



# Patrick MacManaway

## President's Address

**W**elcome to this spring edition of *Dowsing Today*, and very many thanks to Richard West for his keen and creative editorship and the further enhancement of our publication. As you will see from these pages as well as from the regular and ongoing updates on the website, this will be a very busy spring and summer dowsing season within the Society, with a wide range of events and activities to suit every dowsing taste and interest offered including the wide spectrum of core curriculum courses for beginners, intermediate and advanced dowsers, the many specialised events hosted by the Special Interest Groups, and local and regional events hosted by the rapidly expanding network of Affiliated Local Dowsing Groups.

There should indeed be plenty to keep every pendulum swinging !

As we look forward to further engaging and enhancing our dowsing abilities and activities this season, I would like to take this opportunity to review the Society's position on ethics. Ethics of dowsing sounds like an abstract and remote reason to think about or go and do something else... but please, please pay close attention to this issue. Nothing ultimately affects dowsers more than this. For "ethics" read "transparent social accountability". For "ethics" consider whether the dowser is a trusted and respected member of the community, or somebody regarded with confusion and suspicion. On a dark but frank note, dowsing as a gnostic heresy was for hundreds of years included in the reasons for persecution and execution of those regarded with confusion and suspicion by their communities, and in some parts of the world this is still active today. For "ethics" read "dowsers are helpful and useful people whose presence and activities are welcome".

The ethical code of the Society is very clear in defining what are, for the most part, straightforward guidelines for publicly accountable behaviour that might apply to any area of human activity. Membership of the Society, affiliation of other dowsing groups, and maintenance of the Professional and Tutors' Register are all based on the ethical code.

The central issue for the average dowser however, comes down to the fact that with our dowsing, or other related practices, and here I include all forms of deviceless dowsing and remote viewing, is that we can if we choose cross boundaries of informational privacy, whether individual, corporate or national, and discover information to which we might otherwise not be privileged. Let us take a simple example. We would ordinarily not enter another

person's home without either their invitation or their permission. On entering, we might consider ourselves welcome in the "public" parts of their home – kitchen and lounge, but would not assume free rights of access to bedroom areas, or to go rummaging around in their desk looking at bank statements or in their cupboards looking at jewellery or personal effects... these are natural social boundaries learned from childhood. A friend or acquaintance would quickly lose trust and confidence if they discovered us breaching reasonable boundaries of privacy in this way. Many of us learn our dowsing or remote viewing skills as adults, and do not at first realise that exactly the same boundaries apply. Simply because we can does not mean that we may, or that we should. It is simply neither good manners nor good practice to enquire or observe without invitation, permission, or fully, transparently justifiable need. Those "victimised" by dowsers or remote viewers prying upon them are justifiably outraged. Within the Society this has on occasion caused bad feeling and dismissal from registration or membership. In the public it is quite simply an invitation to bring disrepute upon the whole field.

I would further point out that those with well developed skills are perfectly capable of observing the activities of other dowsers and remote viewers and that a belief that our psychic attention is invisible to others is simply not true. Research into the widespread and historically continuous psychic espionage and counter-espionage activities of virtually every country leaves us in no doubt that useful skills are quietly employed at every level, however discreetly and justified in whatever terms they may be.

The British Society of Dowsers ultimately defines itself as a transparently ethical organisation, without any political or corporate ties. A loss of public trust in dowsing and dowsers will, perhaps with some literality, put us back into the dark ages – we have been without witchcraft laws for only fifty years, and should not ever assume the absence of potential predators in our landscape.

So when you are tuning in this season, in whatever way you tune in, be sure to wear the white hat.

On a lighter note, I would like to take this opportunity to thank John, Helen and Liz in the office for all manner of marvels daily achieved running all the many moving parts of the Society, and also to encourage you all to consider becoming a Friend of Village Water and further supporting this wonderfully useful and helpful project.

Good dowsing and good health, *Patrick MacManaway*



# Richard West

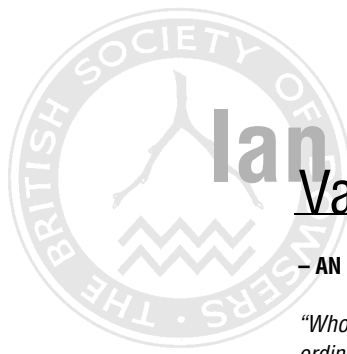
## From the Editor

**W**elcome to the first edition of the New Year. It is difficult to follow the impact that the Christmas edition of *Dowsing Today* created with its bumper size encompassing the special interest groups. Hopefully you will find enclosed between these covers a good cross section of the activities of our members and their experiences, to tantalise and stimulate you! The journal is of major importance to us all and indeed is the only point of contact to many of our members. As we give birth to this edition I would ask all of you to seriously consider putting into print that special story or dowsing experience that you have tucked away. This will ensure that our journal remains a true reflection of its readership and a

credit to the society.

I would commend to you the "Friends of Village Water" appeal within these pages which as you will all appreciate is a wonderful way of "making a Difference" for us all at whatever level we choose. Water is the basic commodity which we in the developed world take for granted but for many it simply is not available. Indeed, if we are to believe the pundits, it may not be too long before wars are fought over this valuable resource. Let us all hope that day never comes, but in the meanwhile lets all get involved in bringing the life saving benefits of fresh water to thousands of poor people in Africa. What are we waiting for?

LETS MAKE THAT DIFFERENCE !



Ian Pegler

## Valle Crucis Abbey

### – AN ONGOING INVESTIGATION

*"Who can inspect the noble ruin ... with feelings of an ordinary kind?"* – Viscount Dungannon, 1852

### INTRODUCTION

The town of Llangollen in North Wales is a very well known tourist-trap for a whole variety of reasons, one of which is the beautiful abbey-ruin known as *Valle Crucis* which stands in a fairly secluded spot a couple of miles to the west of the town along a road aptly known as "the horse-shoe pass". The isolation of the abbey is marred somewhat by the presence of a caravan site immediately next door. This is a shame because it would otherwise be an idyllic place. History oozes from the walls at Valle Crucis.

My interest in this abbey began a few years ago when I read a book called *The Keys to Avalon* by Steve Blake and Scott Lloyd. In this book it was suggested (rather provocatively) that the remains of the wooden church of Joseph of Arimathea might be buried beneath the cloister at Valle Crucis. This notion is certain to raise some eyebrows, not least in Glastonbury, Somerset where traditionally this church is supposed to have been located.

My curiosity suitably aroused, I determined to investigate Valle Crucis using a combination of dowsing followed by conventional historical research. However, I was also lucky enough to be able to compare some of my dowsing results with those of a geophysics scan carried out two years earlier. In this essay I will discuss my dowsing finds and how well they compared with the geophysics. Also I will discuss the life and history of this magnificent site and the excavations that have been carried out on it.

### A CHANCE ENCOUNTER

One of my first outings to Llangollen was in 2003 with a couple of friends who were new to dowsing. This was a fun, "learn-to-dowse" session more than anything else; nevertheless we were able to make a few finds. We went into the visitor centre on our way out and got talking to the man in the shop who turned out to be none other than Scott Lloyd, co-author of the aforementioned book, *The Keys to Avalon*.

I returned to Valle Crucis on my own a couple of weeks later with a photocopy of the ground-plan of the abbey and carefully marked the finds on the map, some of which had been found during the previous outing.

Scott had told us that a geophysical survey had been carried out in 2001 of certain parts of the abbey, including the cloister. However it was only in 2005 that I was finally able to look at the results of the scans. As things turned out I was in for a couple of surprises.

I have returned to Valle Crucis a number of times since the visit with my two friends back in 2003 and I have added to the list of finds but most of the interesting discoveries were made early on.

### RESEARCH METHODS

The research for this project has taken a number of forms, including:

1. Browsing the web. The Clwyd-Powys Archaeological

Trust website had a number of literary references which proved a useful starting point for finding the right books. There was also useful information at the Llangollen museum website.

2. Research at the National Library of Wales. This involved looking at books, cartographic materials, ground-plans and digitised images of paintings.
3. Visiting the Llangollen museum. This museum has a section for researchers which enabled me to examine more books and photographic materials. The staff at the museum were also very helpful.

### HISTORY

As early as the ninth century a monument known as the "Pillar of Eliseg" stood approximately a quarter of a mile to the north of where the abbey of Valle Crucis now stands. This pillar was once surmounted by a cross, hence the name Valle Crucis, which means "the Vale of the Cross". In fact the valley was known as *Pantygroes* (the Welsh equivalent of "Vale of the Cross") long before the abbey was built.

There seems to have been a settlement in the vicinity of Valle Crucis in the Middle Ages known as *Llanegwestl*. The abbey was founded in 1201 by the ruler of Powys, Madoc ap Gruffydd Maelor who obligingly turfed out the local population so that the monks could enjoy their isolation. The villagers were relocated to Northolt and Stansty to the north east. For a while the abbey was called *Abbatia de Llangwest* (the abbey of Llanegwestl).

Thirteen monks originally came from the monastery at Strata Marcella near Welshpool and set up temporary buildings on the site prior to building the abbey. It is thought that the landscape in the immediate vicinity of Valle Crucis underwent considerable reorganisation during this period. Some time after the death of Madoc ap Gruffydd Maelor (1236), Valle Crucis was ravaged by fire which resulted in modifications lasting well into the 14th century. Owing to its pro-Welsh sympathies the abbey suffered during the wars of Edward the First against the Welsh. There was yet more rebuilding after the Glyndwr rebellion in the early 15th century. Part of *Brut y Tywysogyon* (the "Chronicle of the Welsh Princes") was compiled here.

Valle Crucis was suppressed during the dissolution of the monasteries by Henry the Eighth and the abbey was surrendered to the King's commissioners in 1537. The East Range of the cloisters was converted into a house and eventually was used as a farmhouse until the 19th century. Another house was built in the West Range.

Excavations and clearance began at the abbey in the mid nineteenth century and continued intermittently over the next fifty years. In 1950 the building was entrusted to the Ministry of Works and is now in the care of CADW (Welsh Historic Monuments).

### EXCAVATION AT VALLE CRUCIS

By the mid nineteenth century Valle Crucis was in a very poor condition. In 1851 Lord Dungannon began excavation and clearing rubbish from the site. Several adult skeletons were found and reinterred where they were discovered. In 1872 Sir Gilbert Scott oversaw the restoration of the west front of the building.

## Valle Crucis Abbey

In 1880 the Reverend H. T. Owen took over the excavations. A few years later he began work on the cloister and eventually discovered all the cloister walls. He also discovered a crypt under the high altar.

The booklet on Valle Crucis produced by CADW makes no direct reference to the excavation work done by Reverend Owen, which is surprising as some of his discoveries were the most interesting finds made at the abbey. One of these was the discovery – bricked into a wall – of a copy of the Koran written in Arabic, supposedly brought over by a Saracen slave. There will be more on the work of Reverend Owen in the sections that follow.

In 1950 the Ministry of Works began some clearance work and consolidation of the remains, but it wasn't until 1970 that the next major excavation occurred. The work was carried out under the aegis of L. A. S. Butler and concentrated mainly in the west range and kitchen areas with a few trenches elsewhere.

Perhaps the most interesting discovery made from this

time was a stone-carved head of a bearded man with the Latin word MORVS along the top of his brow. Although it was discovered within the post-dissolution level, it is thought to have dated from the thirteenth century. This stone head has a definite middle-eastern look and worry-lines mark his brow. The sculpture now resides at the National Museum of Wales in Cardiff.

In the early 1990's the decision was made to build a small Visitor Centre close to the west end of the site. In 1993, prior to the commencement of the building work, the area now occupied by the Visitor Centre was excavated. The dig was commissioned by CADW and directed by David Thomas on behalf of the Clwyd-Powys Archaeological Trust. Four graves were found including one young, possibly female person.

It will be apparent by now that much excavation has been carried out over the years at this site. Nevertheless, there is much that we don't know about Valle Crucis. Not only are there large areas which have never been properly excavated, there is also a problem with the documentation of some of the earlier efforts, particularly the excavations of Reverend Owen.

### LIFE AT THE ABBEY

The early Cistercian monks were very austere and followed the Rule of St. Benedict but with even more restrictions and conditions added. Their habits were made of undyed white wool which is why they were known as the "White Monks". They also had strict rules regarding diet and silence. However, as in the case of the earlier Benedictine order, many of these disciplines fell by the wayside as the years and centuries went by.

Did the monks at Valle Crucis adhere to the original lofty Cistercian ideals? I think the answer has to be "you

must be joking". Even within the first year since its inception there were complaints that Mass was hardly ever celebrated. George Borrow said: "In the Papist times the abbey was a place of great pseudo-sanctity, wealth and consequence"<sup>2</sup>. The poet Guto'r Glyn, who spent his last years at the abbey, speaks of the abbot's table "groaning" under the weight of the meat and wine. It can't have been all bad – less "sackcloth and ashes", more "cakes and ale". The animal bones discovered by Butler in the 1970's included those of fowl, geese, mallards, partridges, sheep, goats, cattle, fish, foxes, pigs and red deer.

### GEOPHYSICS AT VALLE CRUCIS

In the summer of 2001 the Friends of Valle Crucis Abbey conducted geophysical surveys at the site using soil-resistivity and ground-probing radar. In addition to surveying the more obvious locations such as the cloister, a large rectangular area to the east of the church was also surveyed as part of the study. Part of the aim was to examine the particular areas excavated by Viscount Dungannon and especially Reverend Owen in the 19th century. As previously mentioned, Owen's excavations were not very well documented; however he did claim to make some quite extraordinary finds, particularly in the cloister area, including what he claimed were Roman Baths.

### AN EARLY CHURCH, A ROMAN DWELLING AND A KNIGHT OF THE TEMPLE

Despite the lack of documentation, I did find a report dating back to 1894 on a meeting in Oswestry, at which Owen evidently gave a presentation. Owen identified the whole cloister with Llanegwestl, interpreting this name as "the enclosure of the strangers".

That was not all:

*"On this site there seems to have been a religious house from a very early period, for in the course of the excavations Mr. Owen discovered three or four distinct burnings. At a depth of 2 yards was the old wooden structure, all burnt, excepting a few pieces of oak; above that was the old Roman work of dressed stone ... In the excavation of the cloister-court in 1893 he came across a Roman hypocaust and a Roman adze, which tended to show that there must have been a house on the site in Roman times."*<sup>3</sup>

This report, dating from 1894, suggests quite clearly that there may have been a church at this site prior to a Roman structure built *over the top of its remains!* This is nothing short of astonishing! If true, it would have to be one of the oldest Christian sites in the country!

Quite independently, the authors of *The Keys to Avalon* came to a similar conclusion and took things a step further:

*"In light of our previous research there seemed to be only one possible explanation ... Could these ancient wooden foundations be the remains of the chapel built by Joseph of Arimathea, guardian of the Holy Grail? If this were indeed the case then the wooden foundations uncovered by Reverend Owen beneath the cloister of Valle Crucis Abbey are the remains of one of the world's very first Christian churches."*<sup>4</sup>



**Photo 1- a view of the south west corner of the Cloister, with some tourists standing in the kitchen area (see Figure 3).**

## Valle Crucis Abbey

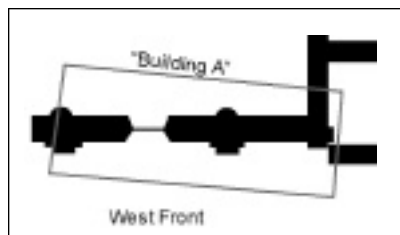


Figure 1 - "Building A"

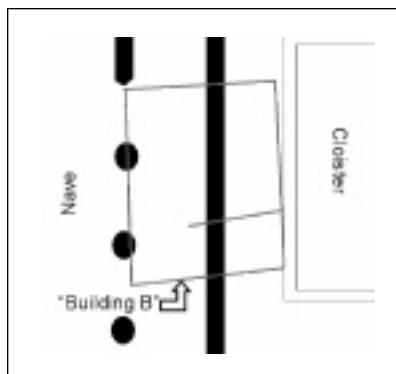


Figure 2 - "Building B"

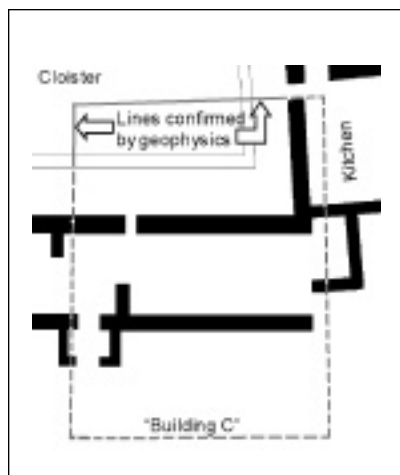


Figure 3 - "Building C"

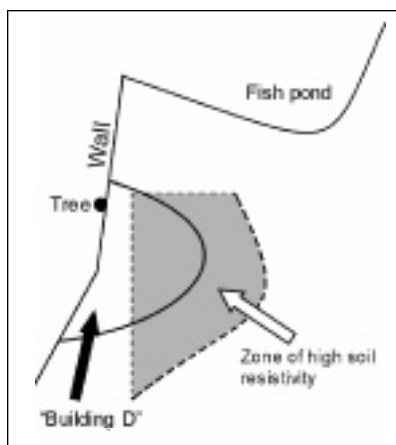


Figure 4 - "Building D"

There is not enough space to go into detail here, but the thinking behind this extraordinary idea may be found in the pages of Blake and Lloyd's book, which is widely available and well worth reading.

More than twenty sculptured grave slabs were discovered at Valle Crucis abbey, including one of a Templar Knight. What were the Templars doing here?

It's certainly tempting to speculate, especially in view of the supposed Holy Grail connection with this site.



Photo 2 - the location of "Building D". The tree shown is also indicated in Figure 4

### DOWSING FOR BUILDINGS AT VALLE CRUCIS

In all, four buildings were identified by dowsing in 2003:

Building A is a long, narrow rectangle facing north-south, and it straddles the west wall of the abbey church. It

was located by dowsing for individual walls.

Building B is an east-west facing rectangle which straddles the wall which separates the nave from the cloister. It was originally found by map-dowsing for the location of a former church on the site. The locations of the individual walls were subsequently found by on-site dowsing.

Building C is an east-west facing rectangle which overlaps the south-west corner of the cloister. This was located by on-site dowsing for Roman walls. On a subsequent visit to the site in 2004 I dowsed three of the walls in a slightly different location but the basic location of the building was the same although it made the outline a little larger.

Building D has an irregular shape, only part of which has been dowsed. This is because it straddles the wall separating the abbey from the neighbouring caravan site. It is located to the north east of the abbey church, not far from the fishpond. It was located by on-site dowsing for a building that predated the abbey. What I can make of the outline is rather like that of half of an avocado.

The tree indicated in Figure 4 is easily identifiable as it seems to be growing in the wall itself! The area of Building D, including this tree may be seen in Photo 2.

### COMPARING THE RESULTS WITH GEOPHYSICS AND HISTORICAL DATA

Having done my dowsing it was then time to try and see if there was any relation between my own results and those of the geophysics scans. There was a gap of about two years before I was able to do this; however I now feel that it was worth the wait.

Unfortunately two out of the four buildings have no correlation with the geophysics because they fall outside the areas that were covered by the survey. These were buildings A & B. I did however discover that one of the walls I dowsed for building A coincided with the location of a former retaining wall put up by Sir Gilbert Scott in 1872 along the west front of the church, but this might be a coincidence. There was nothing to confirm the other three walls. There was no historical data to confirm any of the walls of building B.

Building C had two of its walls partially confirmed by the geophysics. These are indicated in Figure 3 by the solid grey lines. A ground-plan of the abbey dating to 1899 showed a U-shaped feature in the south-west corner of the cloister. This was labelled as a "lavatory" (!) although it was more likely a trough of some kind. One of the confirmed walls seemed to cut through this feature as if it wasn't there; however a photo dating from the 1890's discovered in the Llangollen museum showed that this U-shaped structure to be clearly above ground, and it must have been removed during the renovations. The reason I didn't pick up on it may have been because there was nothing below ground. In any case it was a later feature and certainly not a Roman wall. It is interesting that one of the confirmed walls was dowsed accurately on at least two separate occasions a year apart (2003 and 2004).

Now we come to building D. This is the most interesting of the four because it is located away from the main structure of the abbey. This was a puzzle to dowse

## *Valle Crucis Abbey*

because when I tried to get the L-rods to line up with the direction of the walls I got inconsistent results. It hadn't occurred to me that the walls might not be straight, or that the building might not have a well-defined outline. I initially marked it on the original map as having straight(ish) sides but the angles at the "corners" were always more than ninety degrees. Trying to dowse-walk along the edge of the feature gave a slightly different result, with the rods always wanting to veer slightly to one side, resulting in the half-avocado shape I mentioned earlier.

When I saw the soil-resistivity survey the puzzle was solved. Although the area covered by the scan didn't quite cover the whole area of my "building" there was a strong correspondence between the two results not only in terms of the location but also the general shape of the feature. The scan shows a large zone of high resistivity with the signature characteristic of a rubble spread. It is unfortunate that the area covered by the scan does not extend all the way to the wall separating the abbey from the caravan park; nevertheless there is a good enough overlap with the dowsed outline to be confident of a good match. The area of the highest resistivity is the upper half of the grey zone indicated on Figure 4. The dowsed line cuts directly through this region.

### INTERPRETING THE RESULTS

If I've dowsed Building A correctly then it is most certainly not a church as it is facing north-south and has the wrong dimensions. It could be one of the buildings of the mediaeval village.

I asked my friends to map-dowse for the location of a church at the site of Valle Crucis which would be older than the abbey. I did not participate myself because I had already been dowsing at the site and didn't want to influence the results of the experiment. The result was the feature now called building B, and it is interesting that although dowsing indicates that this feature exists, it is nowhere near Building A or the wooden remains discovered by Owen.

This raises the possibility that there may have been more than one church on this site prior to the construction of the abbey. Is there any evidence for this? The antiquarian Huw Jones pointed out that since certain decorated stones which form part of the vaulting of the slype (i.e. the passage-way located between the Chapter House and the Latrine) "are of much earlier date than the present Abbey, and were inserted there when the vaulting was erected, it is a certain proof that there must have been a religious house here long before this edifice was erected."<sup>5</sup>

Let us not forget that the old name for this site was *Llanegwestl*. The word "llan" in Welsh means *enclosure*, but over the centuries has come to mean *church*. If you come across a place-name in Wales which begins with "Llan", ninety percent of the time it means "church". It is not beyond the bounds of possibility that the Middle-Age settlement formerly located on this site was built around a church. This in turn increases the probability of an even earlier church building.

It is difficult to interpret Building C. The Reverend Owen's assertion that there were Roman Baths or a villa here is generally doubted these days by archaeologists. However, Owen found oyster shells at this location and even

though he may not have been the most skillful of archaeologists it is difficult to believe that he could mistake an oyster shell for anything else. Butler makes no mention of oyster shells anywhere in his report and it is hard to see mediaeval monks consuming oysters, well fed as they were. Neither is it likely that the villagers of *Llanegwestl* would have consumed them. In spite of the doubts, I have no problems with there having been a Roman building at this location.

This leaves the feature I have called Building D. Apart from the geophysical scans this feature is completely undocumented and has never been excavated, which makes it all the more intriguing (and exciting!). There is the possibility that it could be the remains of a post dissolution building or just left-over rubble from a demolished farm wall, however a painting by the artist Richard Wilson dating to the 1700's shows the area as being clear of any stone structures. I am inclined to believe it was a structure related to the abbey built quite early on or perhaps a little bit before the abbey's foundation in 1200. The pendulum dates it to a little bit before this, so perhaps it was one of the temporary buildings put up during the construction of the abbey.

There is always the possibility that this feature was one of the buildings from the village of *Llanegwestl*. Rediscovering a lost mediaeval village would be an exciting prospect. Only time and digging will tell.

### IN CONCLUSION

This has been the first occasion where I have been able to apply my dowsing under genuinely blind conditions and then have at least some of my findings subsequently confirmed by geophysical scans. For my own purposes this represents a large step forward and was very satisfying – as you can imagine! As it happened, the geophysicists beat me to it by two years but it could so easily have been the other way around and the results would have been exactly the same. I therefore conclude what Ted Fawcett and others have found, namely that dowsing can be usefully employed as an aid to archaeologists either as an aid to excavation, or as a means of identifying areas for further examination using conventional ground-scanning techniques.

I don't believe I've discovered the true location of the church of Joseph of Arimathea and it's difficult to know how such a theory could ever be proven. Nevertheless I am convinced that this is a most ancient holy place. I shall return – no doubt about that!

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<sup>3</sup> *Report of the Oswestry meeting*, Archaeologia Cambrensis 1894, p219

<sup>4</sup> *The Keys to Avalon* p216, Steve Blake and Scott Lloyd, Element Books 2000

<sup>5</sup> *An Account of Valle Crucis Abbey*, printed and published by Huw Jones, 19-?



Dan Wilson

## The Pitfalls of Group Dowsing

### – A FIRST CAUTIOUS INVESTIGATION

A clear-cut demonstration of the hidden pitfalls of group dowsing – which is to say, dowsers working knowingly in concert on the same task – occurred shortly after the destruction of the two towers of the World Trade Centre in Manhattan on 11th September 2001.

British dowsers have had their own successful Internet forum on the BSD Web site, at <http://www.britishdowsers.org/forum>, since September 2004, but since 1996 the more adventurous Web-equipped dowser has had a choice of several “mailing-lists” dedicated to dowsing, these being automated message-sharing systems where each of the subscribers can post to all the others at once by e-mail. Sometimes there is a “moderator” to keep order and sometimes not, but the un-moderated discussions seem on the whole, to be better-behaved – maybe an indication of the need of disturbed people to search out an authority to flout.

One of the questions put a few days after the attack was: “Was Osama bin Laden responsible?” We all entered our simple yes/no responses. When totted up after a few weeks, it was found that around 90% of the North American members of the discussion were detecting “yes” while 90% of the European ones were getting “no”. Since bin Laden was an obvious *bête noire* of the Americans, it might seem that this alone accounted for the difference, but when I dowsed this proposition I got a strong “no”. Something subtler was going on.

Then there was that embarrassing occasion in 1994 when the Society held a Congress at Plas Tan-y-Bwlch in North Wales, a hose-pipe was run through the lecture theatre and we were invited to tell when water was running in it and when not. Our answers were wholly random. But maybe that was “failure under test”, about which I have written before – although dowsing says “no” to that. If I try and get students to locate drains and water mains in my own basic dowsing courses, if one quest is given to all of

them at once we just get a mishmash of responses, but if I give each a different task, they do well, or at least as well as can be expected for total beginners. This tendency shows itself time and time again in group dowsing situations. “Confusion of mental effort” is usually cited as a possible cause. It sounds good, but then dowsers are fond of guessing in a grand generalising way without doing the work, and I’ve always suspected that it’s not that simple.

I work as a cooperative with Chris and Veronika Strong 130 miles away in Worcestershire, but we never dows simultaneously on anything, working rather as backup and “second opinion” to each other. I supplement plain dowsing with “guided writing” or a word-by-word clairaudience, where there’s no wrong-question problem because you can order the “whatever-it-is”, the source of dowsing information, to set the discussion in optimum language – and often it picks up that Chris and I are using the words of a question to set up our own enquiry in a different way. Usually this just gets us the same answer worded differently but if there’s any marked difference, I tell my end to “switch on Strong Mode” and then I get the same answer he does. The similarity to computer messaging is inescapable, but then I was in telecoms engineering so you’d expect that.

Applying this experience and capability to the bin Laden puzzle produces an instant solution. American and UK-dominated English give different priorities to the different meanings of the word “responsible”. Osama bin Laden was responsible for the attack in the sense that without his money and early encouragement for the project, it could never have happened, but directing operations over a satellite phone from a cave in Afghanistan with half the CIA listening in wasn’t an option, so he was not responsible for the shape or even the scale the attack actually took. I remember suggesting on one of the lists that if the Americans really wanted vengeance on the country where this appalling deed was put together, as President Bush plainly intended, they should start by bombing the USA. As you’d expect this was not regarded there in quite the light way I’d intended, but as it turned out I was right.

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Incidentally, as a complete digression, why were dowers never able to pin-point bin Laden's location when he was being chased in Afghanistan? I was never involved in this activity because my location skills are defective and at the time I vaguely assumed he was putting up the psychic screen all seriously dedicated criminals do whether they've ever heard of Aleister Crowley or not. And those caves don't have noticeboards outside them saying which one they are and they don't have a gazetteer – how is a dowser the other side of the world going to identify them, for goodness' sake? Also it'd be like trying to locate a missing Pekinese – the pesky thing is never in one place for more than a few moments. Two things I could dowse, Ossie had advanced liver disease and spent most of his waking hours travelling under a rug in a pickup. He was seriously injured by a “daisy-cutter” bomb and most of us agreed he died not long afterwards. The videos of him issued since are clever computer animations using old material, for which dowse the centres of Arabic TV-commercial making. Clue: Cairo has a psychic screen and Beirut and Dubai don't.

But now we've had time to re-assess the situation, I have a good read-out here that The Doobry (my name for the “whatever” – electrical engineering-ese for “obscure thing or attachment of unknown action”) considered it stupid and counterproductive to corner bin Laden and rub him out in a hail of bullets on television. His money would remain in circulation and his death would generate further thousands of eager followers. The same applied earlier, incidentally, to IRA cells working in Great Britain. The Doobry said I was foolish to look for them. Much better to have their bombs go off prematurely or when no-one was nearby. Capture the whole lot and you might get someone really intelligent in there instead. Leave them as they are but less competent at killing and by continuing to occupy the positions they will gum things up. I'm not even sure I want to suggest that my silent nod had any part in it but for three years there was no successful mainland IRA bombing, just one where the bomber blew himself up, I dare say by mistake, on a London bus. A certain Keystone Kops element seems to prevail in IRA affairs nowadays too, one end wanting nobly to rule Ireland and the other rob banks. Long may it be so.

I said at the end of my piece here on dowsing failure in trials that I would try and sum up what goes wrong in group dowsing and the above point – word association differences – is not the whole story. I need to go back to the criminals' psychic screen, because it's the most marked anti-success feature of location dowsing that I can detect.

I don't advertise location but all dowers get forced into unsuitable tasks by desperate clients and I've had two cases of stolen horses only one of which ended satisfactorily. It was very obvious to me afterwards that in both cases the thieves had somehow led me astray and The Doobry kindly explained that any self-obscuring activity such as using false names and deliberately uninteresting and forgettable vehicles automatically generates an equivalent masking effect on the dowsing “view”. This may have no effect on good locators of course. I am still in a self-training mode on this and a start is that, having realised that there is such a possibility in the first place, I can always now detect the

presence of a psychic screen, and even when there are one or more nested inside another. This is quite invaluable in business advice where ethics have taken a dive and outright fraudulent behaviour is on the menu. Who is walking about the place with one of these screens following them about? Start there. Of course sometimes the screen is there for reasons outside the remit of the quest – perhaps the carrier is merely having a clandestine affair.

So dowers can be led astray for both individually malign and holistically desirable purposes and sometimes both at once as in the terrorist case. To explore how they can lead themselves astray in group dowsing, we have now to consider the reason people usually can't dowse well when they first try: unconscious fear.

How many tutors remember that around 1975 it was broadly thought that only about 70% of people could start dowsing from cold? Then there was a shift as healers came into dowsing tuition until by 1990 the “success at first go” figure had moved up to where it is now – 99% or better. What was happening? We were giving our students healing before we started. Originally I did it only if they had trouble starting, then I used to do it as they walked into the room, but nowadays I run a hand over the attendance list on the day. Permission? Come on, you have to assume they want to dowse easily!

These fears are always character features, inherited from way back in ancestry and although it's a digression from the purpose of this article, it's of interest to list the predominant dowsing-block fears. They're the same fears that animate those virulent “skeptics” who behave as though they are convinced dowsing is criminal deception:–

- 1 If I decide this stuff is true, I will have gone mad
- 2 If I decide this stuff is true, my peers – workmates and relatives – will consider me mad
- 3 If I decide this stuff is true, it destroys my stable, safe world
- 4 I am afraid of arousing uncontrollable malign forces
- 5 (Native people, especially South Americans with *indigenous* ancestry) “This is medicine man stuff, not for the likes of me”

*Unconscious* fears, remember. 5 is tribal conditioning but the others are all related to instinctive animal fears – in order: poisoning, herd rejection, unsafe ground and dangerously unidentified animals. But in human society we inherit fears not merely from animal instinct but from ancestral trauma, where fearful associations attach to disasters in our ancestors' lives, which might be described as distortions in our natural instinct.

I'll give you just one example of these, which is an ancestral trauma I possess and have traced to its origin by dowsing. Not only have I always been poor at location work, while I'm usually good at dating musical instruments I'm always wrong if one was made in 1852. Only slowly did I discover that these two defaults relate to a single incident in the life of my great-grandfather Samuel Hollis Anthony. Fairly soon I found that the location block was disabled by sitting in a car in open country. By Q&A I narrowed down the reason: walls near to me were a worry because someone could be waiting behind one to attack me. And

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1852 was problematical because it was associated with great danger.

Now, said S H Anthony was “famous for 15 minutes” because he appears as a bit player in Garibaldi’s autobiography. SHA was a crazy Englishman who swanned about southern Europe trading in small arms, of which Garibaldi had extreme need, at least until the Italian revolution had been won in 1848. Small arms? 1852? Was there a connection?

Dowsing said yes – so here to cut the cackle is the whole story. SHA bought his arms in Turkey where making them was an age-old cottage industry – he married a woman from Smyrna (from whom I have inherited an immunity to mosquitoes) – and sold them anywhere he could, which in the 1850s meant the Balkans. Some time in 1852 he hove up on a Bosnian hillside with a mule train of guns, only to discover that the consignees, men he’d dealt with many times before and so friends, were all corpses riddled with bullets. A sentry had fallen asleep permitting Sarajevo-based troops to massacre the lot in their sleep. Anything to do with 1852 and men attacking from behind walls remained for him a classical Freudian trauma, and for me, a submerged problem only revealed by dowsing.

All of us have thousands of these submerged traumas – I call them “sub-traumas” for short – and in dowsing and healing, because we involve ourselves in the inner workings of other people in a unique manner, we are exposed to hundreds more possible chances for internal stress by stimulating them than we would be in ordinary life and again as a digression this means we have to maintain heightened mental hygiene if we are not to suffer “healers’ lurgi” and “dowsers’ crut”. We don’t “take on other people’s troubles” we excite sleeping ones of our own. However, that’s a big discussion I’m not going to get into here.

Patience! I am getting to the point now. When a single dowser is asked to look into a situation and provide a response, he/she will erase from the perceived situation any elements which might cause stress, i.e. stimulate his/her sub-traumas. Most of the time this causes little distortion but if I attempt location I remove from the perceived world any walls close to me and all the territory hidden behind them, making a total dog’s dinner of it – though now I’m aware of it, I can get round this by going out of doors. If a second dowser is asked to help, he/she will include the walls; since we are trying to work as a unit that will stress me and the second dowser will be disturbed by that. A third dowser may bring in further elements both of us find stressful or may be stressed by elements not troublesome to us, and as more dowsers are added the problems will mount.

Also, if there is a conscious target such as a person or animal and there is individual or holistic resistance to accurate dowsing – a good example was a dog I was trying to trace which unbeknown to me had been badly treated by its owner and didn’t want to be found, but we can add in a criminal with a psychic screen here – the resistance will be the more successful the more opportunities for stimulating stress within the team present themselves. Essentially, traditional group dowsing is like trying to paint a picture using several artists and a common mode which suits none of them.

All this can be obviated by configuring the session differently. Things work fine if one dowser is chosen to do the work while the others relax and wait for the response. This is the way the famous missing-persons RV group in St Louis the “US Psi Squad” works: one member does the viewing and the others pay sympathetic attention. What happens here is that if the working dowser runs into a stressful element, he/she unconsciously expects the unstressed members of the group to handle that tiny part of the perception, which duly occurs. So it’s fairly academic which dowser is chosen to do the work, but one has to be for “the art of dowsing” to switch on fully.

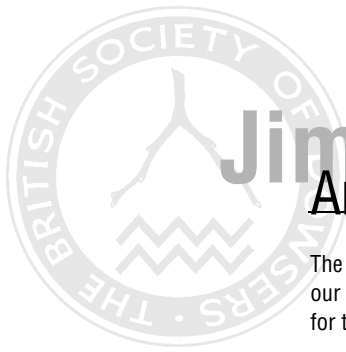
However, there is a system which works even better, because healers working in groups have discovered it recently, and that is for all the members of the group to agree, perhaps conducting a short meditation before they start, actively to heal all the others for the tasks ahead, after which they can all work at once, although personally I’m lazy enough to prefer someone else doing it. Most traditional healing meditations don’t do this, I think mainly because if you’re “spiritual” and leave everything to your Management you have no theory of blocks to suggest that improvements are possible. Spiritual healers are fond of lining up behind apparently tough cases with each one touching the shoulders of the one in front, but they make the mistake of thinking of the patient rather than each other. Some healers – even in our own H&H SIG – can’t see any purpose for dowsing in healing and here’s just one example of a need for it. I think myself it’s not actually any different process that produces better results here, but rather the heightened expectation of them which the better arrangement constructs – so trying to be clever and hypothesise how the unconscious mind works in “scientific” terms is a waste of time. An interpretation supported by dowsing is that the whole business is self-fulfilling self-hypnosis – like those factory decor colour changes that always improve productivity, regardless of the actual colour changes.

So the foregoing is not an appeal to “truth” – it could not very well be from a hardened philosophical sceptic like me – but rather a series of draft explanations arrived at by a now fairly experienced dowser and situation “reader” – also me. It could all be nonsense, but I do feel we need to move the debate along – and move it by dowsing, please, not by theorising, grand generalising, feeding on old prejudices or appeals to scientific rigour.

Modern science, I might add as a postscript, has nothing to contribute to these discussions, because its linear and prescribed terminology, essential to its own narrow interpretation of the world, becomes hopelessly inadequate for addressing any holistic view of a subject, available to us all via Professor Peter Stewart’s “direct cognition” classes, which provides an instant and global comprehension of a field of activity where a thousand and one things are happening at once. However, this ought not to apply to future science, which I trust will have found a way of integrating knowing with global insight.

<sup>1</sup> The Failure of Dowsing Under Test (Dan Wilson) *Dowsing Today*, June 2003.





# Jim Kuebelbeck

## An Especially Interesting Water Dowsing Experience

The following true dowsing experience still stands out in our memory, (not so much for its successful outcome, but for the strange circumstances involved).

In June of 1998, I received a call from someone who wanted me to locate a water supply on some property in northern Minnesota. He had called a well driller recently and the driller had told him of the difficulty of locating satisfactory water supplies in the area of his property. The driller suggested that he hire me to try to locate a drilling site on the property before they began drilling. I asked him his name, and he hesitated for a few seconds before he responded by giving me his first name only. "John," he continued, "I just want to know what you charge." Thinking that he was just shopping around, trying to find the cheapest water dowser he could find, I looked at my fee map and asked where the property was located. He simply answered "northern Minnesota". I asked if he could be a bit more specific, because we have circles drawn on our map, and charge more the farther from home we have to travel. "Just a minute," he said, and I heard him shuffle through what sounded like a bunch of papers. After about a minute, I thought he might have hung up, but then he came back on the phone and told me where the property was located. I told him what we charge for that area of Minnesota, and he simply said, "How soon can you get up there?" I told him we could get up to his property two days later, but would want him to be there also, to show us the property lines (and that we also collect our fee before we leave the property). He asked if I would take a check, and I told him we would. I then asked for his phone number in case something came up that would prevent us from coming up on the date and time we had arranged. "You can't get a hold of me," he said, "I don't have a telephone." "There's no way I can contact you?" I asked. "That's right," he said, "I have to borrow a truck that day, because I don't have a car, but I'll 'be' there." I asked if he had a neighbor or a friend I could call to let him know if something happened that we couldn't be there for some reason. "No," he said, "Don't worry about it, I'll 'be' there, but I gotta borrow a truck first."

I didn't know what to make of the situation, (or his annoying attitude) but I told him we would meet him at the designated time and place, two days later. Thinking it over that evening, I wished I would have told him to meet us somewhere near our home, (as he had to pass through our area on the way to his property anyway). I guess I wasn't thinking clearly at the time. I had now put myself into the position of possibly driving a couple hundred miles and having no one show up to meet us! Carol wasn't too happy with me.

"Not only don't we have the guy's name," she said, "but there's no way we can even contact him? And he doesn't even have his own transportation? Jim, what on earth were you thinking?" (Now how was I supposed to answer such a question?)

We drove up two days later, and did manage to find the narrow road leading to his property. To say it was a "minimum maintenance road" would have been an exaggeration. It was worse. Carol made the comment that it didn't look like anyone had driven on the road recently, and I agreed. We had arrived a bit early, but there was no one in

sight. I had not been told how far down the road the property was located, so we decided to stop and wait (hopefully) for the guy to show up. As we were waiting, we were surprised to see a newer pickup with a topper on it coming toward us down the trail. The road was narrow with deep ditches on either side, so I pulled as far off the road as I dared, to let the truck pass. It pulled right up alongside and stopped. Looking over at us, the driver asked if we were the 'water finders'. I told him we were, and he said, "You're late, I was just leaving!" I looked at my watch and told him we were actually a little early. From his need of a haircut and dishevelled appearance, it didn't look like he cared much about how he presented himself to the general public, (but we learned years ago not to judge a person by the clothes they wore). We guessed him to be about thirty years old.

He told us he would go down the road and turn around, and that we should go on ahead and follow the road until we came to a place where he had started to put a driveway in.

We followed his instructions and found a place where there were a few shovels full of dirt in the ditch, but we didn't think it looked like the start of any driveway, so we stopped and waited for him to return. He pulled up behind us, and I walked back to his truck and asked if we were at the right place. "Yeah," he said, "you can just drive through the ditch there." I told him we didn't have four-wheel drive, and if I drove in I probably wouldn't be able to get back out. "You'll get back out," he said, "I got a load of rocks and dirt in the back of my truck that I'm going to shovel into the ditch while you're working, so you'll be able to get back out." "DON'T WORRY ABOUT IT!" he shouted.

Carol had heard most of the conversation, and when I got back in the truck she asked, "What's going on? Has this guy been drinking, or is he on drugs or something?" "He's on something," I told her. "Let's do this job and get out of here. I don't like this any more than you do." We slowly drove through the ditch, followed by "John". Only then, did I notice the yellow registration sticker attached the windshield. The pickup was brand new, and had no license plates on it.

In an effort at civility, and to make some kind of conversation, Carol asked him where he worked. His only response was "Minneapolis". I then ventured to ask what kind of work he did. His response was, "Look, did you come here to 'talk', or to find water? If you came here to talk, you may as well leave right now." We would have gladly left right then and there, but he had already backed his pickup up to the "driveway" and blocked the entrance. In reply, I told him we were going to get to work and find a place where he could drill a well instead of a dry hole!

I had a permit to carry a concealed handgun at the time, but never considered water dowsing to be such a 'dangerous activity' that I had to carry a gun on the job! As we walked away, Carol whispered that it was one of the few times she wished I had brought it along because she had never been so afraid on a dowsing job before in her life.

Just as we started to work, we heard the end-gate on the back of his pickup slam down. Then to our disbelief, he began to wildly shovel rocks and dirt out of the back of the truck bed. No one would treat a new truck that way. I commented to Carol that he must have one heavy duty bed-liner in that truck to take 'that' kind of abuse. "Jim," she

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said, "when we're done here, even if we don't get paid, let's get out of here, but I'm at least going to try to get his name and address before we leave." When "John" finished shoveling, he leaned against his truck, smoked cigarette after cigarette and just watched us.

After about an hour and a half we did find two promising sites, and marked them with flags and blue paint. We then walked back to his truck and told him where we suggested he drill the well. I also told him that if he had any problems during the drilling process, or had any questions that I might be able to answer, he shouldn't hesitate calling me. (I really didn't mean it). I then asked who he was going to get to do the drilling and he gave me the driller's name.

Carol told him we keep track of everything we do, and asked for his full name and address. He finally (supposedly) gave us his last name, but for his address he had to look in his billfold and read it from a card! While Carol was getting the information, I casually walked to the back of his pickup which still had the end-gate down and looked inside. I couldn't believe what I saw (or didn't see). There was no bed-liner! The inside of that brand new truck had scratches everywhere, and the new paint was freshly gouged out on the floor and sides from shovel marks! I couldn't believe that anyone would do that to a new vehicle. It was sickening.

Carol couldn't wait to get out of there, so she told him she would write out a receipt for his check. He then told us he had forgotten his check book! I told him that was NOT the arrangement we made, and that he had assured me we would be paid on site, and "that's what I expected". Carol caught my attention about then, and motioned for me to "forget it". She just wanted to get out of there (and so did I). Then the guy looked at me and said, "Alright then, I'll have to give you cash. I suppose you'll take cash, huh?"

"I'll take cash," I told him, not knowing what was going to happen next. With that, he went to his truck, reached under the seat, and took out a paper bag. He reached into

the bag and counted out twenty crumpled up "ten-dollar" bills and slammed them into my hand. Without saying another word, he moved his truck, and we wasted no time getting out of his "new" driveway.

We didn't even bother counting the money until we were a few miles down the road. I handed them to Carol, and she said they smelled so musty they must have been stored somewhere for a mighty long time.

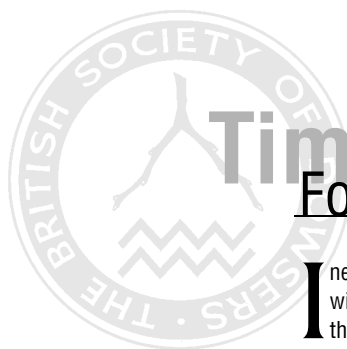
When we got home I called the well driller right away and told him about our exciting afternoon excursion, and that I wanted to give him a "heads-up" if this guy calls him and wants a well drilled. I suggested that he get a good bunch of money down, before he ever sets foot on that property. He thanked me much for calling, and said he'd let me know if the guy calls back.

A few days later, the driller called to tell me the guy did call him, and that he had told him he needed a two thousand dollar down payment before he would drill in that area. The guy had just come into his office and made the down payment. "Jim," he said, "the guy gave me twenty five one-hundred dollar bills!" I asked if they smelled old and musty, and he said his secretary said the guy must have had them stashed away in a 'cream can' for a few years.

About a week later the driller called again to tell me they had drilled a good well on the property. I asked if he had been paid. "Jim," he said, "would you believe the guy paid the rest of the bill in full with 'twenty-dollar' bills? My drillers say he was one scary character."

A few days later, Carol was talking to one of our daughters (who lives in Minneapolis) and told her about our rather scary encounter the week before, and gave her the address the guy had given us. Our daughter called back a few days later and said, "Guess what mom? I checked out that address, and listen to this. It's the address of a 'half-way house' where convicted felons have to serve at least six months before being paroled!"

Water dowsing is interesting...



## Tim Markovits Follow the Debris Trail

I never quite know when or how my next dowsing project will arrive, only that each one can be vastly different at the outset, have similarities in the doing, and with hindsight throw up new future challenges and understandings. This one was to prove no different!

The initial contact was by email; a general enquiry regarding dowsing a plot of land for Geopathic stress (GS) prior to building work starting. The plot of land in question turned out to be a site of about 1/2 of a mile by 1/2 a mile and scheduled for a major build of 820 homes. I was immediately interested as it is very unusual that someone wants to check the land before homes are built, in my experience a rare occurrence! After a further few emails and phone calls I met up one evening in the local pub with Gerry and Ben, the team behind the project to sort out the details for the coming week-end. I found out from Gerry that

archaeologists had already tested the area and had not found anything significant, but "we would like to go further and use dowsers to find Geopathic stresses and areas where there may be a ley line or strong positive energy where we could perhaps envisage the community building being sited".

Gerry was the lead co-artist for the project funded by the Arts Council, and whose brief was to integrate all aspects of the design including colour, incorporating new understandings of the placement of buildings within public areas, with the goal being "to make the old and new housing estates visually and socially cohesive".

Several years previously a large housing estate had been built adjacent to the land with which we were interested, and like many of their counterparts throughout the rest of the country it had become run down in places.

## *Follow the Debris Trail*

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Coupled with high unemployment and the associated problems that this brings, the estate in parts was an area in need of help. Government funding in the form of a temporary community centre with excellent facilities such as Internet access had failed to lift the decline of this area. The new estate was planned to dovetail in and around the old estate with the prime objective for us as dowsers, being the placement of the new permanent community centre in a position of low GS.

The idea behind this was to map and if possible correct any negative aspects of the new site, so that with the benefit of hindsight some of the inherent problems plaguing the original estate would not happen again. This I felt would be a very good practical use of dowsing for the benefit of all. However in this reasonably close-knit community I did not wish to associate dowsing with negative invisible energies, and so this was one of my first requests to Gerry when talking over the dowsing weekend several weeks beforehand. I felt it better to focus on the placement of buildings in beneficial areas rather than possibly unsettling the existing residents with talk of black streams or negative energies etc. I should point out that knowledge of the worst areas of Geopathic Stress were to be kept to Gerry, the other dowsers and myself. I wanted very much, that in finding these areas it would be important as a team to carry out remedial work on the energies for the benefit of all.

The original idea was to have several dowsers over the weekend provide evidence of 'unseen energies' to the residents of the estate or whoever else was interested. I was able to persuade Gerry that both for her contacts within the planning dept of the local council as well as for a professional consistent approach to the project, that she only consider BSD members. To this she readily agreed. I felt that 3 dowsers would be sufficient for the weekend but due to ill health it became just Isobel Smith and myself with whom I was delighted to be working, having known of her abilities from the local dowsing group that she runs in Lymington Hampshire. On the Saturday morning we met up with Gerry who had as requested brought a large-scale council site map from the planning dept which allowed us to map dowse, in the boot of her car!

After identifying the main areas we set to work firstly at the base of an inclined field. As Isobel started dowsing I explained to our party what exactly she was doing, and even though they all knew why they were there, the looks on some of their faces told a story! I then staked out the width with some painted marker posts and found that this one was about 20 to 30ft wide. This surprised us in that we had not come across this width of line before and so to find the direction from which it had come I walked a good 70 yards up the slope of the field to stand adjacent to rows of end facing terrace houses. I started at the far right of the field passing the rows of houses until I came across both edges of the stream and found it a similar width. Concentration is everything in dowsing, and it was only after I 'came back' and started looking around me that I realised there was some other evidence as well. What I saw confirmed what we had found, and this can be summed up with the old adage 'as above so below'.

The GS stream was in line with the end elevation of a terrace row of houses, and by looking at the brickwork and general state of the building as compared with the other

terrace rows, it was evident that the structure was trying to return to its constituent parts i.e. clay, sand and cement. One of the ways in which to see GS above ground is to look for the evidence of decay in buildings, or in the case of trees and shrubs, stunted growth. People and structures are both affected, and whereas the human body will show signs of illness, the buildings will show signs of decay within a much quicker time-scale than similar buildings nearby that are out of the effect of the GS stream. This row of terrace houses were cluttered with rusty 'white goods' such as fridge's and televisions, giving the building a dilapidated look, which I fear would be confirmed with regard to the health of the residents. Because the house first caught my eye I did not see another visual clue to what was happening underground. Along the edge of this field and marking the garden boundaries was an old hedge of about 15feet high or so except where I had marked the width of the GS stream. As the hedge approached the edge of the stream marker it tailed off to a height of about six feet with a stunted and straggly appearance, and correspondingly was growing back at its normal height and form from the second edge marker. It was fascinating to see the stunted hedge exactly mirror what we had found underground, and so give the others in the party a more direct way of experiencing these earth energies. Going back down the hill to rejoin the group I found out that while I had been occupied with the 'top' of the line Isobel was busy looking after the party of officials who by this time had become fascinated by the proceedings.

A satisfactory exercise was when we offered each of the three officials a dowsing rod and suggested that they ask to be shown the 'negative' energy line, and all three felt the rods turn in their hands. By this time it was also very apparent that the other boundary hedge adjacent to the first set of markers, close to where we were standing was also stunted and was plain for all to see.

As in all things confidence plays a part and so this was the perfect start to the day, and with both Isobel and I never having visited this area before, and to be able within a few hours to show newcomers to dowsing the realities of earth energies and the benefits of what good practical dowsing can bring, our project was progressing well.

After this we decided on a late lunch and so walked back to the temporary community centre to replenish our energy and to talk about what we had found.

While looking at the large site map and explaining our different approaches to dowsing I became interested in a small brook that eventually had been diverted into a culvert as it approached the edge of the estate, and more specifically a block of flats. I explained that I really would like to see this part of the estate and the flats in question more closely, to see if this area had been affected, as I thought it was a very likely candidate. We decided to have a quick look during lunch, and so walked along the path leading to this block of flats and found a very sad and forlorn looking building. It was very evident that this building although of the same age as others near it, was in a very different condition.

We then walked back to the centre for a cup of tea, chatting about having a longer look at this area with the rods later in the afternoon. From the community centre, this building was only about 200 yards away, and as we stood

## *Follow the Debris Trail*

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outside with our cups of tea talking about the day's progress, a lady walking along the path approached us. She was returning home with her shopping and in a chatty way passed the time of day with us and eventually asked what we were doing. We replied that we were surveying the site of the new estate with some of the designers, to which she replied that the old estate was not so bad and that she had lived in the block of flats about 200 yards away further down the path for some years. She said that the flats had their problems, but in the main she was happy living there. I could not believe our good fortune; here was a lady who although she was happy in her home, was living on a site that we greatly suspected of having quite bad GS. Continuing our conversation further, I managed to ask her what the problems of living in that block of flats could be, to which she replied that the ground floor has an infestation of ants, and that they have in the past, been plagued by wasps! This was not just anecdotal evidence but objective proof of known GS problems. It was one of those 'coincidences' that we all have from time to time that helps us to understand that we are heading in the right direction!

After another visit to the flats a short while later we found that the major line in the adjacent field that we had found that morning was intersecting with the small brook/culvert energies within the immediate area of the flats and therefore in our opinion not a good place to live. Having found this major GS line, it was important that we help balance this non-beneficial energy for the benefit of the residents living within this area and of course the land itself. To this end Gerry, Isobel and myself contacted the spirit of the place and with permission used earth acupuncture to start the healing process. During this time we all used personal protection in whichever form we are used to using, and all received remarkably similar visualizations of the healing. After this we then set off walking around the fields to get some ideas for the following morning, and decided that with the light going we would call it a day. Relaxing with a glass of wine that evening over dinner the feeling was that the first day had been a real success...what would tomorrow bring?

The autumnal weather was kind to us that weekend and so Sunday started out bright without much wind as we prepared for the day ahead. Because of our interest in the flats area we decided to check the site of the new community centre later in the day, even though it was our prime objective for the weekend. Arriving early at the temporary centre for our cup of tea, we then set off for the short walk to the flats in question. We had decided the previous night not to walk around this part of the estate early on a Sunday morning with our rods out, as we were conscious of the residents and how their perception of dowsing for non-beneficial energies underneath their own homes may affect them. So for this part of the day the exercise was to trace the GS line purely by the 'as above so below' practice of dowsing. To achieve this we planned to 'follow the debris trail' which can be an important part of the dowsing tool kit, when coupled with other evidence. Starting with the block of flats we searched around and found that we seemed to have a trail of run down properties and gardens full of rusting white goods that led in a line for about 1/2 mile. This trail on occasions went through the estate diagonally, with

other well-maintained houses frequently surrounding these properties; but always the line remained clear and distinct. One such row of terrace houses which must have contained about 20 dwellings in the single block was fascinating to observe, as from one end the structure and brickwork looked tired and run down, but by about half way along the row the condition of the dwellings, and the residents attention to their gardens began to change, until the dwellings became quite normal to the eye. It was only later on in the afternoon that while talking to another chatty resident that we found out he remembered that the stream during the building of the estate had been routed via a culvert under the block of flats, which then followed the line of our debris trail through the housing estate.

I must admit that this gentleman and the lady with the shopping with whom we talked on Saturday proved to be so helpful with their local knowledge; and as such I have further learned to always listen attentively to people with something to say when surveying a property or site whether they know about dowsing or not.

The day was now getting on and we turned our attention to the area that was planned to be social workshops for local industry. In this area we found GS but not to such a level that we were concerned. From this part of the site we walked back along the 'debris trail' to check the area of the proposed new community centre. We knew that it had been provisionally located on the site map and it was our job to check this area. Although this was our main objective we had left this until the last, not deliberately, but because of the surprising results that kept on cropping up during the weekend. And so finally we checked the area and it was most probably the easiest part of the project, for it took about half an hour and was completely clear of any GS, which for us was a very good result regarding the future residents of the new estate. I for my part will watch developments over the next couple of years with great interest, and every now and then spend some time at the site quietly conversing with the spirit of the place to balance the disruption of the earth energies that this major development will surely bring.

I should like to give my sincere thanks to Gerry and Ben for being eager to learn and above all professional in their approach to us and to the needs of the weekend, and of course Isobel Smith for bringing to the project her dedication, experience and enthusiasm. For all of us in our dowsing, whether it be earth energies, water location or the countless range of uses to which this wonderful art finds its home, we all need a reason for the various ways in which we are able to help others in need. I quote from Ben and Gerry whose need was as follows: "The reasons for wanting the site dowsed was so that we could have the potential and understanding for siting various features, such as water features or punctuation points around the site, in the most fitting and suitable areas. We also wanted to identify a really positive site for a community building. The land and the people are inextricably linked so it made great sense to connect the two in this explorative way."

For all of us it really was an excellent project, which coupled with some wonderful objective evidence, allowed us all to share the perfect dowsing weekend.

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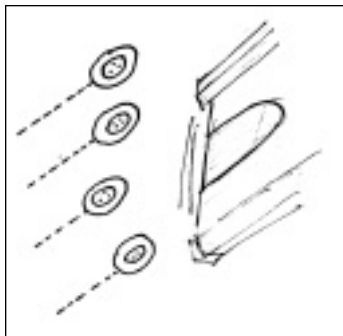


# Gunther Schneck

## Telluric Symbol Points

There seem to be existing selected places which are beneficial to learning. This conclusion was drawn by radiaesthetic investigation in the courtyards and roads in and near the old universities of Oxford, Cambridge, Vienna and Padua. On a visit to Cambridge dowsing on spur of the moment was done on the square in front of the west door of Kings Chapel.

On this relatively small square 4 power points only a few metres apart, were dowsed. All were showing three small energy spots or centres. All 4 points were aligned at about 300 and sending a thin energy beam also at 30° (Picture 1). In front of the Wilkins Building Kings College were dowsed more power points which showed the same characteristics (Photo 1).



**Picture 1.** In front of the west door of King's College Chapel were dowsed four "egg with three dots" Telluric Symbol Energy Points giving off a single energy beam at an angle of 30°.

On further visits to Cambridge many more of the same "energy points with three spots" were dowsed e.g. on the walkways of the college yards and on the roads (Picture 2).

There was a characteristic which differentiated those energy points from other energy points described in the literature. The latter all are possessing energy leys which arise from the points and connect to other points in a sort of a spider web network. The Cambridge "energy points with three spots" when dowsed had all only one energy beam which did not connect to any other energy point. They ended after circa 30 metres. These dense collections of the same energy points in Cambridge are remarkable and astonishing for when searches were made in other places e.g. Bideford, Devon, no such specific energy points with three spots could be found.

During the search in Bideford other same sized energy points containing different "pattern" and having only one energy beam were discovered.

All became more exciting when a visit to Oxford was

made. An abundance of the same type of "energy points with three spots" as in Cambridge were dowsed. Unfortunately most of the colleges were not accessible therefore only on roads and public spaces could be dowsed. In Hertford College which goes back to the 4th century there is a small courtyard the size of a tennis court, three such "egg with three spots" could be dowsed which directed their energy rays into the main building. In the courtyard of the famous Balliol College three such energy points could be dowsed: Other Colleges were closed to the public. There is the Radcliff Tower which louses a part of the Oxford Library On one side three such points were dowsed. In the courtyard of the Bodleian Library another three such energy points were dowsed.

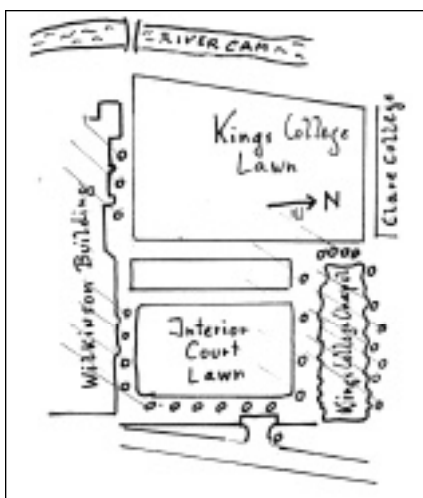
This collection of certain energy point in such numbers was astonishing.

The same type points could also be dowsed on various places of the streets of Oxford and Cambridge. It is not possible to dowse on the grassy areas within the courtyards of the colleges but it can be presumed that more of those energy points with three dots could exist. All these points give off one energy beam always with angulation of 30° to North. They are about 2.2 metres in length and show the typical egg form of power points. The three dots are enclosed in a smaller egg form. If a sheet of cardboard is held over a point it ceases to function. In later experiments it was found out that there must be undisturbed space over the power point of 4.5 metres. This could mean that the power points within the buildings often the Colleges do not work because of low ceilings etc. but only those which are on the outside Maybe this is the reason for the abundance of open courtyards in Oxford and Cambridge Colleges. The courtyards would give the points space to work and send their beneficial energy beams into the surrounding buildings encouraging learning and mental activity. Maybe this is the real reason behind the rule that students and visitors are not allowed to enter the college lawns because they could destroy the activity by walking, sitting or lying on them. Is this the ancient underlying wisdom whose meaning has got lost and left only a custom which persists to today.

On a visit to Vienna the author dowsed the area of the old Vienna University founded 1356. It is the second oldest University in Europe after Prague University. A dense collection of those energy points egg with three spots, the same type as in Oxford and Cambridge could be dowsed on the road in front of the oldest building (Photo 2). On a visit to Italy in front of the old University of Padua again these energy points were discovered (Photo 3).

It was concluded that those energy points must have some influence on learning or understanding. The monks who founded the monastic schools in the 11th century on such places, must have been aware of the positive mental activity and therefore chose to start their monastic schools in Oxford and Cambridge.

The author discovered further altogether 62 different Telluric energy power points (Telluric because the energy comes from below, from the earth). Usually the points are hundreds of metres apart and not in such a density and so close together as found in Oxford and Cambridge. The power points were differentiated by dowsing the different

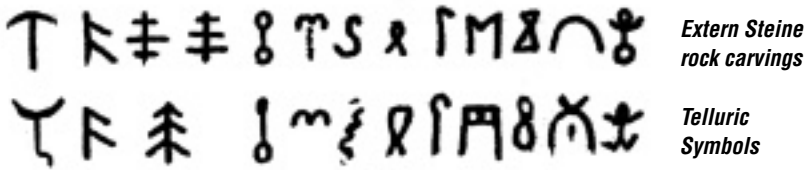


**Picture 2.** Notice the remarkable density of Telluric Symbols "egg shape with three dots" (mental activity symbol). It is not permitted to step on the lawn, otherwise more of these Telluric Symbol Points might have been dowsed. These Telluric Symbol Points give an energy beam approximately 30m long into the surrounding buildings and this way enhance mental activity.



**Telluric Symbol Points in front of the Wilkins Building, Kings College Cambridge.**

## Telluric Symbol Points



symbols or patterns which every one of them contained. Once an energy point is found with angle rods it is necessary to use a pendulum with great patience to trace the thin lines inside such points.

These dowsed symbols within the Telluric energy points were often recognized in pictures of rock carvings.

There are striking similarities between rock carvings in various places throughout the world. The same rock carvings are found on the Fiji Islands as in northern Styria in Austria. Similar carved signs are found on the rocks of South America and on the Extern Steine\* in Germany. There



seems to be an incidence of worldwide occurrences of the same inscriptions. That a universal pattern exists is a riddle because these cultures did not communicate with each other thousands of years ago.

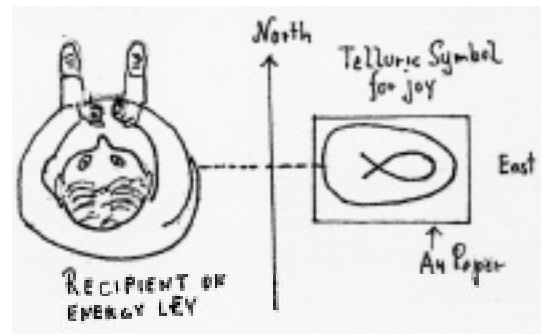
The worldwide distribution of these symbols on the rock faces and their similarity with the patterns found by dowsing, led me to the conclusion that the ancient people used dowsing to find the patterns and then reproduced

them on the rocks. They must have attributed some significance to the patterns or they would not have laboriously carved them into rocks. For example, over the centuries more than 30,000 patterns resembling a ladder have been carved on the rocks of Val Camonica in Italy.

Many of the dowsed symbols resemble runes but there are only 34 runes while so far 62 'earth point' symbols have been dowsed. The symbols are contained in an egg-shaped outline forming a point of concentration of power or a 'power point'. As the energy seems to come from the earth these power points are now called 'Telluric Symbol Points'. Earth energy points are well known: they are connected by energy lines (energy ley lines) which come out from the top, the lower end and on both sides. Telluric Symbol Points are different by one outstanding characteristic: they give off only one energy line (energy ley).

This energy ley does not connect with any other points and has a finite length. The energy ley always comes out at the broader end of the egg shaped point. The great majority of known Telluric Symbol Points are about 2.2m (approx. 7ft 2in) in length, and the symbol inside the point seems to be always about 77cm (2ft 6in) long. The symbols seem to be formed geometrically, according to the rules of the golden mean. There are some rare Telluric Symbol Points that are 22m long.

The energy leys of different symbol points seem to have different effects on the human psyche. I have found out that the reproduction of such a symbol point on a piece of paper causes an energy ley to arise providing the drawing is laid at the angle specific to the particular symbol point. If you want to test this, try following this simple experiment.



There is a Telluric Symbol that seems to produce a feeling of joyfulness. (This symbol was the sign of the early Christians). Draw this symbol inside the shape of an egg on an A4 piece of paper, preferably with a felt-tip pen. The piece of paper must be completely clean, and free of any writing, drawing etc. Place the piece of paper in an east-west direction with the broad end of the egg shape facing west. A space of approximately 2.5m (approx 8 ft) must be kept clear over the drawing. It will not work if it is placed under a table, or under a ceiling lamp if that is less than 2.5m above the table. Even a pencil put on any part of the drawing will nullify the effect. Similarly, if the paper is turned so that the angle is changed the effect will disappear. If you place the drawing from west to east, i.e. turn it through 180°, it will have an opposite and negative effect, and bring about sadness instead of joy.

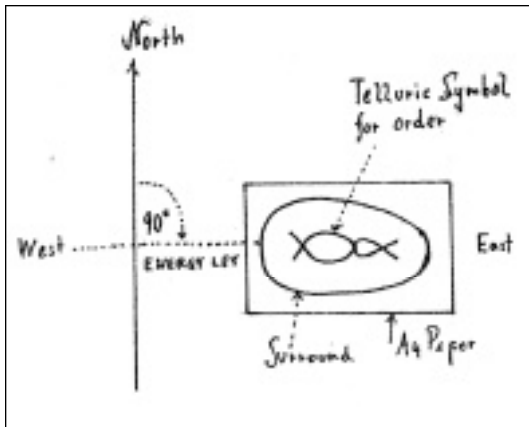


The remaining part of Old University of Vienna, founded 1356. The telluric symbol points are marked with pieces of paper available. There are a great number in the surrounding streets.



University of Padua, the telluric symbol points are marked with pieces of paper which were at hand. They also dowsed as the typical egg with three dots form which seem to enhance mental activity.

## Telluric Symbol Points



Now dowse the energy beam (energy ley) produced by the symbol and put yourself with the energy beam pointing at you and see if you notice a positive effect on your mood.

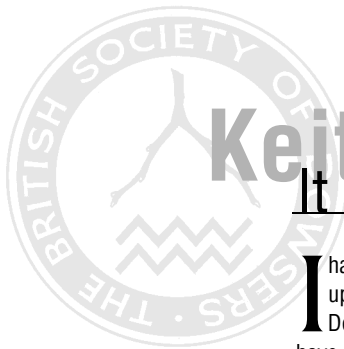
Another symbol to try out is the Telluric Symbol for order or orderliness. Draw the symbol on an A4 piece of paper and place it at an angle of 90°, as with the symbol for joy. (Not all symbols have an inclination of 90°). Make your desk untidy and put yourself under the power of

the energy ley of the symbol and you (at least I do) should feel strongly inclined to make your desk tidy again.

The effect of these drawn symbols lasts about 4 hours with the strength of the energy beam (energy ley line) reducing in a linear fashion. The ancients might have produced even better and longer effects by carving such symbols unto rock faces.

I think I have deciphered the effects of some more of the Telluric Symbol Points, but there is a lot of work still to be done to further unravel the secrets of Telluric Symbols.

\*Extern Steine are massive rocks in the Teutoburger Forest in Germany. They are sometimes known as the 'German Stonehenge'.



# Keith Paul

## It Ain't Necessarily So!

I have found to my cost that sometimes dowsing throws up rather unexpected problems as in this example which Doctor Watson, biographer of Sherlock Holmes, might have described as "The Mysterious Case of the Wrong Cat."

Several years ago I was asked to try to trace a rather rare Red Burmese cat which had gone missing from its home with the countryside ranger at a local nature reserve. Like all cats it was just plain nosey and had probably explored someone's car on the reserve car park, curled up on the back seat, gone to sleep and been inadvertently cat-napped.

I was given perfect working conditions in which to dowse in that I was invited to do my dowse from the cat's home and provided with a good coloured photo on which to focus.

I decided to use a couple of different techniques to cross-check each other after having first ascertained from my pendulum that the animal was still alive and in good health. As I had discovered many years previously that if a person doesn't want to be found they can unconsciously block any attempt to locate them I also checked that the cat was happy to be found and returned to its home where it was cared for and loved.

My first method was to find the direction in which the animal was now located relative to its home and also how far away it was. I remember that I got a direction several degrees east of north and a distance of about one and a quarter miles away.

The next move was to work on a copy of the local street plan and dowse for the present location of the cat. I got a very strong pendulum reaction in the corner of a new estate which I initially thought was a great deal closer than one and a quarter miles from the reserve but on checking found it to be almost exactly the correct range and direction. In other words both methods seemed to indicate the same location for the missing cat.

Happy with my results, my wife and I went home while the warden's wife, whom we will call Jill, drove up to the estate to look for the cat taking the photo with her.

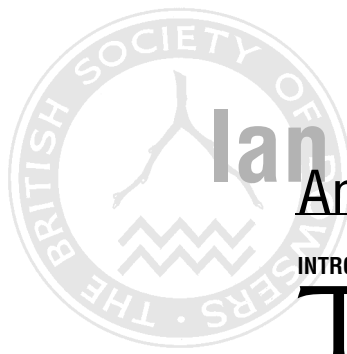
Later that evening we received a puzzled phone call from Jill telling a very mystifying story bearing in mind that Red Burmese cats are a very rare breed and there can't be more than two or three in the whole of Bedford.

On arrival at the corner of the estate which we had pinpointed, Jill spotted a lady cleaning her windows so she produced the picture and asked her if she had seen this cat.

"Oh yes," came the reply, "It often sits on our back lawn, in fact I think it's out there now," but unfortunately she went on to tell Jill how it seemed to have spent the greater part of the summer in and around her garden. It obviously wasn't the missing animal as prior to disappearing a couple of days previously, the cat in question hadn't strayed from its home ground.

So what had gone wrong? I was working from a photo of the actual cat and the same location for the missing animal had been arrived at using two quite different methods of dowsing. What is more, I was working from the cat's own territory where it was extremely unlikely that the other animal had ever been. Yet, in spite of all this, I had accurately pin-pointed just about the only other cat of that particular breed living for miles around!

And what became of the cat I didn't find? A couple of days later someone from a completely different part of the town phoned the nature reserve to say that they had just discovered a beautiful but rather unhappy Red Burmese in their garage and, as the last place they had been with the car had been the reserve, they had put two and two together and guessed it had climbed aboard in the car park there. A few hours later it was happily re-united with its family leaving a certain dowser pondering "The Mysterious Case of the Wrong Cat".



# Ian Peeler

## An Introduction to the Geodetic System

### INTRODUCTION

This paper serves as a brief introduction to the *Geodetic System* of the late Guy Underwood (1883-1964), who was one of the early pioneers in the field of what has since evolved into "Earth-energy dowsing". Briefly the Geodetic System is a series of naturally occurring patterns and "lines of influence" in the landscape which may be discovered by dowsing especially at (but not limited to) ancient tracks and holy sites. Some of these lines and patterns are associated with underground water-courses and others are not. According to Underwood, ancient sites and trackways were deliberately positioned to coincide with these phenomena (hence the title of his book "The Pattern of the Past").

The Geodetic System should be considered as a sincere attempt by an intelligent, level-headed individual to understand the nature of the "pull" of the divining rod, and to relate the force-of-nature which is its cause to the behaviour of plants, animals and humans.

We will look at the history behind Underwood's discoveries and discuss the nature of these patterns. We will also discuss the means of detecting these lines and the *geodetic sensitive rod* used by Underwood. We will examine the main patterns in the Geodetic System (but not all of them) and finally discuss whether or not they really are "patterns of the past". Before we go any further, however, we need to clear up some common misconceptions.

### MYTH-BUSTING TIME

- 1. Geodetic lines are not ley-lines.** Ley-lines are dead-straight alignments of four or more ancient sites. Underwood's patterns are usually anything but straight.
- 2. Geodetic lines are not "energy-lines".** Underwood's "Earth-force" was conceived as being everywhere. The geodetic lines do not carry energy, nor are they composed of energy. They are distortions of an unknown field that was conceived of as being everywhere on the Earth.
- 3. Geodetic lines are not "overgrounds" or "undergrounds".** Underwood never used these terms at all. That does not mean that these terms are irrelevant, however.

I have written this new section because of some inaccurate information I have seen on the web. I realise that I am at risk of repeating myself, but I believe that it is time to un-pick this confused entanglement of ideas that has come about because of accidents of history. The confabulation with ley-lines came about because Underwood's book was published at roughly the same time as John Michell's "View over Atlantis", and both books came out in the "psychedelic" era. The notion that ley-lines are lines of energy was due to more confabulation with English, French and German ideas that had nothing to do with the original concept. The idea that UFOs follow ley-lines came from a French book "Flying Saucers and the Straight-Line Mystery" by Aime Michel.

None of these later ideas has anything to do with Guy Underwood's geodetic system.

### HISTORY

Long before the so-called "counter-culture" of the '60s

and '70s, water-diviners had already made the connection between ancient sites and the presence of underground water. This was not some New-Age whimsy. French dowers including MM. Louis Merle and Charles Diot were making such observations as early as the 1930s. British dowers such as Reginald Allender Smith and Captain Robert Boothby came to similar conclusions at around the same time.

The work of these dowers influenced Guy Underwood who was a member of the British Society of Dowers. Guy Underwood was a barrister, a competent draughtsman and amateur archaeologist. He took a keen interest in dowsing and came up with many new designs for dowsing rods. He surveyed many ancient sites in Britain and abroad, and expanded greatly on the discoveries made by Merle and others.

He gave the name *Geodetic System* to the lines and patterns he perceived with his dowsing rod and published his findings in a series of articles in the journal of the British Society of Dowers between 1947 and 1951. Eventually he wrote up his results in a book called "The Pattern of the Past" which was published in 1969, five years after his death.

The book was published posthumously because Underwood feared the reaction of professional archaeologists. More recently, previously unpublished material of Underwood's was published by Dennis Wheatley, the President of the Wyvern Society of Dowers in the U.K., who had inherited some of Underwood's papers<sup>1</sup>. There are still papers by Underwood which have never been published.

If you pick up any book on dowsing or ley-lines from a bookstore shelf the chances are better than even that it will at least mention Guy Underwood's work. Such is its importance, even today.

### WHAT ARE GEODETIC LINES?

Underwood theorised that the Earth is covered by a field which he called the "Earth Force". He used this term simply because its true nature was not yet known to science. He did not intend this idea to be any more mysterious than necessary, in fact he thought that it might be "an unrecognised effect of some already established force, such as magnetism or gravity"<sup>2</sup>. If the fields or forces perceived by the dowser were due to phenomena recognised by science then it follows that in time science should be able to verify his claims. This was Underwood's belief, however mainstream scientists have neglected dowsing, for the most part, as a topic for serious research.

The "Earth force" suggestion reveals the pragmatic attitude of Underwood. He seems to have been sceptical of the more outlandish claims made for dowsing by people who we would now call "New Age". For Underwood dowsing was a skill that anyone could learn, and was not the preserve of an elite claiming some mysterious special gift.

Geodetic lines, according to Underwood, are *discontinuities* in this Earth force. They were not "energy lines" or "ley-lines" according to Underwood's way of thinking. However Dennis Wheatley<sup>3</sup>, who inherited some of Guy Underwood's research papers believes that they are



## An Introduction to the Geodetic System

lines of energy within the Earth. What seems certain is that these lines and patterns can be detected by dowsing.

### DETECTING THE GEODETIC LINES

Underwood's system places less emphasis on the need for the dowser to mentally focus on the target. Instead he thought that the geodetic lines affected different sides of the body (or brain). "Negative" lines affect the left side of the body, whereas "positive" lines affect the right (these terms have nothing to do with electrical charge in this context). It is not clear from his book whether the situation is reversed for left-handed dowsers, however I am left-handed and for me there is no changeover.

Going by Underwood's scheme, the way the dowser discriminates between the positive and negative lines is by altering his grip on the dowsing rod. For negative lines he uses a stronger grip with his left hand and holds the right side more lightly. The reverse is employed for detecting positive lines. This is what is meant when he employs the term "left-handed grip" and "right-handed grip" respectively.

### THE GEODETIC SENSITIVE ROD

The geodetic rod was one of Underwood's inventions and the one that he favoured for doing his work on the Geodetic System. The rod consists of a stiff handle, springy cable and a wire link connecting the two. The wire link has loops at both ends so that the cable and the handle can rotate freely around each other. The following illustration should make this easier to understand:

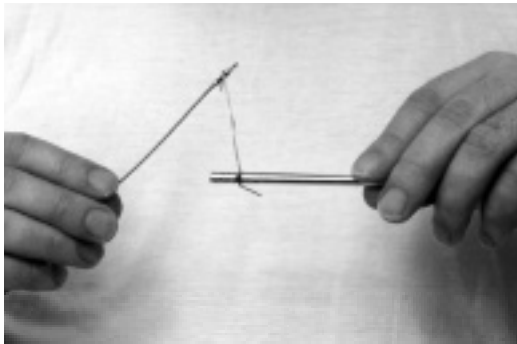


Figure 1 – The geodetic rod

Even some experienced dowsers have had some difficulty in using this rod. Tom Graves called it "one of the most awkward and cantankerous tools that I've ever come across"<sup>4</sup>.

Looking at the illustration in Grave's book *Needles of Stone* I think I can see why he was having some difficulty. His rod looks like a very poor implementation. Having said that I have tried using an original geodetic rod (as marketed by Underwood in the 1950s) and I also found it awkward to use. Part of the problem I believe to be the length of the connecting wire. If this is too short it just won't work.

The rod in *Figure 1* was constructed by myself and I much prefer it to the original. I made the connecting wire longer and used blobs of solder instead of Grave's "cable-clips". A tent-peg is used for the stiff handle and the wire-loop sits in a groove made with a rat-tail file. Instead of Graves' motor-bike brake-cable (!!!) I use a guitar-string (bottom E, made of bronze) for the springy cable.

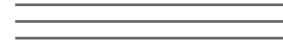
The result is a very sensitive rod and I think any dowser could use it with a little practice. However, a pair of L-rods would probably do just as well. In fact there may even be a case for saying that the geodetic rod is a little *too* sensitive, although this may be due to implementation rather than design.

### PATTERNS

Lets look at the various patterns in the geodetic system. In each of the following sections negative lines are coloured

dark grey, positive lines are light grey. Note that the individual lines are of negligible width. Note also that this list is not comprehensive.

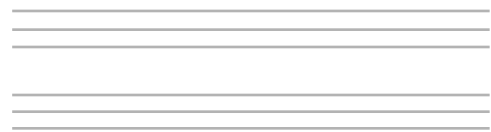
### Water-line



The water-line consists of three negative "hair-line" bands. According to Underwood's friend George Applegate<sup>5</sup> the central band is stronger than the ones either side in terms of the reaction from the rod.

The water-line is the only pattern that *may* correspond to the location of underground water streams, however for some of its related patterns this cannot be the case. Each water-line has two *parallels* which are negative triple-bands on either side of the water-line. The distance between a water-line and one of its parallels is supposed to be approximately equal to the depth of the underground stream. This method of finding the depth of the stream is known as *Bishop's Rule*. According to Underwood, the water-line must be found first, before the parallels can be perceived.

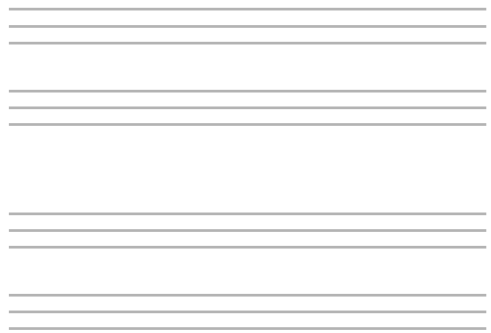
### Track-line (or "Geostat")



Track lines consist of a pair of positive triple-bands and commonly coincide with ancient tracks. According to Underwood animals seem to want to walk along track-lines. This implies that animals can sense them.

In earlier papers Underwood says that track-lines consist of three triple-bands, not two. However, by the time he wrote "Pattern of the Past" he'd changed his mind. Tom Graves' book "Needles of Stone" states that a track-line consists of *three* triple-bands. This is because Graves used Underwood's earlier papers as his reference point.

### Aquastat



An aquastat consists of twelve positive lines arranged in two pairs of triple-bands. Note the larger gap in the middle. Aquastats are common and can be found in churches and cathedrals, where they run along the length of the nave. Thin aquastats may be perceived as four individual reactions of the dowsing rod rather than twelve.

To confuse matters somewhat, in Underwood's earlier

## An Introduction to the Geodetic System

papers he describes aquastats as having three bands, not four or twelve. Moreover he says that the bands are both positive and negative. In "Pattern of the Past" an aquastat has four or twelve lines, all of them positive.

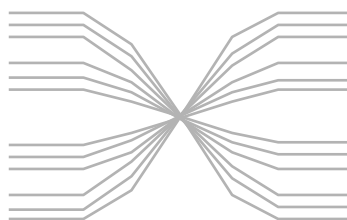
So far we've seen the 3 basic patterns or *primary lines*. In the above diagrams they are illustrated as being straight but this is a simplification. In practice very few of the lines in the Geodetic system are straight. In the diagrams that follow, lines in black may refer to any of the three primary lines.

### Winding lines



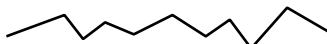
### Reticulation

Reticulation is when the lines converge on a single point. This can happen to individual triple-bands, or to all of the lines, as in the following illustration:



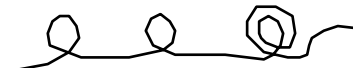
A reticulating aquastat

### Zig-zags

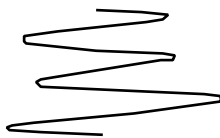


A sharp bend in a zig-zag line may be the location of a reticulation point, called a *node*.

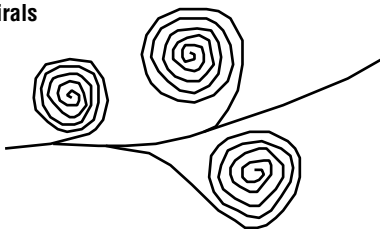
### Loops



### Undulating lines



### Branch spirals



Branch spirals are small spirals which branch off the main line. Frequently they are associated with *nodes*.

### Primary Spirals and Blind Springs



Primary spirals are patterns which occur at *blind springs*. A blind spring or dome is where geothermal or primary water rising up at high temperature and pressure through the earth hits an impermeable layer of rock and splays out in all directions, finding its way up through any available gaps. The effect of the blind spring is to cause the energy to spiral, rather than follow the underground water-courses. The number of coils in one of these spirals is normally a multiple of seven, except for track-line spirals which have multiples of 3½. Spirals may be left-handed (spiralling clockwise going outwards, as in the diagram) or right-handed (spiralling anti-clockwise). They may also be distorted in shape.

Ancient and holy sites are very often centred on blind springs. Many churches have their altars over blind springs. According to Underwood certain trees and plants growing near blind springs will grow in such a way that they seem to lean towards them. He also comments that cows and pigs prefer to have their young over blind springs, and that geese and hens make their nests over them. Gnats congregate over blind springs and nodes.

### Geospirals



Geospirals exist separately from the primary lines and are always situated over blind springs. They usually have seven coils and always terminate in a smaller spiral turning the opposite way. There are two geospirals for every blind spring but only one is easily detectable at any given time. Which one seems to depend on the phase of the moon.

### CHICKEN OR EGG?

Guy Underwood believed that ancient sites, mediaeval churches and cathedrals were sited over the energy-centres or blind springs. In other words, he believed that the people who built these structures were aware of the geodetic lines, and marked their presence with stone circles, barrows and so on. Even some dowzers find this idea hard to believe. Some dowzers, such as Tom Graves suggest that some geodetic patterns such as spirals were effects caused by the presence of the stone structures<sup>6</sup>. However Underwood found spirals at locations such as Dragon Hill in Uffington and the Cerne Abbas Giant, where there are no stone structures to interfere with the patterns. Even so it is hard to believe that these flowing patterns are completely rigid and immutable. Perhaps the presence of the structures influences the lines in some way.

### CONCLUSION

Guy Underwood's book was published during a time when there was an increase of interest in all things "paranormal", such as UFOs, ley-lines and so on. I doubt very much that Underwood would want his ideas put in this bracket and to do so is technically incorrect. The Geodetic System is *natural*, not *supernatural*. It has nothing to do with ley-lines or UFOs.

## An Introduction to the Geodetic System

It should be noted that Underwood could have published his ideas nearly twenty years earlier. Had he done so it would not have been possible to associate his work with the 70's "counter-culture". That he felt compelled to wait because of the inevitable backlash of the scientific world is a matter of some regret (and no little shame) not least because of the confusion that exists in people's minds.

In spite of its continuing importance to the field, Underwood's book is long out of print. I hope this paper has interested you enough to want to try and get hold of a copy of "The Pattern of the Past" or one of Dennis Wheatley's books, details of which are given in the references below. There are many booksellers who will be able to help you find a second-hand copy of Underwood's book, and thankfully you can now do your searching on the Internet.

Obviously there is far more to the Geodetic System than can be covered in a short paper like this but if it helps revive an interest in this fascinating topic then my task is done.

### POSTSCRIPT

The July 2004 edition of the science journal Focus featured an article by the noted science-author and astrophysicist John Gribbin<sup>7</sup>. In it he describes the work of Vincent Reddish, former Astronomer Royal for Scotland, and one time director of the Edinburgh Observatory. According to Reddish, the "dowsing field" is created by the rotation of the Earth. This field reflects off some material

objects (such as aluminium, tin, silver and rubber) and is re-transmitted by others (e.g. copper, iron, wood, earth and most liquids). Water responds strongly to this field, and the dowser is able to detect the field because of the water in the dowser's own body. When this field reflects off objects it can produce interference bands, for example Reddish found dowsing patterns at "the edges of buried old roads and field drains". In my view all this talk of a field generated by the Earth and patterns of bands sounds very familiar.

### REFERENCES

<sup>1</sup> See, for example *A New view of Stonehenge*, Dennis Wheatley, Braden press.

<sup>2</sup> *The Pattern of the Past*, Guy Underwood, published by Abacus and Museum press. Various imprints.

<sup>3</sup> Dennis Wheatley is the President of the Wyvern Dowser Society in the U.K. His book *Principles of Dowsing* (published by Thorsons) is well worth reading.

<sup>4</sup> *Needles of Stone*, Tom Graves, published originally by Gothic Image 1986. This can now be downloaded for free as an e-book from the Glastonbury Archive. See [www.isleofavalon.co.uk/archive](http://www.isleofavalon.co.uk/archive)

<sup>5</sup> See George Applegate's excellent *The Complete Guide to Dowsing* published by Element 1997.

<sup>6</sup> *Needles of Stone*, op cit.

<sup>7</sup> *Focus*, July 2004, edition #140. Article: *What lies beneath*, by John Gribbin.



# Jim Kuebelbeck

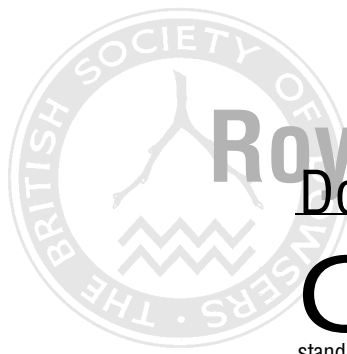
## L rods – the Instrument of Choice?

In my opinion, no single instrument has caused more harm or brought more discredit to the credibility of dowsing than has the "L Rod".

Because of its ease of use and simplicity of design, the L rod has long been the instrument of choice used to introduce and demonstrate the dowsing faculty to would-be dowsers. Although most individuals are able to obtain a dowsing reaction of some sort with this simple device, it has led to more failures in the locating of underground water than has any other dowsing instrument. All too often, individuals are led to believe that any dowsing reaction with this particular device automatically indicates the presence of groundwater beneath the surface.

Nothing could be further from the truth. What is not realized, is that most L Rod dowsing reactions are triggered 'not' by underground water, but by shallow earth anomalies (changes in geology beneath the surface). With L rods, most individuals can sense and detect areas beneath the surface where the earth has been disturbed from its natural state. Thus, many individuals are able to locate water lines, telephone cables, sewer lines, electrical cables, culverts etc.

beneath the surface. Utility workers and archeologists around the world have long used this simple instrument to 'detect' objects beneath the surface. The 'sought for' objects happen to be there, but it is 'the disturbed earth itself' which has triggered the neuromuscular reaction causing the dowsing device to respond! That being said, it must be stated that any dowsing ability lies not within any particular dowsing device, but "within the individual". It is absolutely necessary therefore, that individuals using any type of dowsing instrument, determine for themselves just what it is they are sensitive to, which has caused the dowsing instrument to respond. It must also be emphasized that not everyone can detect underground water from the surface by the dowsing method! All too often, in their eagerness to demonstrate their newly discovered "ability", inexperienced dowsers attempt to offer judgement about the presence of underground water, only to discover by subsequent drilling that their predictions were not based upon fact, – and unfortunately, the credibility of dowsing is once again discredited in the eyes of the general public! Jckueb@clearwire.net



# Roy Riggs

## Dowsing in County Kerry



**Pic 1. Adolf Packeiser**

County Kerry has one of Southern Ireland's most magical landscapes. Misty mountains with bubbling streamlets tumble past many an ancient standing stone to form shimmering lakes or rivers vibrant with Earth's energies as they flow ever onwards towards her rugged coastlines. It is hardly surprising therefore, that one of Germany's most formidable Master dowsers and musician extraordinaire Adolf Packeiser (see Pic 1) chose to settle here in 1971 with his wife Edith, son Max and daughter Maya. Since then Adolf has not only set himself the task of delving deeply into Co Kerry's dowsable secrets but also of making Celtic harps, teaching music, conducting the Kerry Orchestra, tuning pianos, professionally dowsing for water, carrying out geobiological surveys and keeping pigs.

Being a professional dowser myself I wanted to expand my knowledge in geobiology (science of specific location and disease) so I contacted the research centre for geobiology near Heidelberg Germany who recommended I contact Adolf Packeiser a highly respected graduate from the research centre. Adolf duly invited me to his lair in Clahane near Caherciveen which he had cunningly protected by the strategic placement of horseshoes to deflect harmful earth energies away to the valleys beyond. It was a weekend visit not only to exchange information on the subject of geobiology but also to test and evaluate some innovative dowsing rods and earth energy/ electromagnetic test equipment – so time was tight.

Our first task was to evaluate a German device known as the FELEX-F3 which is claimed by its makers to be able to detect flowing underground streams by transmitting signals in the VHF range immediately above the ground. These would then rapidly decrease in signal strength when interfered with by like frequencies generated from the water flowing below. Although a decrease in signal strength could be shown above an underground stream the same drop in electrical potential could also be found in many other parts of the field that had a neutral dowsable response. If a graph was drawn of the field where X marks the point of a decrease in signal strength there would be too many X's of unrelated phenomena to make any of the results reliable or significant. So its back to the drawing board for the FELEX-F3 as our dowsing rods gave a far better, consistent and accurate results when specifically looking for underground streams.

As geobiology is concerned with the total affect of energies at a specific location and how they relate to ill health, we evaluated a few leading makes of instrumentation that claim to accurately measure man made energies in the electromagnetic, microwave, ionisation (gamma, Radon, cosmic and X rays) spectrums. Experience of using these instruments in field work for many years enabled us to give a first class rating for the Powerwatch EMF Fields Professional, Acousti-Com and COM monitors (converts microwave energies into an audible and visible signal rated in Volts per meter) and their RAD ALERT Professional 1202, the American EMF Trifield Meter model 100XE (measures electromagnetic fields in three axial directions) and the German made MFM-1 Geomagnetometer (measures anomalies in the earth's geomagnetic field at specific location). I have no doubt that there are many other excellent instruments on the market that would probably do the same thing but the instruments we tested seem to be the most readily available. These types of instrumentation are essential to a geobiologist to

evaluate a wide range of energies other than dowsable energies at a specific location that have been associated with ill health.

However, my visit's most interesting aspect was to glean insight into some of the German specialist dowsing rods and learn how they were used. Adolf eagerly produced a bag resembling a plumber's holdall from the back of a living room chair brimming with rods of different shapes, sizes, angles and colours. Like myself, Adolf preferred to use a nylon V-rod, of these he had several which varied in both length and gauge together with several home made versions made from the sprung steel of discarded car windscreen wiper arms. The tips of the German nylon V-rods were finely engineered into small metal sleeves and it was quite refreshing to use the slender 4mm V-rod again since that particular gauge seems hard to come by in this country. I personally find this gauge to be particularly useful in locating earth energies as minimal pressure is needed to maintain the equilibrium, leaving the holder more relaxed and sensitive to what is being sought. Adolf also showed me a more unusual type of nylon V-rod called a 'Griffhängen Rute' (rute = rod) which had along its length different coloured beads. When the rod was held from a particular bead colour position the rod would react to the phenomena associated with the colour and position held. For instance, the green and blue positions related to the finding of the outside edge and main zone of flow from underground water; whereas gold represented personal aura position, grey a geological fault and brown to a cavity beneath the ground. Having once found your underground stream an odd looking bent brass rod called a 'Hartmann Rute' could be used to determine the direction of flow (see Pic 2). He also had a home made version of this rod also made from a pair of car windscreen wiper arms. Next to emerge from the plumber's bag was what looked like the top of a bishop's crook made of flattened brass which he called a 'Roman'. It would seem that this specialist instrument determines whether the water flow is either 'right or left turning' a term which determines the quality of the water for drinking purposes with right turning values having antibacterial properties over and above left handed turning water and therefore being of superior quality. Like a magician continuously pulling rabbits from a hat Adolf then produced a V-rod with a spike at right angles at the tip called a 'Peilspitze' used for map dowsing which also had a clip at the end for the placement of a witness (see Pic 3), and lastly the most unusual of them all, a slide rule sprouting handles called a 'Lecher Antenna' which, at a scale of 25% will give you the exact wavelength of the energy emitted from the underground stream or any other thing you were dowsing for. Germany has a rich history of dowsing and their continuous development and refinement of specialist dowsing rods shows the importance to which the art continues to hold respect in both mainstream and alternative research establishments.

The next morning we travelled a few miles down some



**Pic 2. Adolf using the Hartmann Rute**

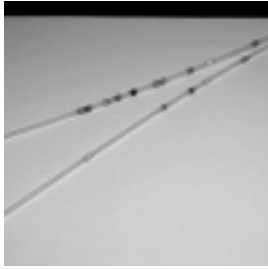


**Pic 3. Adolf using the Peilspitze**

## *Dowsing in County Kerry*



**Pic 4a. Roman**



**Pic 4b. Griffhängen - Rute**



**Pic 4c. Lecher-Antenna**

narrow lanes to an area attributed by folklore to be 'cursed land' which turned out to be the ruin of an old gothic farmhouse with long abandoned stables and dilapidated outbuildings set in about nine acres of land. Here was a place where locals feared to tread because of the 'curse of the crows'. Legend has it that in the mid 1800s a fearsome army major lived in the manor house and that he caught two luckless boys stealing apples from one of his trees and ordered them to be hanged on the tree as a deterrent to others. Their mothers who lived in a nearby village were not allowed to collect the bodies until after the third day. Having secured the safety of his apples and dulled the innocent sport of scrumping for evermore, life on the farm resumed its normal sultry pace, until the following spring when the farm bailiff reported to the major that one of the new born piglets had gone missing. Suspicion immediately fell on the young boy employed to look after and clean out the pig stables. It would seem that the major's book of punishments had but a single line for the lad was immediately seized and hanged. A message was sent to the village for his mother to collect the child's body in three days. However a few hours after the execution the little piglet emerged from a hole in a near by shed where it had wandered and got lost. His mother hearing of the lawless murder of her son rushed to the scene and cursed the land, the major and his descendants for ever more. Since that day mysterious illness, crop failure and misfortune befell the family and the farm. The buildings soon fell into ruin (see Pic 5) and in 1921 the body of the major's last descendant was found huddled in the last remaining habitable room half eaten by a species of spiders not known in those parts and, after the body was removed, were never to be seen again. Adolf assured me that this would be a very interesting place to dowse. I agreed, though a little apprehensive as I gingerly followed him over the locked gate and made our way across a field still dotted with trees towards the eerie ruins of the manor house. As I approached I could see the left gable end was flanked by a line of diseased and deformed trees. Adolf stated that when you see a line of trees like that it is usually a sign that they are above an underground stream and would be a good place to start dowsing. Here something else caught my eye, for about ten meters further up from this line of trees was a mysterious looking ancient stone; another reason why I could see this place would be attractive to Adolf (see Pic 6).

We soon confirmed the presence of a strong dowsing influence associated with flowing underground water that ran beneath the line of distorted trees that then carried on into the ruins of the manor house and out again at the far gable end where it was traced to a conspicuous crack in a boundary wall. From there the underground stream followed a steeping gradient to the river Fertta some hundred or so meters

beyond. The left hand falling of Adolf's Roman pronounced the stream's energy as pernicious (of ill omen). The depth of the stream was then agreed upon and I had a little fun with the Hartmann rute, as it unerringly swung along the direction of flow no matter from which way you approached the underground stream. As geobiologists we knew that since the stream flowed under the house there would be associated health penalties. (See my website below for research details). Adolf remarked that when wearing his piano tuners hat he had twice come across a piano where one of the white keys had fused with the black sharp and flat at either side causing a very discordant sound every time the key was pressed. This malfunction was caused by the particular key being placed directly above the outside edge of an underground stream: the corrosive affect of highly concentrated free radical activity from the stream below caused the tiny lead weights, each only a few millimetres apart, to fuse as a result of the added oxidative crust which caused the problem. Could the demise of the family and manor be the result of a curse or the accumulative free radical activity on the chemistry of those who slept directly above the underground stream, or both? Perhaps the answer would lie in the fate of any new generation of farmers or family who would dare to renovate and reoccupy the place? To this day no such family have taken the risk.

Next we assessed the mysterious stone. This had a height of about three meters by a meter wide and stood twenty meters or so from the ruins of the manor house. Adolf informed me that the stone was on a ley-line crossing. There are many standing stones in Ireland, some were set up to mark burial sites, others, as the famous carved Turoe Stone in Co. Galway, appear to have been cult objects; yet others may have been merely landmarks set up to define the boundary of a clan's territory. The Irish had a deep relationship with their landscape, the other world being highly significant and close to the surface in their lives where natural rhythms were separated by the thinnest of veils. What the relationship between the standing stone and the manor was not for me to decide as I know little about the subject. It certainly wasn't a good luck charm of any worth. Left alone with my thoughts and armed with my V-rod I approached the stone from many angles and eventually I was able to discern concentric, ring like, energy emanations to a distance of eighteen meters from the stone like ripples from a stone thrown on calm waters. We would have stayed longer but as light started to fade and the wind began to rise, unfamiliar sounds and creeks could be heard from the abandoned buildings and deformed trees about us: I brushed off a spider from my trouser leg and we agreed to retreat lest there be more truth than rumour to this ghostly legend.

In contrast to the day's events, evening found me sitting in a local pub supping a pint of that dark Irish elixir of life as the whole building merrily shook and swayed to many an Irish jig as Adolf twanged his harp in harmony with three fiddles, a double base and a concertina played by his daughter Maya (see Pic 7).



**Pic 5. The buildings soon fell into ruin**



**Pic 6. Adolf by the stone**



**Pic 7. Adolf playing his harp**

## *Dowsing in County Kerry*

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I felt it was a truly rewarding weekend. There had been a valuable exchange of information and also some unsurpassed home cooking and wonderful hospitality from

both Adolf and his wife Edith. Definitely a must experience for anyone wishing to extend their knowledge of practical dowsing and geobiology in the most congenial of company.



## Louise Mortlock Adventure in Zambia

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Village Water is a charity aimed at finding water supplies for remote communities in developing countries, which will never benefit from mains water, and are too small to be included in projects targeted by major aid organisations. The Village Water programme in the Western Province of Zambia operates with a partner organisation, Harvest Help, assisting rural farmers with guidance on techniques to get the best from the land, access to a seed bank, and use of common veterinary drugs.

Having seen the Village Water presentation at the 2004 Congress I decided on the spot to go with the Team the following year. Having committed I began to worry about what to expect. With trepidation I arrived at the airport, and immediately my fears were allayed.

We arrived over a public holiday, instead of getting down to work a tourist trip to Livingston had been arranged. We visited the Victoria Falls, where the energies were fantastic – it was hard to draw away from the falls even after dark. A walking safari the next day saw a range of animals, including elephants, white rhinoceros, baboons, monkeys, hippopotamus, wilder beast and antelope.

On returning from Livingston to Lusaka the real work began. We were to be based around two centres of urbanisation. Mongu is close to the Angolan border on the Zambezi river, and Kaoma which is close to the edge of the Kafue National Park. Meetings with our local partners was followed by a ten hour drive to Mongu. To cover as much ground as possible in the limited time available, we split into two groups. In Mongu 41 villages were visited in the five days we were in the area. Nineteen villages were identified as ready for shallow wells and pumps, three villages were identified as needing replacement pumps on existing wells. For each of the villages that were regarded as ready for a well, the optimum position for it was dowsed. Flow rates and depth were determined, then the sites for the wells was marked by putting stakes into the ground.

Many enjoyable hours were spent travelling over land, but the conditions make English off roading look like a drive on a country lane. Villagers welcomed us and when lunch was provided, consisted of products from the villages, usually rice or chema (maize or casova), with chicken or fish.

As with any community, the standards of health and hygiene varied from village to village, and appeared dependent on the personality and leadership of the Headman of each village. Any expectations of "First world" standards were quickly dispelled after arrival. In some of the places visited electricity was available on a rota system, with water running for two hours each day. The team visited twenty villages in the Kaoma

area during the two days we were there. Once again potential sites were dowsed for depth, flow rate and water quality.

The women of the villages may spend six hours each day collecting water. The provision of a local clean water source frees up this time, which the women can use for caring for the children, domestic animals and the home. The gained time can be spent producing mud bricks, enabling dust-free houses to be built.

Once drinking, washing and cleaning needs have been met, "spare" water and runoff is used to irrigate the land around the pump area. This enables cultivation of oranges, lemons, bananas, cabbage, tomatoes, and beans, bringing much-needed vitamins and minerals to the diet. Livestock can be cultivated and cared for. Income can be generated via basket-making, carving and other activities.

Before villagers are offered the prospect of a well, they have to demonstrate commitment to the project. In the longer term they have total control and ownership of it, so villages have to undergo a preparatory programme of sanitation and hygiene training. Model villages are used as propaganda in each locality. The villages are expected to dig and use pit latrines (ideally one per household), plates placed on plate racks, and mortar and pestles stored on racks. Rubbish pits are dug and used. Harvest Help workers teach villagers about the advantages of simple hygiene procedures, such as hand washing after using the latrines. A village is expected to raise 200,000 Kwacha (about £20) to pay for the pump and to raise a levy from each working adult to pay for repair (usually about 1000 Kwacha per month (11p)). In remote locations with high poverty levels, some villages find it difficult to raise this money, in which case food is traded.

Villagers are provided with cement, moulds, and reinforcing rods. They hand dig their newly found wells to a depth of 10 metres into the Kalahari sands. This costs about £500, which includes the pump. For much deeper wells, the internal Zambian Department of Water Affairs will provide bore holes and guarantee water, but at a cost of £2,000 per well, beyond the finances of most rural communities.

The team of eight who went out to Zambia were all great fun to be with, and "money cannot buy experience" is certainly true. If you have not booked up your holiday for next year, and would like to have the experience of a lifetime I would strongly recommend that you consider joining the Village Water Team.

One word of warning – on returning to England it takes a number of weeks to readjust to the hustle and bustle and choices that surround us every day. The lives of the people we met in Zambia are far more vibrant, vivid, and raw than the comfortable but confused existence that we in the west have become accustomed to.



# Anne Lodygowski

## Herbs for Horses in Spain

**D**owsing with animals and especially horses is, for me, a fascinating occupation which gives me great pleasure and many challenges.

Animals still have the innate ability to select beneficial herbs and grasses which we as humans have lost. They were once free to roam but now many are confined to stables and paddocks and no longer have access to whatever they feel would do them good.

Either that or another stable mate has got there first!

All the wonderful plants that exist were put there for a purpose but many think of them as weeds. Not only can you work on animals with herbs but also with essential oils, flower remedies, homeopathic remedies and crystals. When all these options converge in one animal the results can be quite amazing!

Of course, it is very important that you always work knowing that you can confer with the vet.

Let me say a little on how I work, whether it is with the horse or remotely far away. First I will always ask permission to come into their space, and if I may and am able to help them.

I will then begin by mentally asking about problems in the skeletal system, normally beginning on the left side, starting with the nostril, working up the head and along the neck, the spine, the ribs, and then down each leg. I then repeat this on the right side. I normally get the horses owner to take notes, mainly for their own benefit.

If I identify a problem spot I will ask if it is an old problem or a new one, if it is causing any pain, how long ago did he or she do it and how it happened.

I will then repeat the same process with the muscular system and the tendons.

I then move on to the internal organs not forgetting the teeth, ears and eyes. Yes believe it or not animals can be long or short sighted just as we are (unfortunately I don't fit glasses!) and they do get headaches just like humans giving them an off day. Acid stomachs also prevail.

When I work with an animal I prefer not to know anything about it except age, colour and sex. I can then work with a clean slate and not be influenced in any way, getting it "straight from the horses mouth"!

If I am not actually with the animal then I use a lot of diagrams of skeleton, muscular tissues and organs etc, which are very helpful.

If I have found a problem then I will ask what treatment would be most beneficial to the horse i.e. rest, manipulation, acupuncture, or if the saddle is causing a problem even if the rider is sitting correctly!

Then I will begin working with my herbs or tinctures of herbs. This is when they begin to act like children in a sweet shop! (Oh, yippee...someone can understand me) so I mentally have to word my questions very carefully. If I say do you want this it is YES to most things, but if I say do you NEED this then I get the answers that require.

I have a huge selection of herbs so I try to keep things in sections, asking, "Is there anything that you need in this section?" If I get a no then I move on until I get a positive yes response. Then I will offer those herbs.

Let me give you some examples...

**Milk Thistle:** this will tell me that

1 – it will improve the milk flow for nursing mothers  
2 – It is needed to build up the red blood cells in the liver because of either parasites, drug poisoning or poisoning by food.

Then again I dows for which one of these things the milk thistle is needed for e.g. it may be something that he has eaten or could have been mistakenly put in his food. I then dows for the quantity needed and how long it should be taken for.

**Cleavers:** (Otherwise known as Clivers or goosegrass) remember that sticky green stuff that you used to throw at each other which stuck to your clothes? It is excellent for supporting and toning the lymphatic system for urinary infections such as cystitis and enlarged lymph glands. It can also be used for any soft swelling and fluid retention. Being mildly diuretic it is particularly good for filled legs, wind galls and many other things.

**Couch Grass:** (*agropyron repens*) known as twith grass, dogs grass, etc. Its action is diuretic, demulcent (having the action of soothing and protecting membranes such as the gut, mouth, throat, and urinary system, skin and wounds etc) normally due to the mucilage content which has a slimy consistency.

**Aperient:** a mild laxative promoting bowel function. An antibiotic. This plant is rich in silica and iron mucilage which will help to strengthen coat, hooves and nails, and Vitamins A and C, with a volatile oil which is shown to have antibiotic properties.

ALL these herbs can be obtained in dried form or in a tincture which can be more easily absorbed into the body.

The list is enormous, to quote but a few of them... Calendula, Burdock, Dandelion, Garlic, Mint, Rosehip, Slippery Elm, Nettle Monks, pepper, Echinacea, Arnica and Devils Claw.

Just to give a few examples...

I went to look at a horse obviously in some discomfort as he was wind sucking (sucking in air as if to say, "Ouch" when he was feeding). He asked for slippery Elm which is ideal for any digestive disorders such as colitis and gastric ulceration. It soothes and relieves inflammation in the gut. The owners quickly put him on it and cut down on the hard feeds which were not helping the problem. Three weeks later I saw him again. What a difference – a much happier horse.

Another case involved a visit to see a horse that was walking free when I arrived. I was able to start work on him when he spotted the box of herbs a good fifteen feet away, and walked over to say here is what I need! He then selected the herbs that he needed. I had still more herbs to offer but he just walked away with his back towards me. I said, "Excuse me, I am talking to you!" With that, still with his back end towards me, he turned his head (I wish I had a camera) and looked at me as much as to say, "Well I have chosen what I wanted." I asked him if there was anything else and the answer was NO.

He knew, and he just potted off! That's just how it is with horses!



# Keith Paul

## Time Dowse for a Duchess

**H**ard starboard, Let go all sheets!" bellowed the captain, but even as the first mate's whistle began to shrill calling all hands on deck to assist the duty watch the ship gave a grinding shudder and came to a standstill. It was just before 4.00am on the morning of the 25th April 1936, when the lovely four-masted barque, HERZOGIN CECILIE, crashed into the Hamstone, half a mile off the South Devon coast, eleven miles north of her plotted position off Start Point as she made her way up-channel from Falmouth to Ipswich on the last leg of her voyage from Australia to discharge her cargo of grain. The rising tide lifted her from the Hamstone and she began to drift ashore. Both anchors were let go but they failed to hold and she finally found herself aground with a flooded fore-hold a hundred yards off the towering cliffs of Bolt Head.

But why was this beautiful ship, an anachronism even in 1936, anywhere near this dangerous coastline or, for that matter, at sea at all?

It all started when many years previously, an astute Finnish ship-owner, Gustaf Erikson, had the idea of buying up as many seaworthy square-rigged cargo carriers as he could and put them in the Australia/Europe wheat trade. Gusta, as he was called, found his crews among young men looking for adventure and, as most countries then still required experience in square sail before a young man might take his mates ticket in steam, he found a flood of applicants who were prepared to work for little more than their keep, thus making these old ships a paying proposition.

The DUCHESS CECILIE, as her name translates from her original German, was the flagship of Gusta's fleet and was commanded by captain Sven Eriksson, no relative of either the ship's owner (or the present coach of the England football team!) and had just made her fastest ever voyage from Australia to Britain in 86 days. After a day and a half in Falmouth she received orders to discharge her cargo of 5000 tons of grain in Ipswich and set sail on the tide that evening in a light SW wind.

Later that night the wind freshened and a light fog set in, then after sailing for just 42 nautical miles she found herself aground on the South Devon coast and started a seafaring mystery which continues to this day.

The wreck of the HERZOGIN CECILIE occurred not far from my home and as a boy I saw her on that awful morning and from that moment fell in love with square sail. Years rolled by but my interest in the ship remained and finally in 1995 my wife and I visited her home port of Mariehamn in the Aland islands, became friends with the descendants of the captain and the first mate, talked with many old square-rigger sailors and decided to try to find the truth of how this lovely ship under the command of a successful young captain could have come to such an inglorious end. Why should a ship which had just sailed from Australia to England via Cape Horn and had accurately found Falmouth after 86 days sailing suddenly find herself eleven miles adrift only eight hours after leaving port?

Far more competent navigators than I had tried to solve the puzzle without any clear results so I decided to try dowsing for the true course of the DUCHESS that night and see if it threw any light on her loss.

I knew the ship so well having spent so much time researching her history that I was able to focus on her and her alone as I dowsed with a tiny pendulum over a modern

copy of the relevant Admiralty chart, working backwards from her point of impact on the Liamstone and asking for her course in 1936.

I was surprised at the preciseness of my results and I was able to draw a line on the chart which corresponded to the track she sailed through the water all those years ago with very little difficulty. Then came the more difficult job of working backwards taking into account such things as tide streams, wind drift, compass variation etc, to arrive at the courses and distances she would have actually steered to make good this path through the water.

The curator of the Aland Maritime Museum, who was a nephew of the HERZOGIN's first mate, sent me a copy of her log for that night and I was amazed and delighted to discover that my corrected readings tallied almost exactly with those log entries of sixty years ago, even to the total sailed distance being exactly 49 nautical miles. There was one very major discrepancy however; the first leg of the course out of Falmouth which was thirty degrees wrong! There could be only one reason for such an enormous error. At the start of the passage from Falmouth the correction for compass variation must have been applied in the wrong direction!

The few changes of course once well out to sea would have been given as slight alterations to the helmsman such as, "Bring her up a couple of points," no compass corrections being needed so the error would never have been noticed.

Without turning this into a navigational treatise I should explain that the magnetic compass points to a different north to that shown on the map or chart and furthermore, to make life more difficult this magnetic north wanders about over the years. In 1936 the compass would have been pointing about fifteen degrees west of North and so this adjustment would have been made to every course steered. Correction for variation is such a normal part of plotting a course that even the most amateur yachtsman would not make a mistake, and most certainly not a fully qualified and competent deep-water sailing captain! So what went wrong?

Those anachronistic ships also had anachronistic compasses. Most compasses are, either clockwise 3600 or are labelled in points, N, N by E, NNE etc. The compasses on the HERZOGIN had 0° at North and South and 90° at East and West, so, for example, North-east would have been N45E and South-east S45E. Not the easiest job to correct a course of, say, S22E by 15W variation!

I'm not going to get involved in arguments as to whether it was the captain or one of the officers of the ship or if it was the Falmouth pilot who gave the erroneous bearing out of Falmouth and set her on her disastrous course but I am absolutely sure that my dowsing has demonstrated that this was the reason why this lovely ship came to so sad an end.

So what does this exercise mean for us dowsers? Well, I managed to combine a time dowse with a map dowse and successfully define the track left by one particular vessel over sixty years ago, sailing on a body of water surging up and down the channel in a swirling tidal stream, and I was using only a small pendulum, an Admiralty chart and a mental picture of the ship. Surely then, this confirms the belief that if you can correctly formulate the question there is virtually no limit to the information that is open to the dowser!





## David Dixon

### Friends of Village Water

We have been delighted by the financial donations and messages of support received from so many BSD members, from other individuals, from local dowsing groups and from schools, charitable trusts and commercial companies. A number of you have expressed the wish to be more closely informed and to meet the dowsers doing the field work. Some have asked if they can make a brief tour to some of the villages at an agreeable time of the year – and to visit the Victoria

Falls on the Zambesi River, one of the wonders of the world and close to the southern boundary of our area.

Hence, we are launching Friends of Village Water to provide these opportunities. This a club for BSD members, and other supporters, who will receive newsletters on the progress of the water and sanitation programme and personal invitations. There will be a special reception at the annual dowsing congress where you can meet the field workers and see their photographs and

talk one-to-one about their dowsing work in Africa. Someone has kindly offered to sponsor the reception so that we can chat over a glass of sherry.

Individual and joint members are asked to subscribe a minimum of £5.00 per month (£60.00 p.a.) to become a Friend. Furthermore, you are invited to join a Friends Heritage Group that honours the donation of lifetime legacies (while you are alive) and regular legacies (when you are gone). Because of property values, many estates

have grown greatly in the past decade. Sheltering some of your hard-earned assets by gifting them to Village Water is an excellent approach to minimising Inheritance Tax. If your estate exceeds a net value of £275,000 in the tax year 05/06, an astonishing 40% (forty percent) has to be paid by your executors directly to the H M Revenue & Customs.

We beg your support for this project that happily combines the skills of water diviners, the charitable status of the British Society of Dowsers and the generosity of its members and supporters to bring the life-saving benefits of fresh water and sanitation, to thousands of poor people in Africa.

Kindly complete the information sheet which is loose within the covers of this journal and return it to the BSD Office, 2 St Ann's Road, Malvern WR14 4RG.

Thank you – and do not hesitate to contact me with any queries.

Best wishes,  
*David Dixon, Chartered Engineer (rtd)*  
*Village Water, The British Society of Dowsers*  
*tel: 01952 850441*



## Dowsing Field Work in Africa

### VOLUNTEERS INVITED BY VILLAGE WATER

BSD Village Water has announced that the fourth annual field visit to Africa will take place in the last two weeks of June 2006, with dates and flights to be agreed by team members. Now half way through its second year of the water and sanitation programme in the Western Province of Zambia, there is the need to confirm progress achieved against some tough targets for the year. We plan the sinking of 19 new wells and the refurbishment of 40 old wells, but progress depends

upon our partners on the ground undertaking the work on our behalf.

Having recruited our first full-time employee Project Manager Mr Rusmus Masinja, a Zambian irrigation engineer, the second year should see a total expenditure of around

£77,000. We shall be monitoring progress and visiting the villages where the new wells have been developed and old pumps replaced – and checking the results of last year's dowsing for the new wells. The other important task for the

team is to agree a programme for the third year's work – and to dowsing the sites in villages suggested by our local field workers who have applied our social criteria for villages to enter the Village Water programme, such as a growing population and their ability to organise a group to look after a well once drilled.

We expect a cost of about £1300 per participant, to be self-funded by team members and includes the British Airways flights direct to and from Lusaka from London and accommodation and travel in Zambia. Also included will be a long weekend break for recreation and liaison with our teams of field workers in the middle of the visit – at the Mukumbi Safari Lodge in the Kafue National Park. This will feature game drives to observe the wildlife and river boat cruises to meet the hippos. It also affords the opportunity to enjoy the best trip of your life with people who are a pleasure to be with – and the extraordinary energy and fun of the local African people who are a joy. You do not need to be an expert water diviner, but you should have the aptitude to understand life in simple African villages, to show an interest in the lives of the local people and enquire about the needs for water for their families and their gardens.

Your interest in participating is invited by e-mailing David Dixon on david@skippy.biz or telephoning him on 01952 850441.



**The BSD Village Water 8-person party with our Zambian field workers in July 2005.**



# Book Reviews

J. W. Lyons

## THE WAVE by Jude Currivan

Among the many rows of books on the shelves in my study is a well thumbed yellow paged paperback first published in the 1970s. At the time the book caused quite a sensation for the author, a well known particle physicist dared to suggest that the theory of the quantum world possessed many similarities to the ideas known since the ancient times. That author was Fritjof Capra and the book – *The Tao of Physics*, is still in print today. A glance at its contents would reveal that the physics has moved on significantly, from Supersymmetry to String Theory. The ancient wisdom however, remains just that – no change. So where are we today? Quantum Theory is definitely into non-local connectivity. It would seem that every pair of sub-atomic particles, once having been co-located, entangled to use the 'in' word, show complete correlation in their behaviour. Another key development that took place in the 1990s also has significant impact on our emerging understanding of Consciousness. This key topic has been deliberately ignored by science for nearly a century until again a few quantum physicists began to identify certain brain function that can be described only in quantum terminology. In parallel with these main stream studies, many other parapsychology experiments were undertaken which highlighted the significance of human interaction with the world in general. The coming together of all these investigations is providing a solid bedrock for the new Holistic Paradigm of the Cosmos. It is therefore extremely timely that the appearance of 'The Wave' which provides a very comprehensive overview of a broad range of related subjects is now available.

The book's author Jude Currivan is already known to many of us in the Dowsing community. Her background in mainstream physical science combined with her innate understanding of Spirituality ensures that the contents of this welcome book receive a balanced presentation. It is aimed at a general readership, though I personally would also encourage the mainstream community, particularly the academic fraternity, to take a strong interest in the topics it covers. This book addresses its subject content at just the right level to whet appetites. Our collective task is to provide appropriate evidence to tip the balance in favour of the Holistic Paradigm. As Thomas Kuhn so rightly says, one needs to identify and broadcast the deficiencies of the current paradigm, highlight the advantages of the new and await the demise of the exponents of the existing world view. Only in this way will we ultimately change the global perspective of how the Universe really works.

As for the details of the book itself, its title is quite enticing since it does embrace the large and the small and emphasises the underlying non particulate nature of the Cosmos. For Dowsing in particular, however, you will have to wait until nearly the final chapter before it receives an honourable mention – all in around 300 words! So what you may ask is the relevance of this book to members of our Society? As hinted at earlier, it does provide the necessary background for all to understand how the world

of Science is moving. In particular, we are on the verge of re-introducing Consciousness into the realm of mainstream Science. It is in this respect that Dowsing is playing and will continue to play a significant role. Science is about numbers and as we have discovered over the last decade within the BSD, Dowsing is capable of generating the required data set in precisely the format that is needed. For us to contribute to this process, and I hope as a result of this book many of us will do just that, a broad appreciation of the context in which we practice our art is definitely needed. It is precisely here that 'The Wave' makes a significant contribution to this objective. I know of no other book that covers the necessary topics so clearly yet so concisely and nevertheless not once loses the thread of the importance of the connectivity between them.

Here you can find a very clear tidy summary of the ancient wisdom set alongside a succinct exposé of the current state of scientific thought. Not only do we find details of the Cosmic world, the structure of the Universe, the numbers governing it but also the more local harmonic nature of our own soular system (read the book). The key theme time and time again is the Holographic Principle. We may be used to seeing 3-D holograms on our Credit Cards, yet it never occurs to us that this could effectively be the underlying theme of the Universe itself. The message this embraces is the wave like nature of space itself, objects within it and how connectivity persistently remains the founding principle.

Within the framework of the physical world, the emergence of Life has its unique place. From new ideas in cell structure and communication to an up-to-date description of the meridian system (including the latest scientific research) and the role of the chakra system, you will find it all here. As for other topics for which we all need an appreciation, 'The Wave' will take you from the basics of Sacred Geometry through harmonic relationships to the evolution of the Cosmos and why it is 'tuned' such that life can exist. The basic tool kit for understanding the emerging paradigm is all there though clearly additional detail needs to be sought elsewhere. To this extent, the book could certainly benefit from a more comprehensive list of relevant references of which many are available. One missing element is an Index – for me, always a must. I also feel there are occasions when describing complex ideas to the uninitiated that the occasional additional figure would help. However, these are but minor quibbles. If the New Paradigm is your scene, then here is where you start. A definite buy to help you position your Dowsing in a wider context.

### SPECIAL OFFER

The Wave: ISBN 1 905047 33 9.

This amazing book, just published in the UK at £11.99, is available from the BSD on special offer while stocks last at £10 plus £2.75 p&p.

## Ced Jackson

**KEYS TO WISDOM by Heather Bray**  
**Butterfly Press ISBN 0-9550954-0-9**

**A**s Billy Gawn once said: "Anyone can learn to dowse, like anyone can learn to ride a bike, but that doesn't mean you're going to win the Tour de France." The route to Carnegie Hall is always by way of practice.

There are many books on *learning* to dowse, talking to fairies, and breathless and tangled tales of string theory after a mauling by Schrödinger's Cat, but virtually no books on how – after your rod has learned to swing – you develop your skills.

That is why I often refer with admiration to Joey Korn's book\*, not only as a personal dowsing journey, but as a manual which steadily takes the reader forwards, progressively equipping them with skills and techniques which build in a modular fashion until a high level of competence is gained.

It is this question of 'how you progress' which is also tackled with gusto by Heather Bray – dowser, healer and Quaker – in her book 'Keys to Wisdom'. It is one of the most important and thought-provoking books on dowsing to have been published in recent years.

The personal journey is again to the fore, in Heather's case prompted by the tragic death of her daughter. "This was my wake-up call, my impetus to *really* look at things spiritual."

Like Joey's work this book offers concrete ways of exploring issues, making interventions, and *learning*.

The core of the book is what might be called next-stage pendulum work. Heather has identified/developed a series of particular pendulum movements which bring her and the students of her work great insight and information; and to her clients, healing.

Most of us have an internal template which says that when the pendulum swings forward / sideways / clockwise / whatever\*\* then that means yes (*or no*), and the opposite movement means no (*or yes*).

Heather has added to this list a raft of special pendulum movements, and their interpretations, including three types of diagonals, loops going forward from a fixed point creating a circle, loops going backwards, and all in relation to the outer edge (*notional circle*) of the pendulum's movements going backwards, or forwards.

Furthermore, all these pendulum movements are ways of interpreting a pendulum 'wheel' or chart of meaning, rather like the Walt Woods/Joey Korn wheel, or the Mager Disc. But instead of the wheel being made up of such information as Yes-No, 1 to 10 (*strength*), 1 to 31 (*days of the month*), 1 to 360 (*degrees*), etc, it is created out of opposites such as Open-Shut, Obsession-Peace, Lethargy-Action, etc.

In fact the wheel is perhaps the most important part of Heather's approach. The wheel, interpreted by these specific pendulum movements, is the core of the work of diagnosis and intervention.

'Keys to Wisdom' not only sets out these insights and interventions, but also how they are applied in Heather's healing practice. Heather uses Bach flower remedies, crystals, chakras, guides and colour, but the core of the

work is the dowsing to (a) identify the imbalance, and (b) identify and make the intervention.

So wide is Heather's skill base that at one point you begin to ask yourself, for example, if this is a dowser who also uses crystals, or a crystal healer who also dowses.

But there is nothing vague here. Heather knows her stuff. She has a well worked up methodology which she shares with her readers.

Two questions arise: (a) How necessary is this level of detail, and (b) Does it have any basis in reality, or does it all just come out of her head?

- The answer to the first question depends on the quality of the results you are already getting. If you would like to develop your skills, this book will be extremely useful.
- The second question – does Heather's template have any basis in reality – is meaningless. How real are the colours on a Mager disk? Is the Bishop's rule 'real'? Are there actually 'ghosts' (*whatever they are*) in the room? For these are tools of discovery and interpretation. There is no such thing as 'galloping body rot' (*created by God on Day Six, but erroneously left out of the biblical record*), just a series of similar biological processes for which we have created a particular name. You either find water or you don't. You either locate oil or you don't. You either heal people or you don't.

Heather heals people. My words, not her's. This raises the interesting question of whether it is Heather-as-Dowser, or Heather-as-Heather that is really doing the healing. For if it is Heather-as-Heather, instead of using these techniques she could perhaps achieve the same effects by reciting some of Dudley Wheeler's jokes, but dowsing is what she does...

...and these techniques work. They work for Heather and her students, and in the process she has opened up a whole new way of thinking about dowsing.

Heather has set out for others what she does, and in so doing has nailed her colours to the mast. It is now down to others to come up with a better battleship.

If we have no vision, the people perish. If we don't continually make small changes, we are forced into making big ones. As Heather writes...in 1989, two years after her death, I asked my daughter Vania for a maxim for Life...This is what my pendulum spelt out: 'By adjustment do we learn our lessons'.

\* 'Dowsing: A Path to Enlightenment' Joey Korn.

\*\* See my review of Vicky Pollard's book on dowsing: 'Yeah But, No But' (forthcoming).

### SPECIAL OFFER

This wonderful new book written by BSD member Heather Bray, is available on special offer from the BSD bookshop, while stocks last. List price £12.99, now only £10 from the BSD (plus £2.75 p&p). Please phone 01684 576969 to order.



# The Archaeology Group

OF THE BRITISH SOCIETY OF DOWSERS

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## AN AFTERNOON IN SUTTON PARK

Michael Guest

Sutton Park in the West Midlands, with an area of 173 sq. km., is reputed to be the largest expanse of open public recreational ground in Europe. It lies within what was centuries ago the much larger tract of thinly populated wood and heath known as Sutton Chase, for centuries a hunting-preserve of the post-Norman aristocracy, until reduced to its present size by the encroachment of farming and townships. Relics of its past can be found by field work and documentary research; they consist of various mediaeval banks and ditches used for enclosing sections of the Chase, either to keep deer out of cultivated parts or to contain them within bounds to facilitate noble sport. From further back in time comes a long section of exposed Roman frontier road, Ryknild Street linking Alcester in the south to Wall (Letocetum) a few miles to the north on the A5. Beyond that, although of very uncertain date, are some mysterious 'potboiler' mounds of burnt stones, all but one now virtually obliterated.

On Sunday, June 6th 1982 I took part in a conducted tour arranged by the Sutton Coldfield Archaeological Group, led by a professional archaeologist, Mr. M. A. Hodder, from the Department of Ancient History and Archaeology, University of Birmingham, some of whose expert work on Sutton Chase has been published in *West Midlands Archaeology* No. 23, (1980), pp 115-117, and No. 24, (1981), pp 110-112. Mr Hodder is also co-excavator of some other burnt mounds in the south Birmingham area (see *Current Archaeology*, No. 78, August 1981, pp 198-200). Apart from general interest, my aim was to see what sort of dowsing reactions could be obtained from the various artefacts which were to be identified and described by Mr. Hodder so as to give me some sort of yardstick to use when working unassisted on other ancient sites. The conducted tour, which took place in brilliant sunshine and baking heat, yielded an afternoon full of fresh

insights into local history; I found a selection of dowsing reactions which will be of future help; Mr Hodder was intrigued by the possibilities of archaeological dowsing and I think we may have discovered something by dowsing, which, if proved by future excavation, could represent quite a minor scoop. There follows a summary of the main results and their implications.

### THE 'POTBOILER' MOUND

The mounds of heat-crazed stones found in Birmingham are associated with large amounts of charcoal and situated beside a stream. The interpretation now proposed for them is a Bronze Age sauna bath, the heated stones being used for turning water into steam and the river for a cold plunge.

In Sutton Park no charcoal was found and the nearest water is 600 metres away.

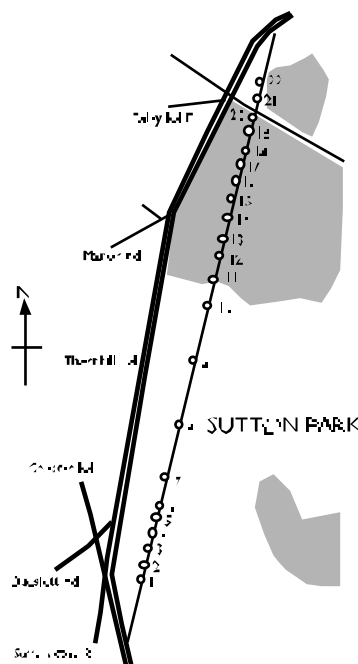
The single, low and vague mound now remaining visible was excavated in 1926 and it was concluded that the heated stones must have been used for dry cooking of meat inside a pit, possibly as part of a camping ground. The excavation of 1926 has left no visible traces and its exact extent is unknown although two trenches were suspected from the published report.

Dowsing round the periphery of the mound I was able to pick up the probable location of the 1926 trenches; they consisted of two well-defined reactions about two spade-widths apart, crossing the major and minor axes of the pear-shaped mound. Knowledge of their location will, in any future reopening of the structure, help archaeologists to avoid material 'contaminated' by the previous work and may be useful to me when dowsing for such structures as footings from which the stone work has been robbed out.

The remaining mounds are virtually impossible to pick up from visual examination but an interesting future project may consist of dowsing for an edge-reaction on the stone heaps and hopefully plotting them out, for which purpose Mr. Hodder has given me a copy of the 1926 site plan.

### THE MEDIAEVAL DITCHES AND BANKS

These consistently gave a strong, clearly-defined reaction rather high on the apparent shoulder of the ditches, with a width of about 2ft. to 2ft 6in. They are poorly defined in many places owing to later silting. On occasions it is possible to locate reactions coming in at right-angles, perhaps indicating former, now filled, ditches. In the Dame Hurst area we were shown a ditch somewhat wider than the others; when dowsed it exhibited two sets of lines along each edge and I immediately thought to myself that it felt as though it had been widened at some stage, the two reactions indicating both



Route of Ryknild Street through Sutton Park, West Midlands. Numbered positions indicate where photographs taken. (By permission from the Birmingham Roman Roads Project website)



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the original and the later widths. Moments later Mr. Hodder was explaining to the group that there is documentary evidence to show that this originally 16th Century ditch had been enlarged by redigging in the 18th Century!

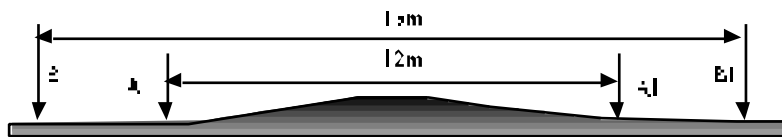
In this context dowsing could be a valuable adjunct to field work because once having established the characteristic 'signature' of a given ditch, it would evidently be possible to trace it across missing areas unambiguously. With monuments being ploughed out year after year this would offer a quick and cheap means of relocating them. And the identification of structures only visible as crop marks on aerial photographs may well benefit from dowsing, since they are notoriously difficult to pick up on the ground without time-consuming magnetometer and resistivity surveys or by the sheer hard labour of digging.

## THE ROMAN ROAD

Here Ryknild Street consists of a rather ill-defined agger about 2 feet high running straight along the north-western boundary of the Park. In places it is flanked by outlying ditches of an intermittent nature which elsewhere break up into shallow pits from which material was scooped out to construct the bank and road. It was really only curiosity which impelled me to dowse the road across its width between the two outer ditches. I was most surprised to find two sets of intermediate reactions, situated between the agger crest and the outer ditch on either side, which were similar (though narrower) in every way to the reactions I had been obtaining on known boundary ditches, yet there was no surface indication whatever of their presence.

When this was drawn to Mr. Hodder's attention he too expressed surprise since no record exists of inner ditches here. On reflection he recalled a report that further north there may be a section of the same road where such ditches have been found on one side only. As we continued our progress south along the agger I continued to dowse them (as best one could through scrub and other hazards), finding they continued parallel for several hundred yards.

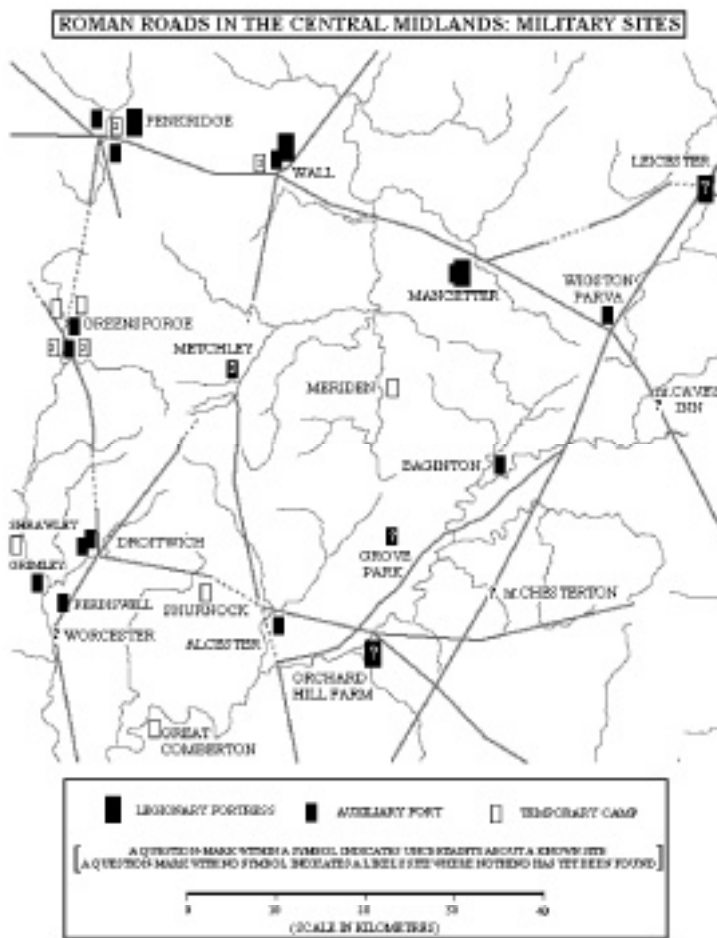
Later I returned and took measurements across the road at the two



Section across Ryknild Street agger in Sutton Park showing double set of ditches. B-B1 are the normal boundary ditches. A-A1 are the dowsed inner ditches.

ends of this walk. The dowsed ditch reactions [A — A'] were 39 ft. (11.9m.) apart at the north end and 39ft. 6ins. (12 m.) apart at the southern, a remarkably consistent reading within the accuracy of measurement possible in the presence of bushes etc. By contrast the overall span of the outer ditch system [B — B1] varied from 62ft.6ins. (19m.) to 59ft.6ins. (18m.) respectively (i.e. one part in 20 compared with one part in 78 for the dowsed ditches).

At this stage it would therefore appear reasonable to postulate the existence of an otherwise unknown ditch system approximately 39ft. in span along this section of Ryknild Street. It is not possible to be absolutely sure that the reactions are not due to sidebands from the outer ditches, but the fact that their width remains so uniform while the visible outer ditches are so variable militates against this. Likewise they might indicate a feature of the road construction such as a



General view of Roman Roads in the Birmingham area. Sutton Park is a few miles south of Wall. (By permission from the Birmingham Roman Roads Project website)



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change in the base material, but against this they dowse as for ditches with a bottom width of about 18 inches.

\* Later I was able to compare my measurements with those given in the excavation report of a portion of Ryknild Street lying north of Sutton Park, described in "Observations on the Construction of the Bypass Road at Wall, Staffs," by Adrian Oswald, taken from the Transactions of the Lichfield and South Staffs Archaeological and Historical

Society, 1966-7, Vol VIII. This relates the discovery of two ditches on the eastern side separated by 8ft. The wording is unfortunately slightly ambiguous so it is impossible to be sure of their exact disposition. Suffice it to say that there is a general correspondence, sufficient to encourage credence in the reality of the dowsed features.

If the reality of these ditches can be verified by a future excavation, then weight is added to the case for archaeologists to look upon dowsing not

as some non-scientific freak but as an aid as indispensable as the magnetometer and the resistivity survey.

**Acknowledgements**

My sincere thanks must go to Mr. M. A. Hodder for checking my draft and providing detailed references to the excavational evidence not to mention suggesting some stimulating lines of future research.

From BSD Journal, Volume 29, No. 197, September 1982, Page 324

## PLESHEY CHURCH INVESTIGATION

John Baker

Earlier last year, members of the London Dowsing Group were invited by a local councillor, to Pleshey, a small village in Essex, to see if we could find out if a church had once been sited in a local field.



It was known locally to have existed there, and the field has a protected site notice on it, but there was no surface hint of any building having stood on the area. Using a single rod to direction find, the four of us involved soon "found" the first outer wall. We then split up and each worked on a different area, marking out with sticks and red and white tape to show the layout.

It all came together brilliantly as you can see from the plan and photo. It dimensioned off perfectly with the main body of the church two metres wider than the Eastern End.

With walls one metre thick and the remains appearing to be no more than two feet below the surface, we then

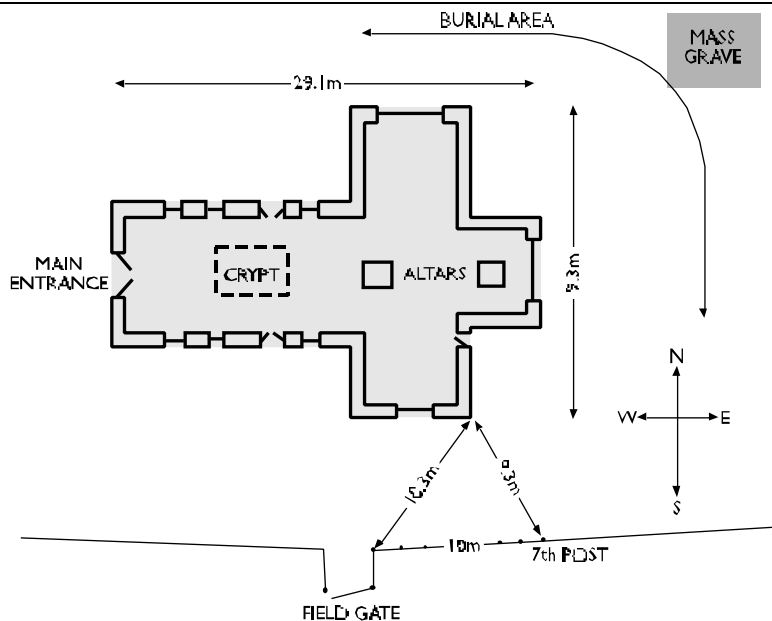
searched out doors, windows, and altar, and established that there was a crypt. The layout was drawn in plan with a triangulation to tie in the feature to a visible marker.

The church seemed to have been constructed around 1250 AD and fell into disrepair about 1350AD. It wasn't until a day later that it was realised that the plague arrived in England in 1349AD and we subsequently dowsed for this being the reason for its demise.

We did find a number of burials on the site with a large mass of them towards one side of the field.

Having been on many archaeological dowsing trips, this one was just perfect, with everything showing up very clearly and plotted out really well.

It is hoped that once this report is published and sent to English Heritage, they may feel it worthwhile to undertake a geophysical survey which may validate these findings



St. Mary's Church, Pleshey 1250 - 1350



# The Archaeology Group

OF THE BRITISH SOCIETY OF DOWSERS

## A DOWSING OPPORTUNITY – SEEDCORN FOR THE FUTURE

Sue Brown

**SITE INVESTIGATION MODULE, TAUGHT BY JOHN GREENWOOD AND ROB PRICE AT NOTTINGHAM TRENT UNIVERSITY, DEPARTMENT OF STRUCTURAL AND CIVIL ENGINEERING.**

A group of part-time and full-time MSc students on a Site Investigation module were introduced to dowsing, as well as geophysics. They received lectures on soil sciences and how to describe and test rock samples. They were divided into two groups for practical work and Rob

Price of Castle Rock Geotech, a previous student of the course, asked them to walk down a corridor, armed with a pair of angle rods and see if their rods indicated any underground features. Most students obtained a number of clear responses, which were recorded. Analysis showed that 75% of the group had an effective dowsing response, which is similar to results in previous years.

The students were very interested in the dowsing effect and asked questions about what was happening and how it could be used. It was evident that with practice, this could be a cheap and

accessible tool for finding the location of underground services and features, without using expensive and intrusive techniques. No need to drill through concrete to discover where the missing drain is.

It was an excellent introduction to the dowsing tool and one that could be taught in similar establishments worldwide. It needs a follow up session, where professional dowsers, in water, oil, and geology can demonstrate the practical application of dowsing in their field and show them case histories of dowsing at work.

## ACTIONS SPEAK LOUDER THAN WORDS

Sue Auger

It's no good talking about dowsing for water; if it's needed, a water diviner can go and find it and then it can be drilled and piped to where it is required.

The same applies to archaeological dowsing.

Last November three different dowsers around the country expressed grave concern, about not allowing inexperienced dowsers to approach archaeologists until they have demonstrated to their fellow dowsers, that they are reliable. Let us self-regulate ourselves. Archaeological dowsers should know enough about the basic chronology of history and prehistory not to make fools of themselves, and totally queer the pitch for experienced dowsers. They should know enough about archaeology to speak the same language as professional archaeologists, and see the site through their eyes.

One dowser thought the ADG had a problem with self-regulation. He had given us a lecture and believed he had constructed a whole fabric of evidence, creating a complete picture. But any edifice is totally undermined if any of your facts are obviously wrong, or if there is no evidence to support the ideas put forward.

This dowser has lectured and written in the EEG section of DT on 'Woodhenges – the Temples of the Druids'. This is ludicrous. Any archaeologist seeing this would immediately laugh and say that 1200 years separates the last use of wooden henges and the known emergence of Druids in the Iron Age.

No wonder archaeologists and scientists turn away from dowsers.

Dendrochronology – the dating of ancient wood, and radiocarbon dating are some of the most reliable dating systems archaeologists have, so we know the dates of woodhenges (See Alex Gibson's 1998 book 'Stonehenge and Timber circles', p49, Tempus ISBN 07524 1402 X).

The ADG is also interested in the problem of 'Remanence' on archaeological sites. This same dowser felt the word 'Remanence' should be changed to 'Chemical Remanence'. He put forward an interesting hypothesis, that by the use of dowsing witnesses you could demonstrate the presence of certain substances or 'stains'. But he had never dug to check and see if his dowsing was correct, to see if there was any bone, or piece of silver, or any iron (and therefore chariot wheels!!). He presented NO EVIDENCE, not ONE

case had been verified by chemical sampling, forensic evidence, or environmental sampling of any kind. There was no 'scientific' proof at all. This is not 'science based dowsing'. This is fantasy-science.

Archaeological dowsers attempt to validate their findings with real evidence. Quite often, the archaeological remains are in place, whether they are stone or wood or environmental evidence from hearths or decayed organic material. The latter can and should be sampled to verify any statements about 'chemical stains'.

Dowsing does not prove a substance is there; only a geophysical survey or digging it up does that.

Like water divining, no water, no fee. No evidence of chemical substance, therefore no 'Chemical Remanence'. Dowsers must not fabricate chemical stains; they must dowse carefully and then hopefully, find the real evidence.

If professional archaeologists are to use dowsing as a tool on excavation sites, then let us hope that the articles they read in Dowsing Today contain reports of dowsing surveys that have some evidence to support them, not fantasy-science.

Talk is cheap and Actions or Results speak louder than words.



# THE EARTH ENERGIES GROUP

## OF THE BRITISH SOCIETY OF DOWSERS



### IN THIS SECTION...

SHEFFIELD CONSULTATION – CLIENT'S VIEWPOINT

A VISIT TO HINDWELL *Ros Briagha Foscett*

(Please see page 34 for details of BSDEEG Core Curriculum Courses)

page 28

page 29

## SHEFFIELD CONSULTATION – Client's Viewpoint

In the Sept 2005 edition of Earth Energy Matters, Susie Shaw wrote a very popular piece entitled "Sheffield Consultation". The client in question has just sent her the following entirely unsolicited account of her own experience of the house, the treatment and the aftermath. The following article should prove interesting, because, practitioners apart, one normally only hears one side of a consultation story, either the practitioners experience or the clients. The client in question has given her permission for the piece to be used freely and it is reproduced almost verbatim as it was received!

We had lived in our house for almost nine years when I read your article in the Independent. I knew I had to contact you as I felt as if I was at the end of my rope. Since we moved here (the previous occupants only lived here four years and divorced from here), my family have been dogged by ill health and I have been depressed. It is a lovely large house and I was over the moon to move here but very soon became restless and unhappy. My middle son got ill soon after we moved and was delirious and collapsed for no apparent reason. Although he recovered, everyone said they felt tired in the house and even guests used to say they couldn't get up in the morning.

We kept trying to get housesitters (paid) for when we went on holiday and I thought people would like to stay here as it has a huge sunny garden, playhouse and loads of space, but no-one ever wanted to house sit for us, even taking the dog to their own house and visiting daily to feed the chickens, rabbits etc, rather than staying here. A couple of people actually said they didn't like the house, that it was too big or something vague, but I sort of knew what they meant but couldn't put it in to words. I could not lose the weight I was carrying after having my fifth child and I sank into a depression but didn't really realise it, then I slipped a disc (twice) and had all

sorts of gynaecological problems. Before we moved I was very 'into' alternative things and used to read a lot of spiritual stuff and meditate. I went on healing courses and enjoyed meditating and 'tuning in'. I stopped doing all that. It was as if I was frightened to; I sort of seized up and got very stressed.

We were forever trying to get on top of the tidying and never succeeded and we redecorated, painting everything bright colours. It felt like we were desperately trying to inject some energy into the house. I found out about geopathic stress about 5 years ago and bought a 'Raditech' which I thought worked well for a time but somehow we all still felt tired and I was constantly irritated and cried a lot and I always used to blame the house and want to move, but no-one really took me seriously. I read books on feng shui and moved things around, and clutter cleared constantly but was unable to sustain the tidiness. It seemed to be taking over my life and I bored everyone to tears about how I wanted to move but we never found anywhere suitable that we could afford, and it didn't seem to make sense to move anyway.

When I spoke to you I just knew we had to find the money for you to come. Interestingly the week before you came we all felt really strange and I found that you had been dowsing our house 'just having a look'. You said 'they' didn't like it and you would stop but I did feel a little spooked though really excited that something was being done.

When you came I was really impressed with the care and attention you gave to me. You seemed to understand why everything was happening and it all made sense. You said our house was one of the worst affected you had seen and that we were to be congratulated for lasting so long in it!! That all made so much sense and the attachment that you found on me made perfect sense too. You took such care, advising me on how to handle the next few days and ringing to check we were all right. I felt very cherished and cared for and, wow, what a difference!! The house

was amazing. It felt clean and clear and like someone had just opened a window and let fresh air in.

The real test however was what the children felt and they are convinced something big happened that day. All of a sudden my middle son who, I think was most affected, started to play his guitar and sing, make up songs and poems and generally relaxed. The others all felt that it was a happier house and something had changed and whilst a sceptic could say if I was convinced and therefore happier, it would affect everyone else, I KNOW what I felt before and how I feel now.

Today, 6 months on, I feel our house is a home. I enjoy being in the house and do not constantly want to go out or even move, though I do still hanker after being in the country. We have a lovely porch full of healthy plants (plants always died here before). I have a wonderful new job that I love. I have started meditating again and do not feel stressed or anxious at all. My relationship with my husband, whilst never bad, has improved no end, not least, I am convinced, because you cleared a negative male presence from our bedroom!!

The final thing to note is that my eldest daughter was sleeping across a ley line which had been very negative, till you changed it. However, even after changing it you advised that she shouldn't sleep across a ley line as it was too stimulating for a growing child. We managed to rearrange her room (by having a mezzanine built) so that she could avoid the rays, and she loves it. Most amazing of all she instantly stopped biting her nails when her room was rearranged. From biting her nails almost down to the quick she now has beautiful long nails that look artificial they are so perfect (in the space of 3 months.) Nothing else had changed.

I could probably go on and on, but I'll stop here and just say once again thank you so much. I am so, so glad we found you. I may now be in touch about our little house in Spain...we are having a few problems...but that's another story.





# THE EARTH ENERGIES GROUP

## OF THE BRITISH SOCIETY OF DOWSERS



### A VISIT TO HINDWELL

Ros Briagha Foskett

The discovery of an enormous circular enclosure, bounded by 1400 oak trees of nearly a metre in diameter, at the hamlet of Hindwell, was reported by our previous West Wales Dowsers newsletter, and so a group of us decided to visit it, just after Spring Equinox, March 23rd, 2005. We did some research into the area, and found that there were a number of interesting ancient sites locally, including tumuli, standing stones, many old churches built on Neolithic mounds, and The Four Stones, a well preserved stone circle, called a four poster as it has only four stones...now!



We met up at the **Four Stones** {S} 246608} and started to dowse around them. Several of us found concentric circles of energy in the field, emanating from the stones, and wondered how these affected the people in the house next door, and the road that runs alongside the field and cuts into these rings. The stones are in a big valley, the Walton basin, with good horizons of hills in all directions. Using the technique Jon Appleton and I used in Scotland at the ring cairns, of sighting across the circle from one stone to another, I found that nearly all the major sun rises and sets can be seen from the ring, though with the high hills I could not identify exact placings for this. These are big stones, around 10 tons each, and yet one has been stolen away and put in Old Radnor Church, where it has been carved into a font...an attempt to take the power of the stones into the "new" holy place? We dowsed to see where it had stood, and found that it had marked the north, which was interesting given that I had found the alignments earlier, even though it is not there, implying that the role of the missing stone was slightly different to the others??? Of course, 5,000 years ago there was no convenient star marking north, so maybe this stone did just that, here at this site. Mike also found a ley line here, going toughly north-south, towards Old Radnor.

So then the group moved on to **Hindwell**, or at least to the lake/pond {SO 255606} that is the centre of the enclosure, but sadly there is nothing to be seen from the road, and as Ian Pegler, who had been before, indicated that there is nothing to see on the land which is a private farm, we decided to move on to the first of the ancient churches.

The old churches of the area had been brought to my attention by a fascinating article in "The Cauldron", a pagan magazine, which listed and described around 15 churches around Old Radnor Forest. Four of them are Michael churches, built to contain the last Welsh dragon, supposed to be hiding in the forest. Another interpretation of this is that the old religion was very strong here and the Christian church had to really try to show its strength by taking over these ancient sites. Certainly, **Discoed**, {SO 276648} the first one we went to, had been there long before the Christians came, as the 5,000 year-old yew tree showed! This is some tree, as you can see from this amazing picture!!!



5,000 yr old yew at St Michael's Church

Look at the size of the church door to get an idea of scale. Instead of dowsing here, we ate our picnics, but then some of the group did dowse inside the church, and found blind springs and all sorts. Just outside the gate of the church is a lovely well, also very old and beautifully maintained. The Normans always knew a good thing when they saw it, so they built a motte and bailey here, next to the church, with an old crab-apple tree now the only sign left.

As we left this place, we stopped to walk on a section {SO 270635} of **Offas Dyke**, a huge earthwork that was built to keep those pesky Welsh out of Saxon

lands. This is still an impressive sight at this point, with a bank 20ft high and a deep ditch next to it, though other stretches nearby have almost vanished under the plough. Right next to the dyke is Yew Tree Cottage, with another beautiful old tree.

Next on our trip was **Whitton**, {SO 272674} where Alfred Watkins found a ley, stretching up the valley to Bleddfa, and passing through several tumuli on the way. Another ancient yew, around 2,500 years old, is in the churchyard, with a very strong presence. Several of us found Watkins's ley, about 8 feet wide and still strong, guiding our eyes toward Bleddfa, and also passing close to Nant y Greos, where Dr John Dee had a house, and practised his arcane magicks! Again, some of the group went in the church to dowse but, for me, the yews were the sites of power, and it was lovely to sit with them and get charged up by their energy.

From here we went on to **Old Radnor**, {SO 250591} a major site in the valley, and with a great view of the site of the Hindwell enclosure, though there are no visible marks, and also the Four Stones, which are on one edge of the enclosure. The church mound is huge, at least 100 ft across and 40 ft high, with the 12th century church on top. Inside is a gorgeous Green Man carved on the wall opposite a lovely coiled dragon. These two are just down from the high altar, where several of us dowsed two blind springs, as well as various lines of energy. This is an amazing church, full of antiquities and beauty. There is a nice bench outside where locals sit and watch that timeless view.

Finally on to **Llanfihangel nant Melan**, {SO 181582} where the ring of 1,500-year-old yews was planted round a stone circle, of which one stone remains, embedded in the base of a tree. The energy here is lovely, with the yews still holding a lot of power. As we arrived a churchwarden was leaving with a pile of yew logs in his arms, freshly trimmed from one of the trees, and he happily gave two of our group a piece each, on condition they signed the visitors book. This is a tiny church, but poky, as are all the sites in this mystical valley.

We had a great day out, and I hope you have enjoyed reading about it, and may visit here yourself someday!!



# The Water Divining Group

OF THE BRITISH SOCIETY OF DOWSERS

## IN THIS SECTION...

ANNUAL MEETING LOOKS FORWARD TO CONTINUING PROGRESS

*Peter Doye*

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DOWSING AND DRILLING A BOREHOLE AT BRINKWORTH, WILTSHIRE

*Peter Golding*

page 31

## ANNUAL MEETING LOOKS FORWARD TO CONTINUING PROGRESS

Peter Doye

Although the attendance was disappointing, the 2005 AGM of the BSD's Water Divining Special Interest Group, held at Ryton Organic Gardens on November 26, had much to enthuse about. The retiring chairman Rowan Thompson in his annual report to the meeting highlighted the WDG's activities during the year, and since, including the work of Village Water in which WDG members are closely involved. Particular highlights included two well-received visits to Malvern, the first for a meeting with the Malvern Spa Association followed by a field visit to the Malvern Well Dressing,

the importance of taking into dowsing consideration pollution factors and contamination from human activities.

The accounts for 2004-05, the last in this form, were presented by long-serving Secretary/Treasurer Jo Cartmale, and approved by the meeting. It was noted that the credit balance of just under £1,000 had been handed over to the BSD, under the Society's new centralised accounting system, to be "ring fenced" for WDG purposes.

The eight WDG members (pictured) who attended the AGM were all re-elected/elected to the Committee, with Louise Mortlock being elected as the new

Chair. In this role, Louise will also be representing the WDG on the BSD Council. Appreciation was expressed for Rowan Thompson's dedicated approach as chairman, and he remains committed as a Committee Member still as well as to the wider potential of water divining

### WDG'S AIMS AND OBJECTIVES

After the election of officers, the annual meeting went on to discuss the WDG's Aims and Objectives, and Areas that should be addressed. The aims are worth reiterating here: to develop the divining skills and knowledge of BSD members interested in the craft of water divining; to provide a platform for the exchange of ideas between water diviners at all levels of experience; and to function as a Steering Committee for the Village Water charity as needed.

The objectives are designed to further these aims, ranging from the organisation of meetings, field trips and courses on water divining through to practical applications and when appropriate the establishment of research projects to expand the knowledge of the subject. This could well become increasingly important in global terms, as many areas of the world face increasing water shortages and climatic changes, and greater emphasis is placed on the provision of clean water; the need for which Village Water for example is acutely aware of.

Areas to be addressed were wide-ranging but commonsensical and a stimulus to a disciplined approach to successful water divining and the subsequent supply of quality water. In brief, the areas to be addressed include the quality and accuracy of water divining information; dowsing techniques and the contribution of personal experience; geology, hydrology and geophysics; legal, site logistics and environment factors; management and output and client matters; costing, drilling, and records; and, last but not least, map



AGM attendees (from left to right): Peter Golding, Rowan Thompson, Peter Doye, Louise Mortlock (new Chair), David Dixon, Jo Cartmale, Alan Hayday, Guy Hudson

The field trips to the Bedale area of North Yorkshire in June and to Ettington near Stratford-upon-Avon, Warwickshire, in September were very much appreciated by the goodly number of participants, and a special vote of thanks was passed for Eleanor and David Burke's diligent arranging of these two events.

Subsequent discussion included the Dowsing for Water section of the BSD's Core Curriculum and the WDG's contributions to it, notably from Peter Golding and Clive Thompson. As well as technical aspects of dowsing and drilling and client involvement and responsibilities, attention was drawn to

including through the work of Village Water.

Apologies for non-attendance were received from nine other members, including Eleanor Burke and Peter Taylor who were engaged on vital "dewatering" work at York Minster (which will be reported upon in a future Dowsing Today). The absence of a wider variety of members, however, was, as indicated, disappointing, especially in view of the efforts to make the AGM of the 'core' members who did attend, including the present writer who diverted on the way back to Surrey from a stay in the Hambleton Hills area, near Thirsk in



# The Water Divining Group

OF THE BRITISH SOCIETY OF DOWSERS

dowsing and search techniques.

Before a break for lunch, David Dixon then updated attendees on the work of the BSD Council, including its hope to start a Dowsers Support Group to help new dowsers.

## THE 2006 EVENTS PROGRAMME

After an enjoyable lunch at the Centre, AGM attendees went on to suggest, consider and discuss WDG events for 2006. Although at this stage, writing in December, the prospective programme should be regarded as provisional and subject to change, with some venues and dates to be confirmed when arranged, an outline may still be useful for WDG members and others interested in water divining.

It is hoped that in March/April, an Advanced Water Divining course, conducted by Clive Thompson and Peter Taylor, will be held at Plas Tan y Bwlch, North Wales, followed on May 20 by a 'Dowsing for Children' Day, arranged by new WDG Chair Louise Mortlock at Horsehair Farm, Bradenstoke, Wilts.

June 24 would see 'Water Divining for All Comers' with Peter Golding at

Slimbridge, Gloucs. And then, on September 2, a Field Day at Abbey Farm, Bradenstoke, with Louise Mortlock. Later that month, on the 15th-17th weekend, the BSD will be holding its annual congress, this year at Northampton University, at which it is hoped that water will be a key subject.

As already indicated, the WDG's 2006 AGM is scheduled for November 25, again at Ryton Organic Gardens. Earlier, on October 6, it is hoped to conduct a Ground Water Forum and a possible talk on geology/hydrology, one of the 'Areas to be addressed' as touched on above.

Another working trip to Zambia, following up last July's one, is being arranged by Village Water. It also plans two one-day courses for the public at Regents Park College, London, in late April.

## ZAMBIAN VISIT PRESENTATION

David Dixon and the other three AGM attendees who had been on the 2005 Village Water working visit to Zambia's Western Province – Louise Mortlock, Rowan Thompson and Guy Hudson – then went on to relate more of

their experiences there, richly illustrating these with slides and following up the Wall display which had been on show earlier in the day.

I was not able to make the BSD's 2005 Congress, having attended the Scientific and Medical Network's 'Memory Beyond the Brain' conference at Lincoln University in late August, but am told that the material shown after the WDG AGM was different from that presented at the BSD Congress, adding to insights and understanding.

Certainly, I found the presentation helpful and stimulating, indeed heart-warming if challenging. I was also impressed by the latest Village Water publicity leaflet, featuring 'Bertha's story', that David Dixon handed round. As one of the decision-makers behind the launch of Tear Fund back in 1968 but criticised since by some Christians and sceptics alike for my interest in dowsing – as well as anomalous phenomena generally – I believe that the leaflet could well prove useful in illustrating the practical worth and genuine concerns of water diviners, and other dowsers, for the under-privileged as well as fostering Village Water's main purposes.

## DOWSING AND DRILLING A BOREHOLE AT BRINKWORTH, WILTSHIRE

Peter Golding



CAPTION

I was asked to find an adequate supply of water for a farmer having about 100 head of cattle. The preferred location of the farmer gave dowsing indications of 7 galls/min at 100 feet depth but contained a trace of faecal coliforms. The second location dowsed, 150 yards away from the farm buildings, indicated 5.5 galls/min of good quality water at 60 feet by the Bishops Rule but 130 feet by my counting

method. There was obviously a thick layer of clay to contend with.

On the day the driller arrived, the farmer changed his mind and wanted a new location 'upstream' of the farm. So a hasty dowse located a source predicted to provide 6.6 galls/min (396 galls/hour) of 83% quality drinking water with pH of 7.3 at 150 feet. This was more than adequate for the farmer's requirement. Dowsing indicated a layer of clay, more than 60 feet thick, just below the surface.

A Geological Survey prognosis spoke of 60-to-80 metres of Oxford Clay below which the Great Oolite Series of rocks and a borehole depth of 90 metres (295 feet) was likely to provide a small yield of less than 0.2 litre/sec (2.64 galls/min) of brackish water. Not recommended!

Drilling went ahead and encountered blue clay less than a metre below the surface, which continued for about 29 metres (95 feet), within which a very thin layer of quartz was found. The drill then

struck a wet layer of flint and fossilised seashells, below which was wet mudstone down to 50 metres (164 feet) when drilling ceased.

The borehole was given an air flush (see photo) and the muddy water shot high into the air. Later, a pumping test produced a constant supply of clean water at 400 galls/hour (6.66 galls/min) all in accordance with dowsing predictions. We tasted the water and it was delightful!



CAPTION



# The Water Divining Group

OF THE BRITISH SOCIETY OF DOWSERS

## WATER DIVINING COURSES

### ADVANCED WATER DIVINING COURSE

There have been several requests to run a more advanced water divining course, including the topics that we have skated over in the past such as geology and hydrology and difficult practical aspects such as dowsing through clay.

We are fortunate to have Clive Thompson and Peter Taylor available to give their expertise and this course will meet a long-felt need for BSD members to gain more confidence with their own water divining. It will offer lots of chances for open-air dowsing experiences with good tuition. Both Clive and Peter are continually in demand for their skills and we are privileged to have them as tutors.

We have the opportunity to run the course at Plas Tan y Bwlch in the Snowdonia National Park, North Wales, over a long weekend May 13-14. It will mean travelling on Friday May 12, we will

assemble for dinner that evening and disperse on Sunday after lunch. The cost for the weekend will be £130 for single accommodation or £150 per person for a single en-suite room. Plas Tan y Bwlch is a lovely country house in a striking position on the edge of Snowdonia and the price covers full costs including dinner, bed & breakfast plus morning and afternoon refreshments.

Many of us can combine to share the cost of car travel and, subject to the agreement of the Chair and Committee of the Water Divining Group, the cost of tutors will be subsidised from WDG funds.

Contact David Dixon on 07968 798143 or email david@skippy.biz

### A DOWSING DAY FOR CHILDREN

For children who find their parents interest in dowsing rather mystifying, The Water Divining Group is offering a

"Dowsing Day for Children". Intended as a fun-day for kids, we plan to try out the following activities:

- How to make rods
- Map dowsing
- Finding and digging for Land drains (parents to do the digging)
- Find the water-well
- Treasure hunt (if we can find any treasure first)
- Dowsing animal health (we have the animals here – hamster/dog/cat/goose/ducks/sheep/lambs)
- "Find the chocolate" competition

We are hoping to have a professional Punch-and Judy show.

You will need to bring your own picnic and children (we will provide the drinks). We hope to start at 10.30am, and the day is arranged for 20 May 2006 at Horsefair Farm in Wiltshire.

Contact Louise Mortlock on 01249 890228 or 07776 238984



## Obituary

### Nora Morris

**N**ora was the wisest woman I ever met. But you had to be quick to see the wisdom, because it was usually covered in anarchy.

She walked through Middle England with dignity only earned by those women who decided that if Mr. Hitler thought he could march across Salisbury Plain, then he was quite wrong. But this veneer only just hid a spirit that surveyed modern life as The Theatre of the Absurd. What meaning had it, if you had no time to stand and stare, enjoy the fraternity of friends and marvel at Mother Nature. Her soul was immensely old, rooted in past aeons, as though she could stand in the moccasins of the Old Ones.

She had three passions.

The first was dowsing, and she was a founder member of the Dowsing Research Group, and a long server in Earth Energies. True Master Dowser style, she needed little paraphernalia. A bead on a bit of string from the jeans pocket, or a rub on the magnificent amber necklace, and the answer would appear, genie-like.

The second, and by far the greatest, was the shrine in her garden, which when excavated, was thought to be neolithic. It was the great delight of her life, and here she would talk to the ancestors. This was when I realised she was wise. Such an important place could easily have brought envy, but to Nora – any faction could use it – so long as it was to talk to the ancestors. Simply ask for

blessings. Love was all. She knew this and lived it daily.

Her third was paganism. In her early life, she had been a Quaker, but largely due to her experiences at the shrine she had changed her faith. She had had several occupations: haberdasher, shop worker and clerical officer at The Ministry of Defence. While at the ministry she became involved in conciliation, and it was this that led her to feel that she could help with the muddle that surrounded Stonehenge in the 90s. She became The Pagan Federation representative on the peace committee for Stonehenge and began a long and fruitful alliance with the Druids.

At her funeral, the then archdruid of the 90s, asked for three cheers for Nora, for her largely unsung contribution to regain the stones for the people. He recounted how, in these dark days, his brotherhood felt much as people who are accused of terrorism feel today. Hounded, frightened and sitting behind closed curtains. On one such night, he was sitting disconsolately in the dark, when the telephone rang and it was Nora. She said, "I've thought of a way..." And, the rest as they say, is history.

I loved you Nora. You were one of the few Britannic Crones of the West. Blessed Be. Merry meet, merry part and merry meet again...

Nora died from a stroke on 8th January 2006. She leaves three brothers.

*Jill Bruce Cook*



# Obituary

## Dan Wilson

By Michael Guest



Dan Wilson came to my attention only a couple of years after I joined the BSD. He wrote an article entitled "A Beginner in Electronic Dowsing" which went through all the states of mind he'd gone through as a telecommunications engineer trying to be a dowser. He highlighted the mistakes and puzzlement of applying the rigorous demands of dowsing to the elusive problems of electronics. It taught him to break problems down into hierarchies of possibilities and logically chase down the fault. As he relates, he identifies which capacitor in which card number the fault lies but he is in the middle of a crisis situation because the equipment is out of service. "Feeling the ultimate clown, I asked, 'Is there the slightest chance of a healing for this capacitor?' There was a violent YES, the alarm silenced and from that time to this there has been no trouble. I just mention it for amusement."

In later articles he says he started with dowsing by reading a piece in Reader's Digest but already during his early years he had realised his mother possessed unusual powers. They would play a game whereby his mother would "go into a distant room and the rest of the family, whispering, would decide on the subject of a sketch which one of us would draw. Shortly she would reappear and lay down beside our sketch an identical one, give or take the odd detail." "I am a disbelieving sort of chap," he says, "and it was quite plain to me from early on that one needed to take orthodox teaching about the physical universe with a pinch of salt."

He later had help from "the first real dowser I met," Dr Arthur Bailey and was greatly influenced by Tom Graves' books. He also explored some methods, now perhaps somewhat forgotten, developed by dowsers Len Locker and Colonel Hugh Hewlett, called the Hewlett-Locker Technique. This gave him a sort of quantitative system to explore and develop in his electrical engineering work. As a sideline he developed the knack of using the blink of the eye as a dowsing responder, first recorded by a clergyman of the eighteenth century who found that he blinked spontaneously over subterranean water. Through the years Dan assembled similar methods and eventually produced a whole hand-out devoted to "tool-less dowsing", not to mention exploring practically any working method ever heard of, driven by his scientific curiosity.

The latter came fully into force when he developed an interest in healing. From dowsing the efficacy of various forms of healing, he deduced that something was missing. He filled the gap with his own version, orthobionomy, which, he said, is a "highly effective technique which reaches into the perceptually dead areas". He elaborated a number of ingenious dowsing routines and approaches but in the end decided it wasn't a useful thing for him, outside his mental framework. He went on to develop new techniques and understanding from such teachers as Bruce MacManaway who in 1984 introduced him to a colleague of his, Dr Helen Ford. "I was launched without much warning into professional therapeutic practice. Dr Ford asked me to attend as a visiting therapist for a while at her Holistic Health Clinic in Stourbridge. From 1987 I worked at the Ashurst Wood Natural Health Clinic which eventually moved to become the Acorn Centre in East Grinstead." One interesting ploy he used was to get his patients to visualise

the "chocolate box in the sky" and then pick out the "chocolate" which would best help them, all done without his intervention. Apparently it worked!

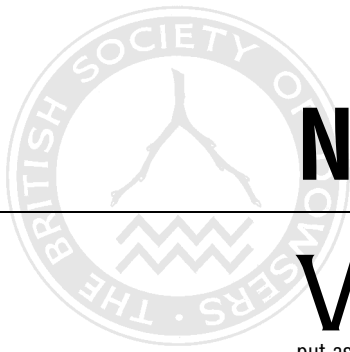
At the time of his death he was current Secretary of the Association of Therapeutic Healers (ATH), a network of likeminded practitioners spread throughout the UK, and also their delegate to the Confederation of Healing Organisations (CHO) and UK Healers, the trade association and self-regulatory body respectively for healers in the UK.

Speaking personally, I was not a close friend of Dan's but we could always have an interesting and amiable chat at Congress or SIG meetings. My impression was of a mind on fire beneath the rational issues, so pressing was his need to understand. The smallest issue had deep roots and connections, so his conversation was complex, stimulating and always gave me the impression that Dan had already worked out any problem which was troubling me. I learned a great deal from him, the most profound insight he gave me was what I dubbed Marxist Dowsing. I think it arose during a discussion on entities, which I had never come to believe in. Dan said he didn't either but found it a useful concept with which to work. The maxim that it doesn't matter whether something is true as long as it works seemed shocking at the time but, after I tried it and found it worked, I had to agree with him. Marxist Dowsing became part of my repertoire.

Dan's interests were much wider than just dowsing, as befits such a lively mind. He was involved with the West Wales Narrow Gauge Railway and would delight in being taken to see similar railways in the USA when visiting his friends there. And in the words of Patrick Handscombe, Chairman of the PPG committee, "Dan was a genuine character, well-educated and knowledgeable with wide interests, who had been involved with the player piano since his early years. He was a long-time member of both the Player Piano Group and the Pianola Institute, giving expert Pianola recitals for both, especially of jazz, on which he was something of an authority." How did he find the time?

As befits the digital age and his technological training, Dan made an early start on the internet and has contributed articles and participated in discussions for many years, especially on Digital Dowsers, making him an internationally known figure in the dowsing world. He had his own well-stocked website (search Google under "Acorn Centre UK"). In a 1995 BSD Journal article on "guided writing" he says that he now does hours of "clairscribence" on his computer but laments the inability of his computer get on with providing the writing while he gets on with the washing up. His output to the internet must have reversed the situation for those browsing for his opinions and information.

We shall miss Dan's pugnacious comments at meetings and in cyberspace, and lament the absence not only of his written contributions but also his distinctive manner and enthusiastic discursiveness. As Geoff Stutaford puts it: "While I didn't always find myself on the same side of a discussion with Dan, one could always count on him speaking directly and forcefully for his point of view. His depth of knowledge in our field of dowsing was impressive, and he certainly got us to think more clearly about whatever topic there was at hand." Or, as one of his admirers affectionately put it, looks as if that irascible old rascal really has moved on.



# News from Malvern

**W**e started the year with a spring clean in the Office! As we never seem to find the time to refine our office filing system we decided to put aside the first four working days of the year to have a good sort out. At last we now have a clearer idea of where everything is and have found valuable space by disposing of obsolete papers.

As you may have noticed we have an expanded schedule of courses this year and we are making every effort to spread them around the country at affordable locations. Already we are receiving many enquiries from members. If you or a non member friend are interested in widening your dowsing experience, please take a look at the courses programme.

In the last few weeks we have had a few contacts from the media, mostly wanting information to help them formulate ideas for programmes. Sometimes these do result in broadcasts which always produce more enquiries for us. Some members may have seen the programme recently in which Peter Taylor was dowsing in York Minster. That programme grew from an enquiry about water leaking into a cellar. We are always very keen to find opportunities to publicise the Society and provide work for our members on the Professional Register.

## AFFILIATED LOCAL GROUPS

Our efforts continue to help members start new groups. The Society is delighted to welcome Senlac Dowsers (Hastings) and the well established Tamar Dowsers as affiliated groups. We are also assisting Bart O'Farrell who wishes to start a group in the Redruth/Helston area (Telephone 01326 280681) and Miranda Aldridge in the Salisbury area (Telephone 01747 820293 or email [mirandaaldrige@btinternet.com](mailto:mirandaaldrige@btinternet.com)).

Please get in touch with them if you are interested. The new groups started by Jim and Wendy Doyle in Cambridge (01223 513016) and Beth Kydd, Yorkshire & Lincolnshire ([beth.kydd@ntlworld.com](mailto:beth.kydd@ntlworld.com)) are both holding meetings and we hope they will be affiliating soon. Thanks to all these members for their hard work.

## DECEASED MEMBERS

We have been saddened to learn of the passing of these members during the last few months: Nora Morris, Dan

Wilson, Dr Tom Ravenette, Jack Finch, Michael Clark, Cyril Rix and Agnes Mason.

## COUNCIL MEETING

Council met on 21 January. In addition to the normal matters essential to the running of the Society, Council was delighted to welcome Louise Mortlock, the new Chairperson of the Water Divining Group. Much time was devoted to discussing effective ways of publicising the Society and growing the membership.

Council was pleased to confirm 4 new Registered Tutors, 2 new members of the professional Register and the following 81 new members to the Society.

The format of the 2006 Congress was discussed bearing in mind our experience and members' feedback from the 2005 event. We would like to hold one session for members' 10 minute talks. If you would like to be considered, please forward details of your proposed talk to the Office by the end of March.

## NEW MEMBERS

Karen Averiss, Geoffrey Bagley, Don Bennett, Jean Benson, Maarof Bin Seman, Melissa Bliss, Derek Bradshaw, Ann Burgess, Jenny Butler, James Campbell, Vivienne Chick, Shirley Crocker, Neil and Gwen Crosby and Ms Pollock, Jeanne Des Baux, Julie Diamond, Sylvia Dibben, Kathryn Dickinson, Margaret English, Mark Evans, Annette Ferneyhough, Peter Gibson, Sreela Gillams, Jim Greatrix, Alison Green, John Greenwood, Eve Dawn Hale, Ann Hall, Sonda Halliday, David Neal Harley, Susan Harris, A. Haxeltine, Heidi Haxeltine, Michael Haygreen, Moya Henderson, Shirley Hill, John Holden, John Hopkins, Doug and Linda Hopkins & Ms Taylor, Veronica Hufford, Robin Hughes, Nigel Hughes, Barbara Jeremiah, Ann Lee Kennedy, Alison Kirby, Paul Lamdin, David Lawson, Simon Laycock, Pat Legge, Hannah Light, Katherine MacFadyen, David Malton, Anna Miorin, Richard Nissen, Kenneth O'Hara-Dhand, Deidre Owen, Henry Owen, Carole Rose, Charlotte Sande-Cobley, Jackie Sherman, Alison Simm, Helen Sinnett, B. Skinner, Juliet Smith, Michael Smithson, Harriet Steele, Erica Layle, Stephen Anderson, Lascelles Stewart, David Stimpson, Peter Vatcher-Dow, Don Waters, Barry Watson, John White, John Wilkins, Natasha Willmott, Celia Woodward.

## Copy dates for the BSD Journal

(including advertising) are 15 January, April, July and October.

We welcome contributions from members. Please send articles, preferably by email to The Editor c/o The Office at [info@britishdowsers.org](mailto:info@britishdowsers.org)

# 2006 BSD Training Programme



## Foundation Courses

These courses are ideal for the novice or complete beginner, providing a thorough overview of the possibilities of dowsing, plus techniques and tools. They provide an excellent first step in the development of dowsing skills.

This year, to meet increasing demand we are offering four courses at a great range of locations around the country. **All courses are taught by BSD Registered Tutors.**

**Sat 22 - Sun 23 April**

Royal Agricultural College Cirencester, Gloucestershire  
Tutor: **Peter Stott**

**Sat 6 - Sun 7 May**

Reading University, Berks  
Tutor: **Vicky Sweetlove**

**Fri 7 - Sun 9 July**

Monkton Wyld Court, Dorset .  
Tutor: **David Lockwood**

**Sat 11 - Sun 12 November**

Launde Abbey, Leicestershire  
Tutor: **Paul Craddock**

Cost: £229 inc VAT fully residential.

## *Health and Healing Special Interest Group*

### **Dowsing for Health & Healing**

On this course you will learn how to recognize health problems, how to identify appropriate healing practices, remedies or therapies, all through the application of dowsing.

**BSD Registered Tutor, Chris Johnson,**

date and venue to be advised

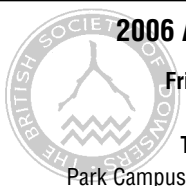
Please see website or telephone the office.

## **Water Divining Special Interest Group**

On this course you will learn how to locate water by dowsing and gain a thorough understanding of the geological and other practical issues involved in extracting water.

Date, venue and other details available soon.

Please see website or telephone the office.



## **2006 Annual Conference/Congress**

**Friday 15 – Sunday 17 September**  
at

**The University of Northampton**

Park Campus which is set within 80 acres of countryside

A full weekend of lectures, practical dowsing, workshops and lots of opportunities to meet dowsing friends old and new.

Northampton is easily reached by train or road.

Further details announced soon.



## **Earth Energies Special Interest Group**

### **Introduction to Earth Energies and Geopathic Stress**

On this course you will be introduced to the nature and scope of dowsing for earth energies and an awareness of geopathic stress.

**Sat 25 - Sun 26 February**

Alton Barnes Village Hall, nr Marlborough, Wilts

**BSD Registered Tutor David Lockwood**

Costs: £129 inc tea/coffee, lunches & VAT.

(A B&B list can be provided if required)

### **Introduction to Power Centres and Sacred Space**

On this course you will be given an appreciation of how to construct a sacred space, an understanding of sacred geometry and archaeoastronomy, and how to connect with your spirit guide.

**BSD Registered Tutor Richard Creightmore**

**Sat 20 - Sun 21 May**

Alton Barnes Village Hall, nr Marlborough, Wilts.

Costs: £129 inc tea/coffee, lunches & VAT

(A B&B list can be provided if required)

### **Geopathic Stress**

Full details available soon.

**Sat 30 September - Sun 1 October**

Nash Manor, Steyning, Sussex

with **BSD Registered Tutors**

**Patrick MacManaway & Sig Lonegren.**

Cost: £176 inc VAT plus Bed & Breakfast



## *The Archaeological Dowsing Group*

### **Dowsing for Archaeology**

**Sat 5 - Sun 6 August**

On this course you will learn how to carry out archaeology fieldwork and practice dowsing using maps and out on site. You will acquire a thorough understanding of the processes and issues involved in this fascinating and popular dowsing activity.

**BSD Registered Tutor, John Baker**

Writtle College, Chelmsford, Essex

Cost: £198 inc vat

### **Join a successful team – become a BSD Registered Tutor**

The 2006 Tutor Orientation weekend will be held on October 20-22 at a venue to be announced.

This course is specifically designed to teach dowsers how to use the BSD Training Programme, to provide up to date teaching theory and practice as well as comprehensive help with course planning and management. It is a dynamic and exciting weekend.

To be accepted onto the course you will need to either be a member of the Professional Register or provide evidence that you are a competent dowser.

Please see our website or telephone the BSD office for details.

## Tools, Equipment and Books available from the BSD

The following tools are available at the special prices below for BSD members. Postage and packing to UK addresses and VAT are included in the price. Overseas members please add 20% extra for shipping. A separate very extensive booklist is available – if you would

like a copy please ask and we will be happy to send one by post.

In addition, a range of tools and the latest and definitive books on dowsing and related subjects are now available from the new BSD online shop where you can pay securely by credit card.

Journal Binder	£5.00
Mager Rosette – coloured disc – colours on both sides	£6.00
BSD Tie – gold motif on blue or brown	£5.00
No 1 Crystal pendulum on silver chain, 18mm, 2.5g	£4.50
No 2 Crystal pendulum on silver chain, 40mm, 6.0g	£6.00
No 3 Crystal pendulum on silver chain, 44mm 10g	£6.50
No 4 Nickel plated brass pendulum 25g	£12.50
No 5 Hollow clear perspex pendulum 40mm	£14.50
No 6 Solid clear perspex pendulum 30mm	£7.50
No 7 Wooden pendulum plain waxed 25mm diam turnip shaped	£7.50
No 8 Wooden pendulum plain waxed 25mm diam carrot shaped	£7.50
No 9 Wooden pendulum 30mm diam, handcrafted and polished	£13.00
No 10 Hawthorn pendulum 20mm diam	£10.00
No 11 Brass bullet shaped pendulum 35mm 18g	£7.50

No 12 Nickel plated bullet shaped pendulum 35mm 18g	£8.00
Angle rods 6" long - Stainless steel	£6.00
Angle rods 10" long - Stainless steel	£6.50
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Angle rods 16" long - Stainless steel	£7.00
- Brass 16" long Brass	£8.00
- Copper 16" long Copper	£10.00
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Joey Korn Rods - portable	£21.50
16" nylon V rod	£7.50
Dowsing wands - single flexible rod 16"	£8.00
Dowsing wands - single flexible rod 18"	£8.50
Dowsing wands - single flexible rod 24"	£9.50
Gemstone pendulums 1 stone NEW	£15.00
Gemstone pendulums 2 stone NEW	£17.00
Survey marker flags (50) NEW	£10.00
Keyring pendulum NEW	£6.00
Spiral bobber NEW	£12.50

### NEW BSD GIFT VOUCHERS

Why not buy a BSD Gift Voucher ( £5 and £10) as a present for a friend? We have a wonderful selection of books and equipment to choose from. To take advantage of this please phone the office.

- Telephone Orders on 01684 576969.
- Visit the Online shop at [www.britishdowers.org](http://www.britishdowers.org) and click on Sales.
- By post from the BSD, 2 St Ann's Rd, Malvern, Worcestershire, WR14 4RG.

## Affiliated Local Groups

### BRISTOL DOWSERS

- 17 March** - Lorraine Davies - Psychic energy via dowsing  
**21 April** - Irenka Danielewicz - Herbert - Spiritual Dowsing via the psyche + AGM

### DEVON DOWSERS

- 14 March** - John Moss - The Stone Circle at May Cottage  
**11 April** - Peter Knight - St Michael Line - a personal journey with new discoveries.  
**9 May** - Sig Lonegren - Archaeoastronomy  
**2 June** - Proposed visit to Brittany

### EAST MIDLANDS DOWSERS

- 10 March** - Michael Harris - May the force be with you  
**14 April** - Charles Binham - Spiritual Healing  
**12 May** - Gordon McLennan - a talk

### KENT DOWSERS

- 18 March** - Site visit to Platt  
**20 April** - Visit to Rob and Wendy's new house for site dowsing  
**18 May** - Showing DVD "What the BLEEP do we know"

### LONDON AND THAMESIDE DOWSERS

- 25 March** - Dr Diana Samway - The surgeon and the pill fairy  
**20 May** - A talk - either dowsing tunnels at Waltham Abbey or water divining in Zambia  
**3 June** - members' trip to Sutton Hoo

### SENLAC DOWSERS

- 10 March** - group talk/workshop. How far does your aura extend? What shape is it?  
**14 April** - Hot crossed buns and choc egg hunt.

### SUSSEX DOWSERS

- 12 March** - Sylvana - Witch way to Wicca  
**9 April** - Eileen Roche - Son et Lumiere-Earth sound and light in the landscape  
**14 May** - Andy Thomas - The power of collective thought

### THAMES VALLEY DOWSERS

- 12 March** - Trip to Michael and Mary lines near Dorchester on Thames  
**22 April** - Francine Blake - Crop Circles

### WESSEX DOWSERS

- 21 March** - Gary Biltcliffe - The Belinus line and the Grail  
**18 April** - Wilma Davidson - Dowsing for Health



**Affiliated  
Local  
Groups**

**WEST MIDLANDS DOWSERS**

**10 April** - Chris Johnson - Our approach to healing

**WEST WALES DOWSERS**

**26 March** - AGM

**23 April** - Ros Briagha & Jennifer Forest - Callanish Stone Circle and the lunar standstill

**28 May** - Irenka Danielewicz-Herbert- Intuitive Health

**WYVERN DOWSERS**

**20 March** - Kate Fenn - More about medicine wheels and related symbology

**26 March** - visit to Kate Fenn's sweat lodge and medicine wheel

**17 April** - Summer Watson - Why did your house choose you?

**23 April** - Visit 7 wells at Bisley

**15 May** - Sandy McKenzie

**21 May** - Visit to Burton Dassett church and Rollright Stones

**Advertisements**

**2-DAY BRITISH SOCIETY OF DOWSERS APPROVED COURSES**

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Discover how dowsing can be applied to everyday life with plenty of practical exercises.

Prestberries, a delightful 15th century farmhouse in lovely countryside, provides ideal opportunities for learning to dowse.

Course 1: 1 – 2 April, 2006

Course 2: 23 – 24 September, 2006

Cost: £95

Includes refreshments  
and 2-course lunches



**APPROVED**

**Introduction to Earth Energies and Geopathic Stress**

**Kilpeck, Herefordshire**

- For those who have some experience of dowsing to a competent level, or have attended a basic course.
- How to locate earth energies and sacred sites
- How to find the sources of geopathic stress

An exciting opportunity to further your skills in peaceful surroundings which include an ancient church, castle mound and mediaeval village site.

13 – 14 May, 2006

Cost: £95

Includes refreshments  
and 2-course lunches

For more information please contact John Moss, Registered Tutor, on 01989 750114  
or email [mossinthewoods@btopenworld.com](mailto:mossinthewoods@btopenworld.com)

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**COACH HOUSE COTTAGE:** Isle of Wight village location, ETC 4 star s/c accommodation. Email [tim@markovits.freeseerve.co.uk](mailto:tim@markovits.freeseerve.co.uk)  
Tel 01983 852557

**WANTED: OLD ISSUES** of British Society of Dowsers Journal. New BSD member, trying to assemble collection 1937-present. Paying good money for issues/xerox copies. Contact John Reed, 33079 Garfield Road, #136, Fraser, Michigan, USA 48026, phone: 586-264-7858; e-mail: [joreed43@yahoo.com](mailto:joreed43@yahoo.com)

**ATTENTION ALL DOWSERS IN AUSTRALIA** Are any of you situated in Melbourne? If so I would be very interested in hearing from you. [judywalkerrgn@yahoo.co.uk](mailto:judywalkerrgn@yahoo.co.uk)

## Advertisements



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### Empatheia Holistic Training Dowsing for Health Workshop

PART ONE workshops to be held in 2006  
11th MARCH - 10th JUNE - 22nd JULY - 21st OCTOBER

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Held in wonderful calm and relaxed atmosphere

**Some of the areas we will look at**

- Ethics & Protection
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- Affirmations - Distance Healing - Candida

For more information please contact Chris Johnson on  
Tel 01905 455138 (24 hour answer service)  
email [chris@empatheia.co.uk](mailto:chris@empatheia.co.uk)

Or look at our web site [www.empatheia.co.uk](http://www.empatheia.co.uk)

Workshops, Talks & Training Held throughout the UK  
Chris Johnson is a registered BSD Tutor and a member of the BSD Professional Register  
Health Dowser-Reiki Master/Teacher-Spiritual Healer



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Tel 01905 455138 (24 hour answer service)  
email [val@empatheia.co.uk](mailto:val@empatheia.co.uk)

Or look at our web site [www.empatheia.co.uk](http://www.empatheia.co.uk)

Val Johnson TCCAR BRCP APBP  
is a member of the BSD Professional Register  
Health Dowser-Reflexologist-Reiki Master/Teacher  
Thermo-Auricular Therapist - Pranayama yoga teacher  
Member Association Phytobiophysics



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**YOU WANTED TO DO IT – NOW YOU CAN**  
Minimum classroom time, maximum personal coaching, interact with others and be amazed by your findings.  
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or email: [david@skippy.biz](mailto:david@skippy.biz)**

“...dowsing gets no better than this”

Advertisements



**Working With Earth Energies**

A professional training programme run by David Furlong

**Course dates 2006**

Working With Earth Energies  
1/2 of April  
Clearing your Ancestral Blocks  
15/16 March

Part 2 – **Earth Science** 1/2 April and  
18/19 November

Part 3 – **Earth Healing** 20/21 May and  
2/3 December

**Venue:** Malvern

Full details from Website:  
www.atlanta-association.com or write:  
David Furlong, Myrtles, Como Road, Malvern, Worcs  
WR14 2TH. Tel:01684-569105

**Other courses/workshop/trips:**

- Sacred Egypt Tour** – 14 Day Trip visiting some of the most sacred sites in Egypt – November 2006
- Ancestral Healing** – London - February 2006
- Deva and Elemental Kingdoms** – London - May 2006

**The Unquiet Dead: meet Edith Fiore PhD**



**SRF Annual Conference  
June 10, Regents College.**

**Meet one of the pioneers of modern spirit release: author Edith Fiore (The Unquiet Dead) joins us on a rare visit from the US. Also speaking: Dr Peter Fenwick (Negative Near Death Experiences) and David Furlong (New Paradigms in Spirit Release).**

**To book, call Frida Maria on  
01684 560725 / 07789 682 420.  
Also booking June 11 workshop  
with Edith Fiore.**

[www.spiritrelease.com](http://www.spiritrelease.com)



**THE FENG SHUI SOCIETY**

**Forthcoming London Group Events**

This year the Feng Shui Society's London Regional Group is on the move. (Please ignore the previously announced events). From now on our events will be held at the Friends House, Euston Road, London NW1 2BJ. For location + map go to [www.quaker.org.uk/hospitality](http://www.quaker.org.uk/hospitality). By popular request, in place of our former evening meetings we are offering you some exceptionally high quality (yet low priced) one day workshops in March, June, September and November. And CPD credits can be awarded by request. We do hope that you will join us and look forward to seeing you there soon.

**Wishing you a very Happy New Year of the Dog**

The Feng Shui Society London Regional Group  
One Day Workshop  
Sunday 12 March 10.30am - 4.30pm (registration from 10.00am)

**Sensing the Energy of Feng Shui  
Presented by Simon G Brown**

Venue - Room 12, Friends Meeting House, Euston Road, London  
NW1 2BJ (facing Euston Station). Tel 020 7663 1094.

The Friends restaurant provides a really good selection of refreshments all day.

**Cost** – Feng Shui Society friends and accredited practitioners £45 / others £49. Please enrol with Eddie Lui [treasurer] on 01707 257803 / 01707 741128 / [eddie@tmlui.co.uk](mailto:eddie@tmlui.co.uk) For more details contact Eddie Lui

or Sylvia Bennett [Chair] 01548 580989 / [sylvia@fengshui-living.com](mailto:sylvia@fengshui-living.com). Advance bookings only please – payments can be accepted by credit card, cheque or cash.

Simon Brown is an established feng shui consultant, shiatsu practitioner, healer and macrobiotic consultant. Through his understanding and use of chi in all these practices he has developed techniques to work with chi within and outside of the body. He is also the author of several well known books including Practical Feng Shui, Chi Energy and the Practical Art of Face Reading. This is a practical hands on workshop where you will develop new skills to bring into your feng shui work.

*Sometimes it is better to go out and experience real weather for yourself rather than to calculate what it should be!*

Simon will show you how feel people's energy and the different energies in their home or workplace. During the day you will learn how to sense and evaluate the chi of a person and objects, how to work with the energy, how it will bring a helpful new dimension to any feng shui reading and how to use that subtle information when making your feng shui recommendations. This skill is a helpful tool for non-practitioners as well. Please bring a towel and cushion.

**FUTURE EVENTS FOR YOUR DIARY**

Our following workshop will be held on Sunday 18th June.  
You can also enrol for it now

**Water Feng Shui for Health, Wealth and Good Fortune  
presented by Eddie Lui**

Correct water placement can bring you not only wealth but also better health. Eddie will share with you his extensive Feng Shui Knowledge of several effective methods for using water wisely and successfully – plus lots more. It will be a superb workshop.

*Advertisements*

## Nash Manor, Steyning, West Sussex NEW 2006 PROGRAMME

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### FOUNDATION COURSE IN DOWSING

**2-day British Society of Dowsers  
approved courses**

**BSD Registered Tutor Grahame Gardner**

This comprehensive weekend beginner's course shows how dowsing can be applied to everyday life. The course covers dowsing tools and techniques, with practical activities such as dowsing for underground water, lost objects, archaeological features, testing for food allergies, healing, earth energies and more. This is the first time this course has been offered in Scotland and places are limited, so please book early.

#### Course 1: 6-7 May 2006

Stronachie Lodge, nr. Forgardenny, Perthshire PH2 9DW

Stronachie Lodge is located in the remote Ochil Hills of Perthshire, with wonderful scenic walks and its own labyrinth, offering plenty of field dowsing opportunities. Soup and refreshments will be provided, but please bring your own sandwiches for lunch.

Cost: £105 to include refreshments.

#### Course 2: 20-21 May 2006

Tir-Na-Nog holistic centre, The Stables, Balfunning,  
Balfron Station, by Glasgow, G63 0NF

Tir-Na-Nog centre is located just 20 miles north of Glasgow, between Drymen and Aberfoyle. Full catering is provided, and residential accommodation is available for those travelling from further afield.

Cost: £140 (includes refreshments and 2-course lunches).  
£184 Residential (B&B)

For more information and booking, please contact  
Grahame Gardner, Registered Tutor, on 0141-339 3554  
or email [grahame@geomancygroup.org](mailto:grahame@geomancygroup.org)

### CREATING AND WORKING WITH SACRED SPACE

Weekend workshop to be held from 19th to 21st  
May 2006

At Monkton Wyld Court, West Dorset  
With Sara Greenwood and John Bullock

This experiential weekend will introduce an understanding of the ideas and design of sacred spaces from ancient times to the modern day, and show you how to create and use your own sacred space, using a range of tools from the ancients such as sacred geometry, and dowsing to find energy paths and power centres. We will design, construct and use a sacred space in the beautiful grounds of Monkton Wyld; we will experience the labyrinth as a sacred space, and you will also learn the techniques of creating personal altars and ritual space.

Cost for the weekend £154 to cover  
accommodation and all meals (organic vegetarian)

For more information and booking,  
please contact Monkton Wyld Court  
Tel 01297 560342, or via their web site at  
[www.monktonwyldcourt.org](http://www.monktonwyldcourt.org)  
Also, Sara Greenwood, BSD Registered Tutor,  
Tel 01296 661363 or email  
[sara@vibrantearth.com](mailto:sara@vibrantearth.com)