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**THE
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HUNTER**

THE LEY HUNTER

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LEAD-IN

From this month "The Ley Hunter" changes size from quarto
to A4.

The size A4 is part of the alien metric system.

Eventually quart-size paper will become unobtainable so the
editor has decided that as a change must come there is no time
like the present. So all subsequent issues will be printed A4.

Readers may not know that in addition to his books on leys,
Alfred Watkins published a pamphlet in 1919, entitled, "Must we
Trade in Tenths." Perhaps he would not have approved of this
requirement to print on pages of these dimensions.

EXTRACT: FROM BOOK REVIEWS BY F.J. SALFELD - Daily Telegraph,
May 20, 1971.

....This country's pre-eminence in archaeological photography
owed much to Osbery Guy Crawford, who during the 1914 War flew
with the R.F.C. and became interested in archaeology first as a
schoolboy. In 1927 he founded the journal "Antiquity", which he
edited until his death 30 years later. His successor, Glyn Dan-
iel, has written the preface to Dr Deuel's book, and both edit-
ors chance to be linked to "The Old Straight Track", which
first appeared in 1925.

Crawford refused an advertisement for it on the ground that
it represented the lunatic fringe of archaeology. Dr Daniel says
its subject is extravagant nonsense. Alfred Watkins' theory was
that Britain is covered by a vast network of straight ways marked
by mounds, stones, pools and notches cut in the skyline. Some of
these leys, along which the Romans later took their roads, were
sun alignments, others traced the path of a star. Any sceptic,
Watkins said, could test his argument with an inch-to-the-mile
Ordnance map."

Has Mr Salfeld tested the argument I wonder?

by ANTHONY ROBERTS

This article deals with a hitherto unknown ley that runs across the face of Somerset from East of the Mendips to West of Bridgwater, terminating on the Quantock Hills. It is remarkable in many ways, but its main significance lies in the fact that I have so far discovered more than 17 exact points of reference in 26 miles of length! All of these points (some of which are listed under general headings that collectively contain more than one), have been first plotted on the one inch Ordnance Survey Map and then personally corroborated by detailed fieldwork during the past two months. Now it is well known to readers of this magazine that the minimum number of points needed to prove the existence of a ley is 5*, so the importance of what I have uncovered on this alignment cannot be here underestimated. Parts of the ley are still delineated by short stretches of straight motor road, and most significant of all, I have discovered near the ancient city of Wells, a well preserved section of a sacred processional path that runs for 200 yards through what is known locally as "Monk's Ford".

Beneath the shallow waters of "Monk's Ford" some of the old, cobbled stones that once marked this ancient track can clearly be seen, and they run up out of the water to continue in a straight line along a raised, paved embankment which is now overgrown with grass and weeds. In its turn this embankment is directly in line with a clearly defined track up the side of a hill about a mile away. Even in this short section of the ley I have discovered eight points that prove its line to be exact, including remnants of a markstone at Yarley Cross, which is situated beside a stream and which is orientated exactly North, South, East and West, and an old dew pond on the side of the above mentioned hill. Before going into my evidence in detail it will be best if I quickly explain how I came to discover this wonderful alignment that so beautifully unravels the geometric skill of the ancient geomancers in such a precise and logical way.

For many years now my wife and I have been visiting Somerset and slowly searching out its ancient secrets. I am currently engaged in writing a book that attempts to link the whole subject of leys, prehistoric science and alchemical magic with the buried histories of Mu and Atlantis and the lost "Gods from the Sky". Along with UFOs, I see the ley system as the most crucial linking harmony between the old secrets of the past and the new revelations of the future, for I believe the leys traced the veins of the living planet itself, while UFOs carry the descendants of the Sky People, who long ago helped in their construction. I have amassed much evidence to prove these points and during the course of my researches I have constantly found myself drawn again and again to the misty beauty of Somerset. This land is a remnant of the ancient British realm of Logres, and here, as we all know, lies the heavenly Zodiac, graven into the hills to form a pattern of the stars above, so symbolising the basic unity between heaven and earth. All of Somerset is liberally criss-crossed with the latent

* Alfred Watkins and Major F.C. Tyler both concluded that mathematically four points were sufficient for a ley to be acceptable. The view that five is the minimum seems to have grown from Jimmy Goddard's stipulation in his "Handbook of Leys and Orthoteny" that five are necessary. The yardstick, however, may not be so simple. I treat with scepticism four points in 20 miles and five points in 25 miles. It would be interesting to know which readers regard four points as a minimum, and which use five.

lines of power; some running parallel together for many miles across the Sea-Moors, others orientating upon the mysterious, shaped hills that rise from the moors in truncated majesty, proving that the whole area was once shaped by the hand of man.

During the course of a recent visit to the Wells-Glastonbury area my wife and I stayed at a farm situated strangely enough at Coxley, half way between the two towns. The farm belongs to a local family, the Higgs, a charming couple with two clever young daughters, and when we were discussing local antiquities with them, Mrs Patricia Higgs asked me if I knew of the old path through Monk's Ford. She said that the Monks from Glastonbury Abbey used to walk its line and that after the Dissolution, the track was used to carry coffins from Henton Church through Yarley Cross to the village of Wookey. She did not know the exact age of the path, only that it was certainly used by the Monks and that now the old stones that marked it were overgrown and neglected. Later I had some conversations with Mrs Higgs's father, a Mr Barnard, who incidentally could trace his family back 400 years, and this fine old gentleman told me many folk tales and legends of the area. Included among these was more information on the Monk's Ford processional path. Mr Barnard stated that the path was once well used by local people and that the short, paved section near Monk's Ford had at its centre a shaped stone called the "Diamond Stone" which was once raised, and on which the coffins were rested on their two mile journey from Henton Church to Wookey Church. Excited by this information, which came as it did from people whose roots had been firmly established in the area for hundreds of years, my wife and I went the next morning to explore Monk's Ford.

As soon as we reached it I noticed the clear alignment that was orientated from the end of the low, grassy embankment to the track running up the face of a distant hill. But it was not this that caused my intense quickening of interest, it was the embankment itself! On a direct line from the paved ford, it ran for at least 200 yards and I could clearly see the remains of its broken flagstones showing here and there through the thin topsoil and grass. We uncovered a few of the bigger stones with our trowels and they were square-shaped granite blocks, well cut and tooled. The old "Diamond Stone" was indeed situated in the centre of the track as Mr Barnard had said, and when we had uncovered it we found it was a small lozenge shaped stone now covered with lichens and moss. There was no trace of a base or plinth anywhere around it, it was embedded firmly in the earth.

The whole atmosphere in the vicinity of this ancient path was very peaceful and redolent with the peculiar sensations always found in a geomantically shaped area. The trees clustered thickly near the gently flowing stream and all around were well tended fields with cows quietly grazing. Looking to the East I could see the green, cone-like shape of Henley Hill (again directly in alignment), with the slumbering bulk of the Mendips rising beyond that. I sensed strongly the presence of the "Great Albion", the eternal, energising spirit that broods over all the beautiful British countryside as a guardian of its sacred, and magic powers.

When we returned to the farm I laid out the one inch Ordnance Survey Map of the area (Sheet no. 165) and then proceeded to trace the course of the ley. Using Monk's Ford itself as a focal point I worked carefully both East and West and the remarkable number of reference points quickly began to emerge. When these points had totalled up to more than 17 in 26 miles, I decided to verify them all in the field before proceeding further. Using our car, my wife and I visited each

point in turn and soon corroborated our original map references with plenty of extant evidence in situ. To continue the article I will briefly list these points in two separate sections. The first being the line traced from Monk's Ford to the West, the second being those points discovered to the East. It is both convenient and apt that this "proceSSIONal path of the Dead", with its mystic and magical overtones should form the central pivot upon which this ley is examined and revealed.

Alignment to the West:

1. Monk's Ford and Processional Path (as described above)
2. Yarley Cross. A small hamlet situated on a cross roads with remains of a markstone at the road junctions that is exactly orientated North, South, East and West, and marks the crossing of a number of leys.
3. The Henton Shaped Ridge. A geomantically shaped hill at Henton with ley track running up the side.
4. The Henton Shaped Ridge. Old dew pond on track.
5. The Henton Shaped Ridge. Field gate on track.
6. The Henton Shaped Ridge. Where the alignment crosses the hill crest it passes between two old trees growing closely together on a raised hummock.
7. Brook Farm Bridge. Farm situated directly on ley, with small diamond shaped markstone near farm gate at foot of bridge over the brook.
8. Westhay Moor Track. Stretch of dead straight motor road across the moor, paralleled by a raised embankment. Aligned on Henton Shaped Ridge, the road runs for $\frac{3}{4}$ of a mile before deviation from track line. Large markstone at side of road.
9. Edington Moor Track. At this point on Edington Moor the line of the ley is preserved by a short tree-lined causeway between two highly cultivated fields.
10. East Bower Alignments. At East Bower (near Bridgwater), the ley runs through a field gate with a markstone just beyond, then through two old dew ponds and across roads.
11. Saint Mary the Virgin Church (Bridgwater). Situated in the centre of Bridgwater this church is exactly orientated from East to West on the line of the ley. It has a spire 175 feet tall which is very rare in Somerset. Parts of the building's existing facade date from at least the 13th Century and there is a long, elaborately carved wooden screen in the South Transept that features a frieze of serpents and dragons! Two stained glass windows depict St. George and the Dragon, and although they are recent, they replace similar windows that were destroyed.
12. Durleigh Village. Alignment runs through village cross roads and passes over an underground spring marked by a cattle drinking trough which is fed with fresh water from the spring below.
13. Lovedere Farm Track. Another short stretch of perfectly straight motor road clearly defined on map as a "C" road. Where modern road leaves ley line, the alignment goes on over a field through another old dew pond to a hedge and line of trees.
14. Broomfield Hill. This is the initial point of the ley. It is situated on the Quantock Hills and is 952 feet high. The line of the ley gracefully passes just below the summit of this hill which is crowned by an Ordnance Survey triangulation stone.

5.

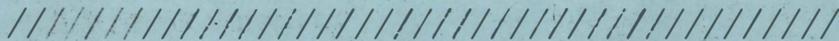
Alignment to the East:

1. Henley Hill. Geomantically shaped pyramidal hill (212ft.). It is dead on the line towards the Mendip Hills.
2. Priors Hill. Rounded hill on summit of Mendips, line breaks through thick trees towards distant tumuli (barrows).
3. Barrows in field (Whitnell Corner). Six barrows on Mendips forming triangular patterns. The biggest barrow has been hollowed out and stone lined to form a large pond, and the local farmer told me that to his knowledge this was done hundreds of years ago. This barrow forms the other initial point of the ley. It is perfectly aligned East-West to another very large barrow about 300 yards away, which has many fragments of broken stones forming a circle around its base.

As will have been noticed, although I have listed 17 specific map points to prove this alignment, some of the points contain within their vicinity more than one item of direct evidence. These were only revealed by extensive fieldwork as many of them were not indicated on the map at all.

The Monk's Ford ley runs for 26 miles in exact alignment between the Mendip Hills and the Quantock Hills, cutting right across the shaped Somerset landscape. Only when the line is personally investigated does its full beauty and import strike home, for true geomancy must be experienced both physically and emotionally from the living earth itself. It can never be completely understood by merely studying maps and reading catalogues of facts assembled on the printed page. By using the map as a foundation, the main skeleton of the ley can be uncovered, but to see the beauty of its natural harmony within the landscape the line must be visually observed in situ, and where possible walked.

One final point of great importance remains to be mentioned. Throughout my fieldwork along this ley I constantly checked the orientation of every mark point with a magnetic compass and the reading taken from the bearings was always exactly true to the East-West line. This ley runs across the very heart of the realm of Logres, always pointing towards the West, the direction of the "lost land of Atlantis", from whence came the initial spark of the wonderful "geomancers' fire". I sincerely believe this energising "fire" once illumined the whole earth and from its embers a new fire could be woken that would once more balance our planet between the strengths of the cosmic patterns and the currents of "natural" power that course for ever through all worlds existant in time and space.



THE ATLANTEAN

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AN UNEXPECTED VIRGIN

6.

by Jimmy Goddard

On finding what seemed to be a Virgo figure covering the Walton/Weybridge/Addlestone area, I thought at first that it belonged to the Kingston Zodiac, but on checking with Mrs Caine, found that this was not the case - her Virgo is in the Ewell area. She did tell me, however, that she had found what she called a "shadow zodiac" of figures in the same circle, but occupying different positions. The figure I described was unlikely to be a part of it, though, as it was facing in the wrong direction (in all previously discovered circles, the Virgo figure has been "upside-down", or with head pointing away from the centre). And so we have yet another mystery - can it be that zodiacs can overlap? It seems most unusual, to say the least, yet the familiar patterns of place-names and other "little things" seem to suggest that this is a genuine figure. Yet it is certainly within the limits of the Kingston Zodiac.

The figure is formed mainly from roads, and, like the Somerset effigies, faces westwards. The head is at Walton, formed by Oatlands Drive, Bridge Street and High Street. Just above the head, like a crown, is the ancient church of St Mary the Virgin, Walton, a good ley centre. Behind the head is a kind of flowing hat or veil, formed by Hersham Road, Molesey Road and Queen's Road; this extends as far as Hersham. Queen's Road extends down the back and across the figure, forming a kind of sash across it - another indication of her royal status?

The main part of the body is formed by St. George's Hill, Weybridge, (an Iron Age hill fort), and the roads which skirt it - Seven Hills Road forms the back, the bottom of the skirt is formed by part of the Byfleet Road, and the front of the figure is Brocklands Road. The breast is formed by the roads in Weybridge - Baker Street, Church Street and Heath Road, and where the teat would be there is a junction known as the Quadrant, which is a possible ley point. There is a pub. there called the Queen's Head, and from the sign it is evident which queen is referred to - none other than Queen Elizabeth I, the Virgin Queen.

There is a Dragon Lane on St. George's Hill - could this figure be the maiden rescued from the dragon by St. George or his earlier counterparts? Also, this possibly indicates the "dragon pulse" as described by John Michell.

About half-way down the back, hanging as if from the waist of the figure like a charm, is the perfect octagon of Whiteley Village. Eight is the number symbolic of rebirth - the reason why most Christian baptismal fonts are eight-sided.

The arm of the figure is formed by the Addlestone Road and the little River Bourne which runs parallel with it. The wheat-sheaf is at Addlestone, formed by Station Road, High Street, Chertsey Road and Woburn Hill. On the lower end of this is the Crouch Oak, mentioned in my previous article. This has a legend of love-charms and also it is said that the Virgin Queen picknicked under it. It is almost certainly a ley point.

My cycle ride to work each day runs along this figure all the way, and there are a number of interesting ley points and centres. The first stretch is along the Addlestone Road, the arm of the Virgin figure. On reaching the Quadrant, I turn south along Heath Road, and about halfway between the Quadrant and Weybridge station there is a

hill, topped with Scots pines, over which the road runs. Near the summit there is a small cul-de-sac called Highpoint, but this is not in actual fact the highest point. This is a little further back, and marking it there is what seems to be a mark stone set into a wall. I have not been able to find out whether this is in fact old, but it gives the impression of being older than the wall, for the wall (which is of brick) seems to have been built around it, and the stone protrudes about a foot into the street. It is very roughly a foot cube (the part which is visible), with a small "step" at one side.

Immediately opposite the stone there is a Scots pine which has grown "double", with two distinct trunks, joined at the bottom. This reminded me of a free energy experiment with crocuses that I did once - both the plants under the device sprouted double shoots. I have no idea if this was significant, as I never repeated the experiment, and certainly have no idea if it could apply to Scots pines, but there is a possibility that there could be some connection.

There is quite a good ley passing through this stone. Coming southwards this passes through a moat near Horton, Laleham church and a moat in Chertsey before coming to the Quadrant and then to this stone. It then skirts the camp on St. George's Hill and continues southwards to a hilltop in Abinger Forest.

My ride continues from this stone to Weybridge station, and after passing this the road rises again to Caenshill, which is also topped with Scots pines. I would be interested if anyone could let me know any possible meaning (Celtic perhaps?) to this word "caen". The road dips and then rises again until, on approaching my destination, I find myself riding along a ridge on the side of St. George's Hill. As I turn into the main gate, yet another clump of Scots pines stands behind me, high on the ridge.

A point which may be worthy of mention here is that there is a passageway between buildings at work in which I have often noticed a particularly happy or peaceful feeling. Recently I noticed that this is directly aligned with the clump, with one of the highest trees visible at the end of the passage. Obviously the positioning of the buildings is completely coincidental, but it seems possible that the ley power could be "channelled" by them.

And so we have the apparent effigy of a Virgin, surrounded with ley points and things of seeming significance - a figure just over three miles long and a mile wide. Can it be just my zodiac-enthused imagination playing tricks? If not, it is surely another vast monument to the people, or, as is more likely, the influences which built the leys.

POSTSCRIPT:

Just after finishing this article my wife and I visited a Young Farmers' Club "Countryside Day" held, as it happened, in close proximity to the arm of the Virgo figure (or is it the stalk of her wheatsheaf?) In the country crafts exhibition we were interested to see a number of "corn dollies" on display; making these is an ancient craft which may well be dying out. One of the most interesting was the figure of a woman made of the plaited corn, and labelled "Mother Earth". This had a very wide (possibly pregnant?) body and horizontal outstretched arms, and bore a faint resemblance to an Ankh cross, another symbol of life. The body and arms were plaited in such a way that a spiral form was made; this was evident in a number of the other corn dollies.

On enquiring about this figure we were told that it is an ancient traditional form and that in ancient times it was used to appease the

gods of the harvest. The spiral form apparently represented eternity, and we were shown how simple it is to plait when one knows the procedure. There is a core of corn stalks and five are bent to protrude horizontally (all being bound at the bottom). Then one is bent over two, the end one over two again, and so on, and the spiral gradually appears. Not difficult once the key is known, but there is complex geometry here, and one wonders what kind of mathematical genius in ancient times could have invented it.

The label on this particular corn dolly intrigued me greatly, as the Earth has been worshipped as a "great mother" over a very wide area of its surface. Could it be that this is not too far from the truth; that perhaps the planet has a kind of intelligence and is not just a conglomeration of rocks? Perhaps we were meant to live in symbiosis with this entity, as these ancient practices suggest - and perhaps too we have here an identity for the Virgo figures, and a possible source of unconscious guidance for the builders of the zodiacs and the leys?

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HELEN AND SEMIRAMUS, BUILDERS OF ROADS

A study in the mythology of the UFOLAP complex
(UFOLAP: UFOs-Leys-Astral Projection)

by DAN BUTCHER

There is in the collection of Welsh tales known as the Mabinogion the story of one Maccsen Vledig, "Emperor of Rome", a lord over kings, who one day when out hunting took a mid-day nap and experienced a memorable dream of the type we would call today an out-of-the-body journey. He dreamt that he travelled over a great distance to a castle on an unknown island where he encountered a beautiful maiden. Thereafter he had frequent dreams of this maiden. Eventually he decided to trace the path of his dream journey on terra firma. In this he was successful and came at last to the island, the castle, and the maiden whose name was Helen. Maccsen Vledig married her.

Now this story at once indicates that the mythological Helen is associated with the out-of-the-body experience. She is the type of the spirit wife of the astral-travelling shamans; the type of the Jungian anima encountered in moments of what he (Jung) called "invasion of the contents of the unconscious". Her beauty is that of Helen of Troy. Her wisdom is that of Helen the Wise in the Russian fairy tale of that name. However, it is of her road-building renown we wish to write of first.

We are not told in the story of Maccsen Vledig if he travelled over a straight course, but we are informed that Helen, or Elen, afterwards made highroads from one castle to another across the island of Britain, and for that reason they are called the Roads of Helen (Elen) of the Hosts. In Wales the sacred paths were under the protection of the spirit Elen; and to this day there exists in that country traces of an old road known as Sarn Helen. The name occurs throughout Britain. There are Helen's Roads, Helen's Fords, and Elen's Causeways. St. Helen was said to be the daughter of King Coel, and so links up with the Cole, Coel and Cold names associated with the old straight track. The name also occurs in connection with mark stones, those monoliths called Heel, Hele, Heol or Ellie stones. The stone of Helenus was reputed to be intelligent and to utter sounds: in other words, it was an oracle.

9.

It could well be that our words ley and lane are closely linked with the name Helen.

Now in Middle Eastern mythology the legendary Queen Semiramus seems to be a doublet of Helen. Like Helen of Troy she was born from an egg; and like the Helen of the story of Maccsen Vledig she built roads throughout her domain, tunnelling through mountains and filling in valleys to carry them. She also caused the desert to blossom by building aqueducts to the waste lands. Moreover, she erected artificial hills in the plains of south-west Asia, which came to be known as "the Hills of Semiramus". Presumably her roads led from hill to hill, just as Helen's roads led from castle to castle: in other words, from tumulus to tumulus. The most famous of these "Hills of Semiramus" was that of Borsippa near Babylon. The Akkadian name of Borsippa was Tilu ellu, conventionally translated as "the illustrious mound", but which to us seems to mean something like "Ellu's Mound", or "Helen's Hill". The name of the nearby city of Babylon meant: "Gate of Il". Lastly, like Helen, Semiramus was associated with the standing stone. One of her statues was said to be but a plain stone pillar.

Now let us take a glance at the possible associations of Helen and Semiramus with the lore of the UFO.

As we have seen, Helen, or Elen, was the leader of the Hosts. The story of Maccsen Vledig takes this title to mean that she was Queen of the hosts who worked for her on the building of the roads, and of this we shall have more to say later. For the moment we may associate the title with that of the Germanic Holle and the Norse Odinn - the hosts they led were the Wild Hunt, that UFO-like phenomenon of the Middle Ages before which "Hedges crashed down and roads opened up", and for the passage of which gates were left open on St. John's Day in Denmark. It was Pliny who wrote of "that dreadful, cursed, and threatening meteor called Helena": while in the abovementioned Russian fairy tale, Helen the Wise comes down from the sky in a green chariot drawn by shining snakes - a green UFO with shining rays? In another Russian story, Helen the Beautiful is associated with a Fiery Bird. St. Elmo's Fire was known as the Fire of Saint Helen; while another Elen was said to have possessed a fiery floating forge. Compare the Tan Heol, or Heol Bre, lighted on the tumulus at Carnac and at other places in Brittany at midsummer.

From the reports of the modern contactees of the UFOs we read curious echoes of the name Helen or Elen. Three of the "space people" encountered by the Mitchell sisters were respectively named: Elen, Zelas, and Alna. One of the Mitchell sisters herself was named Helen. The spirit husband of Dana Howard, encountered in a UFO incident, was called Lelando. Aylan was Daniel Fry's contact (sometimes spelt Alan); while Alyn was Howard Menger's "space name". George van Tassel's communicator, Hulda, has a name reminiscent of Hulda, a form of Holle the Germanic Leader of the Hosts.

As for the UFO's affiliations of Queen Semiramus we have little to go on, and it is only possible to adduce that her marriage chariot was some sort of aerial vehicle which travelled the roads she had made, for I hope to show that these tracks were as much aerial paths as terrestrial thoroughfares. The story of Semiramus taking King Ninus into her nuptial chariot is highly suggestive of Antonio Villas Boas' experience with the female UFO entity encountered by him in the flying saucer he contacted in South America in 1958.

We come now to the elements of astral projection in the traditions of Helen and Semiramus. The key lies in the theriomorphic forms of these goddesses - their bird or animal forms - for the detachable, shape-shifting etheric phantom was so symbolised in ancient times and still is today by those shamans who genuinely make out-of-the-body excursions. Carlos Castaneda, in his fascinating book, The Teachings of Don Juan: A Yaqui Way of Knowledge, gives a vivid account of what it feels like to take on a bird form in a shamanic out-of-the-body experience induced by the smoking of an hallucinogenic mixture under the guidance of an old Yaqui Indian sorcerer.

For our present purpose we will concentrate on the bird forms of Helen and Semiramus. In the tale of Helen the Wise we read of certain maidens striking a magic carpet and then turning into pigeons and flying off to a green meadow where they are individually taught by Helen who had come down from the sky in her green chariot. She is therefore, in this tale, the teacher of pigeons, or out-of-the-body projectors. She herself was called the Dove, according to the Greek poet, Lycophron. The word for dove is frequently associated with Helen in the guise of the name John (Ione, in Greek, means dove). It is John who is the hero in the story of Helen the Beautiful; and Ivan (=John), in the story of Helen the Wise. The Tan Heol was lit on St. John's Day; and the gates were opened on that day for the Wild Hunt to pass through. In the Middle Ages the domain of Presbyter John were said to be goverened by a Queen Helena. The Arab writer, Ibn Batrik, called Zoroaster Iunna-Hellen. John is a common term for all kinds of apparitional phenomena, such as, for instance, the Breton Yann-An-Od, John of the Dunes, who appears sometimes as a dwarf and sometimes as a giant, on the seashore.

With regard to Semiramus, Godfrey Higgins, in his Anacalypsis (I. 341), says the word means dove. Perhaps the name of her consort, Ninus, is also a form of Ione, Inunna or John. At all events, we read of Semiramus being reared by doves as a baby. Moreover, she fought a battle on the banks of the River Indus with King Staurobates in which she was defeated, and from which she escaped in the form of a dove. This tradition refers to the release of the ectosomatic body at death, the river symbolising the River of Death, or Hades.

So then, we find the symbol of the dove being closely associated with the traditional builders of the roads. In our special sense of the leys we think of the flight of birds, and the saying: "as straight as the crow flies", (the crow and raven being further theriomorphs of the Dove Goddess). More appositely, the example of the homing pigeon comes to mind. I have indicated in a former article how the mobile centre of consciousness, vehicled in the phantom body, tends to travel in a straight line passing through solid objects (The Ley Hunter, No. 15). Somewhere..somewhere...I have read of a dove flying through a mountain, but unfortunately I cannot place it. However, I can recall that a dove led the ship Argo (the ship of the soul), through the clashing rocks, that is to say, rocks that are at one times as one. And again, did not the dove Semiramus hollow out mountains for her roads? The filling of the valleys by her refers again to the level, undeviating flight of the astral projector when travelling at the fastest speeds - straight through mountains and above the hollows. The divine bird or astral phantom, on the "death" - the vacation of the physical body, flies off on the road of its own making. It is the Helen or Semiramus, the UFO or light in the sky (often symbolised as the moon, both Helen and Semiramus being lunar deities), that goes from castle to castle, from hill to hill, tumulus to tumulus, temple to temple. This "death" and movement along an aerial road

Helen/AST PROTS/UFO/AGRICULTURE/PHENOMENA

was symbolised in ancient times by the emblem of a dove crucified to a four-spoked wheel (see illustration in Higgins' Anacalypsis, I. 500). The symbol has many other meanings, of course, but one amongst them could allude to the practice of sacrificing human beings at crossroads (the four spokes of the wheel), by crucifixion on a tree. Such victims were buried at these crossroads. Our tradition of Helen says that she died hanging on a tree; while the Australian myth of the constellation Orion represents it chasing the Pleiades into a tree, the Pleiades being the constellation of the dove in Greek myth. The witches of the Middle Ages made out-of-the-body excursions to congregate at crossroads. UFOs are often observed near crossroads.

The legend of the founding of the oracle at Dodona (note the ley word dod), might provide a lead-in from the traditions of the Dove Goddess for the modern researchers with their large-scale maps. The historian Herodotus was told by the three priestesses at this temple that the oracle had been established by a black dove which had flown from Thebes in Egypt. It had alighted in a tree and had spoken in a human voice giving instructions for the setting up of the oracle. Another black dove had set out from Thebes in another direction and had alighted at Siwa where the oracle of Ammon was founded. Here is an opportunity to study the orthoteny of a Thebes-Siwa and a Thebes-Dodona line. I have not done so as yet, and rather hope that someone with better qualifications than myself may find time to do so. One wonders if there might not be 55 mile stages to the Siwa line corresponding to those on the line discovered by G.W. Murray in the same stretch of desert. (See my article in The Ley Hunter, No. 14). In this context we remember how Semiramus made the desert to blossom by the agency of her aqueducts - the trafficking with water being an essential activity in the ecsomatic state as well as in meetings with UFOs, as I have made clear in my booklet on Water Symbolism in UFO encounters. The Dodona line crosses over the island of Crete, another centre of the dove cult.

Overall, we gather the impression of special devotees of the Dove Goddess making out-of-the-body journeys to distant sites for the purpose of establishing sacerdotal colonies - making the desert to blossom, as they put it. Their flight would be marked by luminous and ghostly aerial phenomena, attended by strange sounds such as the rushing of wind, and the beating of birds' wings (see my Reference Book of UFO Sounds). After this aerial reconnaissance would come the physical journey on the earth's surface by the priestly colonisers following the landmarks indicated by the astral projector. This would result in a straight track. On their way, the party would set up cairns or mark stones at each of the sites noted by the projector in his (or her) vision. Thus would the road be built from "castle" to "castle", or from "hill" to "hill" - that is, from one sacred place to another. In later times temples or churches might be built near the markers, producing a line of such erections. It is a future task for the ley student interested in the Middle Eastern system to trace the straight lines (if any there be), between the sacred place of the Dove Goddess Helen, alias Semiramus.

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From Marian Green, 38 Woodfield Avenue, London W.5.

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HEREFORD MEETINGCHANGE OF DATE

The editor and John Michell have decided to change the date for the ley hunters' get-together in Hereford, to mark the 50th anniversary of Alfred Watkins's discovery of leys, from June 30 (a Wednesday) to July 3, the Saturday. The reason being that, understandably, many interested persons found it impossible to take a mid-week day away from their work and therefore a meeting on the Saturday seemed the answer.

The Woolhope Club room at Hereford City Library has been made available for all the Saturday afternoon for our use at a nominal charge. John Michell has asked the librarian to put the Old Straight Track Club papers over for examination.

The itinerary is:

1-30 Meeting at Woolhope Club room, Hereford City Library, to inspect O.S.T. Club records and informal discussion.

2-30 Allen Watkins will give a talk on his father's work.

Following this we will go for a picnic at the site of Alfred Watkins's first discovery of leys.

Would everyone please bring a contribution to the picnic. Also would all of those attending let me know as quickly as possible if they will be able to offer spare seats for the transportation of others to the picnic seat. Also, the room will seat about 80 people and the librarian wants to know the number of chairs required, so could those attending give me exact numbers in each party.

I have had a request from a lady in Cheltenham who wonders if there is a possibility of her getting a lift to Hereford from anyone in her vicinity. If anyone can oblige I will put them in touch. Perhaps others with seats to spare or seeking a lift could let me know and I will try and put them in touch with one another.

It is my intention to produce the next issue of the magazine about a week before the trip, so that any last minute adjustments and news on the trip can be incorporated.

In next month's issue I hope to print some material appropriate to the anniversary of the discovery of the leys by Alfred Watkins on June 30, 1921. This will include an article by John Michell.

In "The Atlantean" I have contributed an article on Alfred Watkins. Anyone wishing to get a copy of this excellent magazine will find the address and rates on an earlier page.