

# JOURNAL OF THE BRITISH SOCIETY OF DOWSERS

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Vol. II. No. 10

December, 1935

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THE BRITISH SOCIETY OF DOWSERS  
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*Price to Non-Members, 1/-*

# BRITISH SOCIETY OF DOWSERS

## COUNCIL

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COLONEL A. H. BELL, D.S.O., O.B.E.  
*Address :* Backwoods, Lindfield, Sussex.

### *Hon. Secretary and Treasurer :*

T. R. WHITLEY, ESQ.  
*Address :* White Gates, Lindfield, Sussex.

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## OBJECTS OF THE SOCIETY

(a) To encourage the study of all matters connected with the perception of radiation by the human organism with or without an instrument.

(b) To spread information amongst members, by means of a journal, lectures and other means, about the use of dowsing for geophysical, medical and agricultural and other purposes and for tracing objects animate or inanimate.

(c) To keep a register of dowsers for water, minerals, oil, and for other purposes.

## RULES OF THE SOCIETY

### *I.—Membership.*

The Society is open to all persons interested in radiation-perception. The Council has power to appoint honorary members.

### *II.—Subscription.*

The subscription is five shillings per annum, or three guineas for a life member.

### *III.—Management.*

The Society will be managed by a Council consisting of a President, who will act as Chairman, and five members, one of whom will act as Treasurer and Secretary.

The President and members will be replaced as necessary by the Council, appointments being confirmed at a General Meeting.

All questions regarding the publication of the journal, lectures, meetings, etc., will be settled by the Council.

Decisions of the Council will be arrived at by correspondence if necessary, the facts being recorded in the Minute Book.

Decisions will be decided by a majority vote, the Chairman having a casting vote.

The Council has power to co-opt other members for special purposes.

### *IV.—Accounts.*

The financial year will be from July 1st to June 30th.

Accounts will be published annually within two months after the end of the financial year.

Accounts will be audited privately.

### *V.—General Meeting.*

A General Meeting will be held annually, and other meetings when considered necessary by the Council.

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## NOTICES.

The Annual General Meeting was held on October 14th, and was followed by an address by Dr. J. A. Simpson Emslie, which is printed below.

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At a meeting of members of the Society held at 34 Bridge Street, Aberdeen, on November 1st, it was decided to form a group to be called "The North-East of Scotland Group." Sir George Abercromby was in the chair and Miss M. E. Macqueen agreed to act as Honorary Secretary.

\* \* \* \* \*

M. René Lacroix-à-l'Henri has kindly presented the Society with a copy of his book *Manuel théorique et pratique de Radiesthésie* (reviewed in this Journal). It will be sent on loan to any member asking for it.

\* \* \* \* \*

A copy of *Cours de Radiesthésie théorique et pratique*, by M. Henri Lemonnier, has also been received. It consists of a course of instruction in twelve lessons, based on the system of M. Turenne.

\* \* \* \* \*

A copy of the proceedings of the Congress on Electro-Radio-Biology held in September, 1934, in Venice, is available for issue on loan. The proceedings, in two large volumes, contain the addresses in the language in which they were delivered, and summaries in Italian, French, German and English.

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*Psychic Science*, the quarterly transactions of the British College of Psychic Science Ltd., is now received in exchange for our Journal.

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Whalebone for divining rods can be obtained from Messrs. Devine and Co. Ltd., St. Stephen's Road, Old Ford, London, E.3.

\* \* \* \* \*

Pendulums of rosewood, about 1½ in. in diameter, can be obtained from the Hon. Secretary at 3s. each.

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Members are reminded that subscriptions for the year 1935-36 are now due, as our financial year started on July 1st.

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Communications for the Editor and enquiries should be sent to Colonel A. H. Bell, Backwoods, Lindfield, Sussex.

## THE PHYSICAL REACTIONS OF DOWSING

(ADDRESS TO THE BRITISH SOCIETY OF DOWSERS, READ ON OCTOBER 14TH, 1935, BY DR. J. A. SIMPSON EMSLIE, M.B., Ch.B.).  
MR. PRESIDENT, LADIES AND GENTLEMEN,

I am sure that to all of us dowsing is a very interesting, complex and mysterious subject. At the present time there is a great deal of controversy as to the cause of the phenomena that occur in the human body. There are two main schools of thought, and they are both hypothetical. First, there are those who believe that radiations occur, not only from living things, such as plants and animals, but from inanimate objects as well, such as water, minerals and stone, and, in fact, anything that you care to mention. They believe that these radiations are picked up by the dowser who is susceptible to them.

The other school of thought hold that phenomena are produced by psychic causes, and are associated with telepathy and clairvoyance. Whatever the cause, however, the reactions as they occur in the human body are well defined, and here we are treading on more certain ground. A knowledge of both Anatomy and Physiology help us. We can study the physical movements which take place—these are the movements of the rod and also the pendulum, and a knowledge of physiology explains why these movements occur in the way they do.

In talking to many dowsers and also in reading articles in the Journal, I find that there is a great diversity of opinion as to how the movements occur and also regarding the actual movements themselves. This, unfortunately, tends to still further complicate an already complex subject, and it is my intention this afternoon to put before you certain facts and observations which, I think, will tend to simplify and explain these physical reactions.

### REFLEX ACTION.

Now in the first place it is obvious that a muscular movement takes place, whether we use the rod or whether we use the pendulum. In the case of the rod, when it moves upward you find that the hands are also flexing at the wrist, and when the pendulum is used you find the whole arm is moving slightly, giving the pendulum its circular movement.

Now, we ask ourselves, what type of movement is this? Is it a voluntary movement or is it involuntary? The answer to that is, that it is undoubtedly involuntary. One means by that that it is not under the control of the will. We do not put the rod up consciously, the movements of the muscles which take place come on by their own accord. This involuntary movement is known as reflex action.

Now I will give you a few examples of what reflex action is. If I cross one leg over the other and let it hang loose and give a sharp tap below the kneecap, my leg springs forward. Medically this is known as the knee-jerk. Here involuntary muscular action has taken place causing the muscles above the knee to contract, with the result that the leg extends. Again, if somebody lightly scratches the sole of the foot you draw your leg up. The same applies if, unconsciously, you put your hand on something very hot. Your hand is withdrawn before you have had time to realise what has happened.

There are many other types of reflex action; yawning, sneezing and coughing are all reflex. If a crumb of bread goes down the "wrong way" a contraction of your windpipe takes place and severe coughing follows, which you are unable to control, and it is absolutely involuntary. Now the reactions in dowsing are exactly the same as this. We first have a stimulus, such as the tap below the knee, the scratching of the sole of the foot or the crumb of bread in the windpipe. A message is conveyed up a set of nerves to the spinal cord and from there the stimulus passes down another set of nerves—the motor nerves—to the muscles which cause the movements such as I have described.

Now in dowsing, say we are looking for a well, is it not possible that the water is the stimulus and the action of our hands is the muscular reflex response? I think there is no question that it is.

There is another very important physiological fact, and that is that the brain controls these reflexes—it inhibits them. If there was no brain-control these reflexes would act most severely, and the slightest stimulus would set them off. In fact, if there was no control, by tickling the sole of the foot the whole leg would be drawn up, and it would go into a spasm which would remain for some time.

Nature provides for this control by nerves from the brain to the spinal cord to meet the various reflex arcs occurring below. Now, as you can understand, if these nerves from the brain to the spinal cord are damaged, either by injury or disease, the reflexes which are controlled by them will immediately become very exaggerated if they are stimulated. Clinically this is what we do find.

Diseases such as cerebral hæmorrhage or "shock," injury to the brain, and many nerve diseases destroy these nerves, and we get our greatly increased reflex action.

If we wish, therefore, to prove that the physical reactions of dowsing are reflex, what we have to do, is to get a person suffering from one of these diseases and see what happens. They

should be extraordinarily good dowzers from the point of view of reaction.

I have been very fortunate in seeing two cases; both were in a way similar, having had small cerebral hæmorrhages, presumably caused during birth. The last case I came across was at our Inchmarlo meeting in July, and I was able to demonstrate his extraordinary reactions to some of the members, including our President.

When this man was using the rod his reactions were so severe as to practically throw him into a spasm. In his case he was affected on one side more than the other, with the result that this side acted very much more, and he told me, on occasions, the reaction was sufficient to make him lose his balance and he would fall to the ground. When dowsing, his arm, leg and muscles of the face were all contracted on the affected side. This, indeed, therefore, is proof that the reactions of dowsing are reflex. I have something more to mention about this man when we consider the movements of the pendulum.

Now, as I have said, the brain controls these reflexes to a very large extent, so that it would seem that in dowsing what we actually do is to take off our mental control. It is in a way the exact opposite of voluntary will. We do not inhibit our reflexes so much, so that they become more sensitive.

It is a curious fact that there are certain emotional states which do the same thing, such as fear. When we are in that condition we start and jump at the slightest noise and our heart goes racing, which means that our mental control is lessened. These emotional states leave us rather exhausted and pale, and it is well known that many dowzers experience the same symptoms after dowsing for any length of time.

I think there is no doubt our sympathetic nervous system is markedly affected. The palor which is produced in the face is caused by contraction of the blood vessels of the skin, and this is entirely under the control of the sympathetic system. It is quite possible then that we may get other symptoms such as headache and a rise in the pulse rate as some have noted, but I do not think these symptoms would manifest themselves until the dowzer began to show signs of fatigue.

#### THE ROD.

First let me say that the rod is nothing more or less than an indicator of muscular movement. The material of which the rod is made matters not the slightest. Its shape, however, is important.

Many have the idea that the rod must be made of some wood or material which has an affinity for water, such as willow, hazel or broom, but we know that we can find it with any type of rod—steel wires or whalebone, and, in fact, it is not necessary

to use a rod at all. By flexing the fingers slightly you will find that in passing over water flexion takes place at the wrist and so the hands move in an upward direction.

Another erroneous idea is that there is an electrical current passing along the rod, and one hears of dowzers talking of positive and negative poles or potentials. This, of course, is quite impossible, as many of the rods are non-conductors of electricity.

Some have specially coloured rods and materials in the rod itself. These can be of no value; the only value they may have is to help the dowser to concentrate on what he is finding.

The V shape of the rod, however, is of importance. As we hold it in our hands it acts as a spring, and in this way it will exaggerate the very smallest muscular movement. Therefore the more spring the rod has the better. That is why whalebone is so very good and is used by many.

There is another factor here, and that is, by holding the rod one has to flex the fingers, and in this way tone is put in the flexor muscles. It is known that a reflex will act more easily if there is already tone in the muscles.

By using the rod we are only indicating movement in the flexor muscles of the forearm. Now it should be possible to indicate movement in any muscle we care to choose, as long as we take our mental control off it and allow the reflex to take place, and this is what we do find.

By holding the arms well out and putting tone in the extensor muscles of the arm and thinking of the extensors, you will find that the rod will tend to move down, although this is a difficult movement to carry out because extension is limited. This can also be demonstrated even with the tongue, if it is held midway between the roof and floor of the mouth. You will find that the reaction will make it rise towards the palate. Again, this was also shown by an experiment on the masseter muscle of the jaw. This experiment was carried out by Dr. Lintott, in Guy's Hospital, when he made patients bite on a rubber ball and the movement of the masseter muscle was thereby conveyed to an instrument which registered the contraction.

I now believe that everybody is a potential dowser, and that it is not a gift which is given to only a few. I have in many instances been able to make people dowse who could not do it at all before and it was no "influence" of mine which was conveyed to them, but simply an explanation of how to relax their muscles and allow the reflex to occur.

One of the main reasons why so many people fail is that they hold the rod so firmly in their hands, with the wrists fixed, both their flexors and extensors being contracted, that it is absolutely

impossible for any movement to occur. Once they are able to stop concentrating on the rod and are able to concentrate on the water and keep their wrists slack, then they find that an involuntary movement will take place.

Just before I leave the rod there is another very important point I wish to mention. Many dowers say that the rod turns down and others say it turns up when they are over water. Some dowers may find it turns up for one thing and down for another. I am now going to tell you that that, in my opinion, is of no importance whatever. It depends entirely on how you hold the rod. The muscular movement is the same in both cases—that of flexion.

I have studied a large number of dowers on this point, and in those who got a downward movement I was able to get the opposite by making them hold the point of the rod slightly higher, and in all cases I noted the reaction was really flexion. It is very easy to make the rod go down, particularly if you hold the point of the rod slightly below the horizontal. You may ask, why does it always go down for one substance? My answer to that is that unconsciously it is very easy to make the rod go down, particularly if you know the substance you are reacting to, but it is flexion that has occurred all the same.

Now, briefly, I will say a few words about the pendulum.

#### THE PENDULUM.

The circular movement that takes place is also due to reflex muscular movement. If you watch a person dowsing with this instrument you will note that the whole arm is imparting the movement. Anything in the nature of a pendulum will do—a key, a ball, or a ring attached to a piece of string. Like the rod, it does not matter what is used. Its action is only showing up a muscular movement.

Now here the reflex action appears to be somewhat different from that of the rod, in that its movement is a rhythm and it is this action which causes the pendulum to gyrate. If held in the right hand the action is clockwise—the same direction that one normally uses when stirring anything—and if held in the left hand the motion is anti-clockwise, which is to be expected seeing that we are using the exact opposite set of muscles. I believe the rhythm is quite a normal one, and I am quite sure that many of you will have noticed that, on occasions, when you have been sitting on a chair with your feet on the floor, that a jerking, rhythmic movement takes place when you raise your heels off the ground. The condition called “clonus,” known to medical men, is just an exaggeration of this movement, and it occurs in those patients as I mentioned before who have had the mental



control of their reflexes cut off. I was able to demonstrate a well-marked clonus on the dowser at Inchmarlo of whom I spoke before. It was very easily produced on slightly bending his knee and jerking his foot upwards. On doing so a rhythmic movement commenced at the ankle and this continued as long as I kept pressure on the toes.

On the first case of this type that I examined I was fortunate in being able to demonstrate a clonus in the dowser's arms as he held the rod, so that I am quite sure that a small rhythmic movement occurs in the arms when we use the rod, but it is so small that it is difficult to see or demonstrate. Now all this goes to prove that no matter what instrument we use our physical reactions are the same.

There is a point I might mention here, and that is the action of a dowser on another person. If a novice is trying to use the pendulum with no success and a dowser places his hand on the arm holding the pendulum, gyration very often takes place, and it is thought some "influence" has passed from the dowser into the novice. This is not the case. What has really happened is that the dowser's own movements are communicated indirectly to the pendulum. The same applies to the rod. If the dowser holds one end of the rod and a novice the other, the dowser's upward movement will give the impression to the novice that he now can do it because his end will also tend to move up, whether he tries to hold it down or not. I am sure you will all have seen this done.

And now, in conclusion, I will just summarise the principal points in this address.

#### CONCLUSIONS.

(1). All instruments used in dowsing are to indicate muscular movement.

(2). The muscular movement is involuntary and is reflex action

(3). The brain controls the reflexes and in dowsing we take off that control.

As I have mentioned, everybody is a potential dowser, and with a little knowledge and practice they can become successful. The more often one dowses the easier does it become. Errors, unfortunately, are very easily produced, mental suggestion being one of the worst to catch the unwary.

If one imagines that water should be present, then perhaps one will react whether it is there or not. A person who can concentrate well, and whose mind is not influenced by suggestion will be an accurate dowser.

## THE PHYSICAL AND METAPSYCHICAL ASPECTS OF THE DOWSER'S ART

By Dr. JULES REGNAULT,

*Président du 1<sup>er</sup> Congrès international de  
Radiotelluristes et Sourciers. Président  
d'honneur de l'Association française des  
Radiotelluristes, Sourciers et Puisatiers.*

In a lecture delivered on June 22nd, and published in the September number of the Journal of the British Society of Dowzers, under the title, "The Psychological Element in Dowsing and Allied Phenomena," Mr. J. Cecil Maby has developed a thesis already maintained in France by Dr. Osty in *La Revue Métapsychique*: "The phenomena of dowsing and the so-called electronic reactions of Abrams are incapable of a physical explanation and must be referred to a psychical or metapsychical origin."

I have used the rod and pendulum since I was six years old; for nearly twenty years I have employed the reactions of Abrams, and I naturally uphold the theory which I expounded at the Congress of Chicago in 1927, when I showed that the work of Abrams is connected on the one hand with the various branches of reflexotherapy of the Chinese and, on the other, with the phenomena of the dowser's art.

As I explained at the International Congress of *Radiesthésistes* at Lausanne in 1934, there are two schools or lines of thought amongst the disciples of Abrams, as amongst dowzers. Those who follow the Abrams tradition eschew a mystical or psychical explanation and strive to explain the results observed on physical lines. The *Aetheronistes* proceed by interrogation and employ what certain dowzers call the *fluide d'intention* or *orientation mentale*.

There is an immense gulf between those who study these phenomena from the physical or physiological standpoint, by prospection on the ground, or examination of specimens, and those who, whilst using only paragnostie methods, endeavour to discover a relationship where no obvious connection exists.

The results of experiments of dowsing on plans and maps carried out at the Congresses of Avignon and Lausanne, were by no means conclusive. If results of this kind are susceptible of verification they must for the time being be classed among metapsychical or magical phenomena until they can be accommodated by an extension of present-day physics.

In any case, they can only be explained at present by vibrations or dissipation of energy, for all our sensations can be referred to such origins.

At one time all our knowledge was attributed to magic and

the occult ; it is the task of Science to illumine the obscure and to trace the connection between one phenomenon and another.

For the moment, therefore, we clearly distinguish two classes, both amongst the followers of Abrams and amongst the disciples of the rod and pendulum ; those who employ physical methods and those who employ divination.

The (electronic) reactions of Abrams may be observed on a subject who acts as a resonator, and whose reflexes are used as detectors of energy. As the subject is ignorant of the object of the diagnosis, his "psyche" cannot intervene. Variations of the percussion note or of the slight adhesion of a dielectric rod, as well as variations of pulse and of electrical resistance, are observed by other persons than the operator, and can be recorded automatically.

Radio-physicians, radio-tellurists and radio-biologists, who use the pendulum or, better, the rod, for research of a physical or physiological nature, for the most part avoid—if they follow the advice of Colonel de Marsay and myself—the intervention of the "psyche" and the consequent falsification of their results through auto-suggestion.

It has been said that in the use of various apparatus it is only "mental adjustment" which comes into play.

If this were so, Professor Darder Pericas, when estimating the depth of a well—in the shaft of which bits of lead had been fixed at different levels—by the method of the horizontal wire, would have obtained figures which were either correct or incorrect, but certainly not figures which, when plotted on a graph, revealed an exponential curve. On the other hand, when the wire is fastened to the pole of a magnet, an electro-magnet, or my polymetallic magnetic inductor, the exact depth is obtained.

For five years I tried to find a micrometric depth scale which could be fitted to my inductor, giving figures directly proportional to the depth. I carried out numerous experiments with M. Duvermy and with M. Larvaron, and we obtained results from which curves could be plotted. It was only after five years that M. Larvaron and myself worked out a scale on which one millimetre corresponded to a metre of depth.

If our mental orientation and our mediumistic (?) powers were alone instrumental, the result should have been obtained instantaneously.

Mr. Maby declares that he has found no apparatus which can detect the influences observed by dowzers such as are caused by faults or underground streams. Perhaps he has not tested the electrometer of Chevalier de Vita, the needle of which is deflected at places where the dowzer experiences reactions with his rod.

The use of words such as rhabdomancy, divining rod and other

expressions which imply divination in the practise of *radiotellurie* is to be regretted.

It is true that certain *radiesthésistes* and *téléradiesthésistes*, by "questioning" the rod on matters of every kind, only too well justify a terminology of this sort. It would seem that they try to emulate Pic de la Mirandole<sup>1</sup>: *de omni re scribli et . . . de quibusdam aliis*.

It is only by applying physical methods to the study of occult phenomena that their elucidation and eventual inclusion in the realms of science can be achieved. It is not enough to classify them all under a vague heading of "psychical" or "paranormal," which is no explanation at all.

Mr. Maby also places telepathy outside the realm of physics. On this subject I am well informed as for the thesis for my Doctorate of Medicine, *La Sorcellerie (ses rapports avec les sciences biologiques)*, I carried out experiments in telepathy and distant autosuggestion. I connected these phenomena with those of resonance and tuning and that before wireless telegraphy had been invented.

In his conclusions Mr. Maby states that all recognised phenomena — occult, physical or psychical — are "natural" phenomena. Certainly all are "natural," whether they be physiological or otherwise, and they therefore form a part of Natural Science, *i.e.*, of Physics (*φύσις*=Nature).

Natural phenomena are, perhaps, more complex than other phenomena, but with the growth of knowledge of Biodynamics they are being accepted in the domain of Physics.

#### NOTE ON DR. J. REGNAULT'S COMMUNICATION.

I am naturally honoured by Dr. Regnault's valued interest in my recent paper; though he does not happen to share my attitude to these problems.

While fully appreciating the significance of the particular data that he cites, I much regret that the facts as a whole still incline me to the conclusion that paragnostie "divination" appears to be a great deal more common than radiesthesis. At the same time, I wish to make it clear that I do not assert that radiation perception plays no part at all in such phenomena. Indeed, I am aware of various instances where the latter seems, at least, to be the simpler and more probable explanation. With the best will in the world, however, I, personally—and many others—cannot admit to having witnessed any demonstration or been given any detailed explanation that positively establishes either the existence of such radiations or their indubitable perception by human subjects. For the effects recorded by certain physical instruments are not patently identical with those said to affect radiesthésistes.

I gladly share Dr. Regnault's desire to see all such phenomena included in an extended Physics; but I also dare assert—with the backing of many eminent physicists, biologists and psychologists—that such a time has not yet arrived. And until then, we are not only justified, but in duty bound, to class as metaphysical all such phenomena as are not merely occult (for

<sup>1</sup> An Italian philosopher and theologian (1463-94) of bold and pronounced opinions.

that means nothing, as Dr. Regnault says), but also *contrary to various fundamental laws of physical science*; non-applicable to the domain of matter and energy, with its common spatio-temporal connotations, that is to say. Telepathy and clairvoyance might fairly be counted among such "misfits," while vital and mental principles likewise exhibit various super-mechanical features, upon critical analysis.

For the rest, I can only add here that my own experiments—which, indeed, are not a few, and have been variously directed—have all been carried out in a spirit of impartiality, combined with strict scientific caution, so as to avoid the many pitfalls that bestrew the path of psycho-physiologists. I also started these investigations of physical instruments with the idea that radiesthesia was a demonstrable fact. So far, however, our findings have all been adverse, or else negative (in a few instances not yet fully explored), so far as radiesthesia is concerned; though we still persist searching hopefully.

Paragnostic phenomena, on the other hand, crowd upon us on all sides, while a metaphysical interpretation of such facts seems to be the only rational one *at present*.

With regard to the derivation of the word PHYSICS from the Greek for *Nature*. Agreed; nevertheless, it is a fact that Physics is now generally understood to be the science and study of the material and spatial, as contrasted to the mental and temporal, world.—J. CECIL MABY, B.Sc., A.R.C.S., F.R.A.S. Pres. Oxford Univ. Psyc. Assn., etc.

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## THE RELIGION OF THE STONE AGE

By Captain F. L. M. BOOTHBY, C.B.E., R.N.

This is an appeal to dowsers for assistance in a matter which I feel sure will be of interest to many. Those who have the gift of water divining would often like to find a useful outlet for their energies, and to those of our number who are also interested in archaeology, an investigation into the religion and customs of Neolithic man should prove attractive.

The simplest way to show what is wanted is to tell you how I myself became interested in the matter.

It had appeared to me that places such as the Badbury Rings in the New Forest, into which large quantities of men and animals used to retire in time of emergency, must have had more ample water supplies available than are evident at the present day, and having obtained some interesting results, I wished to consult the Curator of the Dorchester Museum about them. I found him engaged in excavating a tumulus. Having a rod with me, I tried it on the tumulus and found a spring ran through its centre. I followed up the clue, and have now tested tumuli of every type, including the long barrows, and find that they are all over springs. The long barrows mostly lie in a direction north-east to south-west, and the springs run the full length. Several tumuli are often sited on one spring. If any of my readers have tumuli in their neighbourhood, would they be so kind as to test them and let me know the result?

The next step, after satisfying myself that the siting of tumuli

on springs was no accident, was to carry the matter a stage further and investigate Stonehenge. There it was found that a spring runs right through the ruins, under the altar stone, slaughter stone and hele stone, and away down the avenue, where I have yet to follow it up.

Half a day has been spent at Avebury and Silbury Hill. The circles at the former place are sadly mixed up with the village, but it was possible to ascertain that they are traversed by a spring, and that a spring runs between two large stone blocks, called the Adam and Eve stones, and away down the south-easterly Avenue—the stones that originally lined this are now in course of re-erection.

As regards Silbury Hill—the enormous artificial hill which has been excavated on several occasions without result—several springs cross beneath it. It would appear that the whole lay-out of these ancient monuments is based on subterranean water, but until the whole has been tested it is impossible to be certain about this.

As indicated in Chapter I. of *The Modern Dowsers*, there is a religious significance attached to the use of the dowsing rod in certain parts of the world to-day, and possibly dowsers of old took advantage of their gift, as Moses almost certainly did, to impress the community as well as rendering it useful service. From 1800 B.C. to the coming of the Romans the religion of this country, and possibly of the greater part of the world, may have been based on water divining. That is what we want to discover. The British Museum authorities know nothing about ancient monuments being over springs, or any possible religious significance, but suggest a search through the Library—useful work which some member residing in London might care to undertake.

It is no use *one* dowser making statements about springs and monuments—antiquarians will not believe him. It must be confirmed by others. A well-known and very competent member of our Society has confirmed that springs *are* to be found beneath every tumulus he has been able to test, and beneath Stonehenge as stated here.

What is now required is several independent dowsers—working quite alone—to trace the course of springs beneath Stonehenge and Avebury as a beginning. I suggest the results be sent to the Editor of the Journal, who can compare the results. It would simplify matters if we all used the same maps. Excellent ones can be obtained from the Ordnance Survey Office, at Southampton.

For Avebury I am using Wiltshire Sheet 28, North-West and South-West, Scale 6 inches to the mile, price 2/- each.

## EXPERIMENTS WITH RODS

By S. MAUDE LAVERTON

The force behind divining, or dowsing, is still an unsolved riddle. Although within the last few years the wonder of wireless has become commonplace, the private habits of photons and electrons have been exposed, and the atom has been split without the world becoming disorganised, this age-old and useful power retains its secret and still speaks to its holders in a language only partially understood.

A scientist recently remarked that if dowsing claimed fewer fields of activity it would evoke less scepticism, but electricity which heats, cools, lights, drives, cures, kills, detects and radiates, to quote a few of its uses, is no less a scientific fact because of its wide and varied achievements. Perhaps electricity was first discovered and afterwards harnessed and made the subject for experiment and practical use, whereas divining power seems to have shown itself by chance rather than design in the first instances, and is therefore more difficult to analyse and prove; the human element, the key to the situation, being the unknown quantity. Added to this is the further complication that a psychic person can know things hidden from one who is not psychic; is able to give information on a technical point with no technical knowledge whatsoever, and can probably divine water and metals through the same channel without being a natural dowser.

Cutting out the question of psychic intuition and looking at the subject of water divining from the natural or material angle, you will find that the greater number of water finders in the past were simple souls who had little desire to question and so help or hinder the natural movement of the rod. To quote an old miner, "Yes, my dear, you'll find it be useful many a time. One of my lads 'ull follow me sure n'uff, but th' other 'ull nobbut write figures in an office book; we'm not all made in the same pattern, some's country and some's town, some's nature and some's larnin'."

When science began to question, men and women with quicker intelligence and higher education, finding they possessed the power, endeavoured to discover its cause; inevitable charlatanism confused many lines of thought, and the psychic investigators drew the "subconscious muscular contraction" herring across the trail. Since science shows that everything emits waves or energy in some form, our problem seems more likely to be solved, and the more each one of us can experiment and give the results

for scientific consideration and judgment, the nearer the solution will come.

Diviners differ in their opinions on many points ; particularly with regard to insulation, to the properties of different rods, or the similarity of all flexible forked twigs, to the necessity for freshly cut rods if wooden ones are used, to the use of various indicators, or of bare hands for divining near or distant objects. Such divergence is not surprising, however, when we consider the variations in the receptivity of different wireless sets, both amateur and professional ; even although the maker of every set knows the nature of the genii in the box.

A diviner is " tuned in " to the object of his search, but there may be outside interference ; he finds his rod moving for something quite unrecognisable at the time ; he is probably picking up unregistered wave lengths, or unknown magnetic " energies " are charging his indicator. The key to the situation missing, he must test with one sample after another until he finds what will kill the movement of one rod or cause the movement of another, and step by step the alphabet of the language is built up with many corrections and readjustments.

I have been told that the vibrations of a bar of iron can be deadened by steeping it for some time in chloroform and that it will not ring if struck sharply with metal immediately afterwards. I have not made that particular test, but the idea gave rise to another experiment. A forked hazel rod was placed in chloroform with the point and about an inch of each arm well covered ; a cork, nicked at the edges to fit round the arms, was fixed in the bottle to avoid evaporation. After about twenty minutes the rod was asleep and useless for divining until it had recovered ! This was tested on three diviners unknown to each other, and none of them could understand why the rod would not work, each looking surprised and a little unbelieving when told it was merely drugged.

Searching for a rod which would find nothing but the thing required at the moment, I came across a strange pithy wood from Africa, " Lata Balsa," known to be insulating and isolating. Whalebone arms inserted in a cork form a rod, but inserted into a small block of " Lata Balsa " they are not a rod until a sample is fixed on the upper side of the wood ; it then becomes a rod for that particular sample. Reverse the rod, so that the sample is on the under side and the result is negatived. Here again the Balsa wood, when put to sleep, was entirely useless with an active sample ; the lead with which I happened to be testing, having afterwards been in chloroform for a slightly longer period and then placed on fresh Balsa wood, caused no action over lead. With regard to this wood, I have also found that, when



a sample has been fixed to it for a considerable time, it will retain the "sense" of the sample for a little while after its removal, continuing as a rod for that particular object.

I cannot explain these things, having no scientific knowledge, and very small opportunity for making or checking experiments, but even these few examples chosen at random from one diviner's tests, may lead others to travel further along the paths to which these very rough-hewn steps are leading.

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## A WATER DIVINING THEORY

By Rev. H. W. LEA-WILSON, M.A.

I have been asked to write something about my experiences in water divining.

I discovered that I had the gift about ten years ago, and tried to develop it, at first with a purely practical object in view. I was living on the Deccan in Western India, in an area where water was badly needed, and I found that I was able to give a good deal of help to people who wanted to sink wells. But as I got more experience it was natural to try and form some theory that would explain the new powers of which I was conscious.

I came home in 1932, and before long got into touch with the British Society of Dowzers. In reading the Journal I have been much struck with the wider range of divining than merely finding water, that appears possible. I have some slight experience of being sensitive to metals, but the power which many diviners have of reacting to all kinds of objects is something quite new to me.

I think we must suppose that there is some kind of radio-activity in all inanimate as well as living things. As to whether a diviner can detect these rays or not, seems to depend upon a personal factor. That such rays exist is borne out by the fact that electrical instruments have been made that react to them. I was once asked to test such a machine. First, I located one or two streams in my own way, and then put the instrument over them. In each case the needle began to swing backwards and forwards.

What seems as yet to be little understood is the mechanism in the human body for picking up these rays. I do not feel at all competent to contribute anything that may be of value in establishing a scientific theory, but as I have been asked to write something, I give a theory based on my experiences for what it is worth.

It appears to me that a power resides in the brain of "pro-

jecting" some part of oneself in any desired direction. A water diviner expects to feel water immediately beneath him, so (whether consciously or unconsciously) he "looks" downwards. But it is perfectly possible to "look" forwards, and to feel water a considerable distance ahead. I have often done this, and the strange thing here is that there appear to be "belts" of influence. I feel the water for about twenty paces, and then for about ten paces feel nothing; and this can be repeated many times, the reaction getting continually stronger, until the edge of the stream is reached.

Again I find that it is possible to "project" oneself to definite depths. At first I was puzzled by the fact that I could walk over a field and feel certain streams: then later walk over the same ground and feel quite another set of streams. I came to realize that I could only feel streams *at one depth at a time*. If I look for shallow streams, I cannot feel the deeper ones, and, *vice versa*, if looking for the deeper ones, I cannot feel the shallow ones. It was these experiences that put me on to my present method of finding depth. This is, to feel a stream, then relax one's muscles, and, standing over it, "think down" in feet. At a certain depth the reaction to water is felt. I do not claim that this method is infallible, but I have had a fair amount of success with it. I do not think I have often been wrong as to the *relative* depths of streams, though I have sometimes been wrong as to the distances which separate them. I find I am more accurate when I have got familiar with a certain district. And I think that constant practice would give a good deal of accuracy with this method.

These experiences helped me to form the idea that the diviner's mind has the power of adjusting itself at will both to the depth and the direction of the object he wishes to find. Though not perhaps at first. A beginner does not have this power under control. It will be just a matter of chance whether he picks up a stream at 15 feet or 100 feet, or whether he feels one that is directly below him or one that is beyond him. He is like a man picking up a pair of field-glasses at random, and looking through them without adjusting the focus. Only those objects will be clear whose distances happen to correspond with the focus. If he wishes to look at some particular object, he must then adjust the focus. I believe that something of this sort happens in the more experienced diviner's mind. Some sort of conscious adjustment takes place. He says to himself, "I want to find shallow water"; or, "I want to find water at 200 feet," and immediately he gets the required range.

I have also made experiments with regard to very deep water, though here I have not had any results tested, and do not know

whether my estimates have been at all accurate. But I have felt water that appears to me to be as deep as 1,500 or 2,000 feet. I find this a great strain. Finding shallow water does not tire me much, but "looking down" to 1,000 feet or more I find most exhausting. This rather supports my "projection theory."

The theory I have put forward may help to explain the finding of different objects, and also the use of samples, which appear to me to be special methods of adjustment or range finding, but of this I cannot speak from any personal experience.

The point I wish most to emphasize is that in the human diviner the "mechanism" of divining is not mechanical. The diviner is not a passive machine. He is an active, self-controlled agent. I cannot make any other theory square with the facts.

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## DOWSING TEST FOR WATER IN TENERIFFE

By Captain H. I. HALLIDAY

On the 22nd October, 1935, Sr. Don Ubaldo Martinez Calderon, who is interested in water divining, suggested that he would like to put me to a comprehensive test for finding underground water and giving its depth, at a spot where both data were known to him exactly. Accordingly, a certain area was indicated to me, and I was asked to find water and give the depth of any found.

I found three streams and gave their depths, viz. :—Left-hand stream, 70-75 metres ; middle stream, 45 metres ; right-hand stream, 90-95 metres.

Sr. Calderon agreed to the locations, but stated that the depth of the middle stream was wrongly given, the other two being correct. He stated that the middle stream was flowing through a long gallery or horizontal bore, the entrance to which was situated lower down on the hill side, and about one kilometre from the spot where the tests were made. From his knowledge of this gallery and corresponding maps, which gave accurate contours, he stated that the water in the gallery was at a depth of 95 metres. I insisted that he had made a mistake in his location of the gallery stream.

To test the accuracy of this observation, it was suggested by Mr. T. H. J. Carroll, who accompanied me, that I should follow the middle stream to see whether it ended at the gallery mouth. I thereupon followed this stream for more than 600 metres, and, in addition to finding that, when the land surface was level, the depths of the stream varied considerably, the line I was following was passing a point about 200 metres to the East of the gallery

mouth. Sr. Calderon was then satisfied that I was not following the gallery stream, and that he had made a mistake.

Mr. Carroll then suggested that I should retrace my steps, pick up the stream which I considered to be the one in the gallery and follow it down. I returned to the starting point and, eliminating water, I searched with my rod for the gallery, which is a bore about six feet square. I found this very soon, and, readjusting, I found that the right-hand stream flowed through it. I set off at once, following its line over terraced tomato fields, banana cultivations, and vineyards—jumping down the walls of the terraces to do so. I found, then, that I had to pass through a village, and, finally, through a large banana farm extending over several high terraces. I picked up the line again outside the high wall surrounding it. Here I advanced again through some tamarisk bushes, and found myself facing a sheer drop of some 30 feet. Unable to proceed farther, I enquired whether I was near the gallery mouth, and was told that it was just below me!

Knowing that the district was entirely unknown to me, that I had not the slightest idea either of the direction or length of the gallery, and that I had followed the line exactly the whole way, it is not surprising that Sr. Calderon expressed himself as being thoroughly satisfied with the test.

The test itself was specially valuable, as it has convinced the inhabitants of this district that it is possible for a dowser to follow underground streams, even when at appreciable depths, and give those depths correctly through heterogeneous masses of igneous rocks, seriously displaced as a result of seismic disturbances which probably originated from several now extinct volcanoes. Hitherto the opinion has been firmly held in Teneriffe that, whilst it might be possible for a dowser to follow underground streams flowing through sandstone, chalk, and other sedimentary rock, it was quite impossible to do this in an island which is entirely volcanic in origin.

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## VARIOUS EXPERIMENTS

By J. A. CLARKE

Of recent years many Dowsers have successfully utilised the divining rod for locating dead bodies in waterways.

In March this year I was called in by the police in a case of this nature, the body being subsequently found at the spot I had indicated.

While engaged on this case it occurred to me that a dead body

was not of much use when found, and that it would be of much more value if one could locate living persons.

With this end in view, I commenced a series of experiments, beginning with people whose whereabouts were known to me. I carefully noted the reactions of the rod and pendulum.

Secondly, I experimented with persons in motion, by car and train, then, having obtained a quantity of data regarding the reactions of the instruments used, I endeavoured to locate persons as to whose whereabouts I had no clue. In this I have been extraordinarily successful. In one case a friend of mine mentioned that he was going away for the week-end, and asked me to try to locate him. I picked up his track and followed it with a pendulum over a map, locating him at a point about 60 miles away, much to his astonishment.

I succeeded in locating him on several occasions, and he spoke of this to another gentleman, who was very sceptical about it, maintaining it could not be done. He challenged me to locate him, given only that he would be travelling about Warwickshire on a certain date, between 7 p.m. and 9.30 p.m. I was not to know who he was or where he was starting from, but was to endeavour to locate him and trail him to his destination, and to enable me to get his radiations he sent me his collar. I located him first at Coventry; I followed his trail, the pendulum indicating several stops. Finally it registered him as being a short distance from Kenilworth. He came to see me, admitted it to be absolutely correct even to the stops, but thought it might be a fluke, and asked me to try another experiment. Producing a handkerchief, he asked me to locate its owner, who was somewhere in England: that was all the information he would give me. I requested him to leave the handkerchief, so that I could try that evening, and check up again in the morning. I made an attempt that evening, but the line was wavering and uncertain, and I was fairly sure I was on what I term an angle line. Next day I tried again, using first the rod. I ascertained the sex of the owner, then tried the pendulum on the map, getting an altogether different, but much more definite, line, with a good register for position.

My friend rang up for the result. I told him the owner was a lady, and at that moment was in Truro, Cornwall, and I heard him gasp with amazement. I was correct, both as to sex and location of the person in question.

A further experiment was suggested. This time he brought a police-sergeant with him. He asked the sergeant to write down a route for him to take in his car, to hand this to him without saying a word, so that I could have no idea of the direction given, while the sergeant stayed with me to watch the result.

The pendulum followed, almost yard for yard, the route taken, and just as I was remarking that he should be back again, we heard his car at the door.

Now a word about the *modus operandi*. I first pick up, on the pendulum, the person's radiation, if at all possible from himself; failing this, from some article of clothing or from a spot where he has been. Then holding the pendulum over the map, it will first reproduce the same series as over the person or article, after which it swings till over the spot where the person is, when it gives three series of gyrations, first anti-clock, then oscillation, followed by clockwise gyration, oscillation again, and a final series of clockwise gyrations, after which it stops dead, and if moved from the spot will return and again stop dead, no further movements being registered. One is not always successful, however, as there are a few snags to be overcome. The worst is picking up a side influence, either right or left, when the instrument, rod or pendulum, will register a line at right angles to the true position.

For instance, if I hold a person's left-hand glove in my right hand the rod will not react when pointed at the person, but on turning at right angles, the rod immediately responds. With right-hand glove, in right hand, or left in left hand, the reaction occurs when pointing at the person. Should the person be in motion, by car or train, the rod gives five turns when pointing in the person's direction, the pendulum giving five gyrations and then following up the line taken.

Should, however, the person be coming towards the pendulum, it will register some considerable distance in advance, and not actually over the person at all. Since reading in the *Journal of the bar magnet for correcting location and eliminating images*, I have used this method for correcting angle lines, and it certainly seems to do so to a remarkable extent, but further experiments will be necessary in this direction; the angle wire seems to be unaffected.

Experiments with photographs show that a person's influence can be picked up from a photo, or from a printed reproduction, but *not* from a sketch. In this case it is the artist whose personality will be picked up on the rod. It is preferable to get a full-face view if it is desired to trace the person, as an influence picked up from right or left gives an angle line! This can sometimes, but not always, be detected by the wavering, uncertain line followed by the pendulum. The true line is usually quite decided and direct.

I find it does not matter whether the person is alive or dead; the pendulum will pick up and follow the line. But there is one difference I find between the register by rod or pendulum

for a dead person, as the register is then always followed by one turn, after a slight stop. For a male I get eight gyrations and one if dead, eight if living. This extra register is never given if the person is alive.

In this way I can pick up the writer of a letter, and the pendulum will register at the place from whence the letter came, subject to the elimination of those deceptive angle lines. From a photograph, also, the rod will indicate if the subject of the photo is dead or alive; if alive there is no depth register, while if dead, and the body buried, the depth can be fairly accurately stated by the rod's reaction.

With regard to water, I have been called in, in several cases, where wells have been sunk, and no water found, and have been entirely successful. The resident Water Engineer of a big town told me that a lady diviner had indicated a stream running under the pumping station, and asked if I could locate it. This I did, but stated it would be useless boring, as the water was very salt. He told me that, unfortunately, I was correct; a bore had been put down 300 feet, but the water was too salt to be used.

There are many other uses to which the rod and pendulum can be put, and the more one studies it the more fascinating the subject becomes.

If any of our members have been experimenting on these lines their experiences would be interesting.

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## WATER-DIVINING IN MALABAR

By M. K. KRISHNASWAMI, M.A.

*Reprinted from "The Wide World Magazine" of September, 1935*

The divining rod—at first mainly used for locating minerals—is believed to have found its way into the British Isles during the reign of Queen Elizabeth. For a long time it continued to be employed for detecting the presence of valuable ores, but the abuse by the "diviners" of their alleged gifts eventually brought this method of prospecting into disrepute, and the "rod" was used only for locating subterranean water.

Nowadays water divining is generally done by means of a forked hazel twig, but some "dowsers," as the water-finders are

called in England, use twigs from various trees ; other practitioners favour watch-springs, metal rods, or pendulums of various shapes, and seem to achieve equally good results.

The most common method of divination is to hold the forked twig in both hands and walk over the ground where water is being sought. The twig, twisting in the hands of the "dowser," guides him to the hidden spring, the varying strength of the impulses indicating whether he is getting nearer to it or farther away.

In the hands of some of these diviners the intensity of the "spin" is so great that a strong man cannot keep the twig from moving ; occasionally it flies clean out of the "dowser's" hands. Some so-called diviners, no doubt, are charlatans, but it is equally certain that many "dowsers" actually possess the gift or faculty of being able to locate underground water.

In Malabar, India, the writer recently witnessed a demonstration of divining achieved with the aid of a coconut ! This method does not appear to have been recorded, and hence a brief description may be of interest to *Wide World* readers.

Malabar is a hilly, wooded area, with the Arabian Sea on one side and the Western Ghats on the other. This narrow strip of land enjoys an annual rainfall of over a hundred inches, and in view of this fact you may wonder at first why it should be necessary to resort to water-divining at all. In spite of the heavy rains, however, water-scarcity is not uncommon during the hot summer months.

Almost every house in Malabar possesses its own well, and when a new dwelling is erected the head carpenter usually selects the spot where the well is to be sunk. Most of these men observe certain ancient rules, not only in the construction of houses but in the sinking of wells, and everyone concerned follows the advice of the head carpenter to the letter ; he is the recognized authority.

During a religious conference one of these carpenters, a veteran nearly fourscore years of age, gave an exhibition of his powers as a "dowser." The old man was suffering from fever at the time, but in spite of his poor physical condition the demonstration proved most interesting.

Before the divination began, a small *pooja* (religious ceremony) was performed by the diviner at the spot where he hoped to locate underground water. The actual "dowsing" was done by means of a ripe coconut stripped of its fibre. The *pooja* lasted only a few minutes ; then the nut was placed on the middle of a plank laid flat on the ground.

The "dowser" next called a boy from among the audience



and asked him to squat on the nut. The youngster perched himself with both feet on the coconut and his hands resting on the plank on either side. The old carpenter then threw some sacred ashes on the nut and urged it to move. Presently, to the astonishment of all present, the coconut began to spin slowly in a clockwise direction, the boy, of course, moving with it! When the nut had turned halfway round, it spun back counter-clockwise, reached its original position, and remained still.

These movements apparently had a definite meaning for the "dowser," who interpreted them to us as indicating that there were layers of granite underneath the surface which would have to be blasted before water could be obtained. The clockwise movement, he explained, denoted the presence of water; the counter-swing was due to the granite, which acted as an impediment to the impulse. If subterranean water was entirely absent, he said, the coconut would revolve only in a counter-clockwise direction.

It should be noted that the old diviner did not state the depth at which water would be found, nor its probable volume. This the Western "dowser" is often able to do with great exactness.

The carpenter next inquired whether anyone present would like to test the method. Thereupon an European gentleman squatted on the coconut in the same way as the boy had done, and the whole process was gone through again—not once, but several times. This gentleman was of the opinion that some powerful unseen force acted on the coconut.

Sometimes the speed was so great that he had to show a good deal of nimbleness in balancing to avoid being thrown off. It appeared evident, from my own observation, that the "dowser" was able to increase the rate at which the coconut spun. The energy required to rotate the nut with a grown man squatting on it must be pretty considerable, and it is a mystery to me how it could be applied.

Water-divining as practised in the West necessitates close contact between the "dowser" and his rod or twig; without this "dowsing" is impossible except to a very few performers. A curious point about the Malabar method was that the old carpenter had no contact whatever with the coconut, which in this case served the purpose of the rod, but, as will be seen from the photograph, sat some distance away, and made no attempt to touch the nut.

I have heard several theories advanced regarding the "working" of the nut, but none of them strikes me as at all convincing. It would be interesting to know if any reader of *The Wide World Magazine* can supply a satisfactory explanation.

## REVIEWS

### MANUEL THEORIQUE ET PRATIQUE DE RADIESTHESIE.

By René Lacroix-à-l'Henri: *Henri Dangles*, Paris.

As Abbé Mermet says in his preface, this excellent book, already in its second edition, forms a complete treatise on *radiesthésie*, as it deals fully both with the practical and theoretical sides of the subject.

In Part I. (20 pages) the author gives an historical outline, dividing the phenomena into two categories "admitted" and "controversial." In the former he includes what may be called the physical aspect, such as the location on the ground of water and minerals, and direct medical diagnosis, and in the latter dowsing on maps, diagnosis from photographs, &c.

Part II. (27 pages) contains a discussion of theory. The author, who is a wireless officer in the Mercantile Marine, assumes the existence of a radiation given out by all material bodies, and shows how the various portions of a wireless receiver are reproduced in the human body armed with a dowsing instrument.

He describes the *rayon fondamental*, a peculiar characteristic of every type of matter, the *rayon solaire* uniting the dowser's body with the sun, and the *rayon capital*, which connects the dowser to the object of his search. These three rays are inconceivable as purely physical phenomena, and the azimuthal angle or the *rayon fondamental* appears to vary with different operators. The *fluide d'intention*, which the author also describes, seems to be indistinguishable from "mental orientation."

Part III. (109 pages) contains practical instruction, and gives a very full description of the various methods in use; for instance, nine methods are given for finding the depth of underground water, one of which, *le pendule Chalanson*, we had never heard of.

All the various objects in the "admitted" category for which dowsing is used, are described, such as agricultural, determination of sex, medical diagnosis, the latter heading including a description of the Turenne-Lesourd method of microbial syntonisation.

In Part IV. (48 pages), the controversial side of the subject is dealt with, *tele-radiesthésie* (dowsing on plans), distant diagnosis, &c., and such matters as astrology, telepathy, and auras are discussed.

The book is clearly written and well paraphrased. It is, in a way, complimentary to *La Radiotellurie*, also reviewed in this Journal, as the various instruments mentioned therein for assisting the dowser are not referred to.

Throughout the author quotes the opinions of all the great students of *Radiesthésie*, from the illustrious Le Lorrain, Abbé of Vallemont, to the well-known exponents of the art to-day.

## LA RADIOTELLURIE.

By M. Larvaron and Dr. J. Regnault : *Maison Deyrolle*, Paris.

This book of 131 pages deals shortly but comprehensively with the subject of *radiesthésie* in all its modern applications, hydrological, geological and physiological.

It is well paragraphed, and written without unnecessary verbiage, in fact, for the beginner, the explanations are perhaps sometimes too brief.

The book deals entirely with the physical side of dowsing, and does not touch on the purely psychic side of the subject, such as map divining, diagnosis from photographs, etc.

Book I. deals with fundamentals : history, apparatus, polarity, etc.

Book II. describes the whole art of locating water in the various states in which it is found beneath the surface of the earth, determination of depth, yield, etc.

Book III., of four pages only, treats of prospection for minerals.

Book IV., of 20 pages, in some respects the most interesting, deals with the use of dowsing in connection with medicine and agriculture. Examples are given of the use of oscillators to promote the growth of plants and to restore to normal health people whose wave length, as revealed by the *radiocampimètre*, has fallen below the normal.

The authors are the inventors of various instruments for simplifying the dowser's task, such as the *radiocapteur*, *neutraliseur d'images*, *radiocampimètre*, *appareil de profondeur*, *émetteur d'ondes*, and these are described.

Anyone who wishes to be conversant with the latest methods should read this book.

A.H.B.

### BULLETIN DE L'ASSOCIATION DES AMIS DE LA RADIESTHÉSIE.

(No. 33—June, July, August, September).

This number is almost entirely devoted to the fourth International Congress which was held in Paris from June 3rd to 7th, under the presidency of M. Armand Viré.

From considerations of space it is not possible to give an adequate account of all the addresses, so the following remarks are selective.

The congress was attended by representatives from Great Britain, Belgium, Greece, Czecho-Slovakia, Italy and Switzerland.

In his opening address M. Viré gave an amusing instance of "presumption" on the part of a novice who, having, as he

thought, located water on his property, dug three wells in succession, all of which were dry. M. Viré pointed out to him that they were all sited on lines of influence, and put him on the right track.

The Secretary, in his report, stated that the Association now included 1,650 members.

Reports were furnished by M. Gairal de Sérézin on behalf of the *Société Rhodanienne de Radiesthésie*, M. Marcel, for the *Association de Toulon*, M. Chalap for the *Société de Radiesthésie de la Côte d'Azur*, M. Villemin for the *Société Radiesthésique de Berne*.

M. de France, representing the Geological Section, referred in his address to the use of the point (safety-pin) held in the left hand, a magnet or a compass, for obtaining accurate estimates of depth.

M. de France's son, Henry, found that at a height of 300 metres in an aeroplane, when the rod is held in a state of unstable equilibrium, only the larger underground streams will be observed.

In the Medical Section Dr. Foveau de Courmelles gave an address on "Radiesthésie and the Law"; Dr. Leprince on "Injurious Radiations"; M. Christophe on "Radiesthetic Methods of Diagnosis and Cure"; M. Brochenin on "Direct and Distant Diagnosis with the Pendulum," stating that he could perceive morbid radiations with the bare hand.

Addresses on "Injurious Radiations" were also given by M. Mellin, Dr. Andrée Besson and M. Delcambe; the latter considers that healthy people are not troubled by radiations, but only those who are predisposed to some disease, and stated that in every fatal case of cancer he had come across there was an underground stream underneath the sufferer's bed.

Dr. Alfred Roux stated that he could obtain as accurate diagnoses from handwriting and photographs as from specimens of blood. M. Larvaron described his system of diagnosis and treatment by means of the radio-campimètre (see review of *La Côte d'Azur Médicale*), he stated that the existence of injurious rays is proved by the diseases suffered by human beings and animals who spend much time over faults, underground currents or mineral deposits; by the growth of trees situated over water-bearing faults; by the poorness of vegetation on dry faults or mineralised areas; by the effect on the fermentation of cider; by the attractive effect on ants and by the development of cancer. The rays can be cancelled by means of neutralising apparatus.

A letter had been received from Dr. Georges Lakhovsky referring to an article by Dr. Rambeau, of Marburg, published in *La Revue Générale de Sciences* of February 15th, 1934, in which Dr. Rambeau stated that as a result of investigations carried

out in three villages in Germany he had demonstrated that 100 per cent. of cases of cancer were due to the effects of faults.

Dr. Lakhovsky points out that in a pamphlet of 1927, *L'Étiologie du Cancer*, he had indicated the relation between that disease and the nature of the soil. As a result of this pamphlet investigations, including those of Dr. Rambeau, were carried out in other countries.

In May, 1933, Dr. Lakhovsky published *La Terre et Nous*, which further developed this theory and also showed that lightning strikes faults because the two different geological formations ionise the clouds with opposite polarities.

In the Veterinary Section, Dr. Abel Martin referred to the acceptance by the Faculty of Medicine of Lyons of the thesis of his young *confrère* Henri Girard, and to the work in Germany of Dr. Schreiber, Director of the Abattoirs of Berlin, who uses the rod for studying the vitality, diseases and hereditary weaknesses of animals. He also referred to the researches of Dr. S. Abravenel Aysoy, Professor of the Veterinary Faculty of Angara.

Dr. Georges Lestradet described his method of identification of diseases by means of a disc of various colours—chromo-diagnosis, and gives numerous examples of successful diagnosis.

Mme. Jamin Vancard prefers to use her hands for diagnosis.

In the Pharmacy Section, M. Lesourd, in an exhaustive address, discussed the remedial qualities of flowers and herbs as discovered by his method of examination, which involves a special numerical terminology, and gave instances of the analysis of various specimens.

In the Section of Agriculture, M. Larvaron described his method of finding "resonance" between soil and plant with rod or pendulum; and vitality with colours, coloured sectors and with his radio-campimètre. He also described his experiments in promoting the growth of plants and for treating human beings by means of electrical apparatus and gives several examples.

M. Hector Mellin discussed the coefficient of acidity of soils and described an instrument of his invention, the "Radi-Acidimètre."

M. le Comte de la Bastide gave an address on "*Téléradiesthésie*." He described a remarkable experiment in which simultaneous observations were carried out by himself on a map and by a friend on the spot, of the number of people crossing a bridge. In ten-minute observations on 70 different days, the number of vehicles and pedestrians coincided exactly in 70 per cent. of the observations, both as regards direction and class, in 25 per cent. there were mistakes in direction and also in class, in 5 per cent. the error was complete.

M. Marignane gave an address on "Art and Radiesthésie"; with regard to works of art the main objects are to discover,

authenticity, collaboration, sex of the author, fraudulent work, place of origin, identification of unknown author.

Mme. M. Loeffler-Delachaux discussed the affinity between Radiesthésie and Graphology.

On June 6th an excursion was made to Château-Thierry. The vaults of the old castle were investigated; a plaque in honour of Martine de Bertereau, Baronne de Beausoleil, who discovered the famous mineral spring called Source du Lys or Source du Mont-Martel, was unveiled, and the existence of underground passages beneath the Rue de la Fontaine was detected.

There is a note in this number about the famous tracker of criminals, whose real name appears to have been "Jacques Aymar-Vernin."

At the final meeting on June 7th it was decided to hold the Congress biannually, the president-elect of the fifth Congress being M. Le Comte de Marsay.

A.H.B.

#### *ZEITSCHRIFT FÜR WÜNCHELROUTENFORSCHUNG.*

(July—September, 1935).

This number deals mainly with the recent Congress of the National Association of Dowzers, which was held at Wiesbaden in September of this year.

Dr. Osswald reports on the general work done at the Congress. This work seems largely to have been concerned with the general policy of the Association, and an attempt to bring its work into lines which should obtain more general recognition from official scientific opinion than it seems to have at present.

Dr. Osswald presented his annual report on the results of the research committee. He divides the work of the committee into three parts, viz. :—

- (a) The collection of literature.
- (b) A collection of statistics as may serve for a theoretical explanation of the phenomena of dowzing.
- (c) The organisation of research which shall furnish material for sections (a) and (b).

The third section, as Dr. Osswald rightly says, must be the most important duty of the committee: but, as is usual in such cases, it is hampered by lack of funds. He hopes that this difficulty may be remedied by assistance from members of the Association.

Dr. Beyer was re-elected, by acclamation, as President for the ensuing year.

A point arose during the meeting which is of great interest, as it indicates a major line of policy for the Association. At the instance of Dr. Osswald it was unanimously resolved that

all work done by members for official bodies should be arranged by and carried out through the Association, and that all scientific work must be done in consultation with the Association's research committee. Such a policy should no doubt greatly help the Association in its attempts to obtain recognition as a professional body from Government. A reference to the necessity for such recognition was made by Dr. Brauch, in his yearly report on the professional aspect of dowsing during the first year of the reorganised Association. He thinks, naturally, that a professional body would command more respect if it were definitely recognised by the State.

A certain amount of time seems to have been taken up by an attempt by Herr Hans Degler to divide dowsers into separate biological and geological groups. As might perhaps have been expected, no practicable way of doing this was found. The actual phenomena of dowsing are so little understood at this stage that specialisation of this kind seems premature.

Dr. Beyer ruled also that the Association could not at present deal with the so-called "insulating" apparatus (entstrahlungsgeräte) and the forwarding of the interests of their inventors. The research committee could only deal with the investigation of the actual question of insulation.

The research committee of the Association have drawn up a questionnaire which will take up from 100 to 200 pages in book form. This note book was ordered by all dowsers present, and was to be issued as soon as possible, the price not to exceed RM2.

Loud applause greeted a statement by Dr. Michels, the representative of the Prussian Geological Department, that his Department had decided to carry out an investigation, in collaboration with the Association, into the practical use of the diviner's rod. The results of this investigation should be of great interest.

Some time was taken in the discussion of the fees to be demanded by members of the Association, and the proportion which should be paid for the actual work done, whether successful or not. The idea of paying more for successful advice than for unsuccessful is not a usual one among other professions, though it seems to be quite common among dowsers.

After the day's work had been done sessions were held during the three evenings, during which papers were read and discussions were held. Dr. Osswald writes that the more important points in the discussions will be published in a special supplement of the *Zeitschrift*. The field covered seems to have been wide, and biological, geological and physical questions seem to have been considered. A paper on a psychic theory of rod and pendulum is also mentioned, but Dr. Osswald observes that this is hardly within the province of the Association.

During two afternoon sessions field observations were made, during which Dr. Osswald outlined a scheme which aimed at the development of a better co-ordination of results with the diviner's rod. The scheme depended on the observation of the reactions of known dowzers in chosen spots; as opposed to the old haphazard methods of sending out a body of dowzers, during a congress, over an area which was unknown or imperfectly surveyed, before numerous onlookers, whose presence was in itself likely to affect the dowser.

This account by Dr. Kurt Osswald of the proceedings of the Congress occupies about one-third of the book. His review of the papers read and of the work done is interesting, and leads the reader to the conclusion that the Association is at present making a determined effort to form such a policy as may narrow down the limits of its work to an area within which accurate observations can be made. The development of such a policy is likely to help towards recognition and collaboration from the representatives of official science.

The difficulty of obtaining such recognition is voiced in a communication by Dr. W. Brauch. He refers to the present attitude of official workers as an "a priori" antagonism. He notes a weakening in this attitude, however, particularly on the part of the official geologists, who (as has already been mentioned) have declared their willingness to work hand in hand with the Association.

Dr. Brauch thinks that the problem is primarily physical and must in the first place be worked out from the physical standpoint, to determine the nature of the actual forces at work. Secondly, a medical study of reactions must be made, in the attempt to correlate physiology and psychology with the phenomena of divining. Finally, in the third place, he says the geological question appears, in which we have to decide whether actual positive and reliable results are obtained by dowsing. He appears to think that the field of investigation should be narrowed, and that the pre-conceived ideas of many dowzers are apt to cause confusion. He doubts, for instance, the claims of many dowzers, among others that of ability to conduct a chemical analysis by the aid of the diviner's rod.

Finally, he observes that "When the dowser casts away all phantasy and hypothesis, then science, particularly geology, will not view him with such hostility." (This seems very good and logical, but it must be remarked in passing that the observer's phantasy is frequently more real to him than the other man's fact. However, there is no doubt that the Association is making a very determined effort to sift the fact from the phantasies, and it is to be hoped that they will succeed in their efforts).



Dr. Wendler gives a short account of the theory of the "gerameter," without any very detailed description of its practical construction. The diagram given is very like that of an ordinary galvanometer, a magnetic needle within a solenoid. A constant current is kept in the latter, and Dr. Wendler gives a formula showing when the instrument is most sensitive to changes in the earth's field of force.

There is the usual review of foreign work, while Dr. B. also notices a book entitled *Wissenschaftliche Grundlagen der siderischen Pendelschwingungen*, by Dr. Ing. Max R. Zechlin. Dr. B. characterises this as an "interesting and well thought out" book.  
C.S.T.

#### RASSEGNA DI SCIENZA GEOFISICHE E RABDICHE.

(November—December, 1934).

There is an article by the Editor, Signor Mario Stella, on Rabdology and the tremendous bearing that such a branch of electro-radio-biology can have on research in connection with fuel all over the national territory and colonies. The author tries to impress readers with the urgent character that such research may acquire in face of the absolute need for Italy to discover by one means or another the location of national sources of petrol, coal, etc., which no doubt exist somewhere either in Italy or her dependencies.

In the second article an attempt is made to review shortly the various theories on the cosmic rays and the studies thereon first by McLennan Elster, Geitel and then by Kolhörster, Nernst and Millikan. The writer points out the differences in the opinions held by Bothe, Rossi, Compton and Dauvillier, and the above-mentioned scientists, on the nature of such rays.

Mention is made of the observations carried out by the Italian Scientific Mission at Osmara under the leadership of Professor Bruno Rossi, on the occasion of the second Polar Year.

Under the heading "Electric Prospection," Cav. de Vita in a short study presents to the reader in a very clear way the advantages offered by the various instruments used in electric sounding in comparison with the rod and pendulum and various other devices, and reviews the instruments and methods employed in various countries.

The author, however, is ready to recognise the various handicaps from which electric prospection suffers, one of the worst being the longer time and higher cost. Reference is made to the work lately done by Professor J. Walther, of Halle University, and to the results of some experiments officially made on invitation of the German Ministry of Public Instruction.

There follows a brief review of an article by Dr. A. Wendler, in which he describes the different systems of electric measurements applied to various divining phenomena.

This review contains also a notice of the article by Dr. J. Regnault which appeared in *Science et Voyages*, October, 1934, and mention is made of books received, amongst others *Réunion d'Hydrologie*, by Dr. P. Russo, and of a geological map of Majorca by Professor Darder Pericas.

(January—February, 1935).

The most important article of this issue is no doubt that entitled *Can the collaboration of rbdology and geophysics give results of a practical value*, by Cav. de Vita. Remarkable results were obtained by the author at places where excavation or boring was carried out on indications given both by the rod and by geophysical methods. The rod and instrument were handled by the same person and the result in eleven out of twelve cases fully confirmed the forecast. The only case where no check was obtained was at a spot where it was not deemed worth while for various reasons to proceed with the work.

There is a copy of an official report by the Ufficio Construzioni Ferroviarie di Roma to the Ministry of Public Works in connection with scientific research bearing on the excavation of the said wells, all being within the boundaries of Rome. Details are given of the forecasts and the actual results, which show very slight discrepancies.

There follows an article by Signor M. La Stella on *Recent research on the atom*.

Cav. de Vita contributes an article on *Natural geo-electric potentials and their study in connection with underground prospection*, describing the working of the geo-voltmetro and other instruments and referring to the work of other Italian scientists, such as *Notes on applied mineral geophysics*, by A. Zabelli, etc.

(March—June, 1935).

Under the heading *Rod, geo-physics, means of measurement and subterranean waters*, Dr. K. Osswald makes a brief but very interesting study of the various methods of prospection both with the rod and with scientific instruments of various makes. The author divides the subject into three main branches:—

(1) *Subterranean water*, in which he describes in a clear way the different states in which underground water is found—in sheets or streams. The author makes a brief reference to geo-hydrological methods of research and to some interesting data contained in reports of the German Geological Society of Frankfurt-on-Main. The author tries to show how misleading are some of the words in the water diviner's vocabulary.

(2) *Rod and subterranean water.* The author, amongst other things, lays stress on the importance of the collaboration between geologist and water diviner and points out the splendid use made of the rod in locating fissures in the Dyke of Brux, where, on the indications of diviners, as many as 259 borings were made leading straight to fissures which were stopped by injections of liquid cement. The writer passes in review the various causes of real or apparent failure on the part of the water diviner. Mention is here made of interesting data obtained in 503 borings made in S.W. Africa by Germans in pre-war times, the accuracy being in general 70 to 80 per cent of the total indications. The writer also points to experiments made by Dr. Ambronn and Dr. Dobler on the connection between the reaction of the rod and certain radio-active zones and also lines of tectonic fractures.

(3) *Geo-physical methods of research.*—The author briefly considers the various instruments in use and results obtained, and, though he seems highly appreciative of some of the scientific means of prospection, he has to confess that “The human organism and even the animal and vegetable organisms possess great sensitiveness to physical influences which are below the level of perceptibility possessed by our most sensitive apparatus. Our bodies can therefore be used as biological detectors and can only be replaced by physical instruments when the stimuli are of sufficient intensity to be perceived by them.”

Mention is made of improvements to the apparatus of Cav. de Vita and of Drs. Aigner and Lehmann and of another instrument invented by Dr. Machte Marburg.

*The water question from the geological point of view*, by Dr. J. Regnault, deals with the various theories connected with the circulation of water in the subsoil, with a brief comparison of the advantages presented by water obtained locally through boring, as against water brought by aqueduct from distant sources.

There follows an article by Signor R. Jemma on *Ionisation of the atmosphere and its connection with lightning*, pointing to the results obtained in this field by Whipple and Gowan, and also by Signor Sapienza and the observations reported by Signor Lehmann, manager of power stations in Saxony, of lightning frequently striking electric lines of 100 K.V. passing over a certain piece of ground on the slopes of the Erzgebirge near Dresden.

This Rassegna ends with an article on *Radiostesie, radiotellurism, rabdology* by Plutone; and notes on *The Congress of rabdology at Wiesbaden* and *The problem of depth.*

E.S.

### LA COTE D'AZUR MEDICALE.

*August.*—There is an article by M. Larvaron on the use of the *radiocampimètre* for diagnosis and treatment. The instrument consists of a fixed part containing an electromagnetic apparatus and a moving part working on a graduated scale. The operator holds his rod or pendulum over the fixed part. An electrode at the end of a wire which is attached to the moving part, is applied to the seventh vertebra of the patient. The wave length of the patient is given by the position of the moving part on the scale when a reaction of the operator's instrument takes place. According to Ch. Henry, the normal human wave length is  $9\mu$  48, giving the harmonic of 19 cm. If the patient is ill his wave length is shorter than the normal.

For diagnosis the electrode is moved down the spine until a reverse movement of the operator's rod or pendulum is obtained. The position of the vertebra at this point will be an indication of the part of the body affected.

To arrive at the treatment required the operator holds in the same hand as his instrument different drugs one after another, the moving part of the apparatus being fixed at 19. If the drug in the operator's hand is suitable, the instrument will react.

Another method of treatment is for the patient to wear oscillators of suitable wave length in the shape of necklaces or belts, based on the discovery of MM. Hertz and Lakhovsky.

The growth of plants can be promoted in the same sort of way. No details are given of these oscillators.

### LA CHRONIQUE DES SOURCIERS.

*August.*—There is an account of the first tour of the A.A.R. —carried out under the direction of M. Viré, in the central plateau of France. Halts were made at Limoges, Rocamadour, Padirac and elsewhere. Many places of interest were visited, including the caves at Lacave, some of which were discovered through the rod of M. Viré. Several locations for water were carried out on behalf of municipalities. Lectures were given at Limoges, Le Puy and Clermont-Ferrand.

*September.*—There is an interesting article by Dr. C. Papathanassiou on the method of diagnosis called "Chiropractic," which was noted by Dr. Palmer about 40 years ago as having been employed by the doctors of ancient Greece. In applying this method Dr. Papathanassiou uses the pendulum to examine the vertebrae of the spinal column, and by manipulation restores the vertebrae which are displaced to their correct position.

Under the title *Cours de Radiesthésie* M. Henri Lemonnier has produced a little book, describing, in twelve lessons, M. Turenne's method and experiments.

M. van Eyck has reported the result of his researches on an old castle submerged in the Baltic in the Middle Ages. By using samples he located the position of bits of iron, masonry, etc., and had them buoyed, the objects being recovered later by a diver.

*October.*—In a short article M. Treyve's method of dowsing on plans is described. He begins by asking definite questions. Gyration of the pendulum implies an answer; he then proceeds to examine the plan, letter, photo, etc.

There is a short article on Dr. Moineau's method of medical diagnosis which is remarkable in that it entails the use of 16 different rods, 16 radio-capteurs, and 16 pendulums.

M. de France gives a rule for discovering whether a reaction is due to an objective or subjective cause. If, when the operator has obtained a gyration, he then obtains a gyration of the same kind over his hand, then the initial gyration is subjective in origin. But if the pendulum oscillates the origin is objective.

#### LA PROSPECTION A DISTANCE.

*September.*—We congratulate M. Christophe on being awarded for the third time a medal of honour by the *Société Nationale d'Encouragement au Bien*, on this occasion for his recent book *Mensonge et Danger du Spiritisme*.

*October.*—M. Joseph Treyve, in a letter to M. Christophe, states that he has been instrumental in locating the site of the battle of 840, fought under the sons of Charlemagne, in the department of Yonne. He indicated certain spots by *téléradiesthésie*, *i.e.*, on a plan, where boxes full of bones were subsequently dug up.

M. Paul Heyndrickx gives the following method for discovering "married or not." Place on a table a piece of yellow paper or a disc of zinc, and on top a nickel coin. With the first finger of the left hand as antenna, the pendulum will gyrate for the married and oscillate for the unmarried. This experiment can be carried out over photos.

A correspondent describes in a letter how, as a result of reading an article by M. Charles Pollak, he sent him a photo of his son of six, asking M. Pollak to indicate the cause of his son's illness and a course of treatment. In reply he received a diagnosis agreeing with that of Abbé Mermet, and confirmed by several other dowzers, in which, in addition, the origin of the partial paralysis of his son was indicated. Great improvement resulted

from following the advice given. To accelerate the cure the writer took his son to Switzerland to receive personal treatment from M. Pollak. After three radiesthetic massages the boy was able to use his hands in a manner impossible before.

### LES NOUVELLES PERSPECTIVES.

This little monthly journal regularly devotes a few pages to *Radiesthésie*. In the April number there is a report of a discussion at a meeting of the *Association Internationale des Médecins Radiesthésistes*, held on March 23rd, on tuberculosis. Dr. Andrée Besson insisted on the four following points:—

- (1) Radiesthésie admits of a much bolder diagnosis than can be obtained by any other method.
- (2) It not only admits of more rapid diagnosis but facilitates the choice of a remedy.
- (3) Those predisposed to the disease can be preserved from the harmful radiations from the soil which are discernible by radiesthésie.
- (4) By it prognosis can be made: the reserve of force or resistivity to the malady can be ascertained.

In the May number there is a report of the meeting of the *Association* held on April 13th, at which was discussed the radiesthetic study of microbes, serum and vaccines. At the meeting of June 22nd, reported in the July number, Dr. Moineau dealt with the question of microbes in subterranean water and their detection by radiesthésie, the second subject of discussion being *Radiesthésie et Colibacillose*.

In the September number there is the first part of an outline of the career of Mesmer, the discoverer of animal magnetism, which passed through an empirical stage before its acceptance as a scientific fact, even as Radiesthésie is doing now.

### RADIOTELLURIE.

*July-August.*—In response to a request from the municipality of Néoules (Var) a number of members of the A.F.R.S.P., including the president, the well-known geologist, M. Lucien Marcel, carried out prospections for water; numerous locations were made and marked out.

*September-October.*—At Rennes a western section of the A.F.R.S.P. has been established under the presidency of M. Busnel. At the request of the respective municipalities, prospections for water have been carried out at Montfort, Ste. Anastasie and Garde-Freinet.

A.H.B.