

Extract from:
Babylonian London, Nimrod, and the Secret War Against God
by Jeremy James, 2014.

Section 16

The London Obelisk Grid

The area of London highlighted in red on the map below is over seventeen square miles in extent and includes such highly influential centers as The City and Westminster. Much of the world is controlled from this metropolitan area, primarily through the international banking system and the powerful network of multinational organisations that shape the destiny of supposedly independent sovereign nations.



above: Area of London enclosed by the following OS co-ordinates:

TQ 25020 84460

TQ 33976 84460

TQ 33976 79490

TQ 25020 79490.

Total area enclosed = 17 square miles (29,300ft x 16,300).

This area has, by my estimation, a total of 103 churches with steeples that qualify as important *Asherim*. The average ground area of each *Asherah* is probably no more than 30 feet square, while the "point" from which measurements have been taken is in nearly all cases less than 10 feet square. If we compute the total ground area for these *Asherim* (103 by 900 sq ft), we find that collectively they comprise about 95,000 sq ft or 0.0034 of a square mile, which is a very small area indeed (about the size of a football pitch).

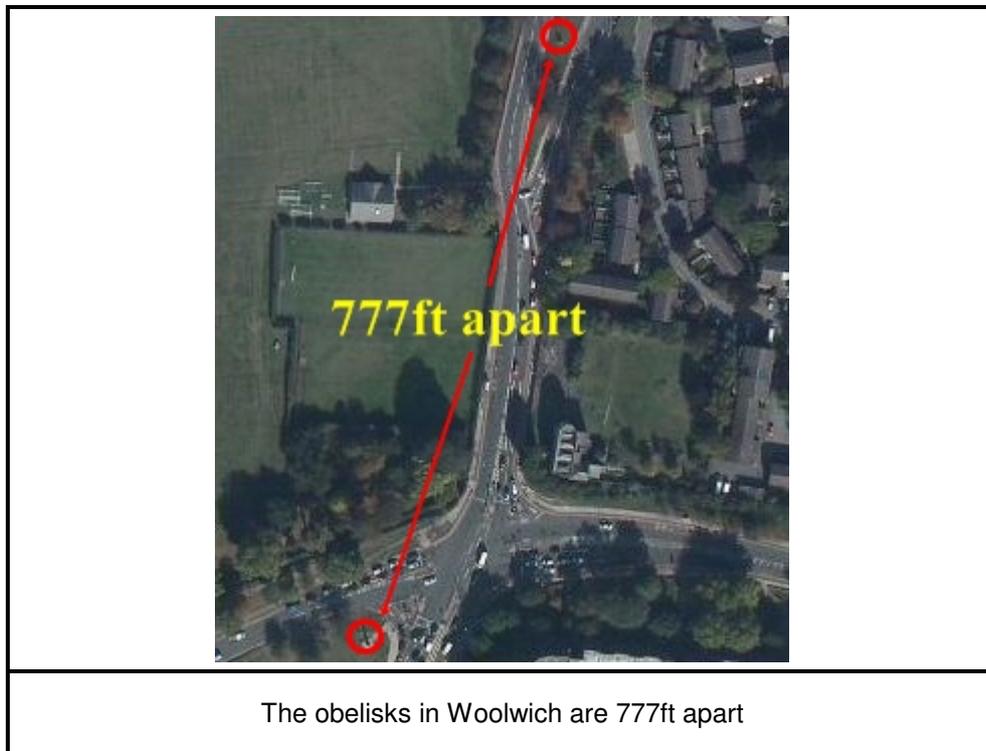
Measurements show that every one of these *Asherim* is equidistant from two obelisks.

The concept of "equidistance" in this context corresponds to an "orbit." Two obelisks share an "orbit" around a particular *Asherah* if they sit on the circumference of a circle whose center is the *Asherah* in question. The circumference itself should be thought of as an orbital path as wide as the average *Asherah*, that is about 30 feet. Thus Christ Church, Spitalfields, for example, has two obelisks "in orbit" around it, one at Stonebridge Common and one at Salisbury Square. It is 7,605ft from the first and 7,626ft from the second.

The tables in **Appendix C** give details of the pair of obelisks orbiting each of the 103 *Asherim* that we have identified, plus many more outside the red box. In the majority of cases the distances differ by less than 20ft.

A network of 57 obelisks provide the orbital pairs for each of the church *Asherim*. Most serve 2-5 *Asherim*, but there are two which greatly exceed this number – those on Greenwich Common and Grand Depot Road, respectively:





Measurements taken from Mapyx Quo, the UK Grid Reference Finder, and Google Earth each give the distance between these two obelisks as 777ft.

Presumably the overriding requirement, when erecting these obelisks, was to ensure that they constituted an "orbiting pair" for as many church *Asherim* as possible. Perhaps if the pair had been situated 666ft apart, this goal would not have been achieved. However, from a Babylonian perspective, 777ft may have been the next "best" option. The number 7 occurs with great frequency in the Book of Revelation, a book which they hate intensely since it describes in detail the destruction of the Antichrist, the punishment of the wicked, and the triumph of Christ. By dishonoring the number 7 in this way, they were expressing their contempt for the punishment that God has prepared for them.

The following table lists the church *Asherim* in or close to the City of London – the famous Square Mile – for which these two obelisks, as a set, constitute their orbiting pair. Other church *Asherim*, a little further away, having the same orbiting pair, are also listed:

Church <i>Asherim</i> for which the Woolwich obelisks comprise their orbiting pair		
<i>Asherim</i> in or close by the City of London (The Square Mile)		
1. St Stephen Walbrook	11. St Botolph Aldersgate	21. St Peter-upon-Cornhill
2. St Dunstan-in-the-East	12. St Martin Ludgate	22. St Katharine Cree
3. St Olave Hart Street	13. St Nicholas Cole Abbey	23. St Lawrence Jewry
4. Dutch Church, Austin Friars	14. St Michael Paternoster Royal	24. St Mary-le-Bow
5. St Mary Woolnoth	15. St Sepulchre, Holborn	25. Temple Chapel
6. St Clement, Eastcheap	16. St Dunstan-in-the-West	26. St Augustine Watling Street
7. St Mary Aldermary	17. St Andrews-by-the-Wardrobe	27. St Andrew's Undershaft
8. St Mary-at-Hill	18. St Alban, Wood Street	28. St Ethelburga's, Bishopsgate
9. St Michael's, Cornhill	19. St Mary Somerset	
10. St Andrew's, Holborn	20. St Margaret Pattens	
Others		
St Luke's, Kilburn Lane	St Augustine's, Kilburn	St George-in-the-East (NW)
Chapel, Paddington Cemetery	St Mark's, St Johns Wood	St George Bloomsbury
All Saints, Margaret Street	St John's, St Johns Wood	St Mary's, Dock Street
St Peter's, Islington	St Peter's, Belsize Square	St John's, Wapping

It is clear from these statistics that every one of the *Asherim* of London, whether obelisk or church, has been assigned a location in accordance with the strict rules of Babylonian archeometry. It is also clear that collectively the obelisks constitute the celestial power generators for the grid as a whole, without which the Babylonian Temple would be unable to 'function.'

Two forms of Solar Wheel or Ra Circle

From our analysis of the distribution of obelisks and church steeples across London, we can see that there are two kinds of solar wheel or Ra Circle. The first involves two steeples orbiting an obelisk, while the second involves two obelisks orbiting a steeple.

Given the significance that the Babylonians attach to circles, and thus to the drafting of perfect circles, it is easy to understand why the Freemasons have chosen the compass as their principal symbol.

The idea that the universe is a series of wheels within wheels, all subordinate to one all-powerful Master Wheel, both supernaturally and physically, "above" and "below", is central to the Babylonian worldview. The London Temple embodies this idea to the ultimate degree, and in doing so pays homage to the pantheon of Egyptian deities whom the Babylonians believe (or want to believe) are the real foundation of truth.

Section 17

The Solar Barque

Since the ruling elite gave a high profile to the sun god Horus in their sprawling open-air Temple, it was possible that they also honored other Egyptian gods in some manner.

Some of their more recent monuments allude directly to pagan themes and deities. A few are quite explicit – such as the *Three Fates* (2003) outside the London School of Economics, the *Search for Enlightenment* (2011) sculptures at Millbank and Knightsbridge, or the outrageous *Athena* (2012) near London City Airport, which at 12 metres in height is the tallest bronze sculpture in the UK:



The Greek goddess, *Athena*, near London City Airport.
Athena is closely associated with the god, Apollo.

Athena is closely associated with the Greek sun-god, Apollo – who is often identified with Helios. As it happens, at least two of London's more recent monuments were erected in honor of Apollo, but in a subtle manner, using one of the favored symbols of Apollo, the dolphin. The Oracle at Delphi, which was dedicated to Apollo, was named after the dolphin (Greek: *Delphis*). According to mythology Apollo established his oracle by taking on the form of a dolphin, leaping onto a Cretan ship, and then forcing the crew to serve him.



Girl with Dolphin, Tower Bridge

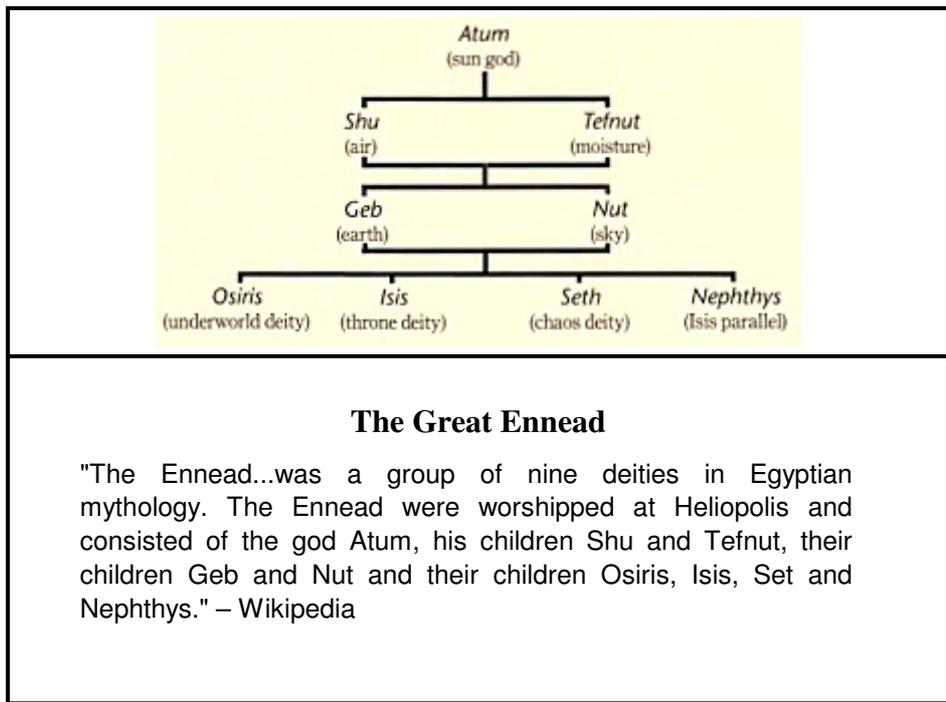


Boy with Dolphin, Cheyne Walk

We have already seen how the Egyptian goddess, Isis, has been honored with the first statue to be installed in Hyde Park in fifty years. A clear reference to ancient Egypt may also be found in two major monuments erected in Canary Wharf. One shows a huge "sleeping head" swaddled like a mummy, while the second depicts mummified figures on the frieze of what is perhaps the most significant of the many new monuments and statues in Canary Wharf, the aggressively pagan and somewhat sinister *Centauro*:



While pursuing the Egyptian sub-text behind some of the more recent monuments, I came across a remarkably audacious work in honor of the Egyptian god, Seth. This 'god' is one of the nine known as the 'Great Ennead', the select council of senior gods who rule the world and ensure its continued survival by sailing on a Solar Barque from which they protect the sun in its daily circuit.





Tomb wall painting of the Great Ennead in the Sun Barque,
Valley of the Kings, 18th dynasty.

Seth (or Set) is actually an evil god who became reconciled to his role as co-worker with the other gods. After he had killed his brother, Osiris, and cut him in pieces, his sister, Isis, undertook to retrieve the severed parts and reassemble her brother/husband. As a member of the Great Ennead his contribution lay in his rare ability to use Chaos for constructive purposes. This is a central principle in the Babylonian religion, that true and lasting order can only be born out of chaos. Thus he is similar to Mars in that his remorseless destructiveness is meant to result, paradoxically, in a lasting peace. The London Babylonians revere Seth because he "justifies" the appalling carnage that they believe is necessary to bring in the New World Order.

According to Wikipedia:

"In art, Set is mostly depicted as a fabulous creature, referred to by Egyptologists as the *Set animal* or *Typhonic beast*. The animal has a curved snout, long, rectangular ears, a forked tail, and canine body; sometimes, Set is depicted as a human with only the head of the *Set animal*. It does not resemble any known creature, although it could be seen as a composite of an aardvark, a donkey, a jackal, or a fennec fox."
[underscore added]

In light of this description, please consider the figure portrayed on the left in the following sculpture:



If the Babylonians are at the stage where they now believe they can display Seth or a Sethian-type figure in a public place, one can only assume they no longer expect the masses to care. There was a great hubbub in 1925 when the *Rima* monument by Epstein was unveiled in Hyde Park, but today it is possible to display with impunity in a prestigious location a large bronze statue of the god of Chaos dancing with Wenet, the Hare goddess. These are potent expressions of the Luciferian mindset that rules London and, through the Babylonian network, the rest of the world.



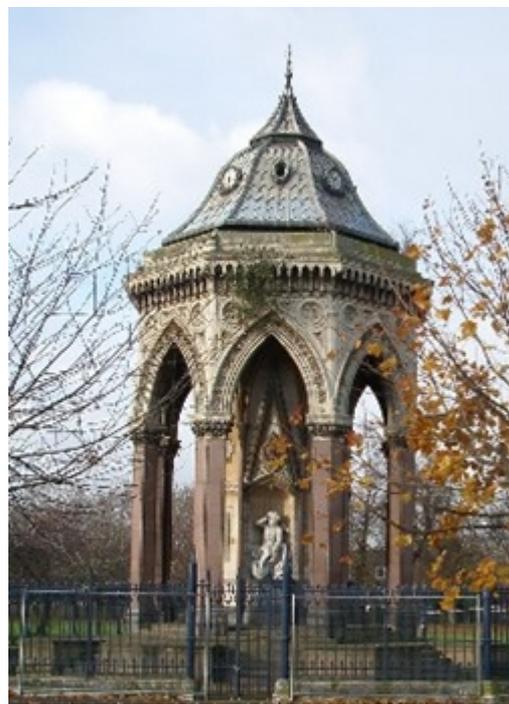
Albert Memorial



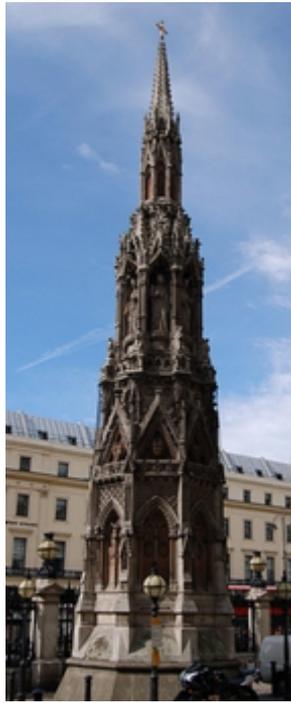
Burdett-Coutts Sundial



Buxton Memorial



Burdett-Coutts Memorial Fountain



Eleanor Cross



Finsbury Square Fountain



St Lawrence Jewry Fountain



Jehangir Fountain



Stratford Martyrs Memorial

If Seth, Horus and Isis were accorded a place of eminence in the London Temple, not to mention the goddess Wenet, then one had to suspect that Osiris and some of the other Egyptian gods were also represented in some manner. Perhaps all nine of the Solar Barque deities, the so-called Great Ennead, were represented? This possibility really caught my attention since there were nine monuments – all substantial *Asherim* in their own right – that seemed to stand apart from the rest. They bore a common set of characteristics and, in some cases, had been extensively restored. In my initial survey of the monuments of London, I had already placed these nine in a classification of their own, hoping at some later date to decipher their purpose.

The nine were [see photos above and map overleaf]:

1. The Albert Memorial, Kensington
2. The Buxton Memorial, Westminster
3. The Coutts-Burdett Memorial Sundial, St Pancras
4. The Coutts-Burdett Memorial Fountain, Victoria Park
5. The Eleanor Cross, Charing Cross
6. The Jehangir Fountain, Regents Park
7. St Lawrence Jewry Fountain, Carter Lane
8. Memorial Fountain, Finsbury Square
9. The Stratford Martyrs Memorial, Stratford.

Lacking a tentative basis for linking them as a group in the Babylonian system, I had no way of determining their common role. Only later, when the Egyptian complexion of the Temple as a whole became apparent, did it occur to me that the nine *Asherim* in question might correspond in some way to the Great Ennead. But how could this hypothesis be tested?

At first, I tried finding an asterism or star-pattern that might possibly match the way the *Asherim* were distributed, but without success. I also looked for some common geometrical property that might link them geographically, but this too led nowhere.

Musing on this problem, it struck me that, however improbable it may seem, the same "Circle" principle that connected others groups of *Asherim* might also be applicable to this widely dispersed group. Without a clear idea of what I expected to find, I decided to work out the common center for randomly selected sets of three *Asherim* in the group. This meant finding for each set the common circle on which the three *Asherim* sat and then plotting the various centers on a separate map to see if a meaningful pattern would emerge. [The maps on p.147 show the way these 33 points were determined, using points #5 and #14 as examples. The details of all 33 points are given in **Appendix D.**]

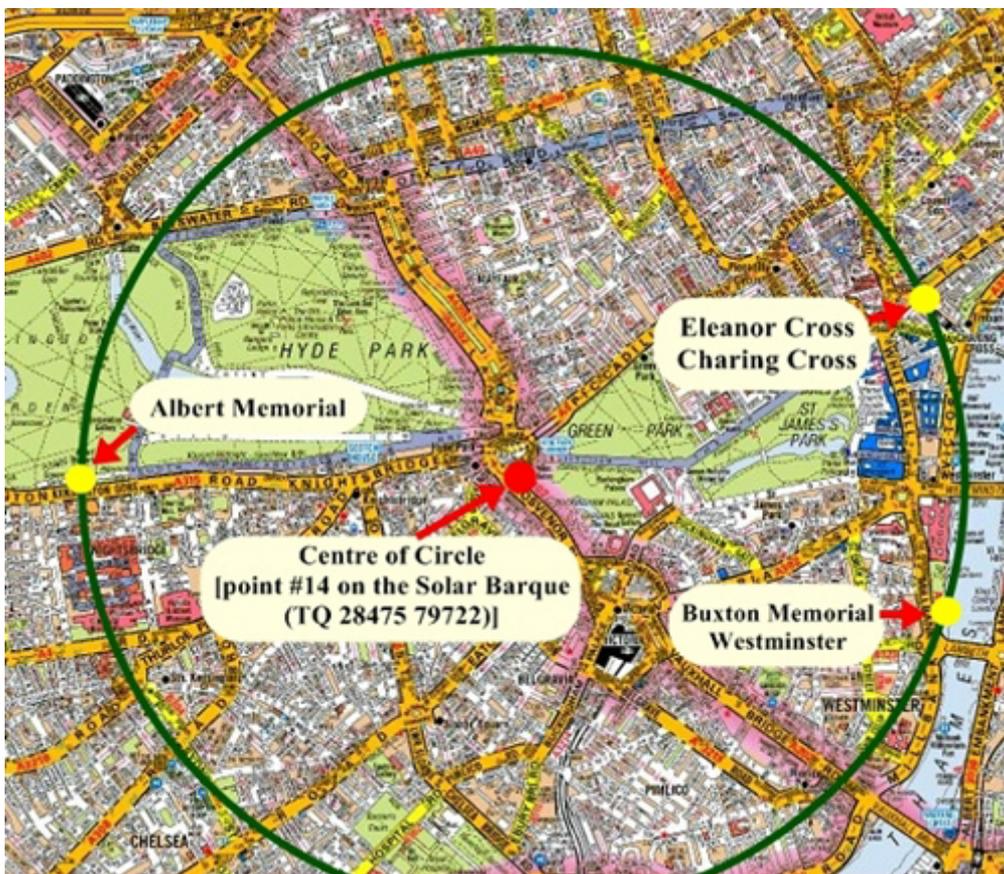
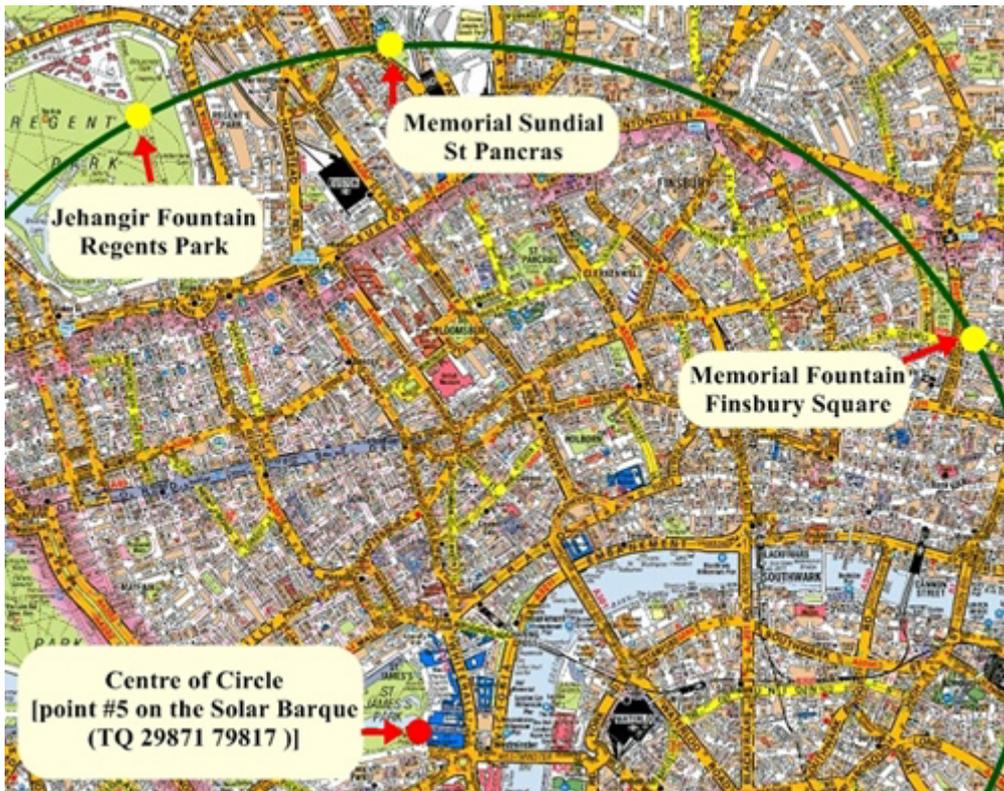
The results were remarkable and yet very logical – the monuments that represented the nine gods on the Solar Barque defined between them a set of "centers" that *formed* a "solar barque" – see images on pages 148-151. This proved to be the geometrical motif that held the nine *Asherim* together.

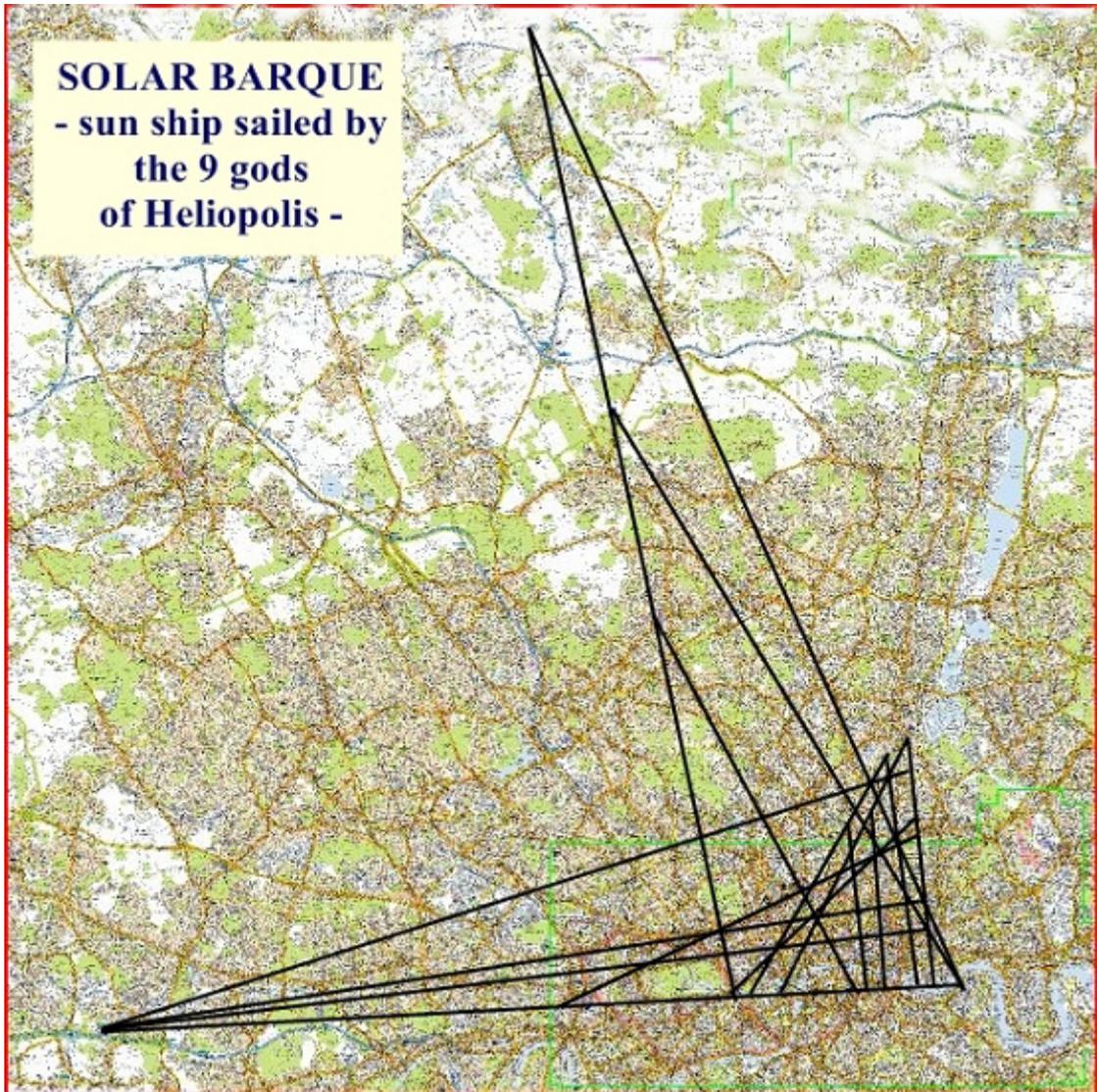
The nine gods, the so-called Great Ennead, are effectively "on" the Solar Barque.

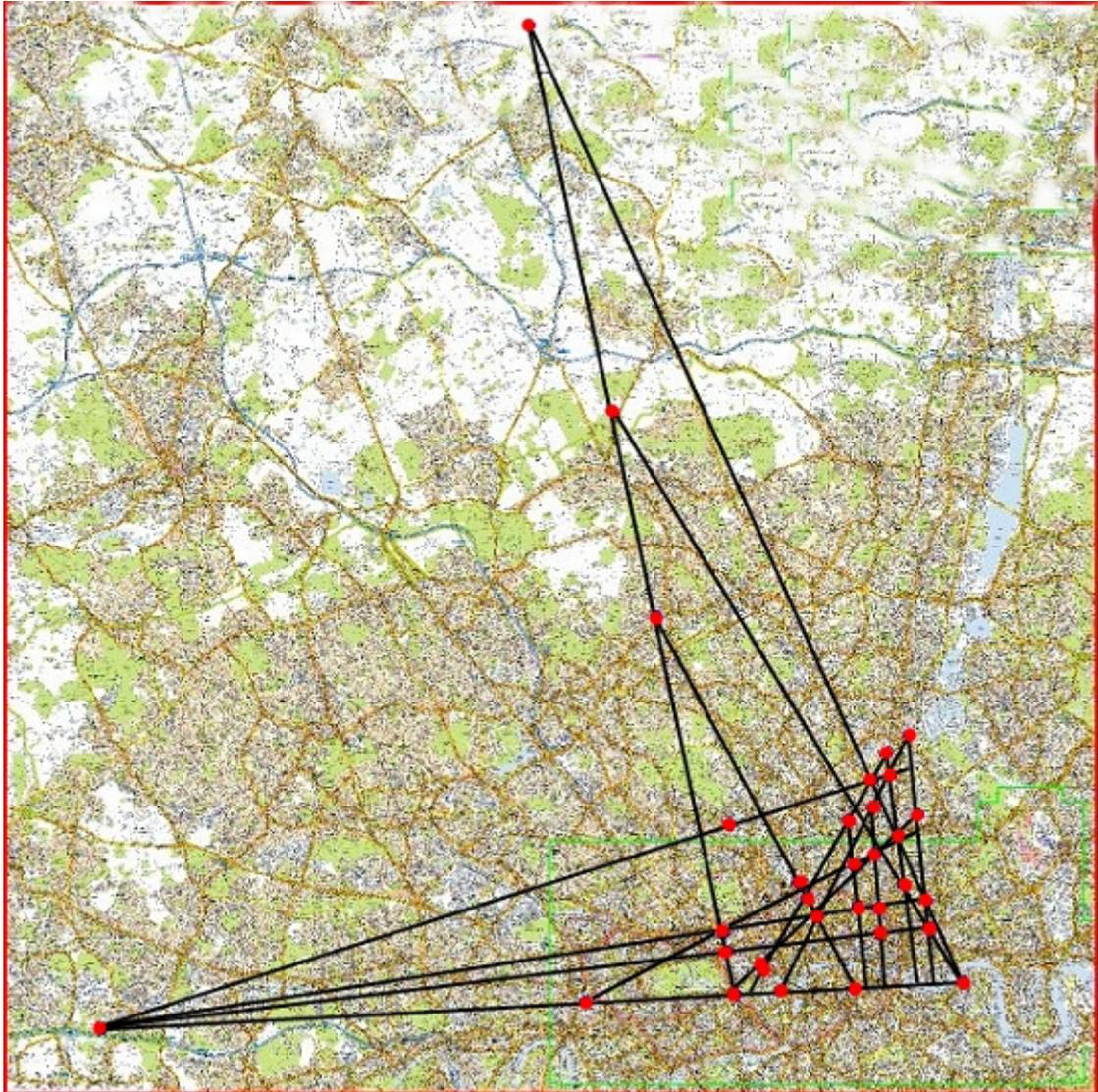
The Nine *Asherim* of the *Great Ennead*



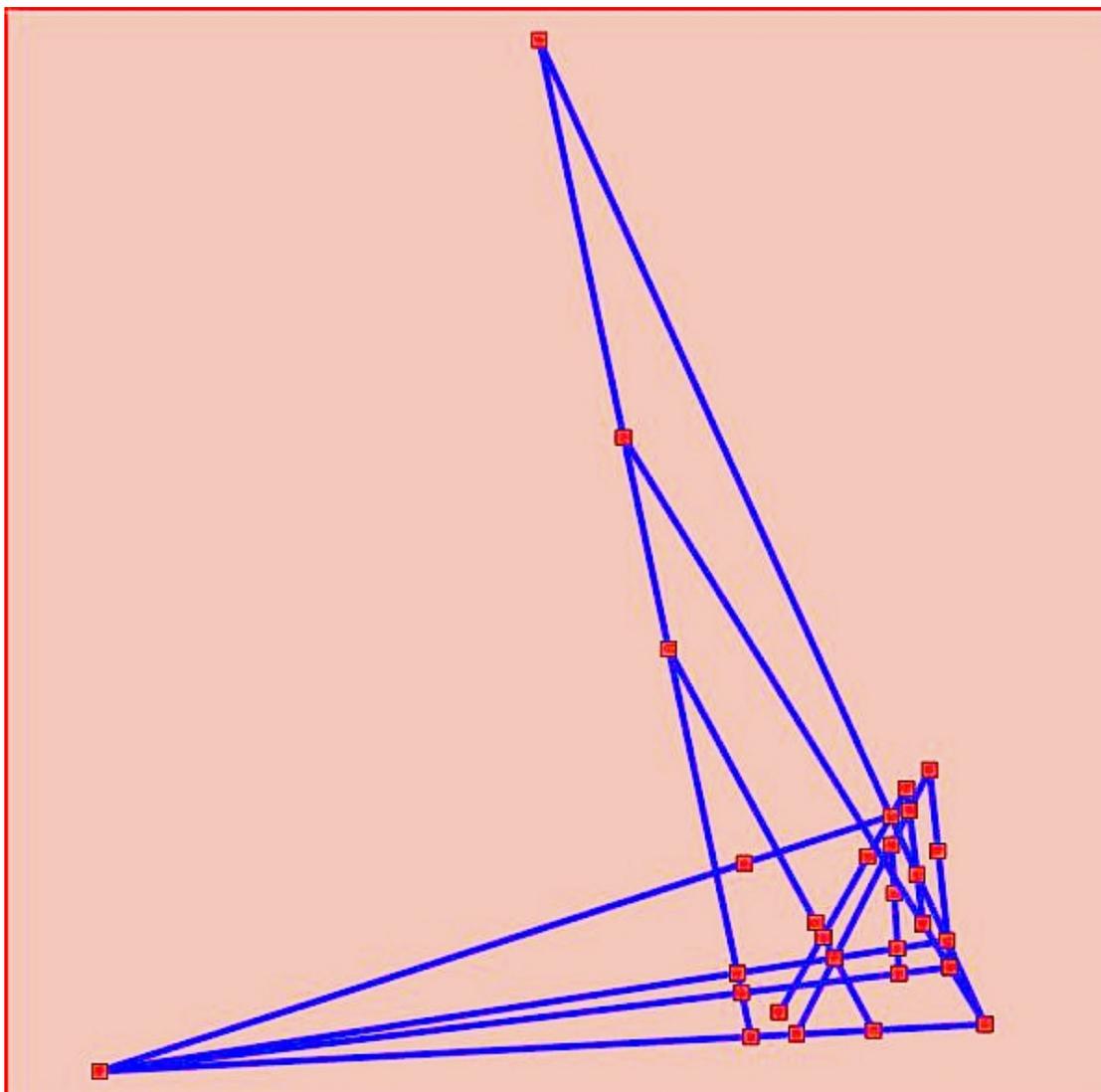
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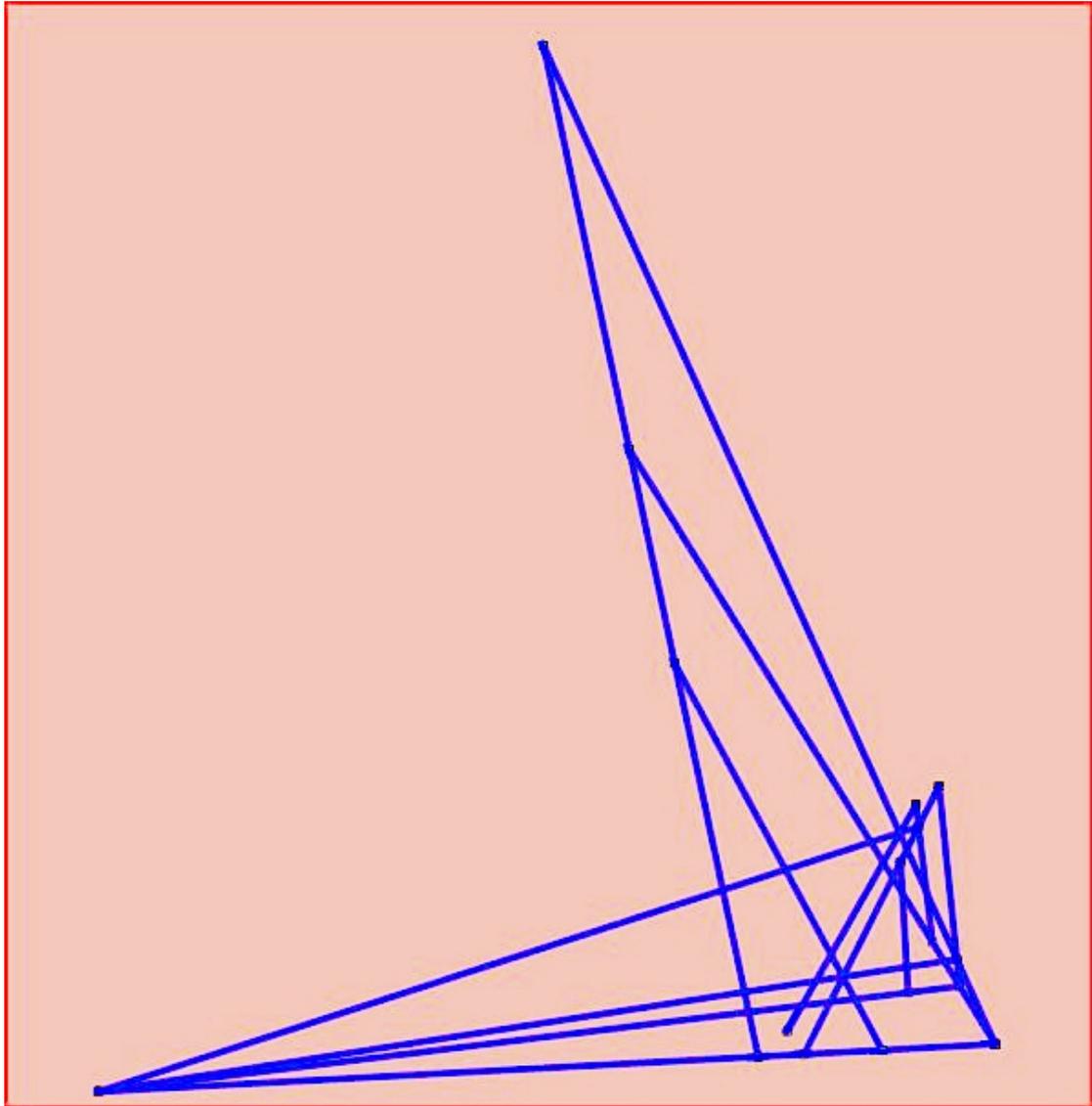




The Solar Barque, with "center" points highlighted.



The Solar Barque, defined by lines comprising **no fewer than four** "center" points, all terminating at the outliers.



Previous 'Solar Barque' showing lines only.

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