interesting, may one day prove fascinating, but a surfeit of them in this unfinished form is easily achieved.

It must, of course, be acknowledged that no aspect of dowsing can be described as an exact discipline: cures are not always achieved, drilling is carried out not always with the results predicted, live electric wires, it seems, are seldom detected, and Mr. S. Gunning and his friend's sad story is before us all. So it may well be that Beth Davie will be found not to have located the Waltham Holy Cross (I have always been of the opinion that the Vatican nicked it before Henry's men could lay their hands on it), and this will be disappointing for Beth and sad for us all. It is the kind of outcome which inhibits the sort of article I suggest should be encouraged, for their authors need confidence to face such an eventuality: happily the General and Beth have it in plenty.

R. W. Marriott, 6 Cecil Road, London NW9.

Dear Editor,

I would like to comment on the letter from S. Gunning in the March edition of the Journal concerning parlour tricks. It seems to me your correspondent has missed the whole point of these exercises (apart from ignoring some basic instructions). To my mind these exercises should be used by beginners to help them develop and recognise a dowsing reaction, not for developing accuracy. Also all the books I've read state that you should not practise any single parlour trick for more than 2 to 3 times at any one time—1½ hours every day for 14 days is bordering on the ridiculous. Also, according to my books you should not worry whether you are right or wrong, after all you are only learning. Another point, the sooner a beginner gives up these parlour tricks and starts practising on something more practical the better. Why not get a friend to ask you a question you could not possibly know the answer to and dowse for the answer, or try to find the services leading into your house. Beginners should not expect to be accurate every time, accuracy comes with an awful lot of practice, so please **BE PATIENT.**

T. Hunter, 86 Alexandra Road, Grangetown, Middlesbrough, Cleveland TS6 7DD.

Dear Editor,

I think that Mr. Gunning is trying to run before he can walk in that he seems to have expected the miraculous. The parlour games mentioned are certainly not all dowsing, some are fortune telling and a crystal ball might have been more useful.

He does not say whether he used the twig, the rod, the long or the short pendulum or even the Mager Rosette for the colour cards. No authors' names are mentioned so one cannot even estimate how far he has progressed in his learning or knowledge of

dowsing. It is a known fact that one cannot make money out of the betting element by dowsing, and if Mr. Gunning could have got correct answers to all the parlour games, he would be able to bankrupt all the bookmakers and the Pools promoters. The coins wrapped in newspapers would *not* cause any gyrations on either the long or short pendulums because newspapers are invariably printed upon white paper, e.g. the Sunday Express, the Sunday Mercury and my local paper the Express & Star all give gyrations 22in. on the long pendulum and so are interrupters. In case Mr. Gunning does not know, certain substances, lead, chalk, magnesium and potassium, interfere with the radiations given out by other items, apparently cancelling out their radiations. If one is dowsing a copper pipe or electric cable etc., and if any of the interrupter items mentioned above are in the close proximity, the pipe or cable disappears in that the stick, rod, long or short pendulum in use no longer works. Interrupters are quite well covered by T. C. Lethbridge in his books but neither he nor anyone else to my limited knowledge has the answer to interrupters. An opposite reaction occurs in the case of remanence, where the rod, stick and pendulums gyrate for items that have been removed. I have not read of any method to overcome this phenomenon but I believe I have found the answer. As a farmer, Mr. Gunning should know when his kine are ill and the pendulum should help the vet in his diagnosis, so I cannot see him losing any animal through the use of the pendulum, unless he tries D.I.Y. surgery himself or prescribes his own drugs.

Personally, I do not expect anyone to take up his challenge, even if he offers to pay their expenses, because most dowsers to my mind are serious people, are not braggarts and certainly shun the limelight. Most of the authors of books on dowsing are not con-men as they have had to give the subject serious study, which is confirmed by the numerous references given as their authority in the index of their books.

R. J. B. Serieys, 8 Brynmawr Road, Lanesfield, Wolverhampton WV14 9BU.

Dear Editor,

I feel I must reply to the angry letter in the BSD Journal, No.199. To my mind there are only two possible explanations as to why Mr. Gunning and friend have never succeeded with dowsing. The first possibility is that they are not sufficiently open-minded and relaxed. If that is the case, they have only to persevere in order to achieve the desired results.

The second possibility is that someone is interfering with their pendulums. I know a lot about this, as I have experienced frequent interference both from evil spirits and good spirits. The evil spirits clearly wanted to make me believe falsities and discourage me

from dowsing, whereas the good spirits have either wanted to discourage me from the wrong kind of dowsing, for me, e.g. such as would involve me in collaboration with the police—they say that is not suitable work for me—or have wanted me at that particular moment to do something else. Let me give an example. They have frequently made the pendulum indicate food or drink which I felt was not the best for me at that moment, because they wanted me to dowse for a friend, either so that I could know he or she was thinking of me or so that I could know he or she needed medical treatment and then ask that he or she be given it.

My good spirits often interfere with my pocket computer, making it show the weirdest numbers when they want me to dowse for someone instead of doing sums. As soon as I have done what they want, the computer works normally again.

There are two suggestions I should like to make. Firstly, the two would-be dowsers should make *direct contact* through the BSD with actual dowsers as I am sure that would be much better than trying to learn everything from books. Secondly, they should give up parlour tricks and only try to find out things that interest them vitally. If I lived in or near London I should be only too happy to meet them, but I'm afraid I am too far away. Please wish them the best of luck from me!

Miss H. Armytage, Via Barbaroux 46, 10122 Turin, Italy.

Dear Editor,

I read the March issue with interest and pleasure only to arrive eventually at page 44 and 'Correspondence'. S. Gunning's long and weary research into the unknown—for all of two weeks—made me realise the poignant nature of failure.

Here was I, thinking that there really is a serious purpose in dowsing, when all the time it is basically an inefficient way of making a fool of all those who love parlour tricks.

At that level, the challenge can only be met by reference to your contributor's own observation, "All we have done is to *make fools of ourselves*".

If there ever was any reason why science should find dowsing ridiculous your contributor appears to have supplied it. As I share his inability to perform some of the 'tricks' and have never tried the others, I feel able to suggest that time and one's state of mind may have something to do with it. I am not trying very hard, I may say, to obtain mastery in this or any other 'parlour'.

K. Howe, Springfield House, Newgate, Wilmslow, Cheshire SK9 5LL.

Dear Editor,

I refer to Mr. S. Gunning's letter in the last Journal and write to agree wholeheartedly with him when he says that he has made a

fool of himself. Who else but a fool would view dowsing as a series of parlour tricks, try then as might an inexperienced and amateur motor mechanic attempt the maintenance of a car engine and then cry into his beer when his particular vehicular relic stands immobile by the roadside refusing to function. This fool then blames not his inexperienced meddling but the very concept of the internal combustion engine.

Let S. Gunning approach the technical, delicately balanced, mental process of dowsing with the humility of a seeker after truth, combined with the eager expectations of a child and his self-opinionated blindness may yet be dispelled.

As a professional dowser working with 'normal' civil, structural and soil engineers—hard headed men at the best of times—I could offer to take up Mr. Gunning's challenge. Unfortunately it seems to me that gentleman in question is more concerned about the loss of £30 on books and equipment, which presumably also fail to perform, than accepting any proofs I might offer.

Would Mr. Gunning enlighten me on a hypothetical question? Would he return a newly purchased typewriter to the shop and demand a refund on the machine when he discovered that it couldn't spell? Yours in anger,

Roy Talbot, Bromstead Lane, Moreton, Newport, Salop TF10 9DQ.

Dear Editor,

May I add my comments to two of the items in the current Journal?

As regards the lost cross of Waltham Abbey, I am in agreement with Beth Davie's findings, except for the 'sword'. This, I find, does not exist. Instead, it is an effect produced by a magnetic disturbance from a transformer in the vicinity. One has always to beware of such things in built-up areas, and even beyond. I myself have had false readings in dowsing a distant target, with disturbances from a pumping station of 30 Kw power a good 20 miles away in my path. Electrical fields do not affect dowsing, but only magnetic fields.

My comment on the letter from S. Gunning is that it is obvious that neither he nor the friend are dowsers. Not everybody is a dowser, though it *is* possible for everybody to become one. All I can say is that somebody or other sold them £30 of dowsing books and equipment without pointing out to them that if they did not possess the faculty, they could not obtain any results, and so obtained the money under false pretences.

Rev. J. Rudd, Catholic Church, High Street, Bala, Gwynedd.

Dear Editor,

How I sympathise with Mr. Gunning's sense of anger and frustration at his first failures with the pendulum.

Alas the fault is not with the instrument but lies with the practitioner's mind.

I would like to suggest that Mr. Gunning forgets the parlour tricks and begins instead with matters relating to his farming needs, the answers to which he can verify. Even Arthur Bailey admits he can't do these kinds of parlour tricks (BSD Journal, No. 191, March 1981). Bruce MacManaway tells us he took six months to develop his dowsing skills, while I needed 18 months before I felt I could rely on my pendulum results for my healing works.

So Mr. Gunning needs encouragement to continue his experiments with the belief he can and will develop the skill.
Miss C. Heal, Via Dello Spedaluzzo, Della Ruota 2, La Lastra, Florence 50139, Italy.

Dear Editor,

A friend and I recently became interested in music. We bought a lot of books and two clarinets and some music. The music was:-

A piano concerto by Rachmaninov
Two unaccompanied violin sonatas
A concerto for fluegel horn and organ
A guitar piece by Villa-Llobos.

We practised hard for two weeks but the sound was dreadful. We wrote to several concert musicians but none has replied. We think they are frauds because they only play pieces perfectly and never talk about the wrong notes and long hours when they couldn't play.

My family are all horse thieves and they laugh at our clarinets.

I challenge any concert artist to meet us and play a selected series of orchestrations I have written for the Jew's harp and bagpipes! I bet nobody answers.

We feel we have been conned by all this musical talk and are going to buy a personal hi-fi from a Japanese Zen harpist.
Wolfgang Amadeus Nuttkayse (name and address supplied).

Dear Editor,

I write in answer to a letter written by S. Gunning and printed in your March issue of the BSD Journal, and if you will allow me, I write as though to Mr. Gunning.

Mr. Gunning, you have started at the wrong end with your dowsing. Much literature has been written on the subject, much of which is almost complete nonsense. Dowsing is an ability which has existed for, probably, thousands of years and you cannot just pick it up from a few publications, expect it to operate for you in order that you can then play 'parlour tricks' with it, without having trained yourself properly to do it. Even then you will find it difficult, if not impossible, to do your 'parlour tricks'.

The only sensible comment I could find in your letter referred to the use of dowsing on sick animals, but even *that* you betray by saying you really only want its use to save your family veterinary bills! Furthermore, you make the oft-repeated mistake of generalising. I doubt that you know Lord (Bertrand) Russell's comment: ". . . one who generalises generally lies."

You may come to meet me if you wish for a talk about real dowsing, but this will not, in any discussion, include 'parlour tricks'.

As to the vast amount of capital you say you have spent on dowsing equipment, you certainly have been 'conned'. I started dowsing with an 18in. piece of wire which I picked up from a packing-floor shed. I suggest that you are expecting too much from too small a background.

L. A. Houston, Orchard Cottage, Teffont, Salisbury, Wilts.

Dear Editor,

With regard to S. Gunning's letter on page 44 of Journal 199, if this gentleman wishes us to help him will he kindly support his statements by furnishing the title, author, publisher and date of publication? I am astonished that in this day and age anybody should be advocating the use of parlour tricks, which were dropped by this Society nearly forty years ago. However, there are many people in the country interested in dowsing and if any of them choose to write books there is no law against it.

In the very early days of the BSD, parlour tricks were used in the training of dowsers. Some people could do them, other (equally good) dowsers could not. Eventually it was decided that these artificially contrived methods were of little or no value and they were discontinued. I doubt whether the younger generation of BSD members has even heard of them.

Dowsing works best when there is a genuine need, that is to say, when one needs the information and it can be obtained in no other way. If, for example, you have three glasses of water, one containing salt and the other two without it, all you have to do is to taste them; there is no need to use a pendulum. If on the other hand you have discovered an underground stream and wish to ascertain the quality of the water before drilling the site, you have to use dowsing. Nowadays many novices start by using the pendulum to select suitable food and drink for themselves and their friends. This is a very simple form of dowsing and is of practical use.

I hope that Mr. Gunning will not be permanently discouraged by the failure of his first attempt to become a dowser. If he will now proceed along sounder lines there is no reason why his efforts should not be crowned with success. There is great scope for dowsing in a farming family. Many of our members belong to the

farming fraternity and they find the pendulum and rod very useful in dealing with problems of soil, crops and livestock.
Miss I. G. Gretton, 14 Emanuel Road, Langdon Hills, Basildon, Essex SS16 6EX.

Dear Editor,

In reply to S. Gunning's letter published in the March Journal, may I say I shall be very surprised if many, or indeed any, dowsers take up his challenge for the following reasons.

My definition of dowsing is 'The act of perceiving with the super-conscious mind that which is hidden from physical sight relayed to the conscious mind by a signal either in the physical body or through the movement of a hand-held instrument, such as a rod or pendulum'.

The act of dowsing depends therefore on the co-operation of the super-conscious mind, or as we often term it 'Higher Self', and regard for and understanding of the Higher Self underpins all our work and accuracy.

The setting up of a code or language and opening up the channel of communication are the aims of a learner-dowser and being worthy of this remarkable and awe-inspiring privilege are the responsibilities of the experienced dowser.

The Higher Self is the most spiritual, ethical and enlightened part of ourselves and I suggest that for maximum co-operation, and therefore for the most accurate results, the following criteria should be met:

(a) That the 'need to know' should be genuine, ethical and worthwhile.
(b) That only if no other sense can provide the answers should the dowsing sense be used.
(c) That one should be entirely well-intentioned and motivated only for good.

Sensitivity increases but slowly and establishing a code with one's Higher Self takes time and much perfecting. Perseverence, strong motivation for good, concern for the whole as well as the part, respect, gratitude and, yes, reverence and awe—these make a good dowser. For me even after 22 years dedicated dowsing the awe and wonder increase, not diminish, and so does the sensitivity.

Dowsing, far from being 'an inefficient way of doing anything' is very often the *only* way one can obtain certain information; information which has often proved priceless, sometimes life-saving and frequently of enormous practical benefit. Throw out the parlour tricks, don't seek to impress your friends, but read, learn and practise. The 'need to know' is certain to present itself and, after a suitable apprenticeship, you are equally certain to start finding the right answers.
Mrs. B. Wilkinson, 25 Vale Drive, Worthing, Sussex.

Dear Editor,

Thank you for the copies of the letters that you have sent to me.

As a farmer surely you must know that a sick animal does not always show symptoms. Every year thousands of animals are found dead in the fields without giving any prior warning to the farmer that they were ill. Even a vet cannot tell by watching an animal whether it is sick or well. My brother who runs our farm employs a vet to do medical checks on his animals at regular periods—and we still find animals dead in the fields. We write this off as a loss, but we do not lose money and have been farmers for over 250 years.

I have read the letters that you sent to me. But they are mostly abusive and insulting, which hardly amounts to scientific evidence.

These parlour tricks are printed in books on dowsing by dowsers.

I have lost all interest in dowsing and am occupying myself with other matters now. Thank you for writing to me.

S. Gunning, Arlington House, Arlington Road, London NW1.

Editor's note:—As you will gather from Mr. Gunning's letter I did write to him with copies of letters I had received by 30th March. I mentioned that a good farmer and stockman is able to tell generally just by looking at an animal whether it is in good health or sick, and that by using dowsing it is possible to obtain a specific diagnosis. My point was that you should not need to use dowsing to decide whether an animal is sick or well. However, I would agree with him that animals are found dead for no apparent reason, either through poisoning or a sudden metabolic disorder, but I do feel that if a farmer does have the time to do periodic checks on all his animals some of the metabolic disorders can be averted. It is interesting to note that the vet, in Mr. Gunning's original and present letter, is not dismissed as useless and inefficient for his inability to diagnose these acute cases.