

Avebury And The St. Michael Ley Line



**An expose of a book
titled 'And Did Those Feet'
by Michael Goldsworth**

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The following expose is taken from a book titled '*And Did those Feet*' by Michael Goldsworthy which explains how the most famous tomb still to be discovered has been geometrically pointed out to posterity by Church Markers that have been built within the old Ley line System in Britain. The book can be ordered from most major booksellers.

To get the whole story go to <http://jesusinavalon.blogspot.co.uk>
&
<http://templartreasure.blogspot.co.uk/>

This information is from a blog dated 24th June 2012

<http://stmichaelleyline.blogspot.co.uk/2012/06/avebury-and-st-michael-ley-line.html>



Glastonbury Tor



Melkin's prophecy

AROUND 600 AD when King Arthur had just died, a monk named Melkin left a prophecy that purported to expose the burial site of Joseph of Arimathea on the Island of Avalon. This Island is directionally indicated from the St. Michael Ley line. The Latin prophecy by Melkin is shown here:

Insula auallonis auida funere paganorum, pre ceteris in orbe ad sepulturam eorum omnium sperulis prophetae vaticinantibus decorata, & in futurum ornata erit altissimum laudantibus. Abbadare, potens in Saphat, paganorum nobilissimus, cum centum et quatuor milibus domiicionem ibi accepit. Inter quos ioseph de marmore, ab Armathia nomine, cepit sompnum perpetuum; Et iacet in linea bif urcata iuxta meridlanum angulum oratorii, cratibus praeparatis, super potentem adorandam virginem, supradictis sperulatis locum habitantibus tredecim. Habet enim secum Ioseph in sarcophago duo fassula alba & argentea, cruore prophete Jhesu & sudore perimplete. Cum reperietur ejus sarcofagum, integrum illibatum in futuris videbitur, & erit apertum toto orbi terrarium. Ex tunc aqua, nec ros coeli insulam nobilissimam habitantibus poterit deficere. Per multum tempus ante diem Judioialem in iosaphat erunt aperta haec, & viventibus declarata.

Most scholars and commentators have been unable to unlock the essence of this Prophecy and it has been looked on as a forgery. This is due to the fact that it has remained up until now as relatively meaningless and did not seem to have any point to it. It is commonly thought that it was fabricated after the fire at Glastonbury to achieve a substantiation of the presence of Joseph of Arimathea's burial place within the Glastonbury grounds. Why, one must ask if this were the point, would one invent a near unintelligible piece of Latin, if it was designed just to promote the burial place of Joseph. No, this piece of occult information actually gives such precise directions to an Island that has close associations with Joseph of Arimathea, the very island that the riddle is trying to keep hidden until it is deciphered.

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What few people realise is that prior to William of Malmesbury and Geoffrey of Monmouth who wrote about Glastonbury's connection to Joseph of Arimathea; Melkin was probably the source of the association with Joseph of Arimathea's body being buried there. This prophecy or riddle was then later to act as confirmation that the old church at Glastonbury was built and established by Joseph of Arimathea.

The Island of Avalon, (which the prophecy is about), has always been associated with Glastonbury tor, but this has been due to a misinterpretation by Glastonbury acolytes and historians since the fire that destroyed the old church at Glastonbury. The evidence for this position is laid out in a recent book called 'And Did those Feet' by the Author Michael Goldsworthy.

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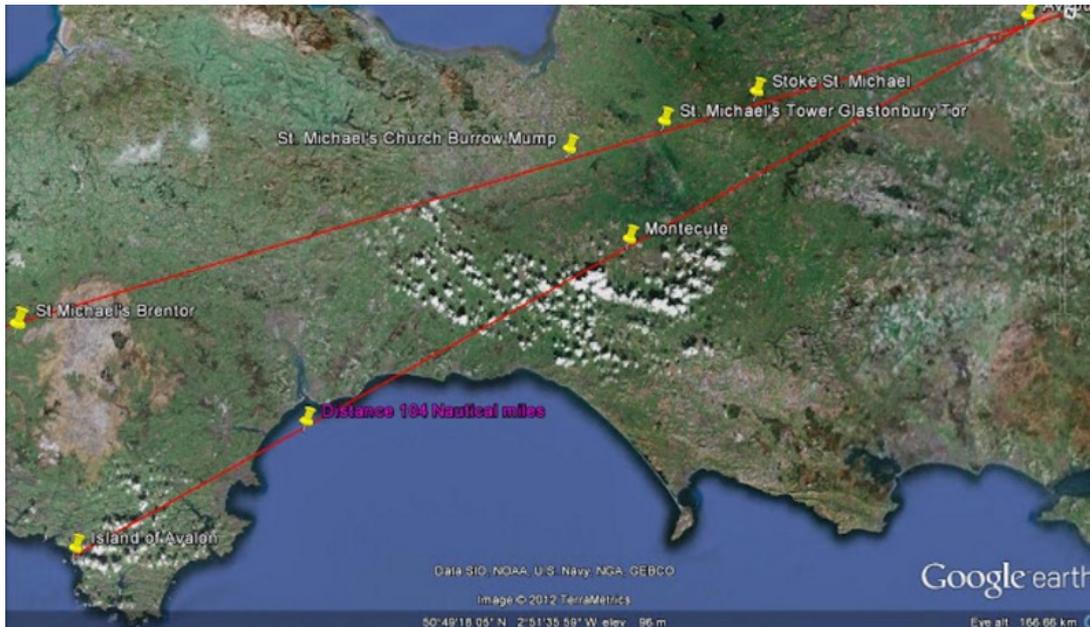


figure 1

Figure 1, showing the 'Bifurcation' point or the two forked line of Melkin's prophecy which intersects inside the Avebury stone circle. The line which Melkin has sent us to find lands directly on the Island of Avalon which is 104 nautical miles away from Avebury. The Line that Melkin is showing us once his riddle is decoded, runs right through St. Michael's hill. This is just as Father William Good had instructed us in a clue pointing to where Joseph of Arimathea was 'carefully hidden'. The angle at which the bifurcation toward 'Mons-Acutus' or Montacute bisects the Saint Michael ley line (the line Melkin so obviously is referring to) is 13 degrees as Melkin clearly states in his prophecy.

Glastonbury tor is on the St. Michael ley line as it runs from Cornwall into Devon through Glastonbury in Somerset and then on through the Avebury Stone circle to Hopton on Sea in East Anglia.

It is at Avebury Neolithic Stone circle that we find the real directional instructions in this Prophecy, but the strangest thing is that the line which the prophecy talks about is the St. Michael ley line.

The prophecy, (upon which Glastonbury has erroneously built its reputation as this mystical island), where both Joseph of Arimathea and King Arthur are reputed to be buried, once deciphered, point to the genuine Island in Devon called Burgh Island.

Melkin's prophecy, because of its misinterpretation as referring to a line from a point where the old church was positioned, has always been understood to give specific directional instructions

to Joseph of Arimathea's grave site, so let us look at how the longest ley line in Britain was overlooked as being the line implicated in the prophecy.

The usual gist of the prophecy goes something like this.

'The Isle of Avalon, greedy for the death of pagans, more than all others in the world, for their entombment, decorated beyond all others by portentous spheres of prophecy, and in the future, adorned shall it be, by them that praise the most high. Abbadare, mighty in judgement, noblest of pagans, has fallen asleep there with 104,000 others (or 104 knights), among these, Joseph of Arimathea has found perpetual sleep in a marble tomb, and he lies on a two forked line, next to the southern angle of an oratory, where the wattle is prepared above the mighty maiden and in the place of the 13 spheres.

For Joseph has with him in his sarcophagus two white and silver vessels, filled with the blood and sweat of the prophet Jesus and when his sarcophagus is uncovered, it will be seen whole and undisturbed, and will be opened to the whole world.

Thenceforth those who dwell in that noble isle, will lack neither water nor the dew of heaven. For a long while before the day of judgment (ludioalem) in Josaphat, open shall these things be and declared to the living', thus far Melkin.

There are many versions of Melkin's Prophecy and how it can be translated, but this seems to be the alternative generally accepted gist, that makes some sense also;



The Isle of Avalon, with greed for the death of pagans, before all others in the world, for the entombment of them all. Decorated beyond all others by the chanting spheres of prophecy and for all time to come, adorned shall it be by them that praise the Most High.

Abbadare mighty in saphat, noblest of pagans, has fallen on sleep with 144 ,000 saints(the number has changed)

Among these Joseph of Arimathea has found perpetual sleep in a marble tomb and he lies on two forked line next to the southern angle of an oratory, where the wattle is prepared above the mighty maiden and where the aforesaid 13 spheres rest. For Joseph has with him in his sarcophagus two vessels white and silver, filled with the

blood and sweat of the prophet Jesus. When his sarcophagus is discovered, it will be seen whole and undefiled, and will be open to the entire world. From that Time those who dwell in that noble Isle will lack neither water nor the dew of heaven for a long time before the day of judgment in Josaphat and these things shall be openly declared amongst the living.

The book, '*And Did those Feet*' named after the Apocryphal questions of Blake's Anthem, has uncovered not only deliberate obfuscation of the facts surrounding King Arthur and his death and the proposed burial location of Joseph of Arimathea at Glastonbury. Blake's unofficial anthem of the English asks four questions, all relating to an ancient tradition about Jesus having come to Britain while on trading trips with Joseph of Arimathea.

1) And did those feet in ancient time walk upon England's mountains green?

2) Was the holy Lamb of God on England's pleasant pastures seen?

3) Did the Countenance Divine, shine forth upon our clouded hills?

4) Was Jerusalem builded here, among these dark Satanic Mills?



The strange thing about Blake's mystical concept of Satan's "mills" are referred to repeatedly in the Mills of Satan. The poem Milton first described in words which suggest Stonehenge or Avebury or megalithic structure and as some have suggested the churches that are built upon ancient prehistoric sites. This is in fact is part of the constitution of the St Michael Ley line and at Avebury within the circle is the Location to which Melkin in his prophecy leads us to the Bifurcated line.

Are these Satanic Mills somehow being portrayed by Blake as the Church system built upon an old Ley System.

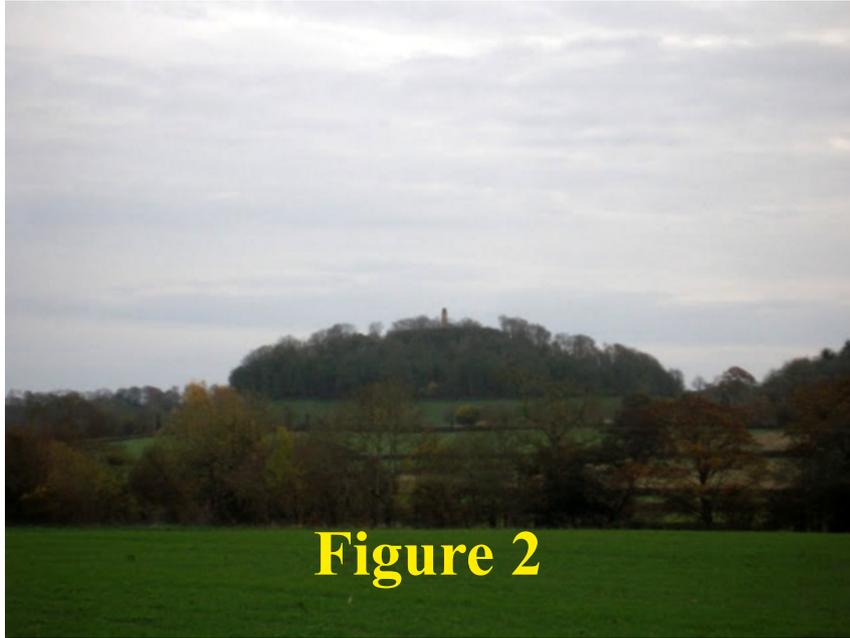
Glastonbury tor (left), upon the St. Michael Ley line which shows the array of St. Michael churches built upon this older ley line system.



St Michael's hill Montacute (Figure 2) which used to have a St. Michael marker church on top of it Confirms the Ley line we have been sent to find by Melkin. The confirmation is attested to by the Jesuit priest Father William Good who states the Joseph of Arimathea is carefully hidden in Montacute.

Montacute's St. Michael's hill is just another of the churches that are layed out to mark the position of the Tomb.

'*And Did those Feet*' a book by Michael Goldsworthy, has solved the monks riddle which spells out with pinpoint accuracy the whereabouts of the Grave site or Sepulchre of these illustrious



men in the Island of Avalon. The geometric puzzle described by Melkin gives directions that are derived from the St Michael Ley line system built by Neolithic man which only recently in the 1980's was rediscovered by John Michell. This line is one hundred and four miles from the grave site of Jesus, King Arthur and Joesph of Arimathea but also marks the spot of where the Templar treasure was buried. This is all marked out in the ley line system described with the angle at bifurcation

as being 13 degrees between these two ley lines.

The book shows how this huge display of geometrical precision across the British landscape was understood and known to exist as late as late the 1300's. An array of churches was built upon this ancient system to point out to posterity the location of the tomb by the residue that remained of the disbanded Templar organisation in 1307.



This secret location is called the Island of Avalon which is now defined as Burgh Island in Devon. Melkin the monk visited this island at the death of Devon and Cornwall's famous King Arthur. The island of Avalon is the place to which the Holy Grail was brought to England by Joseph of Arimathea. This information with an account of the first Christians arrival with Mary Magdalene was written in a book called The Grail that found its way to France and gave rise to the wide array of Grail romance stories.

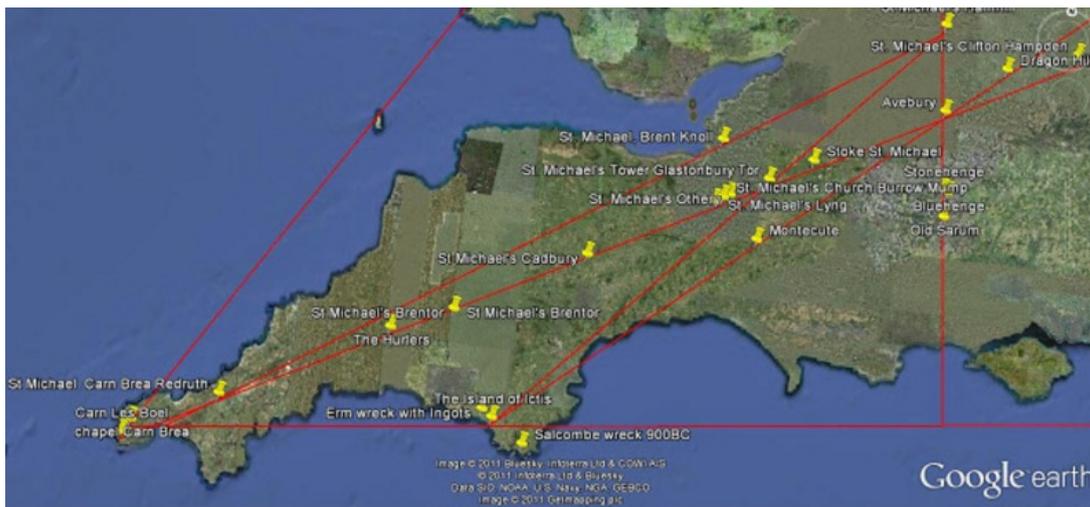


Burgh Island (left)

The book *'And did those feet'*, shows by diagrams of Ley lines how this Island of Avallon is where the body of Jesus is in fact buried with Joseph of Arimathea and explains how the Turin shroud was gradually formed over time in Cedar oil.

The whereabouts of this island is in Devon and is alluded to as the Island of Sarras in the Arthurian Grail Cycle of romance literature. The Island also used to be known

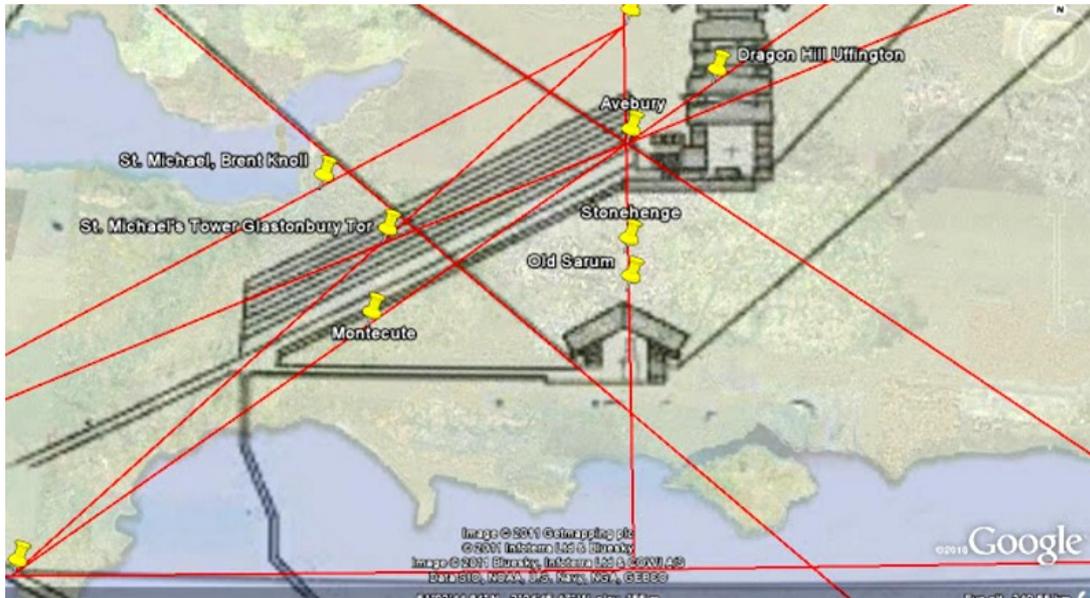
as the ancient Island of Ictis and contains within it an ancient tin vault that became the tomb of Jesus, Joseph of Arimathea and eventually King Arthur. The Island had originally been used to store tin ingots in the times of Pytheas the Greek Explorer. The confirmation of the whereabouts of this tomb is given by precise geometry upon the British landscape left in the complex Latin puzzle by the monk Melkin but its position is also verified by a Jesuit priest who lived in the sixteenth century who was unaware of the significance of the clue he was given.



The Templars in the middle ages were aware of the location of this tomb and deposited their treasure in the same tomb on Christmas day 1307. However they removed one item from the sepulchre within the island. This was what has now become known as the Turin Shroud. The Turin Shroud in the monk's Latin puzzle has the same description once the Latin puzzle is deciphered. This artefact due to Melkin's description, later became known as the Holy Grail by an inordinate amount of misunderstanding and direct obfuscation, but the Holy Grail is in fact something inestimably more valuable and this book sets out and explains what the Grail is and how the Grail stories came about. The body of Jesus, around which the Turin Shroud was once wrapped, is still within the tomb, steeped in Cedar oil and this is what formed the image on the Shroud over a period of six hundred years as it was formed within what became known as the Grail Arc.

The reason this Island was chosen to house what is the holiest relic of all, is because it was not widely known in the ancient world except through a report by one of the first Greek explorers to Britain. Devon and Cornwall have a history in the tin industry and it was from this island that tin was traded with Joseph of Arimathea who, Cornish tradition has always maintained, was a tin merchant and was accompanied on his trading missions by Jesus. The book uncovers an

ancient Biblical link to the Devon and Cornish peninsula through a bloodline from the first born of Judah one of the twelve sons of Israel, called Zerah. It is from his heritage a Line of Kings was born in the South west of England known as the kings of Sarras which culminated with the famous King Arthur.



King Arthur, Jesus and Joseph of Arimathea are known to be buried on the Island today called Burgh Island but there is also with them the Arc of the Covenant and the Templar treasure. The book traces these events pulling together a wide source of detail linking the most powerful people in Europe like Eleanor of Aquitaine and kings with these events.



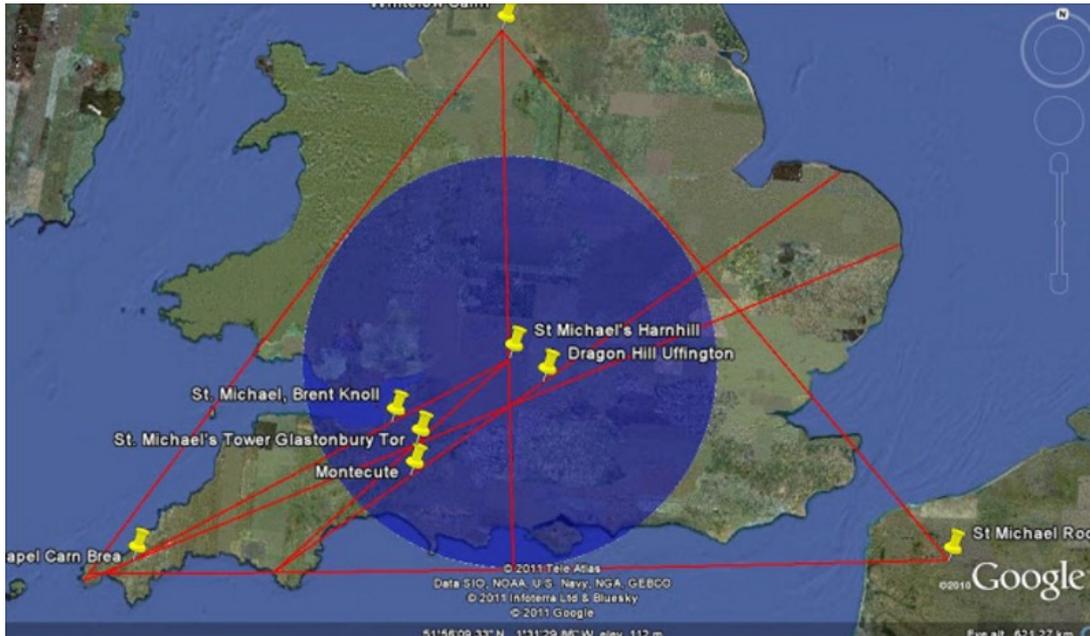
Burgh Island (left)

Leonardo Da Vinci visited this Island in the last three years of his life and left clues within four paintings, that show the geographical features of the Island and he let the world know by his picture puzzle (rebus) in the Windsor Library, that he was showing us a great mystery and went as far as saying he would show where it is, in his two paintings of the Yarnwinder.

The amazing coincidences that have brought this knowledge into the modern era can only be viewed as having been determined by supernatural forces as this whole drama is played out to specific times that are spoken of by the biblical prophets. The implication and ramifications of the discovery of this tomb will have ramifications across the world as the book uncovers the relationship between this tomb's unveiling and how it was predicted by the Prophets.

Many folklore stories over time are slowly transformed into myth and legend, permeating the national psyche, eventually becoming part of the way that we think and view ourselves as a nation. This incisive quest attempts to unravel and find answers, to many of the still unanswered questions which present themselves when enquiring into some of these myths and Legends. It also attempts to elucidate the relationships between certain established fabricated commonly held beliefs. These have often been distorted by polemicist's, historians, chroniclers and scribes,

rewriting, diluting or deliberately obscuring the truth of some legends while contriving to distort what was sometimes just a grain of truth, for their own ends.



In this inquiry to avoid digression, connections are sometimes made, and the relationship is only substantiated subsequently. By the end of our quest, the reader should at best be convinced or at worst less sceptical. As the revelations made in this book become common knowledge, it will be easier for the sceptic to accept the connections that are made within these pages.

Rather like a funnel that concentrates the flow of a wide body of liquid, the author has had to stop and start certain topics that will have to be brought together as they are elucidated separately while progressing toward a unified understanding from a wide body of evidence that was hitherto unconnected.

It is very difficult for the mind of the modern age, to imagine the thoughts of the megalith builders. Therefore it is necessary to part the mists of time with steps of faith, to establish a reality conveyed by the pyramid builders, Church Fathers, Crusaders, medieval bards and masters of secret societies who have had an effect on our thought patterns and social heritage. The subject matter we are attempting to elucidate is disparate and the relationships examined may often seem tenuous initially. However, as we proceed there is a continuous build-up of information and by following the dots the entire picture becomes clear. The nature of the book is therefore erratic but the proofs provided will compensate for the difficulty in assimilating such a wide body of material.

This short quest will offer definitive answers upon such enquiries as:

- 1) What is the relationship between the Neolithic works dotted around on the British landscape, and those who built the many churches on pre-existing pagan sites? What were the megalith builders trying to achieve, and how was it that our church fathers had an understanding of their arcane knowledge? Should we assume that the medieval church builders had an understanding of their predecessors' geometric and astrological knowledge? What were the pyramid builders trying to achieve and was that goal somehow aligned with the aspirations of the megalith builders? Why were so many millions of man-hours employed? What did their constructions actually achieve?

2] Who was St. Michael and why is it that his name is inextricably linked with the phenomenon of the longest Ley Line in Britain? What does this system of Ley Line's constructed upon the British landscape portend for future generations? How is it that an Archangel mentioned briefly in only three books in the Bible, has somehow evolved to become a saint, without actually having lived yet or ever being canonized? What is St. Michael's relationship to Jesus? Where is Jesus buried and why is his body still preserved?

3] Who was Joseph of Arimathea and where is he buried? What was his connection with the British Isles? Can we find any truth in the legend that he was a tin merchant? As the uncle of Jesus, what is the likelihood that he escorted him on occasion to the British Isles? Did Jesus arrive in Cornwall and acquire much of his wisdom in the British Isles? If so, who were the teachers of such valued learning? Why do the Gospel accounts differ about the body of Jesus, King of the Jews. What constitutes a Jew and how is it that an Island in Britain takes the name of Judah's son and natural heir?

4] Where exactly is the fabled Island of Ictis and can we establish a relationship between this island, renowned in the ancient world as an exporter of tin, with Joseph of Arimathea? Why is it that Ictis has only now been located, when it has been in plain view of all researchers. Was there ever a connection between the island of Ictis and the Isle of Avalon, mentioned by the sixth century monk Melkin? How does Melkin know that the island of Ictis is the Avalon of the Grail Romances, and Arthurian legend? Where is the Island of Sarras and why is it so named?

5] What exactly is the prophetic tradition? Do the biblical prophets have any relevance today? Was the prophecy of Melkin that tells of the whereabouts of Jesus' tomb, of that same prophetic tradition? Did Melkin actually write a prophecy or a riddle? Is the Welsh tradition of the Triads which speak of the 'Perpetual Choirs', in any way linked to a ley line design on the British landscape?

6] Where exactly does the Glastonbury tradition get intertwined with these other questions regarding its connection to Joseph of Arimathea and through the various Grail stories? Was King Arthur's body actually found in Glastonbury, or was it an elaborate hoax? If not, where is he buried? Who is responsible for the Glastonbury deception regarding the Isle of Avalon.

7] What is the connection between the Templar treasure and the Isle of Avalon and what has this to do with Leonardo da Vinci? How did Leonardo know of the whereabouts of Avalon and the story of the Magdalene?

8] What is the meaning of the Grail stories? What is the Grail and who does it serve? Who knew the meaning of the Grail and who wrote the original book? How did the Grail become a vessel or chalice that holds the blood and sweat of Jesus?

9] What has the Grail tradition to do with the Turin Shroud? How was it that Science was unable to say how the image on the Turin Shroud was formed? Why can no one explain the shrouds provenance or history prior to 1353 AD?

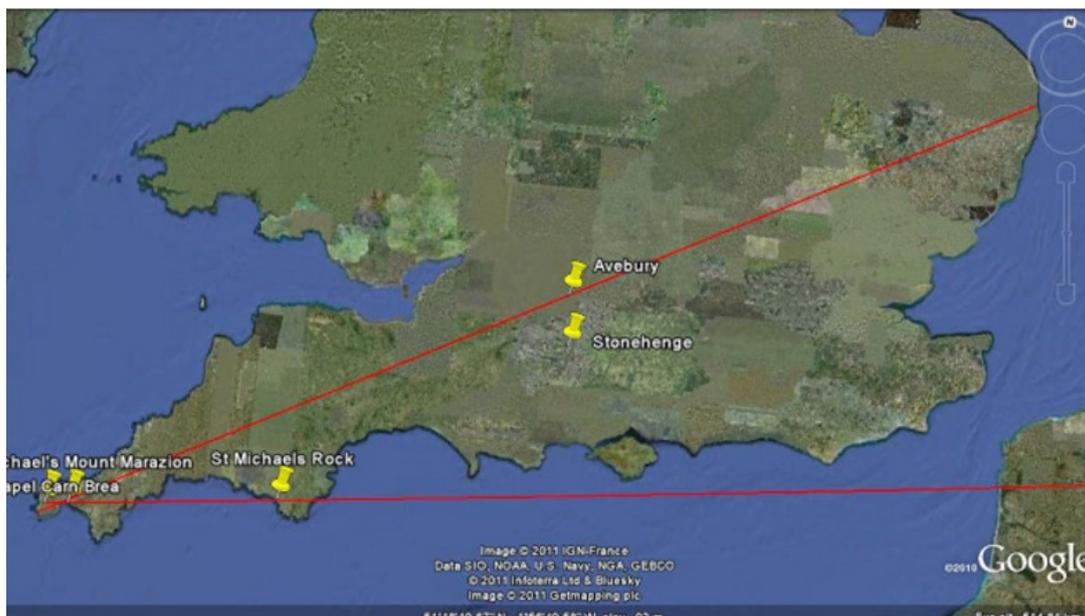
10] What is Time and how should it be perceived? How do Prophets see through time to relate a divine plan? What is the connection between Britain and the Messianic line of Judah spoken of by these prophets?

11] Finally, if all the above questions are answered, what implications will they present for the modern religious order and status quo that affects every Christian, Moslem and Jew that is alive on the earth today?

These topics initially seem to be so disparate and unconnected, that any relation between them appears scant and impossible to establish with any degree of certainty. However, it is the aim of this enquiry to show how inextricably linked these diverse questions are. It will show how the many pieces of a puzzle that have hitherto been unconnected, hidden, deliberately obscured, ignored, misunderstood, or even inadvertently lost over time, can be resolved into one conclusive body of evidence.

There is sometimes a need to repeat information already known to some readers, which to others is necessary for a step by step, orderly account that leads to a revelation that will astound even the casual reader. Whatever the readers background or discipline, or by whatever chance you have been prompted to turn these pages, this examination of diverse material, seemingly unconnected, actually disentangles a few mysteries and makes discoveries that will have global ramifications. The book has many references to old texts but is not an erudite text itself but instead plainly enlightens upon several subjects that have remained unanswered after much scholastic endeavour.

The St. Michael Ley Line runs from the hill fort near Land's End called Carn Les Boel to a town on the coast in East Anglia called Hopton on Sea. It keeps a steady rhumb line for 364.50 land miles across southern Britain. Although it is described as a line, many researchers have plotted it and linked up its features by excluding some points along its track and including others, or including all. We should point out that the essence of the line is Serpentine in nature, although plotted on a map it seems straight, it actually weaves its way across the countryside. The line is actually 316.74 Nautical miles long and skirts past several nodal points that have been manufactured, with such surveying precision, by Neolithic man.



It is called the St Michael's Ley Line due to its features that are shown in figure 1.

There are many places which are named after St. Michael that lie exactly upon its axis. Several churches or chapels were built from the early thirteen hundreds onwards also with the St. Michael dedication, that have a distinct relationship to this line. We will investigate further, later on in the book, as to why these chapels and churches seemed to have been erected by design in such a short period of time.

The most fundamental point to make about the St. Michael Ley line is the fact that many of its features, although not dedicated to St. Michael are in fact sacred sites and nodal points from the Neolithic culture which existed in Britain from as far back as 5000 years ago. Assuming that many of the ancient Neolithic sites have had modern era temples, such as churches built upon

them, it is hard to understand how on this particular line, the preponderance has been to name them after St Michael. The probability that so many sites occur having the St. Michael name in one alignment are small and thus we must look at the possibility that it is by design. However, we must assume that the underlying arcane knowledge of what exists on this line, might explain such a modern usurpation by the church builders. The fact that St. Michael dedicated churches were placed on a Neolithic construction should make us investigate other St. Michael churches not normally associated with this Ley Line. If these follow a similar pattern then one can only assume that whoever put them there must have had some understanding of their original *raison d'être*, but how has that permeated down from the Neolithic culture to the thirteen hundreds when the churches were built and how, since then, has this knowledge been lost.

People react and sense the forces of nature that interact with their daily lives in different ways and on different levels. In the book the 'Sun and the Serpent', Hamish Miller and Paul Broadhurst investigated the entire St. Michael's Ley Line plotting its interwoven energy course, as it criss-crosses the rhumb line. They did so by dowsing, but many sceptics feel that there is no substance to this form of enquiry and dismiss the use of this technique. However, we shall see shortly, that this line exists and is no figment of the imagination but who put it there and what is its purpose? Two thousand years ago, a body was entombed within this Ley system, and has lain undiscovered upon the British landscape, much as a pharaoh would have been laid in a pyramid specially built for him. Two thousand years ago, the same technology as the pyramid builders used was understood in Britain and yet it is not comprehended today. Between 450-750AD a monk lived named Melkin, who knew of the Ley lines existence and left us clues in a Latin riddle that will lead us to the uncovering of this hidden tomb.

Insula auallonis auida funere paganorum, pre ceteris in orbe ad sepulturam eorum omnium sperulis prophetae vaticinantibus decorata, & in futurum ornata erit altissimum laudantibus. Abbadare, potens in Saphat, paganorum nobilissimus, cum centum et quatuor milibus domiicionem ibi accepit. Inter quos ioseph de marmore, ab Armathia nomine, cepit sompnum perpetuum; Et iacet in linea bif urcata iuxta meridlanum angulum oratorii, cratibus praeparatis, super potentem adorandam virginem, supradictis sperulatis locum habitantibus tredecim. Habet enim secum Ioseph in sarcophago duo fassula alba & argentea, cruore prophete Jhesu & sudore perimpleta. Cum reperietur ejus sarcofagum, integrum illibatam in futuris videbitur, & eritaper-tum toto orbi terrarium. Ex tunc aqua, nec ros coeli insulam nobilissimam habitantibus poterit deficere. Per multum tempus ante diem Judioialem in iosaphat erunt aperta haec, & viventibus declarata.



The Avebury stone circle which Melkin refers to as the circle of prophecy within which the bifurcated line creates an angle of 13 degrees as Melkin has informed us.

We can assume that the builders of Avebury, Silbury Hill, Stonehenge, Glastonbury Tor, to name but a few, were not trying to beautify the landscape. They were involved in building a network, the use of which is unfathomable but the monk who wrote the latin riddle above knew what this network did.

It is unlikely that a monument such as Stonehenge, even though it is aligned to coincide with known certain celestial events, (this probably being a part of its functionality), has no other function than to act as a calendar or ceremonial temple, as many believe. There are approximately 1000 stone circles upon the British landscape and similar to the Menhirs and monoliths

dotted around, these would seem to have a function more than that of a modern day church or cathedral, wherein religious rites and ceremonies are practiced.

It is estimated that around four million man-hours went into the construction of Stonehenge alone, which might seem a disproportionately large investment of a groups resources, when one could simply erect markers to track a heavenly body or watch nature unfold seasonally rather than invest so much to build a calendar. The proponents of the calendar hypothesis seem to have been content with this idea, for the great importance that is attached to those much later pyramid building cultures of South America, the Mayans and the Aztecs, who both designed calendars. Those who advocate that stone circles are for ceremonial purposes, clearly find them synonymous with the sacred cathedrals of a much later age because the cathedrals of the Gothic age were similarly designed according to mathematical harmonies for the population's spiritual refreshment or well being.

It has recently been discovered by an archaeological investigator, that there was an original Stonehenge called Bluehenge which was constructed with an arrangement of 'bluestones', that were later moved to form part of the present Stonehenge circle with its trilithons and Sarsen stones. It is unlikely that ancient man, who had a knowledge of pi, Fibonacci and Golden mean math, including many other mathematical formulae, would have underutilized his time, on an artwork removing stones from Preseli in Wales, more than 100 miles away, unless they carried out a specific function for him.

Avebury the largest stone circle in Europe lies precisely on the St. Michael Ley Line and also carries out a similar function. Many of the hard Sarsen stones were later deployed in the building of modern farm and house structures. The houses, into which these stones were built, were found to be exceptionally damp in winter or had a high propensity to rot the furniture of the household. The briefest investigation into the construction of Avebury will find that within its seemingly crude rough stoned outline, lies an array of complex geometry that utilized precise surveying techniques.



The Babylonians were the first to become interested in the extent to which planets and their alignments influenced their lives. They constructed star maps so that they might foretell what was to happen to them in the future. This has come down to us in a much misunderstood form, as our modern day horoscope. Those who live in tidal areas are well aware of the power that the moon asserts, and the influence it has on the people that live in those communities. They witness the awesome ebb and flow by an imperceptible force, yet coastal communities arrange their days around the tide. The sun has the greatest influence over our lives and from many of these stone circles where the sun rises or sets there are pertinent features upon the landscape such as hills or dips that coincide with the sun's cycle and it is thought that if one were to stand at Carn les Boel (the southern extent) the sun would rise on the 8th of May along the St. Michael line, the spring festival of St. Michael. Beltaine is considered a cross-quarter day, marking the midpoint in the Sun's progress between the spring equinox and summer solstice. The astronomical date for this midpoint is closer to 5 May or 7 May, but the St. Michael line is often referred to as the Beltaine line and we shall come to its connection to Bel further on.

Unquestionably most of the stone circles across Britain are aligned astronomically to record the movement of a heavenly body, star group or planet. The stone circles alignments can either be noting the rising or setting of different planets or recording their oscillations and cyclical periods in the heavens. This can be understood in terms of men being able to predict future events and being cognisant of their place in time. The subject of Time and man's understanding of it seems

to be partly the reason that most of the stone circles are astrologically aligned and this subject we will leave until it incorporates with the rest of our enquiry. The fact that Ley lines interconnect these Neolithic sites as witnessed in the St. Michael line and there is a perceptible force that emanates along these lines and at stone circles seems also to connect them by an earth bound energy that these planetary bodies have an influence upon.

The question is, whether modern day man is unaware and yet affected by the unseen influences and alignments around him, much the same as he is unaware of the moon's gravitational pull.

So how should we search for the possible existence of unseen energies within the stone circles and along Ley lines and what influence if any could it have on us? For some, dowsing is the answer, but others don't regard it as scientific, though an attuned dowser can often find what is there, whereas science has not come up with a way to measure it yet!



This network of standing stones and Ley Line's that interconnect and interweave between, mumps, barrows, tumuli, cairns, dolmens, stone circles and large earthworks, erected from the early to the late Neolithic period, have been placed by early man in such a fashion and design, for a perceived effect they have on him. Maybe we can understand this as affecting what one might call his spiritual nature and possibly this is related to his thought patterns. Certainly, this Monk called Melkin who understood arcane knowledge and who knew of the St. Michael's Ley line long before it even had that appellation, leads one to believe that somehow these stone circles connect man to his future.

In the past ancient man's utility of these circles is evident by their prolific appearance throughout the British Isles and Europe during the Neolithic period. Over the last 5000 years, man's increasing ability to intellectualise rather than work on a more intuitive basis, seems to have rendered the design of less importance, just as our churches today are underutilized. For many it is difficult to intellectualise God but Melkin, not only had an understanding of a Divine plan but also had a definite knowledge of Ley lines and by inference links these lines and circles to future events. Perhaps as many as three quarters of the globe intuitively feel God's presence and believe in something that they cannot fully comprehend. However, over intellectualisation contrarily to man's intuitive nature can often be witnessed in those ardent non believers by the first words that pass their lips in disaster, which shows a conscious denial of what is subconsciously assumed and this across all the cultures, cannot be put down to a mere expression.

Cave paintings in France are artistic evidence that 25,000 years ago Man yearned to understand and portray his place amongst other creatures well before the mini ice age. So what transpired 6000 years ago to cause man's exponential rise from having thought patterns similar to those of

the cave painter, to reach the modern day ability to contemplate abstract potential that has led to the complexities of modern Man's achievements?

The question that keeps appearing in our enquiry is; apart from painting and sculpture, how was an idea passed on when the earliest form of writing was approximately 5000 years ago? The story of the Bible from Adam and Eve, followed by the flood, through Abraham, Isaac, Jacob, Joseph, Moses, the Prophets and to Jesus, has much to do with this question, as it seems to cover the time span within which we are confining our investigation and tries at least allegorically to answer man's desire for a sense of provenance. Since there are no written records, the Bible attempts to span a void and provide explanation and links a time 6000 years ago to today by a God with a divine plan which affects man's potential. This is our only reference back to the times of Neolithic man but how his devises have affected modern man's potential will be covered in a later chapter.

One wonders if the essence of the standing stone design and its interaction throughout a network was diminished when religious extremism assumed megaliths as devilish devices, when many of the stones were up rooted, burnt and cracked by fire. Is it a possibility that modern day urbanization and the destruction of certain circles and stones might have caused a "shutdown" of an operational system that has run on 'auto' through the interaction with universal forces coupled with the movement of the planets, since our early ancestors instigated it? Certainly by dowsing we know that part of their functionality still exists.



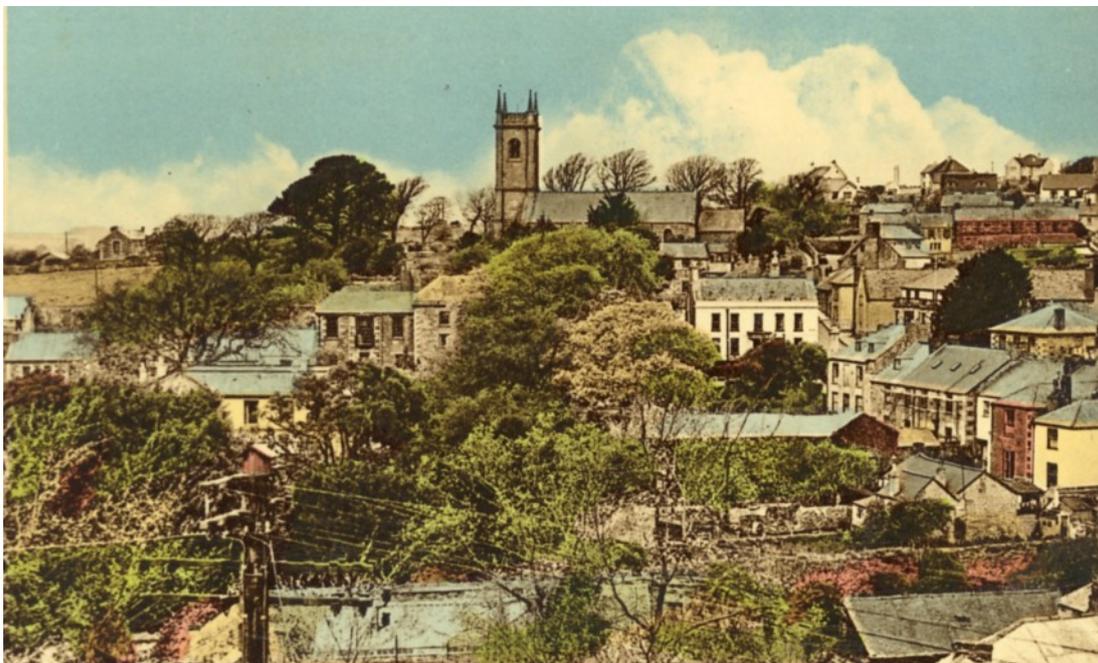
Swinside Stone Circle - Near Broughton-in-Furness

It would seem that our stone circles carried out a function on a daily basis that still affects us and that they tap into, as yet unknown, a force of influence that affects our lives and possibly may have a bearing on mankind's passage to full consciousness. The real experiment would be, if one was to remove them from the landscape, would there be any overall adverse effect and more importantly, what is the measure? It is interesting to ponder upon the origins or precursor of what could have been a similar system to what has eventually evolved into our present-day Ley system. Just how old, how big and who conceived of the benefits that this system would afford a Neolithic population. Approximately 6000 years ago with the eventual flooding of the English Channel; did part of a much older system that employed tors, hills, prominent rock outcrops and islands gradually get submerged. Has the flooding of Lyonesse caused a repair to be made of what was once a single intertwined entity that may have had connections in continental Europe? As we shall see shortly the St. Michael sites that have usurped the Neolithic sites which were part of this much older system are surely aligned. Is this in some way analogous with the 'Jerusalem that was builded here' that Blake alludes to in his nationalistic

hymn; built by our ancient forefathers, and yet more recently built upon by persons who understood the benefits of its construction? Are the Satanic mills referred to in the hymn, the manmade earthworks, and mumps positioned with a surveyors precision, upon England's green and pleasant land?

It is one of the objectives of this enquiry to elucidate to the reader the interconnectedness of what is potentially part of a huge ancient functioning system and its relevance in the present era. Who was it in the modern era and which organised body realised that some planned out design is still extant on the British landscape? Did the later designers of the 1300's who built on top of the very locations on which ancient man had built his design, know of its function and have knowledge of its effect upon the inhabitants of Britain?

Was the mechanism that ancient man tapped into, still functioning when their locations were taken over by modern church builders? The St. Michael churches which are perched on hilltops, in the western part of England, which were part of an older design, seem to confirm that at least in the 1300's the Neolithic network was perceived to be still functioning.



St. Michael's Church Helston Cornwall

As in the construction of many of the beautiful Gothic cathedrals that adorn some of the oldest British cities, a long period of time from start to finish for every one of these endeavours was encountered. Unlike the comparative simple construction of a church, the multitude of skills required over a time span of around 250 years, brought about the establishment of Masonic societies that built these edifices. These societies understood a body of knowledge that was passed down from generation to generation so that these long periods of construction could be accomplished by applying complex rules and designs that, were beyond the capabilities of any individual. The Masonic enclaves appear to have emerged at the same time in Northern Europe and Britain. Who were the guardians of the knowledge, which they utilised and where were the practitioners schooled? The cathedral builders had a common, lofty aim. It is evident that, with the passing on of their arcane knowledge, major endeavours on a grand scale could be undertaken.

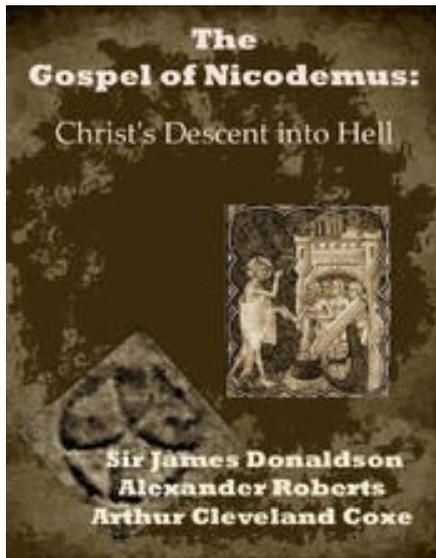
Stonehenge was created in similar circumstances but over a far longer period of time. It has been relocated and refined over a period of 1500 years, before there was any written word. How then did they convey the knowledge of the geometric theorems, acquired astrological records and the details of a preconceived design, from one generation to the next, over such long periods.

There is a vast interwoven set of megalithic sites from Northern Europe all the way up through Scotland and the Orkney's. Before the flooding of the English Channel, stretching as far as the body of the now submerged land that extended further than the Scilly Isles, it is possible that this network of Ley Line's that is interwoven upon the British landscape, existed and connected through the now flooded plain of a land known as Lyonesse?

So, to carry out the construction of this huge interconnected network, arcane knowledge of the positioning of heavenly bodies, complex mathematics and surveying techniques were surely known. Not only did this information have to be tabulated but correlated and handed down, before any design could be put into construction.

It is safe to assume that the body of knowledge to accomplish all of these tasks would have been secreted amongst the privileged few, but the Masons who built our cathedrals and the Templars who built an array of St. Michael churches upon old Neolithic sacred sites, understood a body of far older knowledge with intended aims, which we will uncover during this enquiry. To bring to fruition and complete such a project, not only did it need the knowledge and purpose as it did in Neolithic times, but in the 1300's it also needed the wherewithal.

Before we implicate the Templars of having a hand in the construction of a network of churches in southern England, supposedly after they had been dispersed and merged into the Hospitallers, suffice it to say that even with modern day democratic governments often the the real power lurks discreetly in the shadows. The Templars agenda was evolving and taking place undiscovered behind the front of an organisation that appeared as the Knights of Christ and protectors of the holy city.



How had two cruets 'cruore' or the 'duo fassula' mentioned by the monk Melkin in the dark ages in his prophecy, that purportedly contained the blood and sweat of Jesus, evolved into a vessel, gradatim or grail, made of gold and studded with rare gems in the unfinished work of Chrétien de Troyes's Perceval, or the Conte du Graal around 1180. Where did Kyot or Walter Map source their material? As the continuations and re-working's proliferated, Melkin's genealogy of Joseph of Arimathea, including Arthur's exploits mixed with material from what became known as the Gospel of Nicodemus, evolved into a fantastic array of medieval romances emanating from France, known as the 'Matter of Britain'. These 'Histoires' centred upon the search for the Grail and its arrival in Britain with Joseph of Arimathea and is a consistent theme throughout and seems to have emanated from a common source. This persistent theme portrays what

was in the most part, historically based material. This becomes apparent later and is integrally linked with the Ley line system.

It was Alfred Watkins, who first coined the phrase 'Ley Line' when he saw the interconnectedness of certain points upon the landscape and how they aligned with each other. John Mitchell even more recently made the connection between the names of the sites that had been dedicated to St. Michael that were also aligned. In a flash revelation, standing next to St. Michael's Burrow Mump, he could see a similar hill in the distance and topped with a similar church also dedicated to St. Michael. Melkin's prophecy had related that Joseph of Arimathea was buried on a 'bifurcated line' and without Mitchell's modern day re-discovery there could never be a line with which to 'bifurcate' and the prophecy of Melkin would remain in history as a discarded jumbled tale or worse, the ruminations of a madman.

Mitchell's discovery for the first time in the modern era brings to light the evidence that, there must be some kind of design along this line. Confirmation by dowsing brought to light the existence within this "Theoretical Meridian", a line harnessed to unseen forces, which could be perceived in certain ways by adepts. The odd thing about the investigation into the St. Michael Ley line is the fact that many of these sites are 'stand-alone' (i.e. somewhat removed, not urbanized, and for the most part situated on a high promontory). Predominantly, these St. Michael dedicated churches which make up part of the line and other "marker" dedicated churches, seem to have been built between 1250-1380. The St. Michael hilltop church feature exists with some frequency throughout the countryside of southern England and France and on islands with surprising regularity. It is a strange occurrence that a geographical feature should predispose the dedication of a church and we should enquire as to why, suddenly in that era, were so many sites dedicated to an Archangel.

It is peculiar that, in the past, some of these relatively new hilltop St. Michael churches have been purposefully allowed to crumble and it is possible that for some of them, any trace of their existence was removed deliberately.



This is evident in three locations; specifically:-- Montacute atop St. Michael's hill, Burgh Island in Devon and Chapel Carn Brea at Land's End (left).

It might be of interest to note that Drake's Island in Plymouth was known as St Michael's Island (some maps having St.Nicholas) before Drakes heroic defeat of the Armada. This is only noted now as Plymouth is mentioned later in our enquiry in connection with Tamar, Judah's daughter in law/wife, who bore him twins Perez and Zerah . These events are discussed as the original reason for the arrival of Jews in the South west.

St. Michael's Mount in Cornwall, made famous because of its rumoured links with The Island of Ictis, stands in Mounts Bay opposite Marazion in Cornwall. To the west of it, not far from Sennen, stands, a Neolithic hilltop site called Chapel Carn Brea upon which, there once stood a small chapel dedicated to St. Michael. Alms, in the past would be given by seamen to the hermits who lived there, so that a fire could be lit and be seen by approaching ships. The chapel was eventually demolished in 1816, after having been allowed to crumble into obscurity through the centuries. Considerable early Neolithic labour to create a mound, which incorporates complex barrows and stone lined cists, has been archeologically excavated 657 feet above sea level on its summit.

The great labour intensive efforts of these people to bury their leaders, although less skilful, seems to correlate with the goal of the pyramid builders of Egypt in the same era. Carn Brea is often referred to as the first and last Hill in England but sixty one nautical miles away lies a small island at this present-day known as Burgh Island, next to a small seaside village called Bigbury on Sea in Devon. This tranquil Island stands as a sentinel, while the tides have ebbed and flowed around it for centuries. This once also had a chapel on it dedicated to St. Michael, which has left no trace of its presence through the passage of time and is rumoured to have once been the site of a small monastery.

Since our enquiry involves Neolithic sites, Ley Lines and St. Michael churches let us try to interlink these facets of our enquiry.

If we extend a line from the base of Chapel Carn Brea where a St. Michael Chapel once stood, passing by a Megalithic stone called the Blind Fiddler, through St. Michael's Mount and then

pass it by Burgh Island, it would pass out into what used to be the lowland plain region that was part of Lyonesse (now submerged), into the English Channel. If we were to keep extending our potential Ley Line onwards into the Pas-de-Calais region of France, one arrives at the small town of Roquetoire, another town famed for its St. Michael connections.



The church (left) that stands today in Roquetoire was built in 1868 and is built in the Gothic style but it replaces a much older church that was built in 1315AD and from its origin was dedicated to St Michael. It had a prominent bell tower and could be seen from miles around. St. Michael the Archangel is said by the villagers to have visited the village in person in a period of severe drought and blessed the inhabitants with running spring water. 'St. Michael's Spring' as it is known, is said to have never ceased flowing up to the present time.

Before embarking on the geographical design noted within the pages of this book, the reader should be aware that, any distances are quoted hereafter in nautical miles. This unit as most sailors would know correlates with degrees of Arc, both in longitude and latitude. The ancients responsible for the alignment of Ley Lines, were quite aware of this measurement long before the time of Pytheas the Greek explorer, as exemplified in the relative siting's of Avebury and The Great Pyramid of Cheops. Using this system defines the 360° taken to circumnavigate the globe from one point of longitude to its return at any latitude. One mile equals one second of 1° so each degree is subdivided into seconds, 60 seconds fulfilling 1°. Meridians however, are imaginary longitudinal lines that go to each of the poles for every Arc of rotation through the 360°.

The St. Michael dedicated sites that comprise what we shall call the Lyonesse line seem to have the same validity as the St. Michael Ley Line, if one takes into account the flooding of the channel. There is a possibility that it was marked out within the same system or network of the original Neolithic sites now submerged. The length of this Ley Line, is found to be 308.5 nautical miles, similar to the St. Michael line which was 316.65.

Most of this proposed Ley Line runs along the sea floor, so coupled with the possibility that it might be linked in with an older system of Leys, let us investigate what alignments there might be in relation to it, from the British landscape and specifically, from the already discovered St. Michael Ley Line that runs from Carn les Boel through Avebury, northwards to the East Anglian coast. In any search for alignments it is always best to look at Avebury, the biggest stone circle in Europe, while remembering sites like Stonehenge and Old Sarum are of equal antiquity.

Exactly halfway along this newly found Lyonesse line, if a line was scribed at right angles to the Lyonesse Ley Line; it forms a tangent to the Avebury circle and Silbury Hill just south of it. The north-south line also passed in between and tangential to Stonehenge and Bluehenge, passing within a field's breadth of each site. It was evident after finding that it became tangential also to Old Sarum that it too seemed to be held on course by these nodal points, like a strand of wicker, the Ley Line conceptually appearing to be constrained in place, as if the nodal points on the land were extended upwards as vertical strands in wickerwork.

After considering this alignment, a logical progression is to extend the line further up into the North of England, while remembering a piece of information from Melkin, where he speaks of 'circles of portentous prophecy' in the same prophecy in which he tells of a bifurcated line, an angle and a meridian that locates a tomb. Melkin, who we shall discuss in detail shortly, wrote his prophecy concerning the Isle of Avalon and Joseph of Arimathea who supposedly brought the Grail to Britain. It would seem that Melkin is divulging information which is hinting at a location where Joseph of Arimathea might be buried and the immediate question springs to mind; should we be looking for clues on a map. Yet in this same prophecy, Melkin uses the Latin word 'oratori', literally meaning a religious hymn or chapel but the same word could be construed as a choir, and so informed, we should embark on the next part of our investigation.



In 1191 the bones of King Arthur were unearthed supposedly at Glastonbury Abbey. It was rumoured that a cross was found with him which conveniently stated that King Arthur i.e the bones just unearthed, were found in Avalon confirming to those that needed to be persuaded that Avalon was in fact Glastonbury. The reason the monks at Glastonbury committed fraud such as this was because of the Grail legends that emanated from France which associated King Arthur with Joseph of Arimathea were now prevalent. Also because of Melkin's prophecy, Joseph had always been associated with Glastonbury because of his Church.

Nobody was too sure where the island of Avalon was but everybody knew that King Arthur and Joseph of Arimathea, were buried in Avalon. Neither William of Malmesbury nor Geoffrey of Monmouth associated Glastonbury with the Island of Avalon at the time they wrote. This was later corruption by monks and

the sole purpose of producing the cross was to establish Glastonbury as Avalon. If Glastonbury could only be established as Avalon by the unearthing of King Arthur, then it must follow the Joseph of Arimathea was also buried within the Abbey grounds. To unearth Joseph of Arimathea, however, would prove difficult as it was known that he was buried with the holy Grail. Since the monks were not apprised of what the holy Grail consisted of, it was easier to fabricate the unearthing of King Arthur with a cross attesting to the fact that where he was unearthed was indeed Glastonbury and therefore it must be the island of Avalon. The reason Joseph of Arimathea needed to be associated with Glastonbury is because the monks needed funding to rebuild their Abbey after the fire.

Prior to the fire of 1184, there existed a prophecy written by a monk called Melkin. In this prophecy, once it is decoded, Melkin supplies very pertinent information in a geometric instructions that gives precise directions to an island in Devon. This island is Burgh island in Devon. Melkin states that the body of Joseph of Arimathea lies in the southern angle of a bifurcated line. Once Melkin's code is deciphered, it clearly portrays that Avebury is the point on the St. Michael's lay line which in his puzzle he refers to as a 'sperula' or sphere meaning a stone circle. This is the point within the Avebury stone circle complex which, at 13°, if one

scribe's a line through Montacute to Burgh island (which Melkin calls the island of Avalon), it is exactly one hundred and Four nautical miles, the exact number that Melkin gives.

The location of Avalon has always been thought to exist at Glastonbury but with a recent study of some of the oldest text and the uncovering of the fraud concerning King Arthur carried out by the monks at Glastonbury, it is evident that Avalon is in Devon . The references that Melkin gives are part of a geometric riddle that once solved, points straight to the island in Devon which is obviously fits Diodorus's description as Ictis.

This is in fact named in the Grail stories as the island of Sarra named after Judah's eldest son Zarah, who broke the womb first. His name has the same pronunciation as Sarra in French and his descendants came to the south-west and were the primordial miners of tin on southern Dartmoor who brought their tin to this island to be sold. This is the reason that in the Grail stories the island is called Sarras and to which the holy Grail was brought. It is to this island that after the crucifixion of Jesus, when his body was taken down from the cross by his uncle Joseph of Arimathea, it was then conveyed to a box filled with Cedar oil so that it might preserve his corpse. This box or coffin known as the Grail Ark was then conveyed with Joseph and several others from Jerusalem to the island of Sarras, which Joseph knew well, having visited many times previously on his mercantile trips with Jesus. This island had been known about in the Greek Chronicles because Pytheas a Greek explorer had visited the island on his expedition. The island was kept secret over many years since Pytheas' visit, until Joseph of Arimathea visited the island with Jesus on one of his trips abroad gathering metals.

It was here that he chose to convey the Grail place Jesus in an old tin vault that had been shut down or made redundant due to the Roman invasion. For about 1000 years, the island called Burgh island been the place on the coast where all the tin miners up on southern Dartmoor had brought their tin to be stored in the vault. This transpired so that visiting traders could take away tin at any time and the island acted as a trading post. It is for this reason Diodorus refers to it as an 'emporium'. It becomes clear now the reason that Joseph of Arimathea knew the island very well.

The gospels relate that Jesus was laid to rest in a hewed out tomb belonging to Joseph of Arimathea and the rumours still persisted as eyewitnesses had seen the doubled over white shroud that covered his body. One wonders if the Gospel accounts of the burial of Jesus are just the echoes of the truth of eyewitness accounts existed in Jerusalem just after the resurrection. In a book called 'And did those feet', a new theory as to how the Grail stories, the Arthurian legend at Glastonbury and the gospels interlink and provide evidence of the whereabouts of the body of Jesus.

Melkin, who actually wrote the original book of the Grail, which ended up over in France and gave rise to the many Arthurian Grail romances now interlinks with the same man who provided the rumours of Joseph of Arimathea at Glastonbury. So now we have a tomb containing King Arthur, Joseph of Arimathea and Jesus that was last shut when Melkin moved to France in around 600 sometime after the Saxon invasion.



However the Templars once they have been disbanded in the Middle Ages were also privy to this island location and they knew what was buried within. It was here on Christmas Day in 1307 that they decided after King Philip and the Pope had disbanded their organisation, to bury the treasure that they had managed to recuperate in three treasure ship that left La Rochelle (left) on 13th October 1307.

While depositing their treasure in the tomb they removed the shroud of Jesus that had been submerged in the Cedar oil for 600 years while covering his body. It is here that the image of Jesus on the Turin Shroud was formed while draped over the body of Jesus in Cedar oil. The evaporated Cedar oil has left a caramel like substance all over the Turin Shroud, but the image itself was formed by the detritus left behind by anaerobic bacteria.



Only 50 years later, one of the Templars that died with Jack de Molay (left) near Notre Dame in Paris, had a granddaughter that produced the Turin Shroud. This is not coincidence and answers the many questions of why there is no provenance for the Shroud of Turin prior to 1354. The Shroud had existed within the tin vault until the Templars arrive and remove it. The song or Christmas Carol ‘I saw three ships come sailing in on Christmas Day in the morning’ is really the Echo of the Templars bringing their treasure to the island of Avalon in Devon. However, this song had always been associated in Cornish tradition to the visit of Jesus and Joseph of Arimathea. It was the Templars, however, that marked out all the churches dedicated to St Michael that lie along the St Michael Ley line. Oddly enough, it is the other St. Michael churches that we used as markers, that confirm that the island of Avalon is indeed Burgh island in Devon

It is this line that Melkin refers to, which, when bifurcated within the Avebury stones and at

13° and a line is scribed for 104 nautical miles it lands on this same island. Unequivocally Melkin understands the connection between the island of Ictis used by Joseph of Arimathea and clearly calls it the island of Avalon. Firstly, it is known by the Greeks as Ictis, secondly, by the island of Sarras by the French Grail writers and thirdly, by the island of Avalon named as such by Melkin. It is even referred to as the island of Avaron by some of the Grail writers.

The unofficial anthem written by William Blake called Jerusalem starts with the line ‘And did those feet’. This is the title of the book written by Michael Goldsworthy, which conveys the same story that Jesus visited England while accompanying his father, Joseph of Arimathea to Britain. The book called ‘And did those feet’ clearly deciphers Melkin’s prophecy, so that it becomes apparent that Melkin knew where the island of Avalon was and what existed within it. To fully understand this extraordinary set of events, go to the links provided below and buy the ebook.

You can continue reading about this mystery in the ebook or paperback found on any of the links below.

<http://www.junglee.com/And-Did-Those-Feet-Discovering/dp/1780883005>

<http://www.amazon.com/And-Those-Feet-Michael-Goldsworthy/dp/1780883005>

http://www.amazon.co.uk/And-Did-Those-Feet-ebook/dp/B00864NTWI/ref=sr_1_15?ie=UTF8&qid=1338750293&sr=8-15

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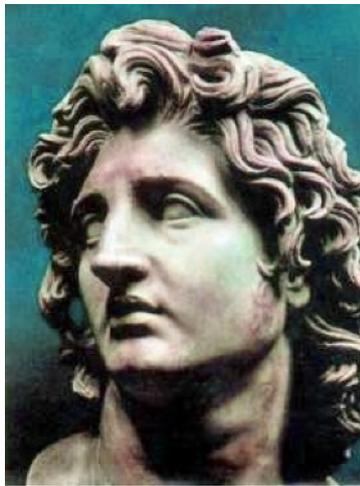
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The location of Avalon has always been thought to exist at Glastonbury but with a recent study of some of the oldest text and the uncovering of the fraud concerning King Arthur carried out by the monks at Glastonbury, it is evident that Avalon is in Devon . The references that Melkin

gives are part of a geometric riddle that once solved, points straight to the island in Devon which is obviously fits Diodorus's description as Ictis.

This is in fact named in the Grail stories as the island of Sarra named after Judah's eldest son Zarah, who broke the womb first. His name has the same pronunciation as Sarra in French and his descendants came to the south-west and were the primordial miners of tin on southern Dartmoor who brought their tin to this island to be sold. This is the reason that in the Grail stories the island is called Sarras and to which the holy Grail was brought. It is to this island that after the crucifixion of Jesus, when his body was taken down from the cross by his uncle Joseph of Arimathea, it was then conveyed to a box filled with Cedar oil so that it might preserve his corpse. This box or coffin known as the Grail Ark was then conveyed with Joseph and several others from Jerusalem to the island of Sarras, which Joseph knew well, having visited many times previously on his mercantile trips with Jesus. This island had been known about in the Greek Chronicles because Pytheas a Greek explorer had visited the island on his expedition. The island was kept secret over many years since Pytheas' visit, until Joseph of Arimathea visited the island with Jesus on one of his trips abroad gathering metals.



It was here that he chose to convey the Grail place Jesus in an old tin vault that had been shut down or made redundant due to the Roman invasion. For about 1000 years, the island called Burgh island been the place on the coast where all the tin miners up on southern Dartmoor had brought their tin to be stored in the vault. This transpired so that visiting traders could take away tin at any time and the island acted as a trading post. It is for this reason Diodorus refers to it as an 'emporium'. It becomes clear now the reason that Joseph of Arimathea knew the island very well.

The gospels relate that Jesus was laid to rest in a hewed out tomb belonging to Joseph of Arimathea and the rumours still persisted as eyewitnesses had seen the doubled over white shroud that covered his body. One wonders if the Gospel accounts of the burial of Jesus are just the echoes of the truth of eyewitness accounts existed in Jerusalem just after the resurrection. In a book called 'And did those feet', a new theory as to how the Grail stories, the Arthurian legend at Glastonbury and the gospels interlink and provide evidence of the whereabouts of the body of Jesus.

Melkin, who actually wrote the original book of the Grail, which ended up over in France and gave rise to the many Arthurian Grail romances now interlinks with the same man who provided the rumours of Joseph of Arimathea at Glastonbury. So now we have a tomb containing King Arthur, Joseph of Arimathea and Jesus that was last shut when Melkin moved to France in around 600 sometime after the Saxon invasion. However the Templars once they have been disbanded in the Middle Ages were also privy to this island location and they knew what was buried within. It was here on Christmas Day in 1307 that they decided after King Philip and the Pope had disbanded their organisation, to bury the treasure that they had managed to recuperate in three treasure ship that left La Rochelle on 13th October 1307.

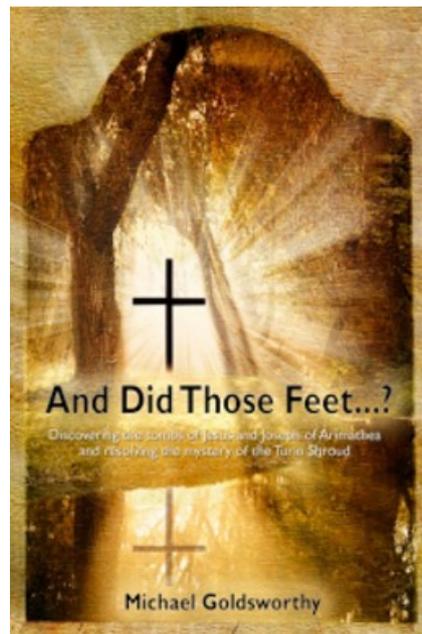
While depositing their treasure in the tomb they removed the shroud of Jesus that had been submerged in the Cedar oil for 600 years while covering his body. It is here that the image of Jesus on the Turin Shroud was formed while draped over the body of Jesus in Cedar oil. The evaporated Cedar oil has left a caramel like substance all over the Turin Shroud, but the image itself was formed by the detritus left behind by anaerobic bacteria.

Only 50 years later, one of the Templars that died with Jack de Molay near Notre Dame in Paris, had a granddaughter that produced the Turin Shroud. This is not coincidence and answers the many questions of why there is no provenance for the Shroud of Turin prior to 1354. The Shroud

had existed within the tin vault until the Templars arrive and remove it. The song or Christmas Carol 'I saw three ships come sailing in on Christmas Day in the morning' is really the Echo of the Templars bringing their treasure to the island of Avalon in Devon. However, this song had always been associated in Cornish tradition to the visit of Jesus and Joseph of Arimathea. It was the Templars, however, that marked out all the churches dedicated to St Michael that lie along the St Michael Ley line. Oddly enough, it is the other St. Michael churches that we used as markers, that confirm that the island of Avalon is indeed Burgh island in Devon

It is this line that Melkin refers to, which, when bifurcated within the Avebury stones and at 13° and a line is scribed for 104 nautical miles it lands on this same island. Unequivocably Melkin understands the connection between the island of Ictis used by Joseph of Arimathea and clearly calls it the island of Avalon. Firstly, it is known by the Greeks as Ictis, secondly, by the island of Sarras by the French Grail writers and thirdly, by the island of Avalon named as such by Melkin. It is even referred to as the island of Avaron by some of the Grail writers.

The unofficial anthem written by William Blake called Jerusalem starts with the line 'And did those feet'. This is the title of the book written by Michael Goldsworthy, which conveys the same story that Jesus visited England while accompanying his father, Joseph of Arimathea to Britain. The book called '*And did those feet*' clearly deciphers Melkin's prophecy, so that it becomes apparent that Melkin knew where the island of Avalon was and what existed within it. To fully understand this extraordinary set of events go to the link provided below and buy the e-book



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