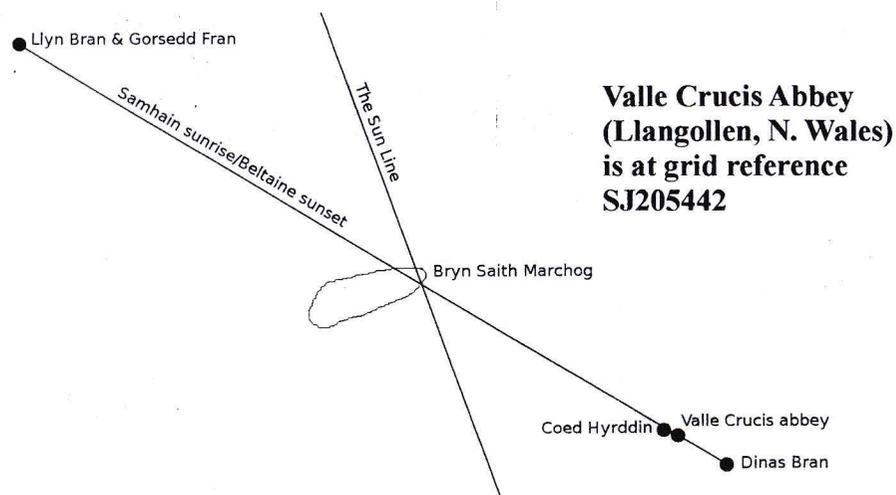
Of course, if you're facing Dinas Bran looking from the marker-stone and you turn around, you'll find that you are facing the direction of Beltaine sunset. If you were to observe this sunset, you would see the sun setting close to a prominent peak called *Moel Morfydd* on Llantysilio mountain (Saint Tysilio's feast day is Nov. 8th – pretty close to Samhain in the Julian calendar!).

Extending the alignment line westwards, we find that it crosses a hill called *Bryn Saith Marchog*, named directly in the story of *Branwen verch Llyr* in the Mabinogion. Going even further west, it crosses a lake (now a reservoir) called *Llyn Bran* (the lake of Bran), immediately adjacent to a coniferous wooded area called *Gorsedd Fran* (the throne of Bran) There amidst the trees you will find some Bronze Age cairns.

Coming back to Coed Hyrddin, the name means the “wood of the long man”. Bear in mind that Bran, in the Mabinogion tale was so tall that he could wade across to Ireland with his army and the Irish, when the saw him, mistook him for a forest! Potentially, then, Coed Hyrddin could refer to Bran. If this is the case, then we have four locations linked to Bran, and all aligned with Samhain sunrise (and/or Beltaine sunset).

Another discovery concerns the ley I found in 2008 which I (rather poorly) named the “Sunline”, because of the large number of inns called “The Sun” which are spread out along its length. This, I believe, was once a physical route – there is still a 22 mile stretch of ancient road running along it from Hereford towards Leintwardine. I had previously connected this ley to Samhain, but it was difficult to accept, because the line itself is not astronomically aligned to Samhain. This very same ley intersects the line of Bran-related sites at Bryn Saith Marchog!

BEST OF BART! TO JOIN BART O'FARRELL ON DOWSING EXPEDITIONS IN CORNWALL: www.westcornwalldowsers.co.uk TEL 01326-281139. THE WIZARD OF THE LIZARD

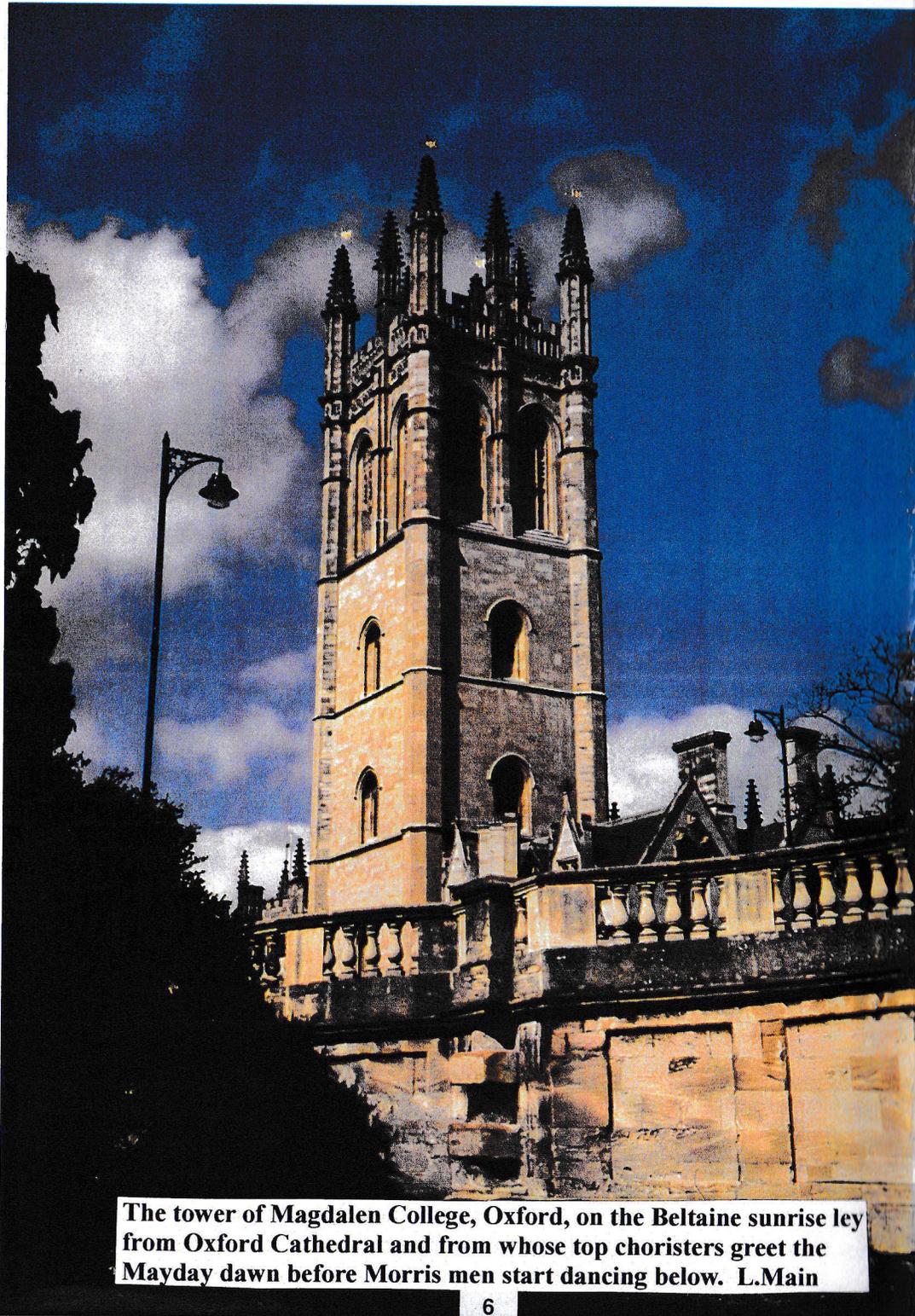


The crossing of the Sunline with the Bran/Samhain sunrise alignment

An older generation of scholars (Proinsias MacCana *et al*) deemed that the story of Bran was originally set in the North East of Wales and later relocated by a mediaeval story-teller to the North West. This is because the area around Llangollen has a high number of place-names linked with Bran – but the scholars weren't thinking about alignments or leys!

In the relocated version of the tale, the followers of Bran spend 80 years in the company of his severed head on Gwales (portrayed as a sort of Celtic paradise) which has been identified with Grassholm. Now, it just so happens that south-east of Grassholm is a tiny little island called “Crow rock”. If you draw a line from Grassholm to Crow Rock, it will be very close indeed to the Samhain sunrise angle. The Welsh name Bran translates as Crow or raven. So even though the locations in the story changed, the all important Samhain alignment was retained!

Bran and his life-giving cauldron stand at the turn of the Celtic Year – Samhain. Dinas Bran must have been an important centre for observing this fire festival in the Bronze Age, heralded in the morning by the Sun rising behind Dinas Bran and followed in the evening by the appearance of the Pleiades (Saith Marchog?) and then Orion (Bran) at the same location. In the Bronze Age they moved towards Caer Siddhi (Caer Drewyn) in the west where Orion leans over and becomes a bridge – just like Bran in the story – allowing the souls of the departed to enter the otherworld.



The tower of Magdalen College, Oxford, on the Beltaine sunrise ley from Oxford Cathedral and from whose top choristers greet the Mayday dawn before Morris men start dancing below. L.Main

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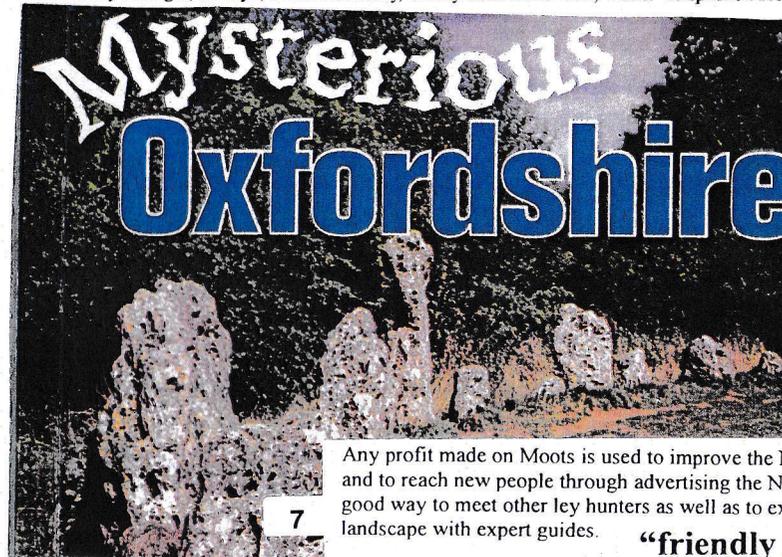


SATURDAY, 21 May (12-7pm) Moot with speakers (Laurence Main, Liza Llewellyn, Trish Mills, Ian Woodcock, Susan Hale, Michael Dames & Gary Biltcliffe) plus stalls, in Oxford. Tickets £30 each*

SUNDAY, 22 MAY (9am-5pm) Coach trip with Caroline Hoare and Gary Biltcliffe, authors of The Spine of Albion, to Uffington White Horse, Wayland's Smithy, the Rollrights. Tickets £30 each* Secure your seat now!

Plus free guided walks led by Laurence Main (author of Walks in Mysterious Oxfordshire). Monday 23 May: Wittenham Clumps; Tuesday 24 May: Sir Winston Churchill's birthplace (Blenheim) and grave (Bladon) via the Column of Victory; Wednesday 25 May: Oxford City Leys. Pay your own bus fares and admission charges.

* All mootgoers must be subscribers to the Network of Ley Hunters (who also receive four quarterly Newsletters).
Subscribe now by sending £15. Make cheques payable to Network of Ley Hunters and post to Laurence Main,
9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth SY20 9LW, Wales. Telephone 01650-531354.



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

“friendly people”

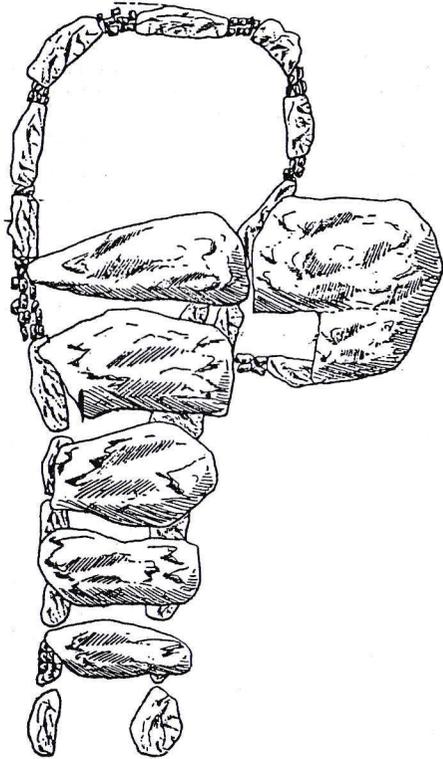
Reprinted with permission from Quest (June 2015)

Esoteric Report on the Tomb at Les Monts Grantez, Jersey

by "Vlatos"

GRANTEZ DOLMEN.

GENERAL PLAN.



This ancient prehistoric tomb is in an elevated and fairly isolated position, very well preserved, and only recently excavated by archaeologists (1912) who found it 'comparatively undisturbed'.

The King buried here had achieved his merge with the environment, and was still available as an inner entity for dialogue and interchange of communication. After an initial contact made by tuning to the site in meditation, the King later appeared (away from the site

itself, as the contact unfolded or decoded itself) as an older man, very brown, with curly hair and black beard, and spiral cheek tatoos. His eyes appeared like large black stones, due to the visual effect of tatoos or colouring around the deep eye sockets. He wore clothing made of skins, a tight tunic and trousers tied around with sinews. In communication he may be addressed as "Earth-man" and "Stone-King", the nearest modern language equivalents to two magical names. The first was his identity as king before physical death, the second an after death name of transformation. He was the leader of a tribe or extended family of about fifty or sixty people at the time of his physical death, although he implied an influence over a greater number, through an obscure concept of family relationship that seemed to extend beyond the Islands to both Britain and Brittany. Some time was spent attempting to elaborate this relationship, which was apparently of great importance in his culture, but which seems obscure to the modern intellect. The basic pattern was one in which various 'kings' could rule extended tribes and families over large distances, without ever conflicting with one another. The patterns of social behaviour and warfare that resulted from this system were not similar to the modern concept of 'territory' or 'conquest' in any way, but seemed to be derived from 'loss of face' or a concept that meant 'change of roots in the family ground.'

The discarnate King was responsible for communicating 'earth-peace' to his people, this being an energy that resulted from his merging with the actual environment, and finally emerging 'on the other side' of it as an entity of wholeness or integration, that is able to link and mediate through various stages of human and non human evolution. After initial contact, the old king was (and still is) present as a father figureexactly as he was to those who linked with him thousands of years ago, when this system of inner working was fully operational. There were several obscure intimations, difficult to translate into a contemporary world or universe-picture:

1. The King is now part of the solar system (?) or Universe (?), linked through the stones and the special structure of the dolmen and mound, which become an earth-power gate or amplifier for his awarenessa focus in which his differing view-point may be translated into one which is accessible to physical humans still on the planet.

The curious and difficult point about this concept is the accompanying awareness that (to the King) the solar system is inside the structure of the stones and in the very bones of the Earth itself and is in no way external or removed from it. He is able to communicate this awareness very clearly indeed, and it seems to have been essential to his peoples' development. The effect of this awareness on the modern consciousness is rather disturbing and is quite different from the generally accepted reality-patterns currently used by mankind trying to relate to existence.

2. The purpose of the dolmen or passage grave is extremely precise and 'scientific'. A sealed chamber of massive stones, which have to be over a certain mass or size, is buried beneath a mound of earth. This causes certain natural processes to occur, directly due to the shapes and nature of the structure itself. This is usually aided by the knowledge and co-operation of the being or beings buried alive within it. The aim is to achieve an integration with the earth environment, moving through it to other states of awareness (which are in the earth, according to the King or more strictly speaking the Earth is outside the stars, and is the gateway to them.) The actual physical structure is womblike, and was identified as a returning to the Mother. There is strict time rotation involved in the process, and a guardian was placed to ensure that there was no disturbance during this period of gestation prior to inner re-birth. Other people were also interred, either at the same time, or at later stages of the development of the merge. The King suggested quite jovially that the process was voluntary, but implied a system of family obligation which could not be avoided, or rather a system which cast out those who did not merge when their time was due. This shocking occurrence was the greatest 'loss of earth root' that anyone could visualiseand was the equivalent of vile and obscene anti-human crime. The thought of anyone not wanting to merge was repulsive in the extreme, and the process was a sought after privilege that was retained through certain family ties, and could be passed on through a female line of descent.

Once the inner integration process had occurred, the chamber was then used for consultation and initiation. Entry was made through a tiny crawl passage, usually kept sealed and guarded by a restrained soul. This Guardian was a deliberately tied sacrifice, a human who was bound for a specific period to remain in an interim state close to the outer world, to defend the chamber against break in and tampering. After a certain number of years (solar cycles) the guard was free, and was replaced or rendered unnecessary by the success of the King's merging. In a 'fully achieved' chamber only the King remained, but he could link to specific ancestors in spirit ("Fathers in the deep that earth is outside"). The supplicant crawled in, and was left in the total darkness to communicate with the King.

The pattern is found clearly in modern magical practice, where the King is seated in the West and one approaches him from the East, through the Pillars. The interesting point is that this King is fully able to relate to modern magical technique, and has various things to teach or communicate.

In a simple magical operation, designed to open up his specific contact in a completely different place, far from his earth-site, the King calmly informed the operator of a mistake in the pattern

of the ritual. When this error was corrected, the contact became much stronger.

The simple basis of this fraction of magical teaching was as follows. In the tomb, the King is magically 'in the West', that is, at the end of the chamber, seated, and giving out the fullness of his awareness, from his position in the depth of the womb. When an attempt was made to place him by image in the West of a modern magical Temple, he informed the operator that this was quite wrong and that the operator should be in the West, visualising the King approaching at the East. When this was done, the inner imagery reverted to the King's own Tomb..... as if the two 'Wests' had become face to face. Prior to tuning the energies in this manner, the link had been rather difficult and sporadic, causing the operator to be kept awake at night, to be aware of the King at unrequired moments, and giving a general sense of lack of tuning, searching and semi-blindness. Once the King's operational suggestion was adopted, the contact could be turned on or off at will, and became extremely balanced and clear.

The rule or pattern of tombs of this sort was general for all the dolmens and passage graves that are found in the Western culture, which can still be seen today. Some are empty and failed, but others retain their inner contact, and can be used. One most interesting aspect of these curious 'generators' is that the flow is two way. The inner King, locked in the earth that is outside the stars learns about your awareness, and transmits it back to his people..... while you learn about their awareness, and bring it forward into your own self. The King occupies a middle or mediating 'point' in this process, conveying a type of awareness that makes nonsense of the normal conception of "time" and "space". To the King, "time" is only valid as the rotational phase prior to his merging with the Earth..... it has no meaning in his original outer life, nor any meaning in his evolved inner state.

On attempting to convey the meaning of flow of Time, the response from the King was the equivalent of 'there is no line of such a shape. There is only turning until you are inside the Earth. From the little turning to the great turning that is inside the little turning. Inside the great turning is earth-peace.'

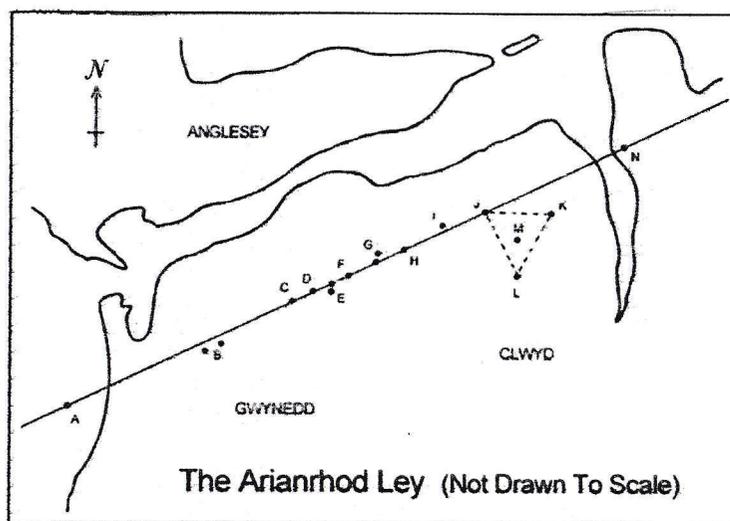
This report by "Vlatos" gives an interesting insight into one possible mechanism for these "Windows in time."

GARETH KNIGHT

THE ARIANRHOD LEY by MARK REEVE

In 2002, I had a number of curious experiences involving seeing a UFO, a 'Men-in-Black' visit soon afterwards, and the discovery of an Ordnance Survey map in a charity shop. I could sense the oddness bubbling away behind the scenes, but wasn't sure what route to proceed on (I have to have a plan, a script, even just a word or sentence to work with). So I laid down and continuously asked my deep-mind for the answer.

I must have fallen asleep after a while. When I woke up I had the urge to get the map out again and study it. As I was doing so the small island named "Caer Arianrhod" on the map jumped out at me, that I hadn't noticed before. Knowing that this name features in ancient Welsh mythology as both a goddess and a place in *The Mabinogion*,[1] I wondered if the island formed part (or the start) of a ley, so I began drawing possible ones directly on the map. After much staring, attuning and trancing and several attempts and experiments, I eventually found one that more than meets the standard criteria of authenticity established by the godfather of ley-hunting, Alfred Watkins, that as a rule one should work on sighting points and not just take a straight bit of road or track as evidence, and that at least four points are necessary to prove a Ley.[2] Here it is:



The Ley starts at the initial powerzone of Caer Arianrhod [A] at SH 424 547, passes Llandwrog church to the right, follows the Afon Carrog River to pass parallel to the two Mile Stones [B] near Llanwnda, then continues its path across the old Roman Road (now the A4085); through the prehistoric Burial Chamber [C] at SH 605 668; through various modern Churches [D, E]; ancient Cairns and Tumuli [F, G, H], passes close to another at [I], then, at SH 723 747, runs directly through the Stone Circle [J] on Cefn Coch mountain.

The Ley continues on through the county of Conwy; across the small inlet, then directly through the Church [N] at SH 784 788, just South of the remains of another Castle, to travel onwards, presumably into Yorkshire, scene of the widespread and impressive Northern Britain Occult Revival of the 1980s, that was much assisted by the Sorcerer's Apprentice emporium in Leeds.

I am confident that the Arianrhod Ley was engaged by initiates to contact the ultra-terrestrials/dimensionals in ancient times, and was part of an even larger network, as the Cefn Coch Stone Circle itself forms one point [J] of what the OKOKians named the "Green Dragon Triangle", its other two points being the Standing Stone [K] at SH 747 749 and the Burial Chamber [L] at SH 741 718. The Green Dragon Omphalos is the Standing Stone [M] at SH 739 736, near the disused quarry on the Tal y Fan mountain range.

Note that the Ley travels near to, and sometimes through, the scene of the now-famous 1984-86 North Wales UFO/Paranormal Flap,[3] that involved strange cigar-shapes and lights seen out to sea off the coast near Colwyn Bay and Abergele; a bullet-like object hovering over an old oak tree before rising vertically and disappearing at Llanfair Talhaiarn; a domed structure on the ground in daylight near the same village; the observation of numerous other UFOs, with dramatic cases from Shotton, Flint and Prestatyn. After a lull, activity started up again on the 23rd August 1986, with sightings at Mold, Ruthin, Llanfair Talhaiarn and Rhyl. In October, further incidents took place in Prestatyn, including a suspected poltergeist outbreak that made the national television news.

Judging from recent events, it appears that our previous rituals at the Cefn Coch Stone Circle – performed when we did not know of the Arianrhod Ley's existence – have either reawakened, or opened up a new, Window Area.

An explanation for the, at first puzzling, nature of the results of these magical workings (like my UFO sighting and my finding of the OS map), that manifested some distance away from the Ley-node "rite-sites", may have been provided by researchers into the 1977 'Welsh Triangle' Flap of West Wales, where the UFO and other paranormal activity sometimes occurred, not exactly on – but closely adjacent to – a Ley,[4]

Notes

1. www.bbc.co.uk/wales/history/sites/themes/society/myths_mabinogion.shtml
2. Alfred Watkins, *The Old Straight Track*, Abacus, 1980, p.220; first published 1925.
3. Documented by local researcher, Margaret Fry, in *Northern UFO News*, Issues 116-118; 120-123; 128; 1985-1987, when it was edited by Jenny Randles.
4. See: Randall Jones Pugh and FW Holiday, *The Dyfed Enigma*, Faber & Faber, 1979, pp.107-115.

The above article is a brief extract from my forthcoming full report entitled *The Dragon Files/Flies*, that will be published in some form later in 2015. First draft April 2003. Revised August 2015. Copyright © 2003, 2015 Mark Reeve. I can be contacted at: orbeditions@hotmail.co.uk

COME TO OUR MOOTS!



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

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Mysteries of London Stone to

The ancient stone said to safeguard the City is to be rehoused and studied

Charlotte Higgins
Chief culture writer

Rarely, perhaps never, has so spectacular a web of myth been woven around so unprepossessing an object: a small slab of limestone that lurks behind a metal grille set into a derelict, partially burnt-out building on Cannon Street in the City of London, with only balled-up pieces of chewing gum and dust for company.

London Stone has, in its time, been identified as a druidic altar for human sacrifice; a Roman milestone; the slab in which Arthur's sword, Excalibur, was embedded; and part of the remains of the palace of the Roman governor of Britain.

One version has it that Brutus, the legendary founder of Britain, brought it from the sack of Troy. The saying goes that "so long as the stone of Brutus is

safe, so long shall London flourish". Now the City of London has taken a small step towards a more dignified future for London Stone than its current lodging in the facade of the 1960s former Bank of China office – more recently a branch of Sportec and, latterly, a WH Smith. Yesterday evening, planning permission was granted for the demolition of the building and the erection of new premises on the site, to include a special raised plinth so that the artefact can be viewed by the public. During the building works, it is hoped that London Stone will be displayed in the Museum of London – for around 20 months from late spring.

Roy Stephenson, the head of archaeological collections at the museum, confessed he had had a hard time working out an insurance value for the object, so meagre in its material reality and yet so rich with tradition and story. "It could be anywhere between £19.99 – what it would cost to buy a slab of stone down the garden centre – and £19 trillion, the turnover of the City of London," he said, referring to the legend.

London Stone has in fact acquired

some of its more creative associations only within the past 150 years or so, according to research by John Clark, the former curator of medieval collections at the museum.

In the late 16th century it was a famous local landmark rather than a locus of mystic or occult powers. For Shakespeare, it was the stone on which, in Henry VI, Part 2, the Kentish rebel Jack Cade sits in order to dispense laws – "And here, sitting upon London-stone, I charge and command, that, of the city's cost, the pissing-conduit run nothing but claret wine this first year of our reign."

Christopher Wren believed it to have been part of a grand Roman building, as, while working on the rebuilding of London, he discovered the remains of Roman mosaics nearby, on the south side of Cannon Street. At least once in the late 17th century it was used to destroy faulty goods by the officers of the Spectacle Makers' Company.

By the middle of the 18th century it was seen as an obstacle to traffic, and was moved against the wall of St Swithin's church. It was also beginning

go on show at last



'It is a mysterious and mystic object. I'm not sure we want to know what it really was'

John Clark, researcher

to accrue myth: William Blake wrote of it as a druids' altar ("They groan'd aloud on London Stone"), and in the late 19th century some of the stories that have stuck to the stone were published – including the notion that the city's safety rests upon it, and the idea that it was brought to the spot from Troy. St Swithin's was bombed in the Blitz, but London Stone survived, and was set into its present position in the 1960s. Later still, it has featured as a psycho-geographical landmark for authors Peter Ackroyd and Iain Sinclair, and it appears in China Miéville's fantasy novel *Kraken* to mark the headquarters of the "Londonmancers", protectors of the city.

While it is at the museum, research will be carried out in an attempt to define its geology, which may help to explain its origin and purpose. But the likelihood is it will remain, to paraphrase Sinclair, an object that everyone agrees is significant, even if no one quite knows why. And perhaps that is the way it should be. According to Clark: "It is a mysterious and mystic object. I'm not sure if we want to know what it really was; in the end, that would spoil it."



Starting to Dowse for Leys (3)

The first serious attempt at defining the structure of dowsable 'energy' lines came in the book by the late Guy Underwood - *The Pattern of the Past* - in 1972. Guy was a visionary pioneer, who stumbled across the realisation that every type of 'energy' line, be it generated by human or animal movement, underground water, or what we would now call earth energy, had a particular and distinctive signature.

Underwood's work was a first bold step in trying to appreciate the nature of the dowsable sinews and meridians of planet earth. The concept he established, which has stood the test of time, is that every type of line has a width, and that almost all have a series of outlying bands. The wider and more energetic lines often not only have banding, but each of the strands of those bands can also have a complex structure of their own.

Find yourself a ley that you know well, and ask to find either side of it. Ask if it has more than one band. If you get a 'yes', follow your rods to the edge of the next band and try to determine its width too. Get used to finding the centre of your ley by dowsing, and then determining its width and banding - if any. Does it feel different to, say, a line of underground water or an 'earth energy' line? Practice makes perfect.

Laurence rightly reminds me that even when undertaking down-to-earth dowsing such as this, we

are (at least potentially) drifting out into the non-physical world - and that, just as we wear a hard hat in the physical domain of a building site, we should take at least some basic precautions to prevent ourselves coming to harm in the esoteric world of leyhunting.

Dowsing protection can be invoked in two main ways (depending on the experience and the belief system of the dowser). There are those who prefer to protect from the inside out, visualising their auras to be filled by powerful white or golden light - and/or for their being to be surrounded by a protective shield, cloak or field of force that will keep any malevolent energies at bay.

Alternatively, dowsers may protect themselves from the outside in, by calling on their guardian angels, protective spirits, or the benign strength of the divine - as they envisage it - to guard and secure them during their dowsing endeavours. In truth, it is rare to find two dowsers who have identical techniques for protection - and many invoke a combination of the two protocols.

As in any other aspect of life, most of us manage to avoid most of the potential hazards most of the time. However, when we are dowsing we are wading through an etheric soup that we can't see under normal circumstances. Even quite experienced dowsers manage to pick up 'pieces of low-level unpleasantness' - so, don't be afraid, but do be aware.

Nigel Twinn

The Three Thornborough Henges Plus one that was lost

sm = survey mile of 1980 yds, (99000 digits)

$$2 \times 808.5 = 1617$$

$$825 + 792 = 1617$$

If 1617 is an Aubrey cord :- $\frac{1617}{539} \times 540 = 1620$ Aubrey arc

$$1620 \times 56 = 90720 \text{ circumference}$$

$$\frac{90720}{\text{Burrow Pi}} = 28875 \text{ diameter}$$

$$28875 \times \text{sine } 0.056 = 1617 \text{ Aubrey cord}$$

Burrow Mump in Somerset stands on the latitude of Cosine 0.62836363 (0.2 x 3.1418181 - "Burrow Pi")

Henges 198 yd diameter

$$\text{sine } 0.056 \times 198 = 11.088 \text{ Aubrey cord}$$

$$\frac{11.088}{539} \times 540 = \frac{77.76}{7} = 11.10857142857 \text{ Aubrey arc}$$

$$\frac{77.76}{7} \times 56 \text{ Aubreys} = 622.08 \text{ yd circumference}$$

Henges 99 yd radius

$$\frac{622.08}{198} = 3.1418181$$

$$\text{Area} = \frac{22}{7} \times 99^2 = \frac{20}{\text{pretty Pi}} = \frac{8.91}{1.4} \text{ acres}$$

GT. Pyramid 8.91 units high

$$\text{Pretty Pi} = \frac{22}{7} \times \left\{ \frac{7 \times \sqrt{2}}{9.9} \right\}^2 = 3.142536475869$$

The Pretty Aubrey

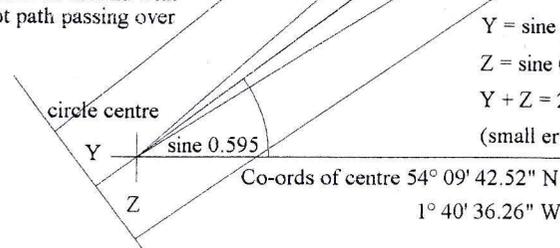
$$\text{diameter } 1 \times \text{sine } 0.056 = 0.056 \text{ Aubrey cord}$$

$$\frac{0.056 \text{ cord}}{0.99792} = 0.05611672278 \text{ Aubrey arc}$$

$$0.05611672278 \times 56 \text{ Aubreys} = 3.142536475869$$

$$\text{pretty Pi} \times 198 = 622.222 \text{ diameter} = \frac{5600}{9}$$

Centre on mound with foot path passing over



$$Y = \text{sine } \frac{1}{24}$$

$$Z = \text{sine } 0.04$$

$$Y + Z = 2 \times \text{sine } \frac{0.35^2}{3}$$

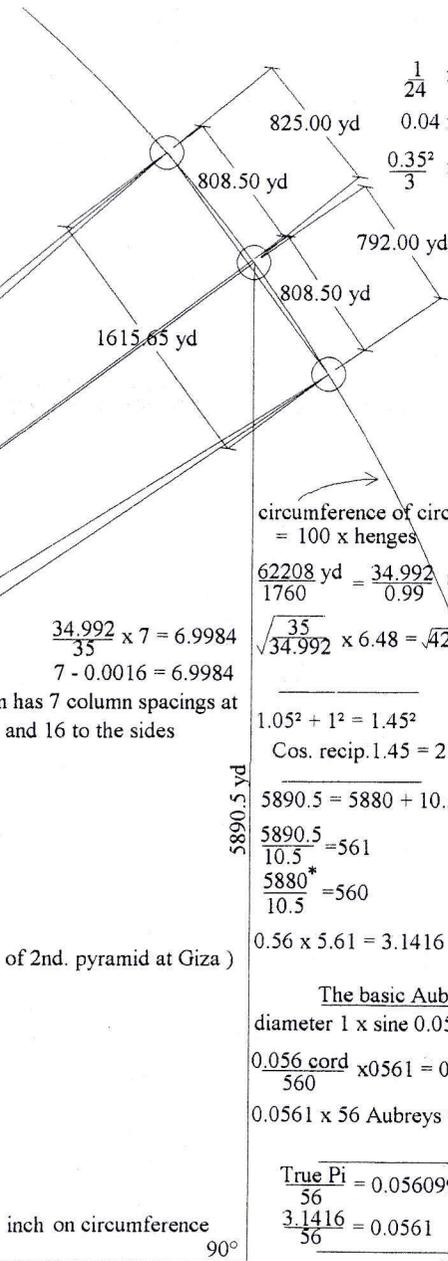
(small error)

$$Y + Z = 4.680458329^\circ$$

$$2 \times \text{sine } \frac{0.35^2}{3} = 4.68045661^\circ$$

$$\text{error of } 0.000001719^\circ = 0.0061884''$$

$$0.0061884'' = 0.0106935552 \text{ of } 1 \text{ inch on circumference}$$



$$\frac{1}{24} \times 19800 = 825 \text{ yd}$$

$$0.04 \times 19800 = 792 \text{ yd}$$

$$\frac{0.35^2}{3} \times 19800 = 808.5 \text{ yd}$$

circumference of circle = 100 x henges

$$\frac{62208 \text{ yd}}{1760} = \frac{34.992}{0.99} \text{ miles} = 31.418181 \text{ sm}$$

$$\frac{34.992}{35} \times 7 = 6.9984$$

$$7 - 0.0016 = 6.9984$$

$$\sqrt{\frac{35}{34.992}} \times 6.48 = \sqrt{42}$$

$$1.05^2 + 1^2 = 1.45^2$$

$$\text{Cos. recip. } 1.45 = 2 \times \tan \frac{3}{7}$$

$$5890.5 = 5880 + 10.5$$

$$\frac{5890.5}{10.5} = 561$$

$$\frac{5880}{10.5} = 560$$

$$0.56 \times 5.61 = 3.1416 = \frac{0.9996 \times 22}{7}$$

The basic Aubrey

$$\text{diameter } 1 \times \text{sine } 0.056 = 0.056 \text{ Aubrey cord}$$

$$\frac{0.056 \text{ cord}}{560} \times 561 = 0.0561 \text{ Aubrey arc}$$

$$0.0561 \times 56 \text{ Aubreys} = 3.1416 \text{ circumference}$$

$$\text{True Pi} = \frac{0.05609986881}{56}$$

$$\frac{3.1416}{56} = 0.0561$$

Scale 1 inch = 1035 yd

Brian A. Thirtle. M R I C S ©
November 2014 (All rights reserved)

APPENDIX C

OXFORD CITY LEYS

THESE two leys are specified on page 121, but crossing as they do at Carfax, which was the centre of early municipal life, they are so interesting to all lovers of Oxford that a sketch map (Fig. 128) is here added. The northern

BOOK FOR OUR OXFORD MOOT NOW - SEE PAGE 7

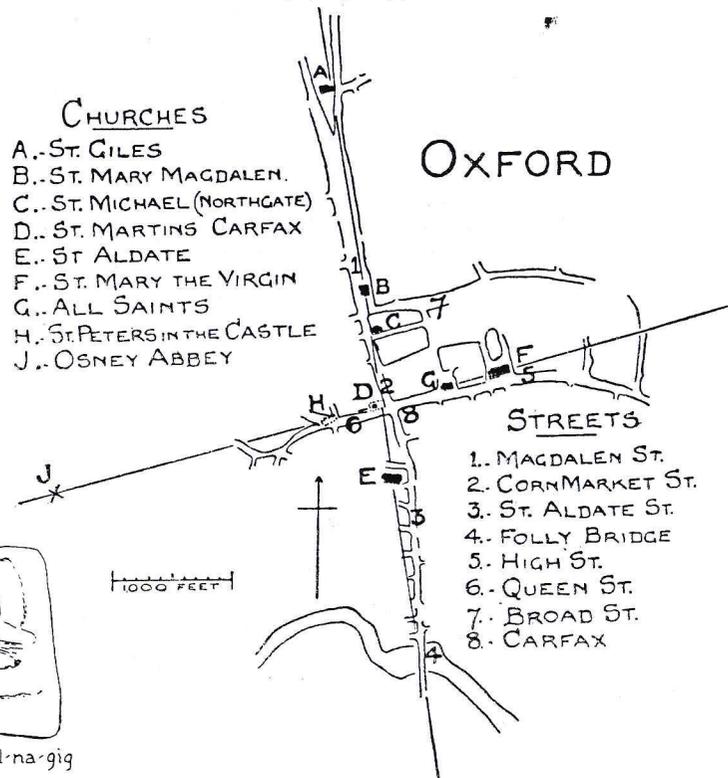


FIG. 128

ley so closely touches St. Michael's tower that it is doubtful whether this and not the Northgate was not on the original mark-point. And the western ley goes through the site of Osney Abbey, a fact not at first noted.

225

From The Old Straight Track by Alfred Watkins

Get hay fever? It could be your Neanderthal genes

Ian Sample
 Science editor

Sexual encounters between ancient humans and Neanderthals may have left modern people more prone to allergies, researchers say.

The prehistoric couplings have resulted in all non-Africans carrying 1-6% Neanderthal DNA - people whose ancestors never left the continent would not have crossed paths with the other species.

The researchers at the Max Planck Institute for Evolutionary Anthropology in Leipzig pinpointed three genes that appear to have been passed down to modern humans as a result of their ancestors having sex with Neanderthals or their close relatives the Denisovans more than 40,000 years ago.

They make up some of the most common strands of Neanderthal and Denisovan-like DNA found in modern humans, suggesting they conferred an evolutionary advantage, probably boosting the immune system as the genes are involved in the body's first line of defence against pathogens such as bacteria and fungi.

But people who carry the genes seem to pay a price in the form of an overly-sensitive immune system. Separate research by the genetics company 23andMe found carriers of the genes were more likely to have asthma, hay fever and other allergies.

The genes are thought to have spread through modern humans when small groups of pioneers who left Africa had sex with Neanderthals in Eurasia whose immune systems were adapted to the region, where they had been for 200,000 years. "A small group of modern humans leaving Africa would not carry much genetic variation," said Janet Kelso, who led the research in Leipzig. "You can adapt through mutations, but if you interbreed with the local population who are already there, you can get some of these adaptations for free."

For all the benefits they bring, the downsides of Neanderthal genes might not be so bad, said Kelso: "They might have increased our susceptibility. But I wouldn't go so far as to say Neanderthals gave us allergies."

Kelso's team scanned the genomes of modern humans for evidence of Neanderthal or Denisovan genes and then looked at how common they were. Among the three immune system genes that stood out, two closely matched Neanderthal DNA. The most common was found in all non-Africans, the other only in Asians. The third gene was more similar to Denisovan DNA and much rarer, found in only

a handful of people from Asia who took part in the study.

The findings suggest that modern humans inherited Neanderthal and Denisovan genes in three waves depending on where and when the groups met. The study, reported in the American Journal of Human Genetics, is backed up by separate research published in the same journal by scientists at the Pasteur Institute in Paris.

The geneticist Lluís Quintana-Murci analysed DNA from participants in the 1,000 Genomes Project and compared their DNA with that of ancient humans. He focused specifically on 1,500 immune genes and found that most adaptations occurred in the past 6,000 to 13,000 years, when humans shifted from a hunter-gatherer lifestyle to farming.

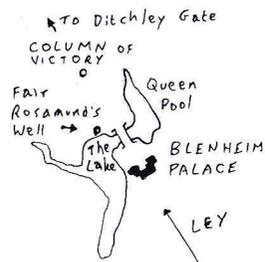
Quintana-Murci came across the same three genes as Kelso, which he found to be among the most common Neanderthal or Denisovan DNA in modern people.

"Interbreeding with archaic humans does indeed have functional implications for modern humans," Kelso said. "The most obvious consequences have been in shaping our adaptation to our environment."



200,000

The number of years Neanderthals had been adapting to their environment, making them more resilient than humans



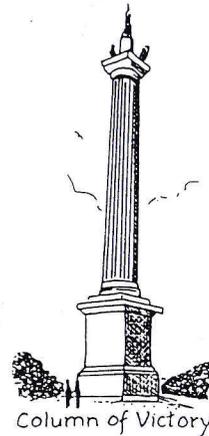
Blenheim Palace

ST MARTIN'S CHURCH, + BLADON (SIR WINSTON CHURCHILL'S GRAVE)

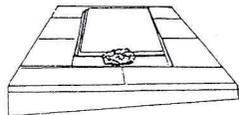


Round Castle

Spring Hill



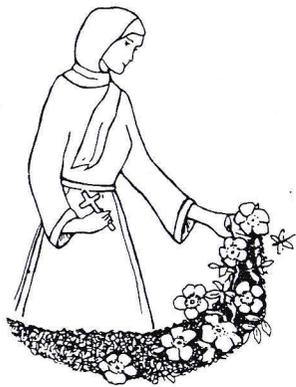
Column of Victory



King's Weir
River Thames or Isis

GODSTOW ABBEY (remains of)

River Thames or Isis



Fair Rosamund

0 MILE 1



Book for our Oxford Moot now - see page 7

OUR MOOT VENUE!

OXFORD

+ St Thomas' Church

CHURCHILL'S WARRIOR LEY

by Laurence Main

Churchill's Warrior Ley links the Column of Victory in Blenheim Great Park with Blenheim Palace, where Sir Winston Churchill was born, and St Martin's Church, Bladon, where our great leader during the second world war was buried on 30 January 1965, after his state funeral in St Paul's Cathedral.

Only when deciding to take another look at this ley for a Guided Walk on Tuesday, 24 May, as part of our Oxford Moot, did I realise that, at an angle of 328 degrees, **our Moot venue for Saturday, 21 May**, grid ref SP514047 on O.S. Landranger 164, or Explorer 180, is on this ley! This was not deliberate. Is there such a thing as a coincidence?

As it happens, another ley, running south from Carfax to Cold Harbour, cited by Alfred Watkins in *The Old Straight Track*, goes to Oxford Campsite, where some Mootgoers will pitch their tents (only half a mile from the Moot venue). Our field trips will feature the Spine of Albion and the Michael Line.

Churchill's Warrior Ley is very interesting, apart from being so associated with Britain's greatest warrior, who was also a Druid. It is rich in history and INTENT. A quick check of the official Blenheim Palace guidebook revealed that this axial line (over the Grand Bridge) was actually INTENDED by Vanbrugh, the architect.

If you can use a computer to define the accurate course of this ley through the country (in both directions), I'd be interested to know where it goes. Curvature of the earth restricts me to tracing only a short distance on the Ordnance Survey map. The sketch map accompanying this article shows the nine miles between the Column of Victory and our Oxford Moot venue. Running south-south-east, the ley may connect with the lost stones of Berinsfield, via the church at Sandford-on-Thames. It passes the interesting place name Golden Balls (a reference to the sun?) at SU560977 and may visit the ruins of Wallingford Castle. The treaty ending the Civil War between Stephen and Matilda was signed here in 1154, resulting in Matilda's son Henry acceding to the throne as Henry II. The Column of Victory commemorates the first Duke of Marlborough's victory over the French at the Battle of Blenheim in 1704. It was completed in 1730 and, including the lead statue of the duke, stands 134 feet high. Queen Anne had conferred the site of Woodstock's old royal manor house, together with nearly 1800 acres of parkland, on the first Duke of Marlborough in 1705. The old royal manor house was linked to Rosamund's Bower. Fair Roz, Henry II's mistress, was kept by the king at the centre of a labyrinth here. She bathed in Rosamund's Well (on a female current coiling around the Warrior Ley?). Bladon's church is dedicated to the warrior-saint Martin (Martin also suggests Merlin). Fair Roz ended up in Godstow Abbey, also on the ley. Even the church closest to the ley in Oxford is St Thomas' - martyred by Henry II's knights.

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Science Babylonians 'tracked Jupiter using geometry'



Babylonian astronomers calculated the position of Jupiter using geometry 1,400 years before the technique was previously believed to have been developed, according to an expert.

The finding, published in the journal *Science*, is based on analysis of Babylonian tablets dated to between 350BC and 50BC. They depict two intervals from when Jupiter first appears along the horizon, calculating the planet's position at 60 and 120 days.

Previously, it was thought Babylonian astronomers worked exclusively with arithmetical concepts, but the texts contain geometrical calculations based on a trapezoid's area and its long and short sides, writes Mathieu Ossendrijver, professor of history of ancient science at the Humboldt-Universität zu Berlin.

European scholars in Oxford and Paris had been credited with developing such calculations in the 14th century, but Ossendrijver suggests they were far behind their ancient Babylonian counterparts. **Haroon Siddique**

John Michell Symposium 2016: The Earth Spirit

Author John Michell (1933-2009) was a geometer, neo-antiquarian and visionary, best known for his writings on leys and landscape, ancient metrology, Fortean phenomena and Plato's Atlantis.

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Tom Bree: artist & PhD on the geometry of English cathedrals, PSTA

Caroline Wise: editor *Finding Elen: The Quest for Elen of the Ways*

Andrew Collins: author of *Gobekli Tepe: Genesis of the Gods*

Nothing about
your area?

Please
send us
an article
on your
local leys.

See page 2.

DOWSING EARTH ENERGIES IN CHURCHES

by Sue Pine

Many ancient church sites have been in use as places of worship for well over a thousand years and they are wonderful places to dowse. If you pay attention to the design of the building and the decorative features, you soon begin to notice the hand of the Mediaeval geomancers at work. It also helps to know a bit about church tradition, so that you can spot anomalies when you encounter them.

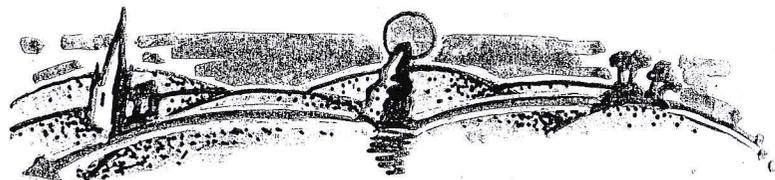
Here are a few pointers:

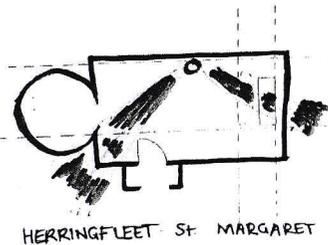
- Churches frequently face due east, with the high altar at the end. Where this is not the case, the church often lines up on the Beltane or Midsummer sunrise bearing. If that happens, suspect a very ancient site indeed.
- Expect a blind spring under the high altar.
- The main entrance is usually on the south side.
- The font is near the door, to symbolize that entry to the church is through baptism.
- There is usually a small private door for the priest at the south west end and a small door at the northwest end, which is left open during baptism.
- Look out for strangely placed doors or windows which sometimes mark the location of an energy line.

I have dowsed a great many churches and I have found that, in pre-Reformation churches, **where you get an anomaly in the architecture, you have an anomaly in the energy.**

Here are three examples from my notebook:

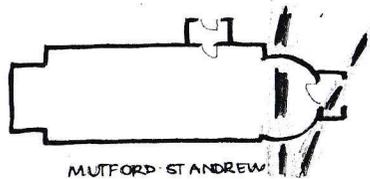
HERRINGFLEET – St Margaret. This is a tiny round-towered church on the river cliff overlooking the Yare. The font is half way down the nave, right over the top of an incredibly powerful blind spring. The energy is wonderfully clean, spiritual and life-enhancing.





St Margaret's Church, Herringfleet, Norfolk. (Grid ref. TM 477978) showing the location of the font over the blind spring.

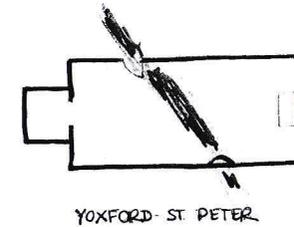
MUTFORD – St Andrew. Another round-towered church. There is a highly unusual second porch in front of the round tower, which seems to serve as a gathering chamber for an energy line that would otherwise by-pass the fabric of the church. This means that when the bell rings in the tower, its purifying resonance is able to affect this line as well as others passing through the church.



St Andrew's Church, Mutford, Suffolk. (Grid ref. TM486886.), where the strange porch takes in another earth energy line.

YOXFORD St Peter. Quite a large church, on the site of at least one earlier one. Unusually, the main entrance is on the north side, which is certainly practical because it faced the main part of the village. For a dowser, however, it makes very good sense, because an energy line runs down the road and into the church through that door. This line crosses the church and leaves through another anomalous feature – the piscina (washing-up basin for the communion cup and plate).

BOOK FOR OUR OXFORD MOOT – SEE PAGE 7



St Peter's Church, Yoxford, Suffolk.
Grid ref. TM 396687

Usually, the piscina is located in the sanctuary but in this church it is located quite a long way away – nearly half way down the southern side of the church. This makes good sense in terms of the energy.

Every church is unique and each one had something to teach us about the control and direction of earth energies. You are sure to make some great discoveries of your own.

Happy dowsing!

BOOK REVIEW

ATLAS OF PREHISTORIC BRITAIN
John Manley
Phaidon Press, Oxford, 1989; 160pp
ISBN 0 7148 2569 7



This is an archaeological overview of sites in Britain and Ireland, from the meagre evidence of the hunter-gatherers of 500,000 BCE to AD43 and the Roman Conquest - though to be fair, the first 495,000 years are covered in Chapter One! The book is well-written, and profusely and beautifully illustrated with colour photographs of many sites and artefacts, but its best feature lies in the A4 size maps, detailing the major (and minor) sites of each particular era - admittedly not large scale enough to be of use to a ley hunter, but certainly good enough to indicate where to look and to indicate concentrations of sites. Worth looking out for.

Norman Darwen

Ancient Egypt - Article Four of Four – The Hanging Church & Trajan

by Eileen Roche

Last year I visited Egypt and these are the last of my findings to be published in this Newsletter; tales of modern miracles and ancient insubordination, linked together by the conquering Roman Emperor Trajan. Whilst visiting Old Cairo, with its delightful narrow winding streets and high walled buildings, I wandered into the Coptic area. A Neolithic community had a settlement here by the 6th century BC and in 98 AD Trajan added to the strong fortifications first built by Augustus, on the banks of the Nile, with two round towers guarding the western gate in the area known as Babylon. Today, the Nile has receded from this spot and the ruins of the fortifications can be spotted well below ground level. Many thousands of Coptic Christians live in this district, actively worshipping in their Hanging Church, properly known as the Church of the Saint Virgin Mary. Its history dates to the 3rd or 4th Century AD but this building was erected on the ruins of Trajan's water gate between the round towers guarding the Roman fortifications. By the 11th Century the Patriarchy of Joseph 1st had taken it over. Miraculously, the church hangs poised over the void of the water gate, balanced on the towers and the current building dates from the 7th – 9th Centuries. This is the First Miracle, that it does not collapse.

The entrance is through a vaulted gateway from the narrow street, into a pleasant flowery courtyard, and up a steep flight of 29 steps to the 19th Century façade. From there the way leads to a little covered courtyard containing the portraits of many Coptic Popes and giving access to the eleventh Century outer porch. Once in the Church proper, the dim and calm interior radiates tranquillity and beauty and three barrel-vaulted ceilings increased the numinous atmosphere. I had entered with some trepidation as a tourist, and to my surprise I found that the local worshippers and visitors were delighted at my appearance. There was no actual service going on at that time and in spite of language barriers the people made me feel welcomed, pointed various features out and ensured that I did not miss any of the

wonders or miracles of the Hanging Church. It was a wonderful Sacred Space, full of devout, kind people.

Amongst the wonders in the Church were a beautiful white marble pulpit inlaid with red and black marble, sitting on 14 marble pillars representing Christ and the Disciples, the darkest one purported to be Judas; many shining colourful religious icons on the walls dating from the 8th to the 18th Century including a splendid portrait of St. George and his dragon; ivory-inlaid altar screens with crosses within the Islamic patterns; a space within the floorboards to view the void over the Roman water gate; and on a ceiling, a wonderful painted depiction of the only female angels I have ever seen.

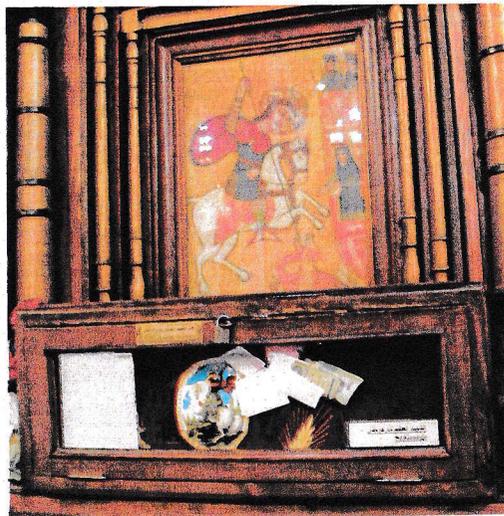
The Second Miracle was that, not long ago, a previously unknown staircase leading into part of the ruins of a tower revealed a crypt containing the bones and relics of Saints: these are now displayed in their original wooden cases around two of the walls of the Church, and some of the people were praying over them, inserting slips of paper with their requests for Divine Intercession into the boxes. These include a relic of England's patron saint, George, displayed beneath an icon of him slaying the dragon. It is well-known that apparitions of the Virgin Mary actually appears herself to selected people in the Church, starting with Pope Abraham in the 970s.

About two or three Christmases ago the Third Miracle occurred: there was a storm outside and while the midnight mass was in progress, a violent flash of lightning spectacularly lit up the interior of the Church through a window. The beam of the lightning hit one of the pillars in the nave, and afterwards a picture of the Virgin Mary was found painted on the column. Most of the congregation witnessed this and now people come for miles to pray before it. It is currently protected by a type of cling-film, to stop hands from rubbing it. More information on the Church can be found at: http://en.wikipedia.org/wiki/The_Hanging_Church; and <http://www.sacred-destinations.com/egypt/cairo-hanging-church>

Do any of our Readers know this Church, and more importantly, what Ley or Leys is it lying on? There was remarkable energy present within the church, flowing counter-clockwise.

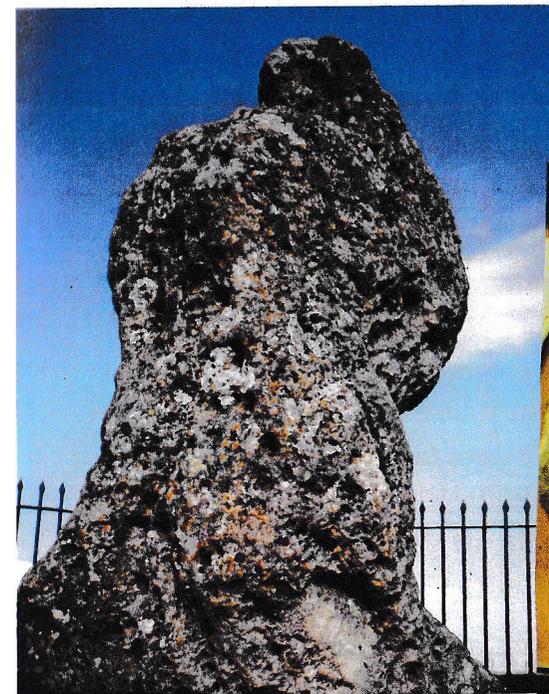
The second part of my tale in this Issue is about the Emperor Trajan himself. Visiting the Philae ruins on Agilika Island in the Nile in the reservoir of the Low Dam, (rescued from the rising waters of the Aswan Dam and relocated here in 1972) our Guide, the Egyptian archaeologist Dr. Saleeb Mikaeel, informed us that although the Temple of Isis dates from the 4th C BC, most of what we see today was repaired or rebuilt by conquering Romans. The Romans were not averse to looting Egyptian antiquities and taking them back to Rome, however Trajan loved the Egyptian burial mausoleums and tombs, he admired the wall and ceiling decorations and eventually ordered one for himself. Dr. Mikaeel said that the Egyptians were not very pleased about this but had to do as they were told. However, neither Trajan nor his men had bothered to learn how to read Egyptian hieroglyphics. They also did not learn to understand the conventions of Egyptian funerary art. So the Emperor was depicted on the walls as a Pharaoh, but with unsuitable dress and attire. This was extremely disrespectful and meant he would not be resurrected or go to the stars in his afterlife. The accompanying hieroglyphics were full of the 'f' word, with the hieroglyph for penis scattered plentifully throughout the inscriptions. Presumably the Romans thought it depicted Trajan's virility.

The first part of my story demonstrates the continuity through the ages of some aspects and forms of Egyptian religion: many Jews also worship in the Hanging Church. The second part depicts the consequences of meddling in something you do not properly understand: untold generations can still enjoy the trick played on Trajan!



St. George icon and relic box

Interior of the Coptic Christian 'Hanging Church' in Babylon, Old Cairo, showing the marble pulpit, one of the oldest in the world.



(left) The King Stone, Rollright
(below) Oxford's Sheela-na-Gig



BOOK FOR OUR OXFORD MOOT – SEE PAGE 7

HACKPEN HILL.....FERTILITY SYMBOL

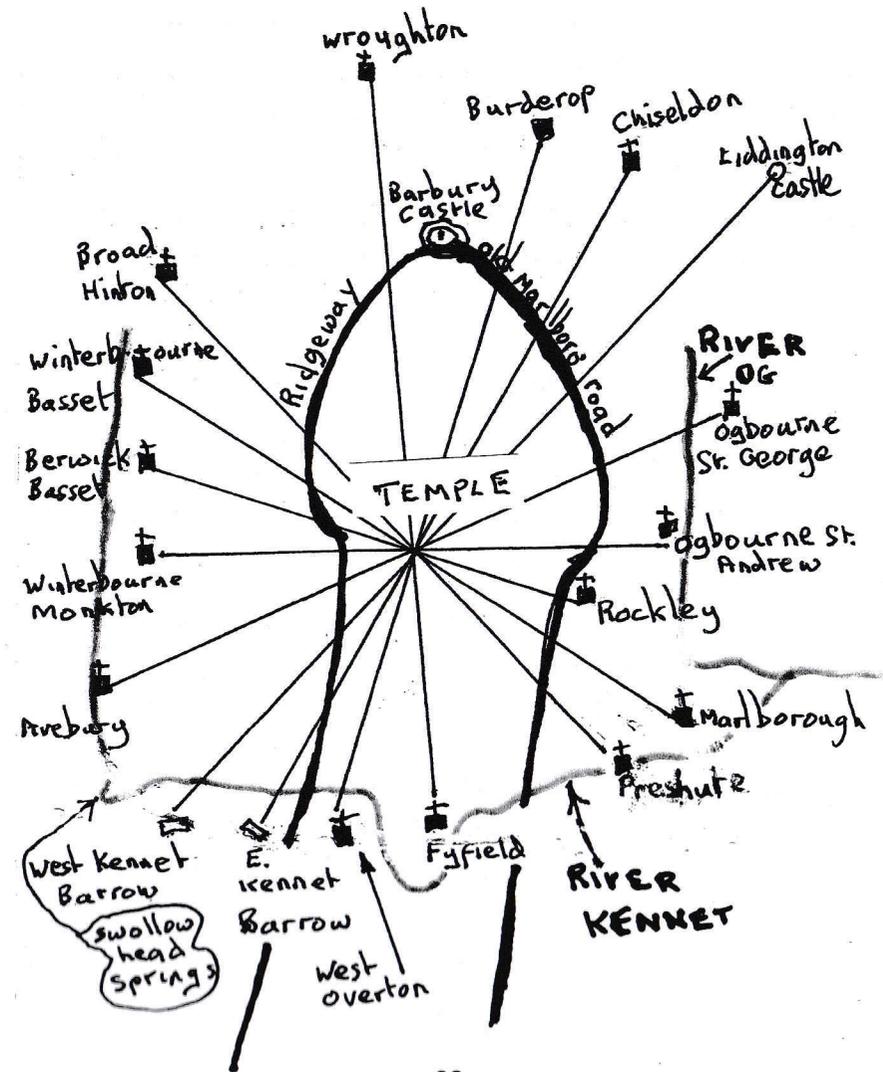
By Richard Knight

In an area that already has Avebury, Silbury Hill, Merlin's Grave, East and West Kennet longbarrows, the Sanctuary and Barbury Castle you might think that's enough ancient marvels. I think I've found another at Hackpen Hill,

Hackpen means "SNAKEHEAD" and the Ridgeway heading north and the path heading south are a clear representation of just that with Barbury Castle as the mouth. The head is encircled by churches, the two barrows and a castle. These can be connected by lines across the head which all meet within an area the size of a blade of grass. This spot is at a place owned or once owned by the Knights Templar consisting of Temple farm, Top Temple and a preceptory at Rockley. The churches may well have been sited by the Templars because in 1154 Henry II gave control of the Masons to the Templars.

You may have noticed that the snake head also resembles a phallus with the circle of churches doubling as a womb. Now it gets interesting because the phallus enters the womb through the river Kennet and local historian Michael Dames has long claimed that the word Kennet, {CUNNIT}, is the old word for "cunt" as in the old Roman town of Cunetio at Mildenhall. Nearby is "Swallowhead Spring", take that or leave it but the clincher for me is the name Burderop which occurs many times above the mouth of the phallus, Barbury Castle, "Burde," just as it still does, meant young woman or maiden and when I sought a translation of "Rop" the machine detected Irish and to my amazement gave the answer "Stab". MAIDEN STAB.

Quick sketch of Hackpen
see Ordnance Survey Landranger 173
Or One-Inch 157





(above) Looking north from Hackpen Hill White Horse, Wiltshire
Grid ref. SU128748 (O.S.Explorer 157)



NEW BOOK REVIEWS by Laurence Main



Phil Rickman: *Friends of the Dusk*, pub Corvus 2015, hb, 460pp, £18.99 9781782396949

Merrily Watkins thriller by Network member Phil – excellent!

Paul Broadhurst and Gabriele Trso: *Axis of Heaven*, pub Mythos 2016, hb, 432pp, £25.00 9780951323618

This brilliant investigation into the Greenwich Meridian will feature in our next issue (20 Lughnasadh). Meanwhile read the book! A future Pilgrimage?

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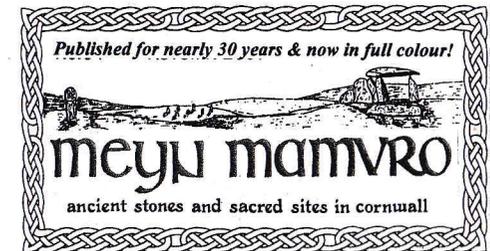
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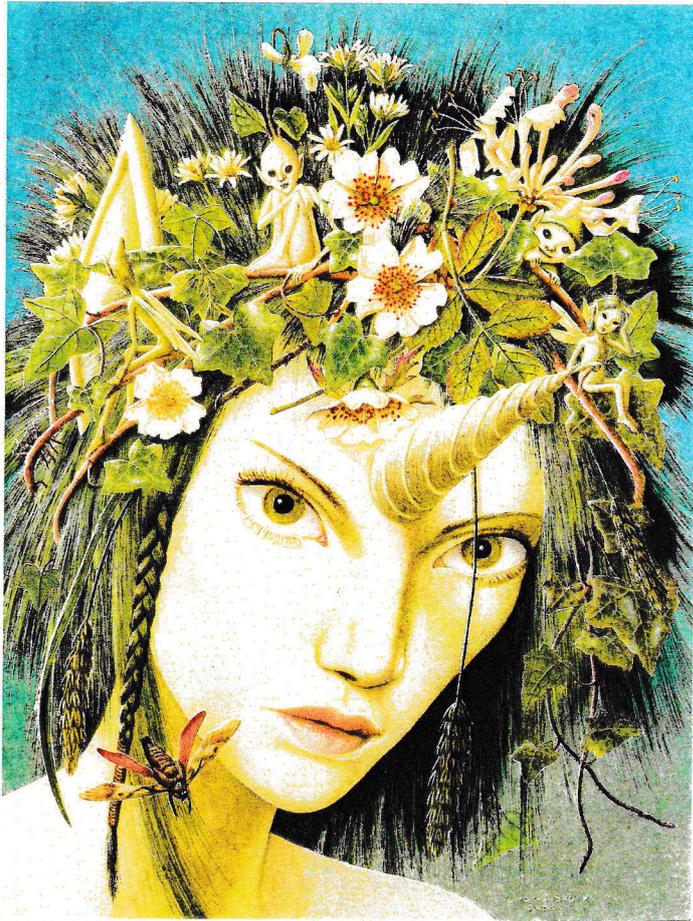


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COVER STORY

GLISSANDO (The 'Harp Picture)

When I painted this, I had in mind the harp belonging to the Irish Daghdha, chief Druid of the Tuatha De Danann. This instrument played three sorts of tunes; the first caused uncontrollable laughter and dancing, the second caused great sadness, so that all who heard it could not cease weeping, the third caused all present to fall into deep sleep. The harp was also said to order the seasons in their places. In this painting, the magic harp calls forth the Springtime.

Una Woodruff



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