



# Patrick MacManaway

## President's Address

Welcome to this edition of Dowsing Today and its exciting range of articles and upcoming events, including the many and various summer activities of your Society, its Special Interest Groups and increasing number of Affiliated Groups – truly something for everyone, and our thanks indeed to Tony Bailey for his work in putting these pages together for us.

The most pressing need for our Society at this time is to increase our level of membership and you will find the enclosed information about the “Each One Reach One Appeal”. The concept of this is very simple – if each of us who enjoy and derive benefit and support from the BSD can enroll one new member, then our numbers will double, allowing us to bring the enjoyment and benefits of dowsing further and wider than ever before. Do please consider those you already know who would be excited to join us, and keep dowsing and the Society in your mind as you meet new friends and acquaintances of like mind...

Chris Johnson has resigned his position as chairman of the Health and Healing Group and stepped down from the council, allowing him to focus his energy and attention for the Society in the book-keeping and accounts role. I am delighted to report that his clarity and depth of experience

with accounting and management procedures have already contributed to further efficiency and effectiveness in the daily tasks of the office as well as the management of the Society overall.

We look forward to new leadership in the Health and Healing Group and hope to announce a new chairperson in the near future.

The office staff have been doing excellent work on our behalf in serving the enquiries of our members, organising the training events and the Congress, managing the enquiries about dowsing and dowsing services to the public, representing dowsing and the Society to the media, and continuing to explore additional benefits of membership to the Society.

The facility to review and purchase books and dowsing supplies online is proving ever more popular and convenient – if you have not already found our online store then do be sure and visit those pages on the website and bookmark them for your ease!

Do enjoy your dowsing adventures and activities this summer, and be sure to book your place at our Annual Congress which I know will be, as ever, a wonderful event and a place to meet and greet friends old and new who share the spirit of dowsing.



# Correspondence

## Letters to the Editor

Dear Editor,

### RE: FARADAY CAGE AND EARTH GRIDS

In the course of trying to educate myself in the “sparkly” (magnetism) aspects of energies, I am moved to ask the following question, which may have been asked countless times before – like, “Is there a Father Christmas!” The question is: “Is there a relationship between the principle of the Faraday Cage and Earth Energy Grids?”

Do the grids protect both from within and from without? If this is likely, then ought it not to be possible to photograph them so that they can be used for dowsing navigation?

Does the cage of grids over the Earth act like a two way mirror allowing things out – the reason for energies coming up from the ground, not earthing but “airing”. Does the cage have some effect on cosmic forces coming in and are the “stones” etc. points to allow energies to heal the Faraday Cage.

Or, am I being very foolish?

*Michael Haxeltine*

### DOWSING THE GREEK ISLAND OF LEROS

*This letter was sent to the lovely pair who allowed us to dowse around Corfu last year by friends of theirs also keen on dowsing.*

Dear Ruth and all our friends,

It is so delightful to have your Christmas/New Years letter. We enjoy it very much, one of those letters we open and read many times – thank you so much!

Here we have a church-sponsored shop with almost

everything for the local community, at low prices including books.

So here is a book about the Greek island of Leros, in German. Here Kirsten and I have spent many weeks from 1985 – 1990.

Sometimes we were there twice a year, in May and later in September. Just having a nice time. But we did some dowsing too! I showed our hotel-owner how to find water all over the island.

And then we entered an adventure! We found water in several places all over the island.

We were picked up from our hotel in the morning by taxi drivers who were family-related to those who wanted water so badly.

We went all over, to places where no tourists have ever been.

And when we finally made them understand that we didn't want any money for what we were doing, the roof went off!

We came home to the hotel with paid taxis filled with flowers, fruits, goat-cheese and Kirsten was kissed by the women and I was kissed by the men!

And from this period it was impossible for us to pay for taxis or meals in the tavernas, not to mention wine or coffee etc.

When the ferry came in the next time we visited, passengers and their luggage was kicked out of the number one taxi to give room for us!

Have a Greek friend and it will be forever.

*Hamish Miller*



Pat Toms

# Sensual and Geometrical Experience...

## ...OF ASSOCIATION WITH THE FORM OF THINGS

### PART 1

*Natural formation is determined harmonically in association with the cosmos – as above, so below. Formative etheric influences can be experienced in relation to days and nights, the seasons and, more subtly, planetary motions and much more. This paper considers the extent to which sensual and geometrical experiences of form, as a living association of things, can be correlated. Both a sense of place, maybe experienced using dowsing, and geometric transformations are considered in terms of rays of association and fields of form. This provides a basis for understanding beneficial and detrimental influences of natural and built form and limitations in the human specification of things, which destroys natural harmony. The paper suggests human awareness of number arose initially from sensual experience of etheric influences of fields of form, rather than quantification of things.*

### A SENSE OF PLACE

Natural growth arises somehow from a living association with the geometry of things, the form and constitution of their material and relative motions. Every thing, from the micro to macro, has some sort of a sense of place and grows and changes with respect to its surroundings. Spirit or Being somehow creates a living association between things that utilises and balances subtle polar influences that may be beneficial or detrimental to natural growth and harmony in a place.

The phenomenon of *subtle formative influences arising from a living association with the form of things*, referred to here as etheric influences, is recognised here to underlie all of the harmonious constitution and motion of things in nature. Etheric influences are experienced sensually in a living way and they cannot be detected or measured by a device acting by itself. Only when substance has manifest can the effects of physical fields of interaction be observed and measured with devices, as gravitational, electro-magnetism and nuclear fields and forces. They are manifestations of formative fields of form.

place in a harmonic context: intuitive association of things, form, rays of association, fields of form, and etheric influence and resonance, rather than force and energy and cause and effect, which are described in terms of specification, model, performance, standards and norms.

### ETHERIC RESONANCE

Living things associate with their surroundings with rays of association, somehow. Rays of association may be created and set up by the mind as links between the form of things or as a thought form imposed onto things, such as a dowsable etheric line between two posts or an etheric pattern imposed on something. A direct association between the forms of things is a straight ray or line. We say creating a ray of association with the form of something sets up an etheric resonance as a field of form having etheric influences.

A field of form is set up when something living associates with the geometry of things. In a simple mode of association with the geometry of a discrete object such as a large tree trunk, etheric resonance is a field of form comprising radiating rays and a series of surrounding peripheral lines, which can be dowsed walking around the tree.

When things are associated together, etheric resonance is set up with respect to the form of something, within and around it, whether material or thought form. Material form is experienced, perceived by humans, with respect to interfaces between different types of material substance, maybe topologically between the ground and air or geologically between two types of rock. When associating, a complex of things taken together may be experienced as one thing, as when associating with the earth taking all its rocks, waters and soils as one form.

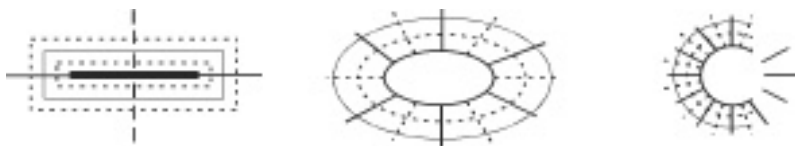
Etheric resonance as a field of form is perceived to be varying intensities of etheric influence in points, lines, planes and forms in harmonic relationship to each other. The vibration of something material, such as a string, provides a limited analogy. It can vibrate physically with an infinite number of overtones having integer intervals of 2:1, 3:2, 4:3 and wavelengths relative to a fundamental of 1/2, 1/3, 1/4, and so on (many overtones are too faint to hear). Etheric resonance also has integer modes but with many more possible variations in intensities of etheric influence than arise in material form. Some aspects of changing etheric intensities that arise from changing associations of forms can be described using projective geometry.

Etheric resonance does not propagate, as does physical resonance through a material, it manifests as a whole instantaneously on association (figure 1). However asymmetrical or irregular forms being associated together are, there arises a harmonic quanta pattern of etheric influences comprising a number of rays and lines.

When the earth, for example, resonates etherically through living associations, its surface, the boundary of the form, can only resonate in whole numbers measures. Five platonic forms of resonance have node points which ray lines in regular star-like pattern, with subsidiary resonances as well.

### RAYS OF ASSOCIATION AND FIELDS OF FORM

There are two bases for the creation of fields of form: constitutional and intuitive association. To exist, to be



**Figure 1 Etheric resonance around some simple forms as harmonic fields of form, each arising from a particular association (internal resonances omitted).**

The phenomenon of etheric influence arises from association with the harmonic form and motion of things. The planets being large and close to earth create significant etheric influences. Their geometric disposition can be described proportionately in terms of integer number and constants, notably the golden proportion; in myth as the music of the spheres'. The intensities of etheric influences arising from cosmic associations, which is experienced by every thing, manifests geometrically in points, lines and forms.

A human sense of place as an intuitive faculty is an experience, and may be examined using dowsing. Appropriate concepts are needed to describe a sense of

## Sensual and Geometrical Experience...

sustained in formation, a thing has to have an ongoing constitutional living association with other things in its surroundings. When a constitutional association no longer exists, something dies and degenerates materially. Somehow a constitutional association enables Spirit or Being to act and determine the form of growth.

On the other hand, living things can associate selectively with things in their environment to experience particular etheric influences. A living thing moving about associates with its surroundings using a sense of place. Dowsing specifically to find something hidden is invoking intuitive association, through free will. To be able to discriminate between things by being able to associate with particular things at will is a necessary basic dowsing skill, though it takes practice to recognise influences invoked. A bodily association may be monitored simply as a feeling or by using a device, maybe a pendulum or L-rod, as an indicator.

For something to associate with something else constitutionally or intuitively, it has to be rooted, typically with the earth. So, to experience etheric influences from things when using an L-rod as an indicator, the human body has to be rooted sensually to something in its surroundings. A dowser rooted habitually to the earth may have no awareness of being so. Switching a root association may make an L-rod indicate an opposite

direction, much to the confusion of novice dowsers who may change their root association subconsciously. Switching the root association with the mind, consciously or unconsciously, creates a different field of form and etheric influence.

Depending on the association set up so different fields of form as etheric resonance become apparent, from micro to macro levels. For example, a field of form creating a twisting etheric influence on the body is easy to set up. Stand midway between two trees with thick straight trunks 10-15 feet apart – relax and associate with the two trees (not others) and feel a twisting effect. Muscles are used to deal with effects of etheric influences arising from associations, besides being used to move things physically.

### MANIFESTATION OF SUBSTANCE

In nature everything grows and changes harmoniously with particular cosmic and environmental associations. To grow upwards a tree associates constitutionally with a field of form radiating from the earth. The presence of underground water in fissures crossing in plan below, can change etheric influence from a vertical into a spiralling field. Certain species of tree associate with them and grow twisted. A twisted tree is growing straight, guided by a spiralling field of form. Though a living thing strives to achieve harmonic archetypal form determined etherically, its physical form is tempered by physical environmental conditions creating asymmetries. Trees in a windy

environment are stunted.

In any place polar influences can be set up, for example, for the human body, associations with the earth underfoot and the infinite heavens. Constitutionally, male and female bring polar etheric influences together with Spirit or Being into a seed that can grow. Leaves or petals enclosing a stamen set up polar influences that change with the cosmos and surroundings, enabling Spirit to enliven a seed.

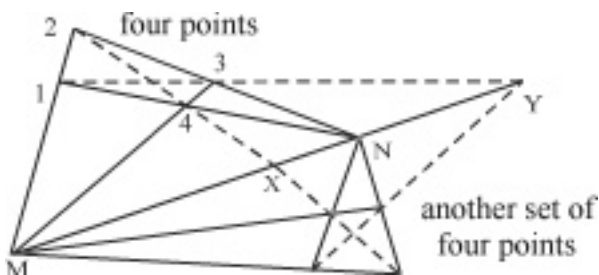
An harmonic association of things does not necessarily result in regular form. Symmetrical representation of the human form in terms of regular sacred geometry, as Leonardo da Vinci portrays, is simplistic. The interior of a body is far from symmetrical; harmonic disposition of organs is asymmetrical. They 'breathe' harmonically with changing etheric influences of cosmic motions. Lawrence Edwards describes how the asymmetrical heart with its seven layers of muscles, has a sevenfold pulse whose changing geometric form mediates between the organ and the depths of the cosmos<sup>2</sup>.

Every thing is in some sort of spiralling motion relative to the cosmos. Centrifugal spiralling creates warmth and is destructive, centripetal spiralling is cooling, life-giving and formative<sup>3</sup>. However, in relation to the sun the spiralling motion of the planets through space, as stable matter, appears elliptical. Space bounded through an association, maybe within the perceived elliptical path of a planetary orbit or the delineated bounds of a plane, has different etheric influences inside and outside the form.

### GEOMETRIC ASPECTS OF FIELDS OF FORM

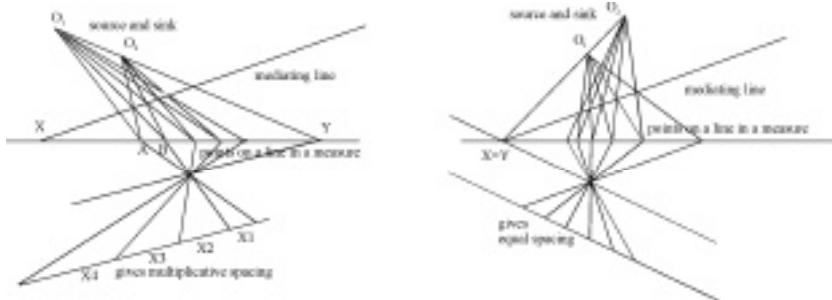
Projective geometry illustrates some aspects of the geometric harmonies inherent in the disposition and association of things<sup>4</sup>. Whilst living things don't 'do' geometry it does show how instantaneous repetitive association of things can create measure and form. This is so as nature is inherently harmonic. For instance, any five points in a plane will always lie on a conic curve; any six in space will lie on a quadric. Any four points on a plane determine an harmonious relationship between points on a related line. In figure 2 lines are drawn through four points to create points M and N, and diagonals determine X and Y on a line. Choose another set of four points with respect to M and N and diagonals will pass through the same X and Y. The ratio of ratios for the four points on the line, say  $NX/NY \times MY/MX$ , is constant for all sets of four points associated with them. This relationship contains the arithmetic and geometric harmonies found in musical sound<sup>5</sup>.

Associating things with lines as rays of association can set up transformations that create measures between things. A transformation can be represented graphically as a sequence of rays of associations, drawn as lines (figure 3). Thus, a basic transformation relating points in a line involves a source and sink (O1 and O2) and a mediating line, m. Each point on the line l is related to others through association with them. Start at any point A on line l, connect to O2. Then join O1 through the intersecting point on line m and find B. Continue to create points in a measure, whose harmony may be made obvious by projection onto a line parallel to one through X or Y (projecting them to infinity). Moving invariant point X to be coincident with Y changes



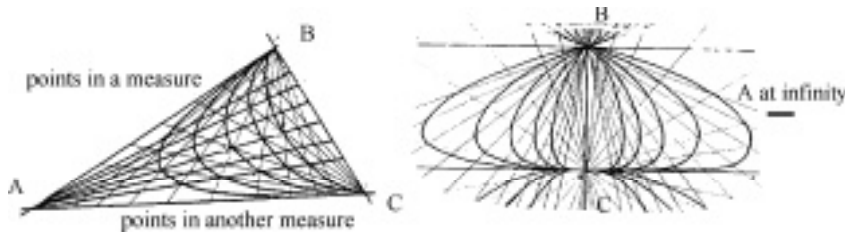
**Figure 2**  
**Four points: a basis of harmonic proportions – MXNY are in an harmonic relationship.**

## Sensual and Geometrical Experience...



**Figure 3** Moving determining points O1 and O2 can give multiplicative and equal spaced measures (growth and step).

points in a measure from a geometric to an arithmetic series. Though such graphical considerations aren't taking place consciously in living things, it shows how ongoing instantaneous association of things can create harmonic form. Something living associates with the form and motion of things to acquire rhythms to determine growth and change.



**Figure 4** Path curves with three real points ABC; with A at infinity bud forms appear.

Associating with two measures in a plane (or three in space) generates path curves across the whole plane (or space). In figure 4, associate points in a measure AB on one side of a triangle with invariant point C of another measure AC, and also points on AC to B. Points of incidence of these rays can be joined to give path curves. Taking a determining



**Figure 5** Path curves found in nature have different measures at top and bottom.

point of the triangle at infinity (move A to infinity) makes two sides of the triangle parallel and at right angles to the third side as the axis. When points of different measures along top and bottom are joined a variety of forms manifest, including spheroids, eggs, cones and vortices (figure 5).



**Figure 6** Ancient sites across Europe as described by Hamish Miller and Paul Broadhurst lie on a 30 degree path curve on the earth ellipsoid (reproduced with permission).

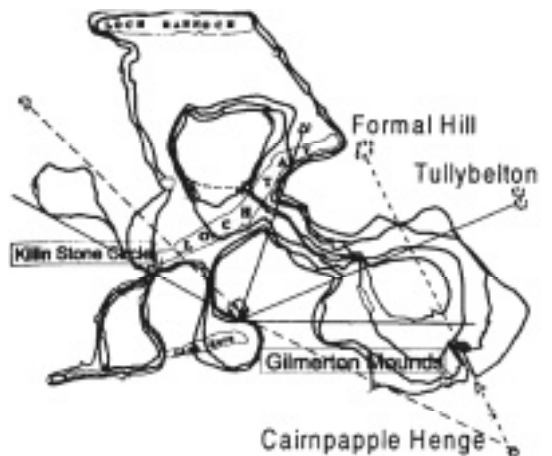
These forms and many, many more besides are found in nature, as Lawrence Edwards explains in his synthetic presentation of projective transformations<sup>6</sup>. Path curves are everywhere, in the shape of plant buds, the heart, the elliptical earth and its orbit. As a ratio of ratios, a path curve mediates between points and measures on lines (in a plane or in space). Path curves are experienced geometrically and in a sense of place.

Somehow a living thing associates with its surroundings and creates forms in fields of form, which can be represented geometrically. By switching associations

fields of form containing different measures can be created. Associating with the harmonious motion of the planets (with the Moon and Sun) can create sophisticated fields of form.

Ancient construction marked and exploited lines and points of etheric influence in the landscape. Path curves fit ancient stone circles better than Euclidean shapes<sup>7</sup>, which suggest they were laid out intuitively with respect to polar etheric influences appearing as detectable fields of form that arise from association with topography and geology. A sequence of ancient sites cross Europe is aligned to a spiral path curve of the earth ellipsoid (the earth is not spherical)<sup>8</sup> (figure 6). Somehow the ancients chose an alignment that spans a continent, as a path curve. Depending on associations set up, the earth ellipsoid can have an infinite number of path curves on its surface. To select one, someone has to adopt an appropriate association with things. Topographic and geological influences of distinctive features, such as islands, are exploited to create two serpentine etheric influences, which weave back and forth across the selected path curve alignment.

Straight and serpentine alignments of ancient constructions associated with topographical and geological forms in the landscape are described by David Cowan<sup>9</sup> (figure 7). Straight rays emanate from and go to protrusions and intrusions, mountains and caves. These can be changed and be redirected by human constructions, such as standing stones. Serpentine lines link special places, such as cemeteries and chapels, sited over geological faults and features, in their etheric influences.



**Figure 7** Tayside, Scotland where straight leys appear to bound and form serpentine leys – both created with stones and mounds as protrusions and cavities - part of an extensive network dowsed and described by David Cowan (reproduced with permission).

Part 2 appears in the next issue of the journal. It will consider experience of fields of form and their etheric influences, describing harmonics of natural formation with number and fields of form of ancient, historic and modern specified built form.

A version of this article has been included in an International Seminar organised jointly by the Baltic

## *Sensual and Geometrical Experience...*

*Dowsers Union, Estonian Geopathic Society, Estonian Meteorological and Hydrological Institute, Institute of Geology at Tallin University of Technology and Estonian Psychotronics Union, held in June 2006, see website [geopaatia.univera.ee](http://geopaatia.univera.ee).*

### REFERENCES

- <sup>1</sup> Richard Heath, *Matrix of Creation*, Inner Traditions, 2004  
<sup>2</sup> Lawrence Edwards, *The Vortex of Life*, Floris Books, 1993, page 131  
<sup>3</sup> Viktor Schauburger, *The Energy Evolution*, Gateway Books, 2000

- <sup>4</sup> Lawrence Edwards, *Projective Geometry*, Floris Books; Olive Whicher, *Projective Geometry*, Rudolf Steiner Press  
<sup>5</sup> Stephen Eberhart, *Three Archetypal Scales*, Mathematical-Physical Correspondence, double issue nos. 2 and 3, Winter-Summer 1972-3  
<sup>6</sup> *ibid.*, Lawrence Edwards  
<sup>7</sup> Barry Christian, *Megalithic Stone Path-curves?* Mathematical-Physical Correspondence, no. 30, 1979  
<sup>8</sup> Paul Broadhurst and Hamish Miller, *Dance of the Dragon*, Pendragon Press, 2000  
<sup>9</sup> David Cowan and Chris Arnold, *Ley Lines and Earth Energies*, Adventures Unlimited Press, 2003.



## Prof Peter Stewart The BSD Goes to Mars – 2

At the BSD Congress in 2004 I led a Workshop where I asked those Dowsers present, who were interested, and had the capabilities, to dowse on a map of Mars to attempt to locate the crash site of the space probe 'Beagle 2' and to give the Martian co-ordinates. I then asked them to Remote View on those co-ordinates and give a description of the condition of the probe. The results from this workshop were published in '*Dowsing Today*' for March 2005. Pp1-3

I should stress that, at the time, the fate of 'Beagle 2' was totally unknown. Indeed it was thought likely that the approach trajectory had been too shallow and that it had grazed the Martian atmosphere and skimmed off into deep space. It was not visible from the photography from an orbital reconnaissance satellite as, at the time, it lacked the necessary resolution.

Essentially the results we obtained at the 2004 Congress were as follows;

- (1) 34 Dowsers submitted reports on their remote map dowsing. Of these 7 thought 'Beagle 2' had missed Mars. Overwhelmingly 27 of the Dowsers (80%) located 'Beagle 2' on the Martian surface, 18 submitted co-ordinates and 21 remote viewed and described its condition. There was indeed some clustering of the results in the expected touchdown area.
- (2) In describing the condition of 'Beagle 2' a total of 21 responses were received. The general consensus view was that the final drogue parachute had failed to retard the velocity of the probe and that it had crashed into the Martian surface and was in pieces and that components were partially buried. This left a very small signature. Eight of the responses indicated that Beagle 2 is partially buried in surface material. See my earlier article for greater detail. It has been suggested that perhaps due to local conditions the Martian atmosphere at the time was less dense than expected.

I submitted our results to Prof. Colin Pillinger who, in response, said that, at the time, there was insufficient resolution in the orbital photography to confirm our findings.

Recently, however, he and his team have been examining the photography and believe that they may have found evidence of impact scarring on the wall of a crater near the predicted impact point together with what appear to be nearby blurred images that may well be artefacts and components of the probe. (See BBC Website)

In order to confirm the identification we must await the arrival of another reconnaissance satellite with imaging systems of higher resolution expected in November 2006.

So it appears that I must tentatively congratulate the Remote Dowsers and Remote Viewers who attended my Workshop. It does appear firstly that 'Beagle 2' did land on Mars as they said and that secondly it does appear to have landed near the expected impact point and that thirdly it does appear to have broken into pieces. Congratulations BSD it does appear that you did go to Mars!

As I said in my previous article, In 1973 Ingo Swann, one of the SRI Remote Viewers went to Jupiter and made observations which were later confirmed by NASA 'Pioneer 10 and 11 Probes.

My scientific objectives for BSD 2004 Congress Workshop were twofold. The first was to try and establish the limiting range over which the techniques can be used. The second was to obtain the consensus view of a number of independent observers rather than just a single viewer's report. In this it would appear that we were successful. None of the Dowsers submitting reports were aware of the results obtained by others in the Workshop.

So what next? At the time of writing this note a NASA Probe has just been launched by JPL to visit the most distant planetoid that we know of – Pluto. Perhaps we should set up a session for the BSD to visit Pluto? Unfortunately we will not be able to compare the results until possibly 2009 or 2010. Will this be a similar scenario to Halley's Comet?

What is the ultimate range of the Remote Dowsing/Remote Viewing capability? Can we dowse and remote view on distant star systems such as Sirius or the Pleiades? How far were the Great Seers of Hermopolis in Ancient Egypt able to penetrate? I wonder.



# Alanna Moore

## Australian Aboriginal Rock 'Art', Ritual and Songlines

### THE 'ART' OF PETROGLYPHS?

In Aboriginal Australia there was no word for 'art'. Yet most people today would call 'art', the markings on stone habitually made over millennia that can be prolifically found here.

On this large, dry continent, the commonest rock 'art' motifs are cupules, circles and arcs – these being the oldest type of petroglyphs, with a pair of arcs dated to around 40,000 years of age. As well, there are tracks, abraded grooves and hand stencils.

Cupules are cup shaped depressions, also called pits, dots or hollows. Typically about 5cm/2" in diameter and 3cm/1" deep, they are found in large groups, often on steep or vertical rock surfaces at sacred sites. In one spectacular rock shelter in the Kimberleys, for example, there are thousands of cupules on the vertical walls and sloping ceiling.



**Above: Petroglyphs at Ewaninga, a sacred Rain Dreaming site near Alice Springs, central Australia. Photo by Billy Arnold.**

Aboriginal society had the notion that the act of marking a rock by hammering or rubbing (resulting in hollows/cupules and abraded grooves) can produce wish fulfilment. This is why such markings are found at sacred sites, where ceremonies for increase and maintenance of landscape were performed.

Mythology states that the totemic spirits reside permanently at the sacred sites. Rituals are thus designed to invoke the creative powers of these nature spirits, thus increasing the population of plant or animal species associated with them.

Series of straight rubbing marks known as 'abraded grooves', were often created during rain making rituals. And animal tracks in stone were made to encourage the increase of the species depicted, as a type of hunting magic. Thus rather than being 'art', such petroglyphs are actually the "by-product of symbolic action".<sup>1</sup>

### OBSERVING THE RITUAL PROCESS

Charles Mountford is believed to be the first person to record the production and function of the pounded cupules. In the Musgrave Ranges south east of Uluru, central Australia, Mountford described the curiously shaped boulder that was said to be the body of Pink Cockatoo

Woman Tukulili. Mountford observed that the cupules being created by pounding the boulder with a small stone, during an increase ceremony held back in the 1940s.

He was told that this action "causes the release of the kuranita (life essence) of the cockatoo, with which the boulder is impregnated. This kuranita, rising into the air in the form of dust, fertilises the living female cockatoos, causing them to lay more eggs". The cockatoo being an important food source in that region.

Mountford later recorded numerous other such ceremonies that included the rubbing of rock surfaces for the purpose of increase.<sup>1</sup>

### CUP MARKS IN NORTH AMERICA

Cupules are found globally. North America has its 'pit and groove' style of rock 'art'. These are often found as exclusive groups of isolated cupules, and the style is thought to constitute the oldest of petroglyphs there. In Hawaii 30,000 cupules have been recorded. In a tradition going back at least 1,500 years, each new child born there gets a cupule created for them.<sup>1</sup>

### CUP MARKS IN BRITAIN

In Britain the so-called 'cup and ring' marks of ancient rock 'art' are a misleading term. The basic primary element of rock 'art' there is the 'cup mark' (cupule). Grooves are also found. Actual 'cup and ring' motifs are much rarer and may well signify a later elaboration on the plain cupule.<sup>1</sup>

Such petroglyphs are apparently found often associated with the boundary of ancient settlements, and, being also found on religious monuments and ceramics, they may have functioned as ritual protection devices.

In areas of large-scale ritual landscapes, petroglyphs mark the main routes into the ritual area. "Along the principal route to the Milfield Basin in Northumberland, it has been found that each major decorated rock is intervisible from the next, so that travellers are led towards this important henge complex. One of the outcrops marking the approach to Kilmartin Glen has the same unusual motif as found on the Temple Wood stone circle at the centre of the ritual area."<sup>2</sup>

Michael Cook has studied some of the petroglyphs from a modern dowser's perspective. Speaking about the 'cup and ring' marks that have a line radiating out from the centre, Michael said, "If one puts a stave in the cup and ring mark and lines it up with the line and stands behind the staff and looks along the staff and the line – there will be another site on that line, or a feature on the horizon."<sup>3</sup>

Then there is the British (and elsewhere) folk tradition of making physical contact with the megaliths, rock features and carvings. Kissing the Blarney Stone and rubbing the genital area of cheeky Sheel-na-gigs may well be the modern expression of ancient practices designed to release inherent rock energies in the pursuit of fertility.

The Dragon Project and other researchers (such as author Tom Graves) have noted the occasional energy rush/zap delivered from standing stones, on occasion. Particularly when they are touched at certain points with greater energetic potential, such as the fifth band of an energy vortex that is spiralling up a menhir.<sup>4</sup>

Perhaps the 'cup mark' is mankind's oldest global

## Australian Aboriginal Rock 'Art', Ritual and Songlines

expression of connection to environment via ritual, symbolic action?

### SONGLINES

'Art' not being art as we know it, so the songs of the Australian Aborigines are sung for reasons other than entertainment. Often they are records of the creation stories of the 'Dreamtime', and these may be kept secret and only sung during ceremonies.

I am often asked how the Dreaming Tracks / 'Song Lines' may be perceived by a dowser. Having John Michell write, in 'The View over Atlantis'<sup>5</sup> that the song lines are Earth energy lines, is a huge oversimplification of the subject.

Songlines are mythic cycles. They express stories which articulate together across vast distances, linking neighbouring tribes into a vast whole pattern. The Songline/ Dreaming Tracks are associated with, or follow, the ancient pathways that link the sacred sites together. Sites where the great Totemic Ancestors created the landscape and then came to rest. Landscapes are criss-crossed with them and the song cycles provide people with a mind map of their country.

But just as Guy Underwood<sup>6</sup> found energy paths, that he called 'trackways', existing co-incidentally with old tracks, so the dowsing of Dreaming tracks as energy lines, is merely a case of finding another 'by-product of symbolic action'.

As the Aboriginal people followed the paths of their original ancestors for over 40,000 years one would expect a residuum of energy to be lingering there.

What is more important is – where do the lines and paths take us? Like a road takes us to our modern places of human focus. The road is useful, but hardly important in itself.

Dreaming paths often mark tribal boundaries and are neutral ground where anyone may journey, in tradition. The pathways take us to power centres in the land, where the creator spirits stopped to rest, and these points are marked by an unusual boulder, tree, lake or waterhole, etc. These were places that had to be regularly sung to maintain holistic health. Millennia after millennia, the ancient songs were sung.

Seeing that Aboriginal traditions kept these pathways, songs, dances and behaviours over such a vast length of time, I think we ought to stop imposing our own cultural expectations, and try to absorb and intuit what such Aboriginal cultural treasures may offer us.

### ACCESSING THE DREAMTIME

A story-of-place (if one still exists) may well be reflected in the character of the energies of the surrounding landscape. But we must be truly open to learn directly from nature.

I believe that anyone can transcend time and mundane reality by journeying to the Dreamtime – when we visit sacred sites, with utmost respect, and there absorb the knowledge-of-place.

The Al-cha-ra / Dreamtime is actually a 'continuing creation time'. In other words, it is the story of life in other

kingdoms / realities; the story of the evolution of spirit, that is available to all who choose to attune themselves to the other dimensions of space/time.

For example, in a meditative state the spirits of place may grant you access to the 'Akashic Records' and it is possible to experience past epochs, as in clairvoyant vision, but sometimes with all the senses involved. This has happened to me, as well as others I've spoken to. One woman tells me that she often watches spirit dinosaurs hopping around her property in Western Australia.

### LEY AND DRAGON LINES

Back to songlines – they are associated with ancient trackways, some of which were even built up on steep parts, or defined, by stones placed along the sides, an example being a straight track (in two segments) built across the top of Mt Tabletop near Toowoomba, Queensland.<sup>7</sup>

Such Dreaming tracks often have linear paths, which may well be reflected above as straight energy ley ('ley line') paths in the sky. At points where these paths change direction it is said to be where Ancestor Spirits rested or created, and these are often marked by a natural landscape feature or man made rock cairn.<sup>7 & 8</sup>

Earth energy currents, such as dragon lines, act as highways for local nature spirits, as clairvoyant Billy Arnold observed one day. From his own vision, Billy knows that the ancient correlation of Dreaming Tracks and sites with totemic / nature spirits remains the case. Of course many sites have suffered damage in the last 200 + years since white invasion, and have been abandoned by spirit.

So songlines have multiple functions and manifestations. They are a part of the rich fabric of an ancient culture which maintains close spiritual links to the land to this day (mainly in the centre and far north of the country).

In fact Australian Aboriginal geomantic traditions probably constitute the oldest continuing eco-spiritual practises on the planet.

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7. 'In the Tracks of a Rainbow – Indigenous Culture and Legends of the Sunshine Coast' by Robin A Wells, Gullirae Books, Qld, 2003.
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# Richard Bartholomew & Ced Jackson

## Things That Go Bump in the Night

Ed: Readers may like to consider the following two articles as rather different halves of a dowsing whole. "Things that go bump in the Night" is an account of some dowsing diagnosis and intervention carried out recently in a haunted pub in the Welsh Marches, whilst "Dead Ringers" gives a perspective on what the dowsers concerned thought that they might have been encountering. As always the authors would be grateful for comments, observations and feedback.

### A DOWSING EXCURSION

The Skirrid Mountain Inn at Llanfihangel Crucorney is allegedly the longest continually licensed premises in Wales, and also haunted.

A guest staying at the Inn in the autumn of 2005 was taking a relaxing en-suite bath, when she felt she was being pushed down into the water by something she could not see. She paid her bill and left quickly.

The landlord was new, having only taken on the pub last May, but had already experienced his young grand-son reluctant to go to the toilet by himself at night in case he again saw "the man in the dress." Over the years the pub had been used as an assize, particularly by Judge Jeffries, the Hanging Judge. It is believed that hangings were carried out within the voluminous stair-well of the pub itself.

The thing that strikes the visitor arriving at the Skirrid Inn is the dominance of the mountain itself. The Skirrid is an outlier of the Black Mountains, and its long rising spine can be seen for miles along the border. Closer to, from both north and south, the visitor can see the distinctive landslip that has cleft the west side of the hill. The local name for the hill is Holy Mountain, and the story is that on Good Friday, when Our Lord uttered his last and the Veil of

the Temple was rent, the mountain tore itself in twain. There are the remains of a medieval chapel to St. Michael on the summit, used after the Reformation by local Catholics for the celebration of the Mass. Llanfihangel (*in the name of the village*) is Welsh for St. Michael.

We started our day in the village by attending the morning service at the local church, to take stock, reflect and hopefully imbue our dowsing with good intentions and less ego.

Setting to dowsing there was a very strong detrimental energy line linking both mountain and inn, running through the four-poster bed and on to the afore-mentioned bath. We spent some time in the bathroom, and one of us immediately acquired a headache, unusual for him. There was another detrimental line running through the bath, making the crossing point a powerful place where a person

attempting to wash away life's cares might get more than they bargained for.

We also looked for the vortices of energy that Joey Korn describes in his book "Dowsing: A Path to Enlightenment", which he hypothesises as points in time and space where very strong emotions imprint onto the atmosphere. We found upward of twenty of these "hot-spots" in this not very large room. Puzzled by this we considered the structure of the pub and realised that what the landlord had described as the 'holding cell' – when the building doubled as an assize – had in previous times extended to where we were now dowsing, and that this space had been hived-off as a bathroom in recent years to make the bedroom en-suite. So were these swirls of energetic disturbance some sort of left-overs from the miseries of the prisoners being held in the condemned cell?

After the Dowsing Diagnosis, what of the Intervention: Our practice has been moulded by a number of teachers and traditions. For the detrimental lines we used some sections of Homebase's best copper rod cut to lengths of about 12cms. Having dowsed where the lines entered the building, we placed each of the rods at the edge of the lines where they passed into the walls. In fact most of the ground here was either cobbled or concreted, so rather than cause damage by knocking the rods in with a hammer, we leaned them up against the wall at the right spot. We then pendulum dowsed the time to leave the rods in place, and informed the landlord.

This was followed by a prayer asking that balance and harmony might prevail so the area would nurture and sustain those who lived, worked and visited the inn. We also offered a prayer for each of the vortices/hot-spots in the bathroom where the guest had experienced that sinking feeling, (*see Joey Korn for some suggested wording if you feel stuck or awkward about this approach*).

The use of prayer may seem strange or unfamiliar to some readers, implying all sorts of things they cannot connect to. For us, at the very least it can do no harm, for it anchors us in a place that recognises that the energies that dowsing reveals are part of a universe about which we have only partial knowledge. It also recognises that whatever our efforts may achieve, this does not imply that we possess enormous powers ourselves but that we are trying to work in harmony with the natural order.

Instead we see ourselves as working for the benefit of others in conjunction with Nature, the Management, the Universal Spirit, God or whatever, and not in a way that is self-seeking or power-wielding. It denotes that we have a view of things that recognises the limits to our knowledge and effort, at the same time as acknowledging the potential beneficial, healing and harmony-restoring aspect of most of what we encounter as dowsers. In this context, if we are working in a way that is for the benefit of all, are there any limits to what we may ask for?

Did it work? A recent call to the pub did not reveal that any recent guests had disappeared beneath the waves, so maybe our bit of dowsing did help. If you do look at the website of the Skirrid Inn, you will nevertheless see that a major part of its promotion is the fact that it is haunted. The



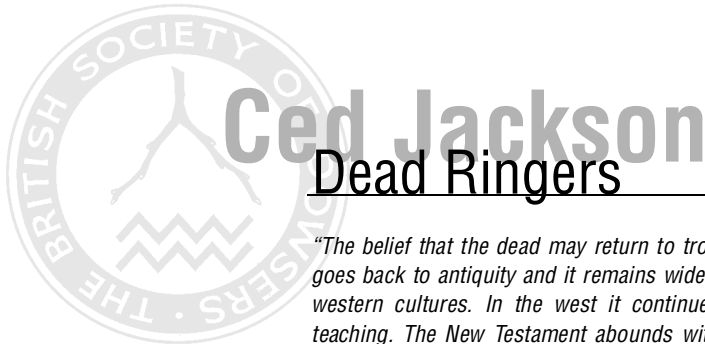
## *Things That Go Bump in the Night*

person I spoke to did say that they had had visits from teams of psychic investigators, most of whom presumably had a drink and ordered lunch. So maybe there is not too much interest in the pub losing its unseen occupants even if this is theoretically possible! Rather than take my word for it why not have a day-trip or a walking holiday in the area and pop in with your dowsing tackle and see what you make of it? And if you come across some lengths of Homebase

copper pipe perhaps you could return them to us? Skirrid Mountain Inn, Llanfihangel Crucorney, Abergavenny, Mon. Telephone 01873 890258. Web <http://myweb.tiscali.co.uk/skirrid>

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*"The belief that the dead may return to trouble the living goes back to antiquity and it remains widespread in non-western cultures. In the west it continues in Christian teaching. The New Testament abounds with accounts of Jesus casting out devils and unclean spirits. Exorcism, as still used by the Christian churches, ritualises this practice. But expelling the attached entity in this way is an adversarial procedure, far removed from contemporary spirit release, which aims to help both host and entity."*

*Dr Alan Sanderson, Spirit Release Foundation*

I did not set out to become an exorcist. My interest in 'Spirit Release', 'Rescue Work' or 'Deliverance' – *the head spin doctor terms for Exorcism* – has arisen from my consultations.

It is useful to define terms. I use three broad categories:

- Ordinary people who were once alive and are now dead, but are still 'hanging around'. They are sometimes referred to as 'spirits', or 'trapped' or 'earth-bound' souls.
- The traces or remanence of ordinary people who were once alive, but who are now dead (and perhaps died in violent or dramatic circumstances). It is their 'trace' or effect on the environment which is detectable, but they themselves have moved on, or at least they are no longer present.
- Everything else that might go bump in the night. Poltergiests, nature spirits, old and inappropriate thought forms, and 'bad stuff', (if you accept the notion of the existence of bad stuff, as opposed to the mere absence of good.) The undead rarely get a look in due to their aversion to mirrors.

Any one of the above categories can become 'attached' to *either* a person, or a place, or both.

In the west the Church used to have a monopoly on Deliverance, but there are now many practitioners and approaches. The activity also used to be isolated and clandestine, but practitioners are now more likely to share their experience with colleagues.

One of the interesting developments in recent years has been the creation of the Spirit Release Foundation (SRF), an organisation where psychiatrists, healers,

dowsers, and other practitioners meet and discuss their work. The SRF also provides a variety of training courses, and Alan Sanderson's fascinating article on Spirit Release and Health, quoted above, is available on the SRF website<sup>1</sup> and provides an excellent introduction and overview.

There are many ways of undertaking Spirit Release, including :

- The practitioner directly addressing/dealing with the 'spirit',
- The practitioner addressing the spirit via the client (*who may be in a light trance*)
- Procedural approaches: surrounding the spirit with white light, putting spirits on an 'escalators to upstairs', etc

Simple techniques are set out in David Furlong's "*Earth Energies*" and Caitlin Matthews "*Psychic Protection Handbook*". David Ashworth's "*Dancing with the Devil – Survival for Healers and Therapists*" sets out the work of someone long experienced in this field. Peter Dawkins, the founder of the Gatekeeper Trust, runs Rescue courses ([www.Zoence.co.uk](http://www.Zoence.co.uk)) and writes that the rescue of earth-bounds is one of the most important acts of healing and service that can be undertaken.

The Spirit Release Foundation ([www.SpiritRelease.com](http://www.SpiritRelease.com)) is the largest organisation in the field, and its wide range of courses benefit from the interchange of ideas that takes place within the SRF itself. On June 10th the SRF's annual event in London features Edith Fiore.

Is it all really real? (But then, are ley lines really real?) Even if it isn't, approaching the problem as if it is, and dealing with it with respect, can be extremely beneficial. A novel approach is set out in the work of Phil Rickman, whose reports of the work of the Rev. Merrily Watkins, Deliverance Consultant to the Hereford Diocese<sup>2</sup>, are full of fascinating insights.

*CedJackson@FengShuiFutures.com*

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<sup>1</sup> [http://www.spiritrelease.com/review\\_spiritrelease.htm](http://www.spiritrelease.com/review_spiritrelease.htm) (*Ced's emphasis*)

<sup>2</sup> <http://www.philrickman.co.uk/page17.html> (*See also the book review in Dowsing Today for December 2005*)



# G W Crockford & N Hughes

## Chemical Remanence and Convergence of Evidence...

### ...IN ARCHAEOLOGICAL DOWSING

#### INTRODUCTION

This paper will be referring to what is called 'science based dowsing'. The term is used to distinguish the type of dowsing used in the studies to be described from the more widely used type of dowsing where permission is sought and questions are asked. One of the aims of this paper is to show that in dowsing for

artefacts in the ground a number of lines of evidence may be required which point to a single interpretation. Another aim is to show that the asking of questions in dowsing cannot provide the data required for this convergence of evidence. Only the scientific approach will do it (see Box 1). A third aim is to show that the future of archaeology may lie with the stains (chemical remanence) left in the soil by artefacts which were removed or destroyed hundreds and thousands of years ago.

#### BOX 1 SCIENTIFIC METHODOLOGY

Scientific methodology involves the collecting of data and observations which must meet standards in relation to accuracy, quality, reliability, repeatability and consistency. In short other people have got to be able to obtain the same result even if using different methods. Different dowsers dealing with the same situation are responding to the same fields which originate from the atoms and molecules in the targets. The elements and compounds that come together in the target determine the nature and properties of the fields being dowsed. These fields are the basic raw material of dowsing.

Much is made of the necessity for science and scientific method in dowsing. Many dowsers subscribe to using a scientific method in dowsing work. It is useful for the purposes of this paper to quote **The Association for Science Education and Kings College Science investigations research project (AKSIS) (January 1997-Dec 1999) funded by the Wellcome Trust.**

*"Scientific enquiry is a thinking process. The nature of enquiry is in the form of a question that can be answered by obtaining evidence.*

*"Questions have to be asked that can be answered scientifically.*

*"It is essential to recognise the sorts of questions that cannot be answered scientifically for example the responses to questions of opinion.*

*"The evidence obtained in a scientific investigation can answer a question with a level of confidence and/or probability as to whether the answer is right or wrong."*

*"Evidence must be analysed and evaluated in order to answer question.*

*"Evidence must be accurate reliable and sufficient.*

*"To meet these criteria the investigation has to be carefully planned."*

There are many different types of scientific enquiry.

The AKSIS project proposes 6 types of enquiry.

1. **Exploring:** Making careful observations of objects events or phenomena, identifying changes and developments and relating these to variables or factors that affect the phenomenon.
2. **Pattern seeking:** Observing and recording natural phenomenon and carrying out surveys, determining factors or variables that affect the phenomena. Analysing the data to find patterns, form, order, organisation in the phenomenon.
3. **Classifying and identifying:** Arranging objects, events, phenomenon into sets, groups and naming groups and recognising sets or groups by certain distinctive characteristics.
4. **Modelling/simulation:** Developing an explanation on how things work (theory/paradigm) building a model and testing. Use of model to predict and reproduce the phenomenon in the laboratory.
5. **System development:** Designing and testing a system or procedure.
6. **Fair test:** This test is used to determine if by changing one variable it affects and changes another. The phases of a fair test investigation are **planning, obtaining evidence, analysis, evaluation.**

It can be seen that the methodologies associated with scientific enquiry, including experimental investigation, must be disciplined and used correctly. There must be a rational and logical approach. In the experimental method the variables must be identified and controlled. To do this there will have to be an underlying theory or model of the system being investigated (see Box 2).

Once observations and measurements have been collected they can then be looked at objectively, analysed, evaluated and interpreted.

They must be explainable. In the AKSIS Programme (Key Stage 3) the point is made that it is important to test explanations and models by using them to make predictions and by seeing if evidence matches the prediction. I normally summarise this by saying 'if the dowser is right what follows?' this is possibly the most important question in investigative dowsing. But beware, what you expect to follow may follow but for the wrong reasons. This may happen when you have not recognised all the variables. For example, the presence of gamma radiation from a radioactive isotope means that you also have the magnetic fields of that isotope and its decay products to deal with. In a well designed study presented at the Archaeology Groups meeting in November 2005 Geoff Begley showed that a person who had been injected with a radio active isotope (Tc 99m) and was standing near a target blocked the dowsing response to that target. As there are two variables involved here, the magnetic fields of Tc and the ionizing radiation, it is not possible to say which one is responsible for the observed blocking of the fields. One answer is to collect the subject's urine, wait for the Tc 99m to decay and then use the urine with the excreted Tc 99. The urine should block the target fields as the dowser responds to magnetic fields not the electric fields. It should be noted that both of the other group 7 elements in the periodic tables, Manganese and Rhenium, have a similar effect on dowsing to Technetium, that is if they are near the target fields the dowsing response to the target fields disappear.

This example shows how results can be challenged and how experiments might be improved. However, even the best measurements, results and observations may not be able to prove some things but they may be used as evidence for a particular interpretation. If a number of different results appear to support a particular interpretation it can be said that there is a convergence of evidence supporting that interpretation.

## *Chemical Remanence and Convergence of Evidence...*

In science based dowsing the procedure is to analyse dowsable fields using a number of methods and techniques. Advantage is taken of the ability of the human magnetic sense to focus on selected fields and to disregard others. The different fields to which the dowser is responding can be identified by using witnesses and colour. This enables a field to be related to its source e.g. limestone, bones, iron.

The underlying theory, that is the theoretical foundation

of science based dowsing is the diamagnetic and paramagnetic theory of biolocation. This theory was developed by the author to provide a basis for dowsing research and practice (see Box 2).

Science based dowsing can therefore be defined as the development of evidence from rational procedures based on a theoretical model of the dowsable fields and the human sensory system involved.

### **BOX 2** SOME RELEVANT POINTS FROM: THE DIAMAGNETIC AND PARAMAGNETIC THEORY OF BIOLOCATION\*

- All materials are diamagnetic and most are paramagnetic. A few are ferromagnetic.
  - The dowser is blind to the ferromagnetic fields.
  - There is a sensor in the head for the diamagnetic fields. The sensor for the paramagnetic fields is in the skin.
  - Paramagnetic fields appear to play the dominant role in dowsing.
  - The magnetic sensory system is very directionally sensitive and able to pick up very weak fields.
  - The sensory system is able to focus on the fields from specific targets.
  - The use of witnesses enables the dowser to analyse fields and identify their source.
- The diamagnetic and paramagnetic theory of biolocation was developed by G W Crockford to provide a rational basis for dowsing service work and research. A synopsis of the theory is given in a report by G W Crockford. The magnetic fields of mobile phones: A review of protective devices. RN9/01.

### **ARCHAEOLOGICAL DOWSING**

From the point of view of the dowser, archaeological dowsing falls into two main groups. The first is archaeological led dowsing. The archaeologists have a good idea as to what lies hidden or may be present below the surface. The dowser contributes by playing the role of a good magnetometer and providing information for decision making by the archaeologists. In providing that information the dowser has to be aware of how dowsing may get it wrong. The human magnetometer is responding to complex paramagnetic and diamagnetic 3D fields generated by the matter being dowsed. Some of the problems of dowsing arise from these fields interacting and being acted on by other magnetic fields present in the environment. One of the aims of science based dowsing is therefore to minimise the errors by the use of techniques and methods and by building up different lines of evidence. For example an energy line with a right angle bend in it may appear as the foundation of a building because of the right angle. It also has the right size and dimensions. However, knowing the material giving rise to the energy line and its depth in the soil helps with the evaluation of the dowsed line and increases the reliability of the interpretation. For example part of the dowsed line may be due to brick whilst the line at right angles to it may be flint. Have you still got the foundations of a building?

Another example is the quest for a road. The question "Is this a Roman road?" is not asked in science based dowsing. Data relating to the structure of what might be a road is first gathered and the data is allowed to point and possibly confirm that it is a road and then provide information on who may have built it and what vehicles may have used it. During this process the information is always challenged and if possible confirmed by a second or third dowser. Archaeology led dowsing illustrated by these examples is possibly the most common form of archaeological dowsing and it is close to site dowsing in its techniques.

### **DOWSER LED ARCHAEOLOGY**

The second group of archaeological studies is dowser led archaeology. The whole of the archaeological study is dowser led and driven. The dowser does of course need to have some archaeological knowledge but preferably not too much to avoid finding what 'should' be there. An investigative 'mind set' in at least one member of the team is a must. This type of archaeological dowsing is closer to forensic science than it is to site dowsing. This is illustrated by the sort of approach that might be adopted by the dowser for example:

- detect the presence of a field
- determine the geometry of the field (form)
- find the source and origin of the field (depth, visible objects)
- analyse the field to determine its components
- construct a mental model of the material and how it got into the soil
- what follows from this model.

The reason for this new area of archaeology is quite simple 'STAINS', that is traces of chemicals in the soil. All objects that have been placed on or in the ground leave a trace of themselves in the ground. Material is eroded or lost from an object whether it is a stone, fence, dead body, a bed, footsteps, dripage from a roof or gate. No matter what has been on the ground or above it, it will leave a chemical stain and dowsers are sufficiently sensitive to pick it up even if it is hundreds or thousands of years old. Objects that decay or degrade physically still leave a chemical stain. If the archaeologists dig down they may not find anything solid, the soil has to be analysed in order to find out what chemical is there and by inference what object may have been there x years ago. The dowser can do this by using witnesses and then by digging identify the level in the soil at which the stain appears. For example, the dowser just puts each six inches of soil as they dig down into a different bag and dowses the bags using a witness for the stain (Box 3).

**BOX 3**  
**THE PHYSICAL**  
**EVIDENCE FOR**  
**CHEMICAL**  
**REMANENCE OR**  
**STAINS**

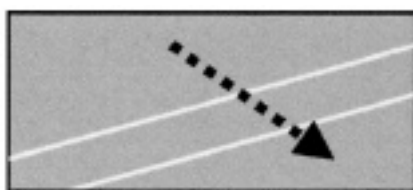
The results of extensive survey work on various sites across the country presented the authors with some important questions that needed answering. One of these questions was 'why, when the dowsing evidence was so good, no solid artefacts were found'. One site on which this problem arose was Chenies Manor House. The house and estate dates from the 15th Century. Dowsing Surveys in the gardens and fields of the estate

suggested the presence of extensive brick and stonework in the ground. Excavations in numerous locations revealed no physical objects present in the ground. Many core samples were taken in some cases down to 10ft or more by auguring. Again no trace of solid remains.

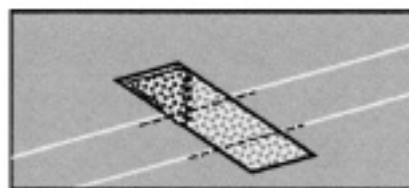
In some cases the explanation could have been that the dowsers were responding to the magnetic image of a source. However,

techniques for identifying true targets improved during the project and another explanation was required. Based on the diamagnetic and paramagnetic theory the fields being dowsed had to originate from matter of some sort and in some form. When using witnesses it is only possible to say that something dowses as if it is the same as the witness e.g. iron, limestone etc. It is not possible to say that it is iron or limestone.

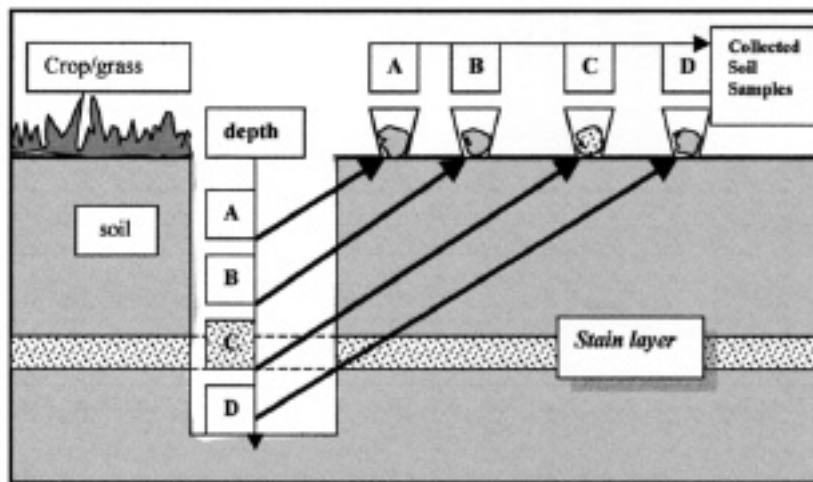
**Figure 1: The location of a stain**



1. When a dowser walks across an energy line it is often associated with a buried solid object such as a wall.



2. Even with careful and accurate dowsing (including deeping) often on excavation nothing is found.



3. The diagram shows how soil samples are collected from various depths of a trench during an excavation over an energy line. At various levels during the excavation the trench and samples are dowsed with appropriate witnesses.

In this example the trench at depth A produces a positive dowsing response but the corresponding soil sample a negative response. The energy line is still there despite the removal of the soil.

The soil at depth A is therefore not responsible for the dowser's response.

The same result is obtained at Depth B.

However, at depth C when the soil is removed, no response is obtained in the trench and the energy line disappears.

Using appropriate witnesses a positive response is obtained from the collected excavated soil.

The soil in sample C is responsible for the dowser's response and in situ the energy line in the trench.

Further excavation (D) produces no responses at all and there is no energy line

*Extensive use of this technique with witnesses has provided clear evidence that layers in the soil are responsible for some energy detected by dowsers. These layers contain specific chemical and particulate material as a fixed permanent feature. This material therefore forms a "stain". The layers produce complex detailed patterns when their energy is located at the surface. The chemical composition of these stains can be determined using witnesses as well as by conventional chemical analysis.*

*Typically stains have been found at depths between 1-1.5 metres. The layers are only several centimetres thick.*

*Despite being permanent features in a soil profile they are vulnerable to soil disturbance. Excavation destroys them!*

Fortunately in most cases the witness, if used correctly, does match the target. From this it follows that if the geometric shape of something has been mapped out on the ground there should be something below it. However, even allowing for errors of depthing and horizontal position no physical source was found for the fields. The only explanation lay in the hypothesis that the source of the

fields was there in small amounts possibly as small particles or chemical molecules. If this were the case it should be possible to identify the particles or chemicals by dowsing for them in samples of the soil. Figure 1 illustrates the technique developed to locate the source of the fields in a vertical profile of the soil.

This technique has been used on numerous sites and the evidence is

clear. That within the vertical soil profile there is a distinct layer of soil that contains a chemical and/or particulate stain in the form of the material or physical process that laid it on the soil surface. The material may have started off at a specific depth but it is possible for it to migrate down in the soil. This migration to a greater depth may protect the chemicals and particles when the surface layers are

disturbed. Figure 2 shows how a stain is formed in the soil.

The implications and importance of what can be called chemical remanence to archaeology is immense and profound. The archaeology of a particular site and period is fixed as a distinct layer in the soil and the dowsed form and its subsequent analysis can reveal this archaeology.

**Figure 2: From a building to a stain**

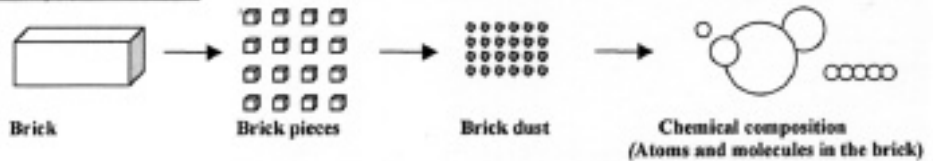


1. Consider a building standing several thousand years ago as shown in the diagram. It is a roundhouse with a thatched roof supported by wooden posts. The roof edge overlaps the walls to allow rainwater to run off well clear of the walls. These structures are composed of

particular materials and chemical compounds. Over time physical and chemical erosion of the structures will produce a surface deposit of particulate and chemical material as a fixed pattern around the structures producing it. This deposit of material is a stain.

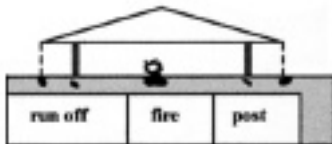
2. Atoms and molecules are the source of paramagnetic and diamagnetic fields. The dowser responds to fields which are set up by the mass of the source's component atoms and molecules. A relatively small mass effects a response.

**Example: Brick Erosion**



*Stains have no visible physical structure. A sufficient mass of dust and chemicals will dowse in the same way as solid bricks. Erosion of brick and stone walls over time produces a substantial mass of material for stain formation.*

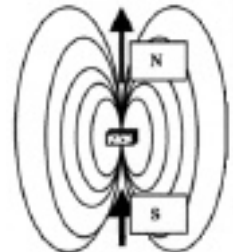
3. Consider three features of the dwelling, the roof, posts and fire. Over time they will erode.



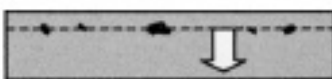
4. With the dwelling long gone the eroded material will remain in the soil and become fixed as a stain which will be paramagnetic /diamagnetic.



5. The stain will generate magnetic fields with a geometry that when dowsed and plotted will reproduce the patterns around the features and activities around them. The stain can be very detailed and complex.



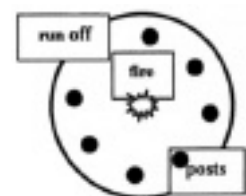
6. With the passage of time the stain migrates down into the soil moving as a distinct fixed complex band or layer.



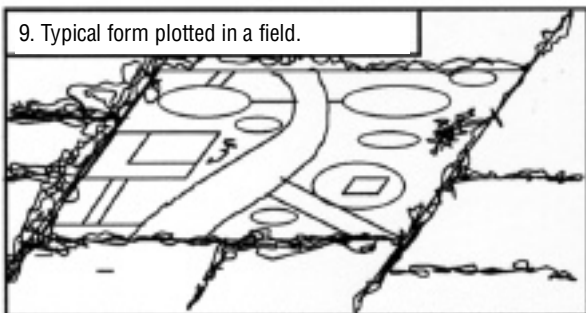
7. Thousands of years later the dowser can detect and locate the magnetic fields as they penetrate up through the ground.



8. The fields are plotted on the surface as form producing a plan of how the dwelling's features interacted with the surface. *To do this the chemical constituents of each feature must be identified and used as witnesses.*



9. Typical form plotted in a field.



10. The existence of stains as a fixed geometric pattern in the soil is of profound importance for archaeology. An age in history can exist as a fixed detailed record in the soil. The stains are a complete blueprint of that society and its way of life. To interpret what produced the stains and their age requires the collection and interpretation of converging, accurate and reliable scientific evidence. The evidence can then be used to reconstruct the society in considerable detail.

## Chemical Remanence and Convergence of Evidence...

### COLLECTING EVIDENCE

With archaeological artefacts that have long gone or are not accessible for various reasons it is necessary for the dowser to build up data and see if the different types of evidence are pointing to a specific interpretation. To do this there is a need to use form i.e. the shape of the artefact, colour and witnesses to gather evidence as to what the material is and to ensure that the form being plotted is that

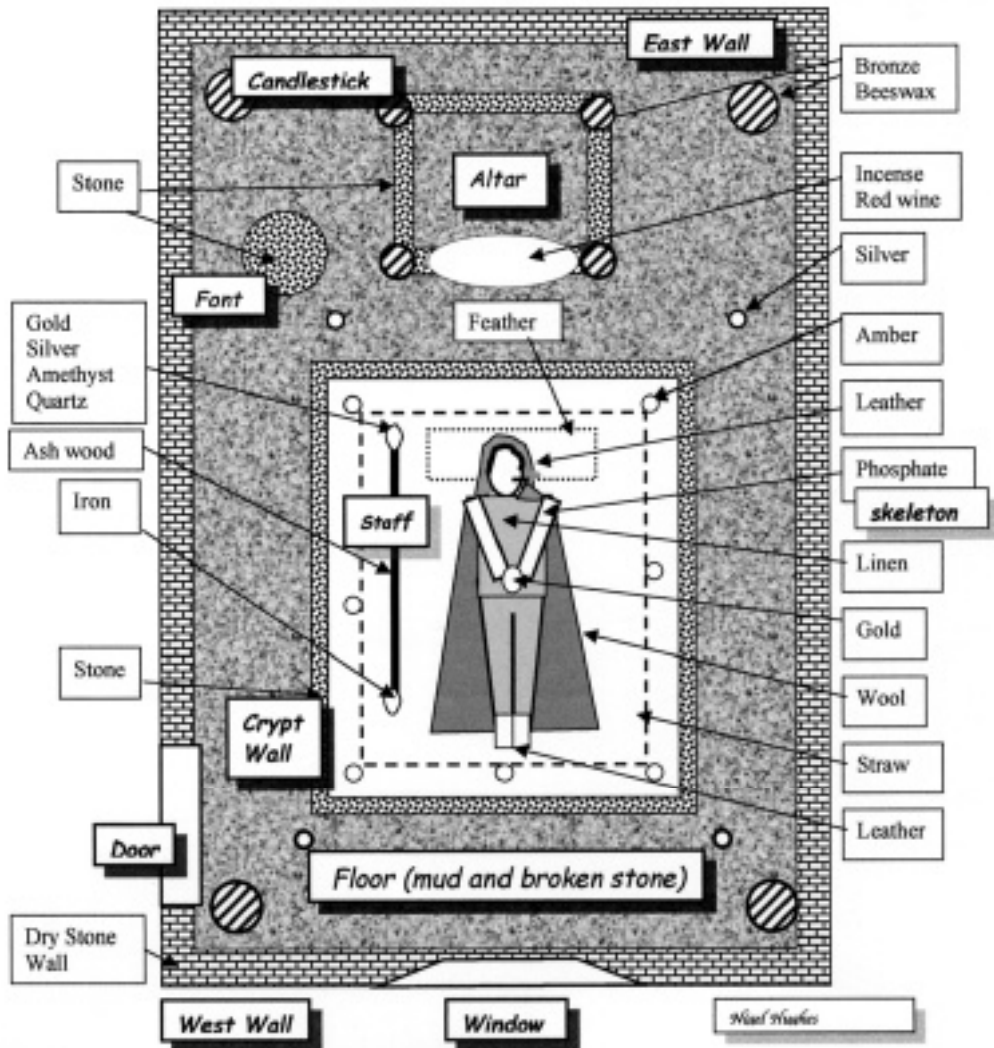
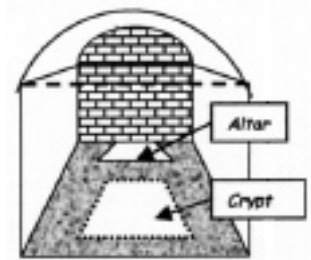
of the target and that the dowser is not confusing two targets. To illustrate the use of convergence of evidence to identify artefacts two case studies are described. The first is a very simple one. The owner of a house has found that part of the concrete floor of the lounge come dining room appears to be subsiding and another part sounds as if a cavity has developed below it. From time to time there are musty smells in the room.

**Figure 3: Biolocation Survey (Scientific Dowsing): The Old Hall, Downholm, Yorkshire.**

The diagram shows the biolocation of positive responses (crossing rods) for witnesses labeled and their plotted form (lines along which the positive responses are located) on the hall floor.

The form is an outline of the sources of the witnesses' magnetic fields as they pass up through the floor. By inference, the sources of these fields are interpreted in the diagram as a

religious burial at a depth of four feet below current floor level.. The "hall" is a dry stone building with a vaulted dry stone roof. Its history and purpose is unknown. The west wall has an elaborately worked stone window. The religious architectural style possibly dates it as 11th Century. Currently the building is a sheep shelter. The burial sits on top of a much deeper ancient burial.



## *Chemical Remanence and Convergence of Evidence...*

### **CASE STUDY 1**

The dowsing survey found that a black area (using colour) about 2 to 3ft. wide was running from the rear wall of the house through to the front of the house. The black area gave a positive response with the following witnesses – carbon, which indicates organic matter, phosphate and purple 4 for water on the colour wheel. A side arm was found running across the room to the next house in the terrace. The ‘puddle’ under the house appeared to be about seven foot down. The carbon and phosphate indicated sewage so if sewage is there, there should be a sewage pipe somewhere. Using a piece of ceramic pipe (terracotta often works) a sewage pipe was indicated running from the back to the front of the house. If it is a sewage pipe it should be possible to pick up the joints between pipes. Using a Portland cement (not lime mortar) witness the joints between pipes were identified and also the sand bed for the pipes (sand witness). Where the side arm came in and joined the main pipe an inspection pit was found, revealed by using a brick witness and a lime mortar witness. The pit had been filled with rubble. An iron witness confirmed that the pit had in the past an iron cover. The pipe was traced for about 100 yards behind the house and for about 50 yards in front of it. Branches and inspection pits were found. The evidence for a sewer, which should be a disused one and predate the estate, was good. There was some flow indicated in the sewer and a number of witnesses were used to study it and find out what was in the water. It is perhaps worth noting the large amount of information required to build up the mental picture and the knowledge that is required of the dowser. In the present case relating to sewage systems.

The witnesses used to analyse the water were tea, blood, dish washing liquid, lavender, faeces, urine. These are the materials to be expected in a sewer and all gave a positive response and indicated that it was a domestic sewer. Back in Bovingdon where the author lives, a sewer in a lane with only post menopausal women in the houses was tested for blood. None was found. Another lane with women of child bearing age in it gave a positive response on blood. Even with all this evidence it is still not possible for the dowser to say that there is a sewer under the house only that the probability of finding one is high as most of the evidence points that way. Of some importance is the chemistry of the witnesses. Tea contains tannin and caffeine as do many other things. The dowser needs some background chemical knowledge when using witnesses and evaluating the results. In a practical situation, as this is, the next step is to consult old maps of the area.

### **CASE STUDY 2**

The second case study is an archaeological one. During the ADG archaeological weekend in Yorkshire (June 2005) Nigel Hughes, Marcus Bishop and I decided to look at an area in detail. The area was the inside of a small stone chapel. Such chapels often have one or more important persons buried in them. The presence of a grave can easily be tested for using yellow on the colour wheel or phosphate and calcium witnesses. If a body is

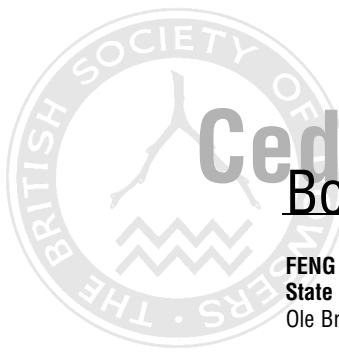
found the rectangular structure of a tomb can then be looked for. This may involve identifying the local stone from which it might be constructed so that a piece of it can be used as a witness. The type of mortar that was used by the builders should also be identified. Evidence for the presence of a body can be built up using witnesses such as hair and teeth. The phosphate stain, or bones if still present, can often be followed with sufficient precision to enable the body to be marked out with the position of the legs and arms shown. The accompanying diagram (figure 3) of the tomb has been drawn by Nigel Hughes and gives the witnesses used also the structure of the tomb and what objects may have been in the chapel at one time.

This case study differs from the first in that three dowsers are involved. This speeds up the identification of fields and their exploration. Importantly there are three people to check on the presence of fields, their form and the witnesses that give a positive response with them. False positives are identified and fields missed by one dowser are found by another. The development of the dowsing survey depended on the construction of a mental image of what might be there. This was followed by looking for it and then either consolidating the image, or mental model, or modifying it according to the dowsing results. Some knowledge is required, for example that candles may be based on beef fat or beeswax, that incense may contain camomile, what things to look for in a chapel and where. The quality of the data being gathered is only as good as the quality of the witnesses used and the dowsers’ knowledge, understanding and experience. There are numerous problems with witnesses. They are easily contaminated and seldom pure. A dowsing rod can become contaminated and act as a witness. When this happens it may be a while before it is recognised.

Again it is not possible to say the tomb and priest are still there. Like the altar and candle sticks and font they may have long gone. The stains are there however and show clearly what may have been or perhaps is still there about four feet down.

### **CONVERGENCE OF EVIDENCE**

The two case studies show clearly the immense amount of information that science based dowsing can produce and how it can be used to build up data and evidence relating to archaeological artefacts. The case for the sewer and for the priest is based on evidence converging on a single interpretation of the data. But however good the evidence it must still be challenged, for example how good are the witnesses, they may be contaminated, are the dowsers making the evidence fit a pattern in their minds eye which is not there. What else could it be? Perhaps the best evidence for the presence of an artefact either as a stain or as a solid object or debris is that careful, disciplined dowsing produces a plan, a drawing on the ground, of what was there at one time. A plan where all the parts link together to produce a whole which could not appear by chance, or because of their complexity, by deliberate intent.



# Ced Jackson

## Book Review

### FENG SHUI IN CHINA Geomantic Divination between State Orthodoxy and Popular Religion

Ole Bruun, NIAS Press, ISBN 87-91114-79-9

Ole Bruun's shows how Feng Shui is practised in rural China, not in centuries past, but now. It is extraordinarily important.

Dowsing and earth energy work comprise around one-third of Feng Shui, which is roughly made up of:

- Influences from above (astrology, weather, etc)
- Human and Design influences
- Influences from below (earth energies, often detectable through dowsing)

The dowsing and geomantic aspects of Feng Shui are emphasised in Bruun's research.

Despite the plethora of books on Feng Shui in English, there are very few which have any kind of academic respectability, but Bruun has both the insights and the hats.

In the west some people may think of Feng Shui as an indulgence, but in China that indulgence had potentially serious consequences. In an age when the Emperor was the only show in town, and conformity prized above all, having your own Feng Shui consultation was almost a subversive act.

Bruun describes the changing status of Feng Shui in relation to government and the prevailing culture. During the period of European imperialism, Feng Shui became associated with opposition to the foreign devils. The proposed railway line was conveniently found to be cutting through the body of the dragon, and popular resistance was mobilised.

During the Cultural Revolution the book burnings and persecutions almost wiped out Feng Shui, together with anything else labelled 'superstitious'. Many practitioners were eliminated.

China is now moving towards a market economy, and the much lauded rural health programmes have virtually disappeared, creating a vacuum in which a few Feng Shui practitioners are beginning to once more ply their trade.

Bruun undertook fieldwork in two different provinces, and his research shows that the principles underpinning Feng Shui are still embedded in popular consciousness.

*"...due to the political climate it is still difficult to admit in public that one respects something which the ruling authorities brand as superstition. When it comes to recognising that bad fengshui around a house may cause trouble, however, most locals*

*will proclaim that it plainly induces illness as a matter of course. In addition, most people will assume that the fengshui situation can be changed by means of a specialist's manoeuvring"*

Bruun also illustrates the degree to which Feng Shui in China is closely tied up with ritual. In the west practitioners might very gently suggest the lighting of a candle, or the marking of the quarter days, whereas in rural China the chickens stay well out of the way when the practitioner calls.

Correct grave location – one of the earliest manifestations of Feng Shui – is still very important. Many graves were desecrated during the Cultural Revolution, whereas Bruun includes a contemporary photograph of a road sign announcing the good fengshui of a public graveyard in an economic development zone.

The two provinces Bruun researched illustrate the differences between the 'Form' school (mostly practised in areas where strong topography makes hills and rivers the dominant feature, both in the landscape and in its Fengshui interpretation), and the 'Compass' school, where a flatter landscape gives greater emphasis to the importance of layout and compass directions.

In fact Bruun makes the case for Fengshui not being an integrated one-size-fits-all discipline, but more of a compilation of techniques which may not all be entirely internally consistent. The same principles may underlie all Feng Shui and Chinese medicine & metaphysics, but they are perhaps more of a craft than a science, and some tools more appropriate in certain circumstances than others.

Bruun's book provides a unique insight into real Feng Shui. The tradition may only be hanging on by its finger tips, but perhaps just long enough for the praxis to be transmitted.

The book won't tell you where to stick your windchime, but it will set Fengshui in its historical and political context in a way which will cast light on the sometimes incoherent and unspoken notions we occasionally unwittingly rely on in our western geomantic exploits. Essential reading (but leave Chapter 1 on *Fengshui: A Challenge to Anthropology* until you've read the rest of the book).

#### SPECIAL OFFER

This astonishing book is available from the BSD on special offer for £40 plus £5 p+p while stocks last. To order telephone 01684 576969.

### IN SEARCH OF THE SOUTHERN SERPENT

by Hamish Miller and Barry Brailsford

In Search of the Southern Serpent sees Hamish Miller, Scottish blacksmith, dowser and author, and Barry Brailsford, New Zealand historian and author, combine their talents to create a unique hook. Brought together from

opposite sides of the world, they found their respective skills and knowledge coalesced to produce fascinating insights into the earth wisdom of the Maori and their ancestors.

Serpent grew out of five years research on New Zealand sacred sites by Hamish and his fellow-dowser wife, Ba. With their groundbreaking work in mapping the famous Michael-Mary earth energy line in England and the Athena-Apollo line

across Europe, they were wonderfully prepared to study sacred places in New Zealand.

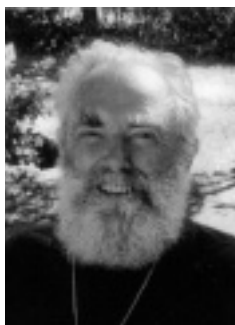
Barry, a guardian of the ancient lore of these places, shares knowledge held fast until this time. Trails long closed open again; we need to honour the wisdom of the ancestors that it might be shaped anew for this age. That is what each generation is called to do.

This dynamic combination of authors deepens our understanding of 'place'. Not just of the places mentioned, but about the 'power of place' recognised by the ancestors and still affecting our lives today.

Too dry and too deep? Hardly – laughter and fun fill these wise pages. It's a glimpse into the unseen, an exciting journey beyond the five senses that's open to everyone.

#### SPECIAL OFFER

This absolutely delightful new book is available on special offer to BSD members for £15 plus £4.50 p+p while stocks last. Phone 01684 576969 to order.





# Tim Markovits

## What We Bring to the Table

I am sure we all sometimes take things for granted with our dowsing and it is easy to assume that other peoples life styles are the same if not similar to our own. Every now and then I come across in my Geopathic Stress surveys a situation where I am in my mind going down a familiar path to a conclusion and then something happens to change this cosy cloak that sometimes we are all guilty of wearing. In this instance almost at the end of a home visit a simple remark was uttered by the owners and the findings then took on a much more important meaning.

One evening whilst talking to a friend who knows of my dowsing, he started asking the sort of general questions that I soon realised were either about his close family, or maybe some friends. As it turned out it was the latter, and his concern was regarding a couple, David and Janet, who had not been enjoying the best of health in recent years. They had moved home in the late 90s to a detached 5-bedroom house with a long rear garden that led down to the foreshore of a creek. In the last 4 years or so David had been suffering from heart problems as well as occasional bouts of depression and Janet had been diagnosed as having ovarian cancer. I suggested that if he contact the couple and find out if they were willing to contact me either for additional information or a home visit, I would be only too delighted to help.

Several days later I was pleased to receive a call from Janet, and found her to be very open minded and responsive to having a survey carried out at their home on the following Thursday afternoon. The night before I had map dowsed their home with the pendulum, and strongly suspected that a non-beneficial energy line was located in their kitchen. As I did not know the layout of the home I reasoned (without dowsing!) that the main bedroom might be over the kitchen and hence be the main location culprit.

I arrived that afternoon to find a very charming couple and was promptly shown into the kitchen and offered some tea. I always refuse and stick to a glass of water, although I am not sure what would happen if someone offered me a glass of wine; still there is always the first time! I was glad that I had been shown into the kitchen as this was a very important area for me to check during my visit. I was able to choose where I sat at the table and so my instinct led me to the chair closest to the utility room and immediately I sat down this same instinct told me that I was within the stream. I then did as I always do and that is to chat for about 1/2 hour to explain the background to dowsing, what I shall be doing, and what I will do to correct it should I find any earth stress. This not only allows me time to balance and relax myself for the task in hand as well as getting into a dowsing frame of mind but, just as importantly, allows me to answer any questions and calm any worries that my clients might have about what is to take place.

After the couple had settled in the lounge for the duration of the dowse, I started off in the rear garden, walking firstly down along a row of mature oak trees almost to the waters edge. This same line of trees I had noticed as I drove into the cul-de-sac where they lived.

I will always look for evidence of GS both near and far from the house or building as I approach it and I mentally begin to build up a list as I progress the survey, so by the time I have spoken to the occupants, looked at the fabric of the building and taken into account the garden and general area, I am well on the way to 'tuning in' to the earth energies in the area with which I am interested.

The line I found quite quickly in this case was adjacent to the row of trees and as I followed its path back up the

garden to the house it entered underneath the kitchen window. By walking around to the other side of the building I was able to locate the exit line which was approximately through the front door. This line carried on out of the front garden of the property along the side of the same line of oaks that now were located in some neighbours' front gardens. From here I turned my attention to the house and soon found the edge of the line bisecting the kitchen table and chairs, with the other edge in the utility room.

This GS line for me was on the scale of 5/10. Not hugely bad but there again not hugely good. The fact that the line was in an area where foodstuffs are stored and prepared perturbed me, however I knew that I could remedy this energy; at least this was not a sitting or sleeping area, where long periods of time would be spent. On checking all of the ground floor including the lounge where the owners were relaxing (without a glass of wine I am happy to say!) I found no other evidence of GS apart from the kitchen line. Then turning to the upstairs rooms, to my pleasure I found that above the kitchen and utility room were two unused bedrooms, and that the main bedroom was in fact above the lounge, which was some distance away from the kitchen. This 'living' part of the house was totally clear.

Even though I had found a line that gave me cause for concern, I was 'reasonably happy' that upstairs it passed through a little used part of the sleeping areas i.e. occasional guest rooms and downstairs the affected areas being the utility room and kitchen; so this line was not in any way associated with an area that had a large amount of recreational use.

After showing them how I dowsed the home, I also opened the front door and from the viewpoint of the kitchen let them see the line of trees and how they would have come through or near to the affected part of the house and continued down through the rear garden. I then sat down and told them about my map dowsing of the night before and of the findings of the afternoon, and how I 'knew' it for myself as I sat in the kitchen earlier that afternoon. To put their minds at rest, I reiterated about the many ways of reducing or clearing altogether these types of earth energy, and then went on to explain my 'happiness' (with reservations) at the placement of the line being in areas of low occupancy.

There was a long pause before they said... 'We spend just about all of our days here at this table'. It turned out that they tended not to go out too much and that all of their work, phone calls, eating of course and any other business was done at this location. They based their whole day, every day, at this table. It was only at 8.30 each evening that they would watch a couple of hours of television before retiring to bed. So from getting up in the morning and eating their breakfast, through to watching a little television in the evening, this was the pattern of their days.

My 'pleasure' regarding the location had turned in an instant to one of increasing concern. Because I had been assuming that their lifestyle was similar to mine, in that I do not sit at the kitchen table all day, I had not even considered the possibility of this being so. I had seen their very pleasant lounge and naturally assumed that it was used as we use ours.

Because I was busy that afternoon I returned the next day to carry out some remedial work on the line by using earth acupuncture. I went into the back garden and 'tuned in' to the spirit of the place. By leaning on some raised decking within the middle of the lawn and concentrating inwardly I became aware of a hazy image appearing in my mind which I first thought was of a warrior wielding a sword. I assumed I was being given the information that this was historically

## *What We Bring to the Table*

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the site of anger/fighting or aggression of some type, but soon realised that what I was seeing was a man with an axe standing next to a pile of logs. Other images of wood cutters carrying out their work flooded into my mind so that the inescapable conclusion of what I was coming to understand was that to make way for David and Janet's house as well as others in the development, trees had been felled.

As I now had an explanation for the disrupted energy, I asked that forgiveness and understanding be given to the couple who had not wished to in any way give harm to their surroundings and hence the nature spirit, but only wished to live happily in their beautiful home.

Suddenly in an instant, out of the blue, and without the slightest warning, the hazy indistinct mental picture that I was seeing had changed to the most sublime clear vision of a dappled wood with flowers covering the ground, with the bluest of skies shining through the canopy. In the

foreground was what I can only describe as a goddess smiling at me and giving me a sense of absolute peace. This all happened so fast, and so surprised me that had I not been leaning against the decking I would have fallen flat on my back! I fully realised that I had managed to contact a nature spirit, and after what must have been several minutes of this striking, beautiful scene I intensely felt that forgiveness had been granted.

This experience was to stay very close to me for the next few days, and so what I thought was to be an 'ordinary' dowse turned up some very important lessons for me. Firstly, do not assume how people live their lives. There is nothing ordinary about each and every dowse. And on a more personal note I was able to come into contact with a very beautiful experience that allowed me to glimpse the reality, that is perhaps behind all of our dowsing.

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## Geoff Stuttford Candle Watching

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I was browsing through a Roald Dahl book of short stories this afternoon and came across an interesting part about a man who was training his mind to focus – he started with a lit candle 16 inches away from his face with the wick of the candle at eye level, and would focus on the innermost part of the light, which is the darkest part. He would stare at it until everything else vanished, both in his mind and his vision. He then would close his eyes and try to bring into his mind's eye a picture of the face of the person he loved most. The strategy here was to hold onto the picture for as long as possible. (I suspect it could be a mental picture of anything with which we are familiar.) In the beginning he was able to do this for a few seconds, and gradually after practice, for longer and longer periods of time. Training the mind to focus and "see" within, and I would imagine also accessing the alpha brain waves, possibly even lower.

Roald Dahl's story dealt with a man (I think his name was Henry Sugar, but the book has wandered off somewhere) who wanted to improve his inner vision so that he could "see" things such as playing cards when their face side was turned away from him. In this way he hoped to enrich himself in games of chance. Eventually he was successful at it, but by that time, he found he didn't really care about the money anymore.

It occurs to me that this candle watching is an interesting and probably very easy way to clear the mind and train the mind to focus, which is the reason I'm relating all this. Anybody ever try it? I'm gonna give it a whirl."

### REPLY FROM A MEDIUM IN SEATTLE

I did this about 15 years ago. Very powerful when done faithfully, all the demons will be released – not for the light-hearted. BUT – the sights are incredible when the mind is free...I could tell stories of things I have seen, you would not believe. So, it is always best to discover for yourself – and, yes, back then I was into making more money.

Today – well today I own a small bed, a computer, a chair, a tiny dresser plus an end table next to my bed with a lamp and my books.

That is it – I live in a room that I am blessed to have for

trade. I own no property. I own no car I do not have bank account.

I am a writer – my book free for the taking by whoever may decide they might like to read it – I help people heal themselves usually donated, maybe a bit of trade but I have what I need and am always provided for in the most mysterious of ways...it works – I am at peace, am content, and love my freedom.

### COMMENT FROM A CLAIRVOYANT IN CALIFORNIA

I use a candle as a focusing mechanism often. One thing I did in the beginning is attempt to make the candle flicker at my design. Like make it come towards you on cue or something like that. This is best done in a calm room with no wind and breathe very shallow. But it works at least it does for me. Once the candle is doing your bidding you are focused enough for whatever you are going to do.

### REPLY FROM ME TO THE MEDIUM IN SEATTLE

This sounds to me like self-hypnosis, but let me see if I can get anything else from dowsing... This technique can put your mind into an alpha or a theta state depending on how far you go with it. Not everybody can do this – only those whose minds have been trained to do it, and they are people who instinctively know that they can do it. Does not have to be a candle, of course, any object that you can concentrate long enough on will suit but candles probably suit better than others.

I think that, when you write "I could tell stories of things I have seen, you would not believe," most, if not all of us, would believe what you saw, simply because most of us have seen things that we would not dream of telling some people because (a) they would not understand and (b) they would think we were nuts!

I envy you your simple life. I believe you have achieved what many of us would desire and have the feeling that you are supremely content. I'm told, (dowsing) that the life you lead now is similar to the one you will be leading in your next (and ours, too) incarnation, except that you will have no need of a computer and you will have the kind of like minded company that you have always wished for.



## Tim Markovits Dowsing the Substrate

Of all the dowsing jobs that come my way either as a direct request or a referral, the type that really helps to keep me on my toes is when somebody asks me to find or confirm an area of 'unease' in their house or place of work that they already know of, but because of their lack of knowledge do not know the reason behind what they 'feel' or observe.

Understandably, they wish me to find out where they are feeling something, without actually telling me. This, I think, is good as they obtain independent verification of where they suspect it is happening, but this to me is harder psychologically than visiting a client who is just asking me to find something that might be causing them distress i.e. they have heard something about 'black streams' and then wonder if their house maybe affected.

I really need to keep my wits about me as, if I am offering a service, to put it bluntly, I have to come up with the goods. In effect I have to find the smoking gun!

As all dowsed earth energies are, I think, subjective, one mans energy can be deemed to not exist at all for another person and so this is always at the back of my mind on this type of dowsing.

And so it turned out to be when one day I bumped into a previous client who needed this type of help with regard to the factory that he owned. But in order to start this story I have to go back several months to when I dowsed his family home.

The family was, I am pleased to say, open-minded as to letting me dowse their home. I had met Jules and his family socially some time before and was flattered to be trusted with looking after their home while they were away for a holiday. I had meant to dowse the property prior to them going away, but decided with their approval to do it during their absence. With the luxury of having a quiet place to myself, I did as I always do and that is to just walk around the ground floor and feel for any areas of concern before I start dowsing.

On this occasion, from the front door and then moving along the hallway, I came across a Geopathic stress (GS) line that I was able to feel in my stomach and hands as a sort of flutter. I am not always so fortunate to feel this on each and every visit to a home etc, but when I do, I always feel that I really am in tune with the dowse that is taking place.

I continued walking quietly around the home but felt nothing more until I returned to the front door and started using the rods on the same route again. This first line that I had felt now showed itself again and was coming from their daughter Charlotte's bedroom. It ran alongside her wall, crossed the hall where I was standing and then continued through into her parents room.

On following this line it came close to her dad's side of the bed and continued out into the garden. On looking more closely into the daughters bedroom I noticed that up against the affected wall was a small television and in front of it a little seat. This concerned me as, if she was using this on a regular basis, I would have needed to recommend that this be moved.

Hopefully if mum and dad were to agree to this request, it would not be down to me telling a 10 year old girl where she could or could not have her television! On the plus side I noticed that her bed was positioned in the best place for GS free sleep. This was the main line that I found that day

and as the family were coming back shortly, I waited to let them settle back into the swing of things before visiting them one weekend to let them know the result of the survey.

Talking to the parents I suggested that their bed be moved and that the television and seat in Charlotte's room be likewise re-located. I found out there and then that the television was very rarely used and so really it was only their bed that I felt should be re-positioned.

It was only as my visit was coming to an end that the parents remembered that when they had moved into the property some years previously, Charlotte's bed had, from the day of the move, been positioned against the affected wall and that she had suffered from nightmares and very disturbed sleep. At a loss to understand the reason behind it (apart from the move itself) and in desperation after several weeks of her being upset, they decided to completely move her room around in order to 'do something positive' and try to encourage her to be pleased with the new layout. It had worked, but they did not know why until now. This information which so nearly did not reach me, provided good objective evidence.

I now move forward several weeks to when I received a call from Jules regarding a possible GS problem at the factory where he works.

Being the owner/manager he had, over a period of 20 years or so, come to realise that part of the factory site always seemed to have a higher staff turnover/absenteeism. He had on occasions talked about this with his close friend and works foreman Sean, but they could never get to the bottom of it. So in the light of my survey on his home, he came to wonder if a similar energy problem was behind this long observed puzzle. I suspected Geopathic stress and in offering to help Jules I was only too aware that I had to find *'the GS and not any GS'*.

I decided on this occasion not to map dowse, as I strongly felt that I needed to be on the site itself, and so one Friday afternoon I strolled into the front office wondering what the next few hours would bring; if I could do what his faith in me was asking, and find the problem. After chatting to the secretary who knew enough about dowsing to ask if it involved spirit release etc, which really tuned me into the job in hand, I then got down to work.

Jules had walked into town for the duration of the survey, and as all the staff had left for the weekend this meant that I was allowed that wonderful 'just me time' to walk the entire site. I am sure that many of us enjoy talking and explaining to groups of people how we carry out our dowsing (I do), but those times when we are alone and do not find what we expect, are the times when, thankfully, we only have to try to explain the confusion to ourselves. This was to be just such an afternoon!

The factory turned out to be a maze of walkways, different sized bays and rooms, all of which needed checking. On my first walkabout, I made up a plan map of the complete building on a piece of A4, which I would then use on my 'dowsing run'. I do this so I can write notes, including GS levels, locations etc. for my report and for immediate feedback to the client who in this case quite rightly had not even hinted at the location of the problem area.

On starting to dowse I was still very aware that I needed my wits about me even more than usual because of what I

## *Dowsing the Substrate*

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was looking for; in this case an un-quantified but located possible GS problem. Walking around high pallet shelving, squeezing around machinery and following the walkways proved a good test of my 'obstacle course dowsing' ability. Just managing to follow the lines I found either side of large packing cases, partitions and barriers of all sorts, proved to be an object lesson in itself!

Firstly, I found two -ve lines of slight concern but as they were running within passage ways, I felt I could leave them to later and concentrate on finding 'the one'. Turning the corner by the coffee machine I then proceeded to walk down the long bay and it was part way along that I came across another line. I must explain here that I mark my lines out of 10, with 1 being the least invasive to humans and either a +ve or -ve for the type of characteristic that it shows. This one turned out to be a 7; the only problem for me was that it was showing positive and I was looking for non-beneficial streams. I was confused as I always hold a strong image of what I am looking for in my mind and so I did not expect to find a negative line that measured positive.

OK, I thought, I would leave that one and come back to it!

And so I did, about every 15 minutes, as I continued to survey the factory.

But, the energy line steadfastly refused to change its mind, so that only left me with one option. It had to be me that changed my mind. And so the survey went on, and back I went, and on I surveyed, and back I went.

No matter how many times I returned to measure its nature it just stubbornly sat there, no doubt thinking, 'bet you're glad you don't have an audience now aren't you'. I was. I finally wrote on my plan sketch 'this is the line/area that causes the illness'. It was the contradiction of the readings that made me focus on this area, eventually to the exclusion of everything else, but I admit I made no more headway, only that I knew that this was what I was looking for so industriously.

I then wandered around the site, with rods put away just thinking of the afternoon and what I thought I had learned. The trouble was I just was not sure of what I had learned if anything. Had I not properly prepared myself prior to the dowse, or had I missed something so simple that I was either going to look a little foolish when the owner returned or could it really be this line, but if it was, why? I decided that with the non-beneficial streams identified and down on paper there was nothing to do but wait for him to return and perhaps have a coffee in the mean time. I realised that 2 hours or so had passed since I started the job and I was feeling a little faint and drowsy, and more than a little 'out of it'. However it was not long before the owner, Jules, reappeared and during the time he had been away I had been practicing how I was to tell him that I found some lines but became confused with one in particular, i.e. I was not 100% sure that I had found his problem area.

He is a friendly but focused, "look you straight in the eyes" sort of chap, and so it did not take him very long to say, "so have you found it then?" By now I had wavered back and forth as to whether the strange line was the one.

Suddenly I was certain and so as I took him through the factory following my survey route, he remained quiet until we reached that 'area'. I said something like 'its here... these are the machines and of course the operators that are being affected'. There, I'd said it. No going back now.

My flag was firmly pinned to the mast. His printable reply was that I had found it... spot on!

My reputation for what it is, had remained intact. But it turned out there was something I did not know about the factory during the dowse, and so when Jules asked if I was looking for water that afternoon I replied that I was, but in this case I was totally focused on the underground streams, faults and features causing Geopathic stress, to the exclusion of everything else.

He then casually said if I would like to look out of the small high up window, which was about 10ft to the side of the problem line on which we were standing, that I might be surprised.

A pair of steps was leaning by the wall close by and upon climbing up to look over the windowsill, what I saw was a brook at the same angle as the line entering the factory and going underneath where we were standing!

To say I was surprised was an understatement. Now it all started to make sense. I should have been mentally casting my net wider to include all streams and any other influence in the landscape that would be affecting the factory, and not just the type of stream that historically I had found on other dowsing surveys.

I must admit to always enjoying the subjective becoming shown to me as the objective. I, for my part, was very glad that Jules had not only kept quiet regarding the location of the problem area within the site, but had also deliberately not said anything regarding the brook under the factory. This had been a case where I had found the known by looking for the unknown, which was of course known all along, if you get my drift!

Nevertheless that instinct, ability or sense that we call dowsing provided me with the answer that I most required, helping someone with a need. To that end I felt that for this particular area to be remedied, one of the multi wave oscillators on the market was the best course of action, and so it turned out to be.

On my return visit to see how the unit was doing, I measured low geopathic stress throughout the works. I was not able to talk to the owner, Jules and the foreman Sean when I did a follow up visit, but was able to catch up with them a couple of weeks later. Jules was happy that the area had been independently identified and steps taken to transform the feeling within that area which has allowed him to witness a more relaxed attitude of the senior staff. The feedback from the foreman was, 'I have definitely noticed a change for the better in peoples attitudes since the factory was dowsed and treated'. For my part I could not help but laugh when I realised that the name of the factory was... 'Ceramic Substrates'!

But I think that the last word in this story should go to Ashley, the delightful 7 year old son of the factory owner whom I saw one weekend just as I had finished carrying out some remedial earth acupuncture work at the family home some months later. Asking me what I was doing while walking around the garden with my rods, I replied that I was visiting again to further remove some 'unkind' energies. He looked up at me and said, 'Have you been dowsing again'. And so whenever I find myself treating our beautiful earth and I am starting to get tired with the concentration of it, I think to myself...yes, I really have been dowsing!



# The Water Divining Group

OF THE BRITISH SOCIETY OF DOWSERS

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## WATER'S GROWING GLOBAL IMPORTANCE

Peter Doye

### HOW AND WHAT CAN DOWSERS CONTRIBUTE?

March 22 this year, when I began writing this, marked both World Water Day and the first full day of Spring. And in SE England at least one can only hope that the season brings above-average rain, at least to allay the immediate concerns of the water companies most affected even if more dry weather and a resort to standpipes might help to bring the message home, of what a precious commodity water is, and one which should be conserved and treasured.

More widely, the theme of World Water Day 2006 ([www.worldwaterday.org](http://www.worldwaterday.org)) was 'Water and Culture' (following up 2005's 'Water for Life', which ushered in an 'International Decade for Action'). Coordinated this year by the UNESCO Division of Water Sciences, WWD emphasised how our daily lives are built on water and shaped by it. Without it, our lives would be impossible.

The day also drew attention to the fact that there are as many ways of viewing, using and celebrating water as there are cultural traditions across the world. As a sacred 'element', water is at the heart of many religions and is used in different rites and ceremonies. Water has also represented and been represented in the arts for centuries and is an essential factor too in many scientific endeavours.

At the same time, in recent decades, water has fallen in human esteem. No longer an element to be revered and protected, it is a consumer product that has been "shamefully neglected", the UNESCO authors write.

### MAJOR CHALLENGES AHEAD

The days of reckoning are probably already with us worldwide, and they are likely to get worse before they perhaps get better at least if the major challenges ahead can be, and are, met. This was emphasised again by the reiterated warning just before Easter by the UK's Chief Scientific Officer, Professor Sir David

King. The Independent newspaper of Saturday April 15 in its front page highlighted Sir David's warnings of what a three degrees Celsius rise, above 19th Century pre-industrial age levels, would mean, pinpointing six dire threats: seas rise; rainforest retreats; weather worsens; drought spreads; ecosystems collapse; famine grows. All six very much involve water – particularly either too much of it or a shortage/lack of it – and billions of people are likely to be seriously affected, either directly or indirectly.

With their strong interest and expertise in the subject of water, experienced and/or talented water dowsers/diviners could have much to contribute, as could dowsers generally, particularly those interested in water but also those experienced or interested in other areas of dowsing.

I know dowsers are already doing a lot, the work of Village Water being a noteworthy example in this respect. But there is so much more that could, and may well need to, be done if dowsers are to play the important role that they could. Of course, as the old expression "it takes two to tango" makes clear, the contribution of dowsers to helping meet the challenges ahead on the climate change/global-warming front will depend very much too on the responses to them and to the practice of dowsing by the numerous other parties involved. These range through from governments and other state/public authorities, industry and business to academia and the scientific establishment and community, not to overlook religious bodies and their adherents as well as populaces generally.

Since writing my editorial contribution to the March issue of *Dowsing Today*, I have wrestled with a comparable issue in writing an essay, entered into a Scientific and Medical Network/Resurgence Magazine competition, on "Can spiritual values combat global warming?" The results are still awaited, but it was a worthwhile exercise in itself and useful for wider thought if one substitutes other approaches/qualities/attributes for

'spiritual values' (or in other contexts, put other problems/challenges in place of global warming).

The issues involved are understandably complex, but like 'spiritual values', dowsing/divining should be able to make a significant contribution, and maybe a crucial one if not so great as 'spiritual values'. In this context, however, one should perhaps not overlook that such values are held by many dowsers and that quite a few would put their dowsing talents down to spiritual influences and include such considerations or related ethical ones in their dowsing practices (for example, the "May I?", "Can I?" and "Should I?" questions before embarking on a dowsing task).

While dowsers could well contribute on a wider front, one example among many being pinpointing casualties in recovery efforts following natural disasters and maybe providing early warnings of such disasters, the focus here is on water divining and diviners. To the extent, however, that natural disasters, like the 2004 Boxing Day Indian Ocean tsunami, involve water, dowsers with an affinity for water might be able to complement for example the work of sea-based warning systems based on pressure recorders in the deep ocean and tide/sea level gauges located on mainland coasts or islands out to sea.

### GROWING INTEREST

The water shortage/drought side is understandably the challenge that will attract the attention both of most water dowsers and of prospective customers. Already, I understand, there has been an increase in water dowsing enquiries to the BSD Office, especially from land-owners and others in the areas of southern England threatened by water shortages and interested in their own borehole supply. The problem is rather a shortage of water dowsers on the 'Professional Register', in contrast to 'Health and Healing' ones (though the latter too could see increased demand as climate change/global warming becomes even more serious).



# The Water Divining Group

OF THE BRITISH SOCIETY OF DOWSERS

We are probably faced with several Catch 22s, within the need at least to maintain performance standards, gain wider credibility and acceptance including fair payment for services rendered, and increase the supply of able dowsing practitioners. But the potential is there, including on checking water purity and contamination and helping also to reduce wastage.

### MORE WDG 2006 EVENTS

It will be interesting to gauge the response to the WDG's 2006 activities.

These were heralded in the March issue of Dowsing Today. And up-to-date details can be found on the BSD website under Special Interest Group events – WDG. Two were due to take place in May: an Advanced Water Divining Weekend on May 13-14 in North Wales, led by Clive Thompson and Peter Taylor, followed by a 'Dowsing for Children' Day at Bradenstoke in Wiltshire on May 20.

In addition to the previously-indicated 'Water Divining for All Comers' with Peter Golding at Slimbridge, Gloucs, on June 24, the Field Day at Abbey Farm,

Bradenstoke, Wilts, with Louise Mortlock, on September 2nd, and the November 25 AGM at Ryton Organic Gardens, near Coventry, a Water Divining workshop on 'Dowsing with Maps' will take place at the BSD Congress at University College, Northampton, on September 15-17, and a joint meeting with the Ground Water Forum has been arranged for October 7th for a discussion on geology and hydrology as they impact upon dowsing – venue to be confirmed (Contact: WDG Chair Louise Mortlock on 01249 890228).

## DOWSING AT YORK MINSTER

Peter Doye

In my report in the March issue of Dowsing Today on last October's WDG AGM, I recorded that apologies for non-attendance at the meeting included Eleanor Burke and Peter Taylor "who were engaged on vital 'dewatering' work at York Minster". This ongoing dowsing work was subsequently featured in the hour-long BBC2 TV programme 'York Minster at Christmas' shown on December 23 and was certainly seen by a lot of people at a 9pm peak viewing time.



*Peter Taylor celebrating "Job Completed!"*



*Yorkminster Superintendent looking on with Film crew as Peter Taylor goes about his work.*

I had good feedback from business acquaintances who saw it as well as friends, and was also touched by an Internet Bulletin Board comment, "Anyone see this ('York Minster at Christmas') last night? I particularly liked discovering that the Dean's using a dowsing chap to track down the source of a 'water leak' in the grounds that's escaped all other means of detection. Shame they didn't say whether he was successful or

not (I bet he was though). Simon."

This was the first time that York Minster, one of England's greatest cathedrals, had allowed the cameras to witness its preparations for the most anticipated celebrations of the year, a particularly significant period with notably the inauguration on November 30 of John Sentamu as the 97th Archbishop of York and also the Church of England's first black archbishop.

The first picture shows accomplished North Wales-based dowser Peter Taylor at work in the Cathedral grounds – to the south-east of the South Transcript – being filmed by the Lion Television film crew and observed by the Minster's Superintendent of Works, the enterprising Mr Stephen Mills.

Peter was following up earlier work in June, which broadly confirmed map dowsing, as it was felt that a winter site visit, in late November, would add to the picture of what was happening underground all year round, as the water

appeared to fluctuate from month to month, at times penetrating into the Minster and then retreating. Though not clear from a black-and-white picture, Peter uses a system of red and yellow flags, red flags marking the main flow system and yellow ones part of the flow moving away from the main system. (The second picture shows the same layout but against the background of the Cathedral and with Peter signalling "task completed!").

Pumping currently takes place day and night on a time switch, but Peter's suggestion is the construction of a circular well to intercept the flow before it reaches the Minster, which would also help to support the foundations of the Cathedral. Updates in due course, but Peter's endeavours, ably assisted by N Yorks BSD/WDG stalwart Eleanor Burke, already merit praise.

While Peter's main aim was to assist the Minster itself in diagnosing and combating a water problem that reappeared in late-September 2003, his efforts there and the accompanying publicity should help dowsing's growing credibility and wider acceptance. It was encouraging also in this context that the Minster's Superintendent of Works, Stephen Mills, was shown on the TV programme trying his hand at dowsing using one of Peter's V rods and, perhaps somewhat to his initial surprise, obtaining a response.



**THE EARTH ENERGIES GROUP**  
OF THE BRITISH SOCIETY OF DOWSERS



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**LEY LINES AND SPIRIT PATHS**

David R. Cowan

What are ley lines? How do they work? What were they for? These questions have haunted me for many years. It was in 1978 that I started to follow the energy leys across Central Scotland, until, after several thousand miles I had plotted many of them on a huge map in my spare bedroom. They were certainly not a series of ancient sites on a line a few metres wide over a certain distance as so many people believe – some, I found, were almost circular, while others, as Hamish Millar and Paul Broadhurst have shown, are streams of different types of energies crossing at ancient sites.

Some are straight, but they are certainly not narrow. One particular energy ley near my home in Crieff should illustrate this point.

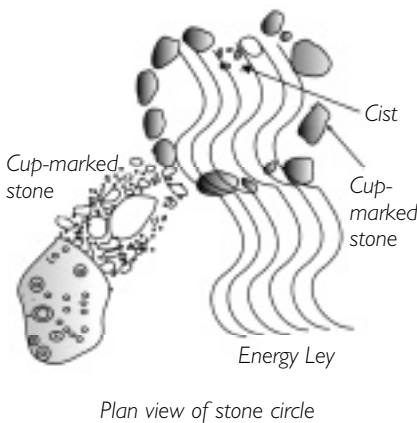


*The cup-marked standing stone, part of the Monzie kerbed cairn. The other stone with cup-marks is lying to the left of this picture. Petroglyphs are computer enhanced.*

This starts at a kerbed cairn (stone circle) in the grounds of Monzie Castle, near Crieff, Perthshire. Some ten stones comprise this circle, and, thanks to a local geologist, I discovered that this circle sits directly above a major geological fault. In fact, I discovered that not only this circle, but all the four-stone circles, many (or perhaps even all) of the ancient burial-grounds and cup-marked stones (petroglyphs) in this area have been carefully placed over faults in this geologically disturbed region. Standing stones are different as they may be placed above crossing underground streams and act as boosters to an existing energy ley.

Six-stone circles also have a different purpose in this area as they are built to warp an energy ley to another location and may not be on a fault.

Archaeologists investigating the Monzie circle in the 1930s discovered the cremated remains of a young woman and a six-year-old child in a tiny cist, surrounded by reddened earth from a hazel brushwood fire, and also noted that one of the stones is heavily cup-marked, with another huge cup-marked stone lying prostrate nearby. This was connected to the circle by a causeway of white quartzite pebbles.



Using angle rods – the best equipment for this type of work – I found that each standing stone in this circle can be likened to a prism, picking up the energies from the subterranean fault escaping to the surface and projecting them as a stream of individual waves, about 2 metres wavelength and now above ground, to its distant target. The ten stones in this case collectively transmit a 50-60 yard wide stream of telluric energy (an energy ley) ten miles to an ancient burial-ground at Dornoch Mill. Interestingly, this burial-ground is on another volcanic anomaly, in this case a dyke, which runs under the river Earn and can be seen as a waterfall only 12 metres away. In summer especially, when the water is very low, it can be easily followed beneath the old cemetery, while noting that the ground on one

side has dropped several metres

**DOLERITE DYKES**

Almost 300 million years ago the earth split open here and molten magma escaped to the surface. Now, after many ice ages and much weathering, this dyke, stretching almost 100 kilometres from Lochgoilhead to Perth, on average 10 metres wide, sits proudly above the surface, as seen in the picture below, although it sometimes dives below present ground level as here at Dornoch burial-ground.

So, it seems that our ancestors carefully placed their dead in the energy fields above fault lines, with an extra input from other faults via distant stone circles. Why? Archaeologists think that they believed in the survival of the human spirit after death. The difference is, surely, that our ancestors must have been correct in their beliefs if the enormous amount of work to build the megalithic stone culture and their knowledge of earth energies is taken into consideration. Our spirits, I am now sure, do survive our bodies, something which I never thought I would have to admit, but then, every culture – ancient Egypt, Chinese, Japanese, Celtic, have had a deep belief in this. Our present culture is the odd man out.



*This is the other cup-marked stone, which may not be in its original position.*

**SPIRIT PATHS**

This type of energy ley can be looked upon as a spirit path – a circuit of telluric energy endlessly traveling through the remains of the mother and child in the stone circle to the graves of many people in the burial-ground and back.



# THE EARTH ENERGIES GROUP

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*This volcanic dyke is similar to the one which runs beneath Dornoch burial-ground.*

Since history and pre-history teaches us that our ancestors were terrified about wandering spirits it would seem that these paths were to allow spirits to follow a defined path well away from the living – even to this day it is unadvisable to block or build anything upon such path in Ireland. Fortunately, this particular energy ley passes through just one house on its journey, but a friend who lived in an old house, (now demolished) on its route, told me that a number of phenomena occurred there over the years. Over decades of research I have come to realize that poltergeists, apparitions and other types of paranormal phenomena occur above fault lines, underground streams and on ley lines – when I hear of an unusual event in this area I look at my geological map, then the underground streams and finally, my maps of the energy leys.

Returning to the cup-marks, firstly on the standing stone in the circle. I find that forming a cup-mark on a stone by hammering on it transmits a similar circular field of energy at some point down the energy ley, the ley, of course, acting as carrier waves.

The other cup-marked stone with the quartzite crystals linking it to the stone circle is unusual, and I can only theorize that it is bleeding energy from the circle, cleaning it up via the quartzite stones on the causeway, and then transmitting it in a different direction, also forming pools of energy down its length. In these pools of energy our ancestors could, perhaps, build their crude little houses to protect them from unhealthy natural energies, although nowadays, at least, spirit lines can easily pass through such protective fields of energy. More research needs to be done in this area.

### “SPIRIT LINES” FROM GRAVES

More recently I have made the quite extraordinary discovery that graves emit

their own type of energy, not only from cemeteries above volcanic anomalies, which made some sort of sense to me, but also from modern cemeteries as well, which came as quite a surprise. This is a beam, about 5 inches wide, which spirals up from each grave and travels (usually) to the house where the person lived, terminating there as a loop. This is a link between the grave of a person and his or her bed, if you like, and possibly a microwave one at that, very similar to the beams from the microwave towers which are causing so much concern nowadays and strikingly similar to the emissions above an underground stream shown as a photograph in Roy Riggs, article in *Dowsing Today* Volume 40, No. 288, June 2005.

More surprises were to come. These microwave links often seem to be attracted to the bedspaces of the living, causing ill-health. How many times in the past have I checked a person's bed for unhealthy radiation and believed that the black lines were emitted from subterranean fissures? Often I was perturbed when I followed such a line to discover that it formed a loop at the site of the diseased organ – it did not make sense, fissures do not form loops, but as usual I put it to the back of my mind, as after long experience I knew that I would understand it eventually.

As I said, these beams are about 13cms across, and when I follow one with my angle rod, I discovered that it weaves sharply from side to side, each wave in that band being about 1 mm apart. Although I can follow them very easily with my angle rods, they will not measure wavelengths as close as this with any accuracy, and they may be higher than microwaves, I will leave this for someone else to discover; but this still begs the question – do these beams cause so much ill-health, and why? Unfortunately, I am not a scientist, my abilities lie in following these energies many kilometres from their sources to their targets, which gives a unique insight into how they work, but I do know that radon gas can oscillate in an emf field. Could such a microwave beam transport radon gas (or its potency) from a burial, especially above a fault line, to a person's bed – I am sure that there are members of the BSD who

can answer this question. Also, do burial-grounds emit more radon gas than any other part of the countryside, even if they are not situated above volcanic faults?

### SEVEN BLIND MEN AND THAT ELEPHANT AGAIN!

Finally, I often find that individual dowsers, believing that ill-health is caused by geopathic stress, find Hartmann/Curry Grids, or emissions from subterranean streams, or black energy leys, or black spirals in the beds of their clients. It seems to me this is the classic case of the seven blind men examining an elephant, as I can find most of these energies present in the bed of a person with ill-health.

A possible theory is that a subterranean stream emits black lines, one directly above the centre of the stream and at least another two, one each at the outside edges. If your bed is directly above one of these lines, you will find that you may also be sleeping in not only the unhealthy line, but one of the overlapping spirals down their lengths. This spiral may attract grids, Hartmann, Curry, etc., into the centre, as well as a black ley stream, each individual wave being automatically warped into the centre as soon as it touches the outer part of the spiral. Perhaps even these spirit lines focus into the spiral. I can also follow individual microwaves from Cellphone masts, like Orange, etc., across country and find that they do not move radially as I expected – they tend to focus into similar or the same type of spirals emitted from below ground, perhaps many hundreds into one spiral, and perhaps into the spiral in the bed of my patient.

If I am correct in this theory, then it is perhaps little wonder that people who are unfortunate enough to sleep in such a spiral, with microwaves, grids, spirit lines and perhaps other undiscovered radiations focusing into their bodies become ill with a wide range of problems. The more energy we use and the more we ignore the hidden knowledge of our ancestors the worse the problem will become. There will be an update on this research later this year.

See David's book *Ley Lines and Earth Energies* publisher David Hatcher Childress, and his website [www.leyman.demon.co.uk](http://www.leyman.demon.co.uk)



## A LINE IN THE SAND

Nigel Twinn

### DOWSING AT THE SOLAR ECLIPSE - MARCH 2006

The desert is not an obvious choice of a place for a day's dowsing - but there we were. Four years after the eclipse of the sun in the Australian Outback, my wife Ros and I were back on the endless beach, this time 300 miles out into the Libyan Sahara.

For a country which is usually a bit doubtful about the public use of point-and-shoot cameras - let alone motor driven telescopes that take a pin-point perfect picture of a star zillions of light years away - our raggle-taggle entourage of serious scientists and seriously well-equipped sight-seers must have been something of a culture shock.

Perhaps even more surreal was the arrival of the Tavistock Two. Amongst the 21 coach loads of astronomers, resplendent with their thousands of pounds worth of state of the art photographic equipment, we must present a strange image - with just two halves of a coat hanger and a doily 'borrowed' from the ship's restaurant to our names. The Americans must have had every stereotype of the eccentric Englishman confirmed in spades. In the chaos of the final few minutes before the start of the eclipse - and having spent the last 7 hours on an aging Egyptian tour bus with cutting-edge air conditioning, I didn't even get around to taking off my jumper! Of course, to the dowser, this is just de rigueur at a time when reality bends a bit.

The point of all this time, money and effort was to try again to measure the effect of a total eclipse on the energy of the earth. Our non-dowsing travelling companions intuitively, and very helpfully, spread out our borrowed blanket smack onto an earth energy line (makes me wonder why I bother with the coat hangers at all). I marked the line in the sand at its centre, as surreptitiously as possible, and then marked the edges of that line at rest - about 15 paces across. During the event, local lads scuffed their newly purchased Nike's through most of it, but hey, they weren't to know a serious scientific experiment was underway.

As first contact was made (when the shadow of the disc of the moon starts to be projected onto the backcloth of the sun) little happened to the energy line. Only when the eclipse was well advanced,

with the three celestial bodies coming increasingly into alignment, did any serious effect manifest itself. As the light level started to fade, the shadows sharpened and the light quality changed eerily, the line started to narrow - at first just a pace every couple of minutes, then more quickly. In the sheer excitement and euphoria of the event it is difficult (no, quite impossible) to undertake this experiment in a clinical manner, but I did have enough time to confirm the collapse of the line from 15 paces - to a single strand with no apparent width.

In 2002, we had had just 28 seconds to do the final important bit, but spent most of it standing with tears running down our faces and jaws wide open, saying 'wow'. This time there was a generous 4 minutes and 3 seconds, and we were a bit more prepared (if you ever can, or should be) for the sheer glory of the aerial tableau.

In addition to the shrinking line, I had time to check if that energy was re-emerging elsewhere. This seemed to be the case, with a 'new' energy line superimposed on the previous one, a couple of paces wider than the original, at a longer wavelength and with reversed polarity.

This event was also memorable - for eclipse veterans and virgins alike - in that there was a rare appearance of 'shadow bands' - waves of interference that occasionally manifest themselves at the start and the end of totality and appear like a rippling ghostly mirage of a gentle incoming tide - without the water. For the dowser, such energy interference is a gift, in that it is another piece of practical evidence for the impact of macro-astronomical phenomena on earth-bound subtle energy patterns.

I had some reservations about dowsing at all in a country with a different view of the divine, but I need not have worried. Apparently, the prophet Mohammed also witnessed a full eclipse and was very impressed by it. Consequently, there were groups of local Muslims celebrating the event alongside us with prayers and music. The dowsing duo therefore occupied just one point on the spectrum of inter-action.

One of our travelling companions, who had never seen a total eclipse before, exclaimed (unprompted and without her long-distance specs) that the full eclipse looked like a 'Star of David' pattern. Solar activity differs at every eclipse - and with it

the energy rays around the darkened disc. It is therefore not too surprising that in the epochs before Astronomy, people who had the cosmic spectacle thrust upon them, unannounced - and had been half blinded by the run up to totality - might find such an event thoroughly spiritual. The more subtle impact of the changing earth energy would compound this experience and leave the observer, who would never see it again in their lifetime, feeling that they had been given some form of divine sign. Even in our hard-edged social and scientific environment, at a time of impending global climate change, this warning from history has something of a chilling ring.

Amongst other phenomena to be observed during an eclipse are the remarkable patterns of light that can be displayed though any object with a small hole in it - projecting the image, or multiple images, of the eclipsing sun onto any flat light surface, such as the sand. This not only prevents potential damage to the eyes, but is a fascinating piece of natural art in itself. A pin-hole camera is the normal way of carrying out this experiment, but the humble colander is the preferred astronomical implement of choice (if you can be bothered to cart one all the way from your kitchen to Benghazi - and then explain to the understandably bemused customs official why you have two bits of bent wire and a bean-strainer in your baggage). A doily and a straw sun hat work almost as well - and are much lighter to carry.

For anyone with an interest in Earth Energies and the impact of geology on dowsing, an eclipse is 'something to do before you die'. We feel very privileged to have seen it twice. We were amongst the millions who were so disappointed to have missed out at the 1999 event in the UK, that we set off to find the next one available - and we're still travelling. The hard-core eclipse-chasing addicts were waving farewell to their occasional companions at the baggage reclaim with a cheery 'see you in the Gobi in 2009!' For them, it was just a statement of fact.

Many thanks indeed to Brian McGee and the staff of Explorers for getting us to the site at all, to all those in Libya who worked so hard to put the facilities in place to make it happen for us - and to Reed & Linda for sharing our precious experience and for lending us their culinary equipment and headgear.



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## A LATE 10th C STAVE CHURCH AT BELTINGHAM, NORTHUMBERLAND

Jim Andrews

Eleanor Burke (BSD) kindly invited Judy and me to help Mandi Harris (all of us ADG members) to discover any truth in the legend of 'an older', possibly Mediaeval, timber church underlying the present Beltingham Church.

Beltingham is a hamlet roughly 19 kilometres west of Hexham and 6.4 kilometres south of Hadrian's Wall. The present stone church stands on the centre of a natural promontory above the Tyne flood-plain, or 'ing'. Within the churchyard are three ancient yew trees, two to the south and one, by far the oldest, centred within the apex of the promontory to the north of the church.



*Beltingham stave church - white lines show extents of its 'nave' and 'chancel' within the present stone building. Note pulpit on extreme left.*

On 6th March, 2006, Eleanor, Mandi and ourselves joined Rev. Judith Hampson, local poet Pam Grant and

others, inside the church. To avoid being influenced by the discussion going on about the church's history, and aware that several dowsers working together can inadvertently affect each other's thinking, Judy and I left the central group and went to opposite ends of the church. L-rods to the fore, at this stage we simply sought hints of any 'earlier structure' beneath the present cement floor.

Some 2.5 metres from the west gable, Judy quickly detected what seemed to be some kind of north/south foundation, possibly stone, crossing under the aisle. (We subsequently heard that at some time in the past the present stone church had been 'lengthened'.) Working towards the eastern end, my rods initially crossed when almost abreast of the pulpit, and then again a metre short of the communion rail south of which my rods revealed a right-angle turn. This suggested what might be foundations of the southern wall of a building underfoot. With this marked (conveniently in line with some of the choir furniture), I retraced the apparently unbroken 'eastern wall' reaction right across the chancel, almost to the little vestry doorway, where once again, the trace angled westwards, apparently indicating the northern side of a structure.

By now, Mandi and Eleanor with their own rods were busy verifying our findings while Judy and I looked for the apparent western end of the dowsed feature. The results suggested the outline of a long rectangular building parallel to, but with its axis centred slightly north of that of the present church. There was apparently some kind of dividing wall across it, hinting at a later addition.

The ancient structure (apart from



*The author dowsing by the vestry door.*

Judy's western-most rod-reaction) did indeed appear to have been of timber construction. This was borne out by detailed dowsing of a 27cm wide base-timber along the eastern end, the longer side walls displaying similar characteristics. The timber itself, by not inappropriately applying the Bishop's Rule, was found to be 1.55m below the present floor: Five rectangular slots cut into it were detected, each measuring on average 28cm long by 6.4cm wide – much as Mediaeval builders habitually made in base-logs or ground-



*Measuring the dowse. Eastern extremity and SE corner of stave church shown up with white tape.*



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St Cuthbert's Church, Beltingham (not to scale)

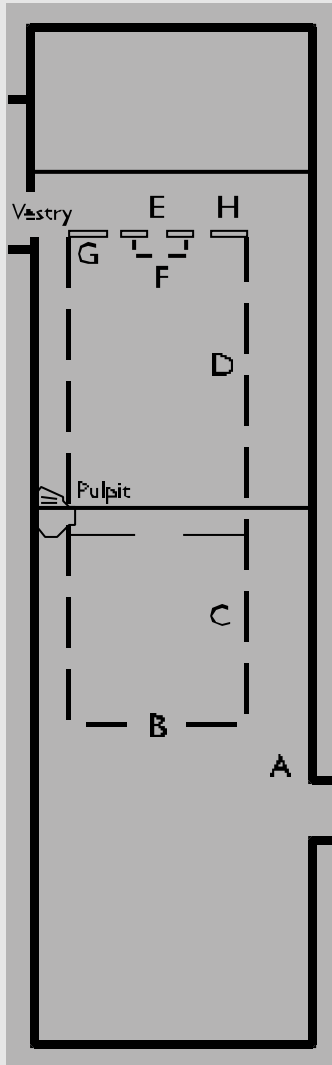
**Internal Dimensions from West End**

- a) To start of door 4.1m
  - b) To end of door 5.2m
  - c) To step at pulpit 10.8m
  - d) To step at Sanctuary 17.2m
  - e) To E end of church 20.6m
  - f) Width of church 5.6m
- Supplied by Elizabeth Scott

**Dowsed Feature**

- A) E of door to start of wooden building 1.1m
- B) Doorway at W end of wooden building 1.2m wide
- C) West end to internal dividing wall 3.8m with 1.2m doorway
- D) From dividing wall to E end 6.1m
- E) Width of wooden building 3.6m
- F) Rectangular feature at E end 2.45m wide
- G) Depth of structure using the Bishops Rule 1.55m
- H) Thickness of wall 18cm

Archaeology Dowsing undertaken on 7.3.06 by Jim Andrews.  
Supported by Judy Andrews. Results checked by Eleanor Burke.



D. Burke's Plan, revised by J. Andrews, April 2006.

East End of Church

Sanctuary

Outline of wooden building revealed by archaeological dowsing. A feature is seen at E end.

Step at end of pews / pulpit

A dividing wall with a 1.2m wide doorway

End wall with approx. 1.2m wide doorway

Door

West End of Church



Showing the stave church 'altar' position, aligned slightly north of the stone church's centreline.

Meanwhile, Judy and I then independently dowsed for the structure's dates, arriving at some time within the 980s AD for the 'chancel' part and the 990s AD for the 'nave'. There is, of course, currently no scientific confirmation available for this, nor indeed is there yet factual verification of the legendary 'stave church' itself.

Repairing outside now to visit the ancient yew a few yards clear of the church's north-side vestry, we found this gnarled and venerable plant to have an 'aura' ('force-field', or call it what you will,) extending some 1.3m out from its healthy bark and not much over 30cm out from the less healthy, not to say distinctly redundant parts. Metal bands supported the complicated structure of the trunk, but we do not feel they affected our results.

Date-dowsing the tree's origin, Judy using L-rods and I a pendulum, and minutes apart, both arrived at '2,400 years BP'. If the age of some other living yews is correct, this one is then still middle-aged, but with its own active preservation group caring for it, it has excellent prospects. It is worth noting that St Cuthbert (635-687 AD) is reputed to have preached under this tree, which could well explain the positioning beside it of a subsequent, initially timber, church.

Judy and I were delighted to help on this most interesting dowse, and our thanks go out to Eleanor for inviting us, Mandi for her considerable assistance and to David Burke who kindly drew up the accompanying plan of the results, to which I have taken the liberty of adding approximate indications of the pulpit and vestry.

planks, to locate the principal uprights supporting wall-cladding.

The dividing wall, 6.1m further west, had a surprisingly narrow, 1.2m wide gap for an archway or doorway. To the west of that, the 'nave' (if such it was), although the same width as the 6.1m long 'chancel', appeared to have been shorter than the latter by some 2.3m. David Burke, who was taking measurements for us, explained that quite often, the part of early churches where the priest worked was larger than later additions, money for which was perhaps not seen as attracting quite the same hoped-for credit in the

after-life.

What was presumably the entrance was central in its western wall and 1.2m wide. This dimension could explain the afore-mentioned, similar-sized aperture in the 'partition' wall, which in its day may have been the entrance to the initial wooden building.

Mandi cleverly used white tapes to mark out our findings for photography, which also helped everyone to see for themselves the overall size of the dowsed structure, and exactly how 'off-centre' it had been in relation to the present church.



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## ROMAN CANALS

Sue Brown

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About two months ago, Geoff Bagley told me about a writer and dowser called Raymond Selkirk. He was a pilot who, some years ago, had flown an archaeologist around to look for soil marks that might indicate Iron Age Hill forts. Raymond was fascinated by the Roman roads and unknown forts that they flew over and later on he was able to investigate these for himself. In his first book *The Piercebridge Formula*, he marked the positions of soil marks showing the 'playing card' outline of Roman forts and noticed that they were often close to water. He also tried to find the routes of lost Roman roads by searching where they crossed rivers and streams. Most of these roads went directly up hill and straight down again on the other side and he realised that although these were fine for moving soldiers around the country very fast, they were disaster for heavily laden ox carts, which were the chosen method of transport in Roman times. Just imagine trying to come down a steep hill in a straight line with ten tons of bricks or stone in the cart behind, with no brakes. How then did they move their grain, wine, pottery and building materials?

When he was a boy, Raymond Selkirk used to toboggan down the snowy slopes at the Roman town of Chester Le Street. He would always end up in a ditch at the bottom of the hill. Later when flying over this ditch he saw that it was a canal that connected two parts of the nearby river. He suddenly realised that all heavy goods

would have gone by water transport. Roman engineers had enhanced the rivers and streams so that they were navigable many miles in land. They had built dams across these waterways to increase the depth of water higher up the valleys and created canals to enable boats to pass around these dams. Most forts appeared to have a barge basin for loading and unloading stores.

In the north of England the industrial revolution did not change the landscape as much as in the industrial Midlands; so evidence of many of the Roman canal systems remained intact. Some of the stone was reused in Anglo-Saxon churches. Some of the leats had been reused in the medieval period, but because the Romans built with such good quality materials, some of their handiwork can still be seen.

In his second book *On the Trail of the Legions*, Raymond Selkirk's research goes even further and he explores the evidence in documents and in archaeological remains, of canals and Roman waterways in Europe. It is interesting to note that a recent *Time Team* programme, mentioned the use of waterways for speedy transport when they were excavating a huge boat on the Rhine.

Raymond Selkirk has worked with the Northern Archaeology Group, locating and excavating many of these Roman remains. They have an interesting website where you can read reports of much of

their work.

While reading this book, I remembered Anthea's work on Anglo-Saxon minsters and the canal systems connecting them to the main rivers. If by chance she had picked up *Current Archaeology* and read about Roman canals she might never have dowsed the Anglo-Saxon waterways. As it is, having continued her studies, she now believes that many of these were originally Roman.

### A CHALLENGE FOR ALL DOWSERS!

It would be very exciting if all dowsers could think about these Roman canals or canalised rivers and see if there any near where they live or where they go on holiday. It appears that Roman engineers were very clever at designing a system with the subtlest of gradients, as can be seen with their amazing aqueducts. Anthea Beszant found the same subtle gradients when dowsing the Anglo-Saxon canal systems.

If you dowse and then also discover any archaeological or documentary evidence of Roman canals, I would be delighted to hear all about your finds. [suaugur.brown@virgin.net](mailto:suaugur.brown@virgin.net)

The Romans were certainly great engineers, but I have to confess to having been rather anti-Roman and more pro the ancient Celts, but I'm sure that after 400 years of occupation and much intermarriage, my ancestors were probably all Romano-British.

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## ANGLO-SAXON CANALS

Anthea Beszant

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When I hear the expression, 'Dowsing found me, I didn't find it,' I understand exactly what people mean. My dowsing began when a friend booked a 'Dowsing for Beginners' day at Stroud. I had been very reluctant, but too polite to refuse to go, but within an hour of being there I was hooked. We began map dowsing a plan of the house and grounds and then went outside to confirm our findings. To my untrained mind, the results were amazing.

Returning home, I had to find somewhere to practice my newfound skill. The Denchworth Local History Society had been looking at the parish boundary, so I began by map dowsing the streams on our parish boundary, asking for mills and got a signal to the north of the village. Armed with a pair of rods hastily made from two bent coat hangers I set off to begin my search – having first asked permission from the landowner. I established where the mill and the mill-

leat were, and while I was in this field, I asked the rods to direct me to another archaeological feature. I quickly picked up some positive signals, which were ten paces apart, due east and west; but I couldn't find the north and south sides of this feature, so I wandered into the fields on either side, where the east and west signals continued. This feature was far too long to be a building. I racked my brains to try to fathom out what it could be, but I was totally baffled. Eventually I went home



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for lunch exhausted – I don't know if you are like me, but dowsing sometimes makes me very tired.

When I got home the post was on the mat – my copy of *Current Archaeology* magazine amongst it. I sat down to have my lunch, opened up the magazine and began to read a report by Dr John Blair on the dig he had done at Bampton. Could the feature I had dowsed, be a Saxon Minster canal?

Well that was in 1998 and after hundreds of hours dowsing and map dowsing all the local and not so local Minster sites, I am now convinced that they were practically all connected to the major rivers by navigable Bourne rivers and cut canals, which provided a means of trading between these sites. With the help of quotations from John Blair I will try to explain where my dowsing has taken me (Blair 1998, p59).

What were Anglo Saxon 'minsters'? "The word mynster was used to describe any kind of important church containing a religious community... Between the mid seventh and the mid ninth centuries hundreds of them were founded in Anglo Saxon kingdoms." The dates of the waterways I have dowsed fall between 650 and 850, which has been confirmed by other dowsers who have accompanied me.

John Blair continues, "For most of the Anglo Saxon period, the providers of pastoral care for ordinary people, were

communities rather than single priests, and their role was more than religious: they stimulated the economy and they seem to have had a major impact on settlement patterns and trade, often centred around minsters. At Abingdon, the Domesday Book mentions, 'Ten merchants dwelling before the church gate.'"

Dowsing on minster sites confirms an inner boundary around a religious Saxon centre and an outer boundary around a lay settlement. Old footpaths often cross in the centre or beside today's church, and roads follow the boundary of the lay area. At Bampton, John Blair found that the road curved around the church and vicarage suggesting an earlier precinct. He also states that there is often an adjacent triangular market place, which is something else confirmed by my dowsing on most minster sites. Sue Brown and I worked together at Kintbury and confirmed the market place there to the south of the church. We also confirmed the inner Saxon core of the church and a second chapel north of the church. I have since found this pattern on nearly all the minster sites I have visited.

But the major part of my work involves the means by which the trade was carried out. Minsters often adjoined river crossings and confluences and communication by water was made more direct by man-made waterways. John Blair found two parallel watercourses seven

meters wide, cut into the gravel terrace at Bampton. This he says can be traced back to Black Bourton two miles to the west. According to my dowsing they can be traced back to the church at Westwell and Grange Farm at Brize Norton; each terminating in a pool which aided the flow of water for navigation. Grange farm dates back to Domesday and beyond.

These navigable streams or cut canals enabled goods to be carried between the major rivers and outlying settlements. Going back to where I started, the ten paces wide feature I picked up at Denchworth was, I now believe, the Saxon waterway between Childry and the river Ock and the Thames. It mainly follows Childry brook. At Denchworth it now forms the moat to the Manor, which dowsed as a Saxon site, including the church and an area surrounding it.

Initially, all this was discovered by map dowsing!

## REFERENCES

John Blair, Nov 1998, Bampton: *an Anglo-Saxon Minster in Current Archaeology No 160 Vol X14 pp 124-130.*

**NB** Anthea Beszant worked with the Denchworth Local History Group doing fieldwalking, geophysics and excavating, at Challow, Oxon, where they found a high status Iron Age and Roman site. This is reported in *South Midlands Archaeology 33 2003, p 59.*

## ARCHAEOLOGICAL DOWSING FOR BEGINNERS

John Baker

A large proportion of new BSD members are keen on this subject, but once you have joined, what do you do next?

Archaeological dowsing, like charity, begins at home. Here are some ideas.

If you have floorboards, try and follow central heating and water pipes under them.

Are your pipes copper or lead? Can you follow your service pipes across your property?

You can't learn to drive a car from reading a book; the same applies to

dowsing. Hands on practise is the only way, later you can read up on the subject and glean more information.

If you are lucky, there may be an old church or graveyard nearby. There is usually a stand pipe somewhere for relatives to refresh flower vases. Try and follow the line of the pipe. Walk around the outside of the church with rods or pendulum and see if you get any reactions. Chances are you will, but what are they? Back to a dowsing course for some information!

When I first started to dowse, I

joined a local amateur archaeology group as I wanted proof that what seemed to be there could be found at some future point. Local groups will give you a mixed reception, but as they get to know you, and you them, beneficial results should appear for both parties. Of course there will be disasters along the way, but we all learn from our mistakes.

I am involved with four groups and, for enjoyment, surprises, good company and unusual places to visit, you can't beat this as an interest.



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## HUNTING FOR NEWBURY CASTLE

Chris Francis

### ARCHAEOLOGICAL GROUP MEETING AT HAMPSTEAD MARSHALL

The 19th of February was a chance for 15 ADG members to meet at the kind invitation of Sue Brown to discuss plans and also to practice some dowsing in the complex area surrounding North Lodge in Hamstead Marshall, near Newbury, Berkshire.

The ADG meeting on this occasion was attended by Anthea Beszant, Delia Elcome, Sandy McKenzie, Laurie Booth, Marcus Rouse, Shelia Lewis, Layle Stephen-Anderson, Basil Garner, Janet Ridout Sharpe, Phil Carter, Juliet Smith, Martin Peal, Anna Russell, Sue Brown, and

enabling them to build castles on their own lands, resulting in an explosion of building activity during this period. The civil war intensified when support for Matilda grew (including the famous incident when she escaped over the snow from Oxford Castle). Stephen was succeeded by Matilda's son, Henry II (Ransome, 1907).

Keevill and Linford (1998) noted that a Roman kiln was found on the plateau during excavation for gravel; the site is in the old gravel pit, beyond the Mansion site, in Park Lane. Also two large Roman urns were found in Hamstead Park near the kiln site.

A spring-line running west to east across the site, about half-way up the slope to the gravel plateau was exploited

Activities in modern times included a US military camp at the end of WWII, which occupied parts of Hamstead Park, but were not linked to tree pits dowsed by Edward Fawcett in 1993 and identified by Keevill and Linford (1998).

### DOWSING QUESTIONS

Because of the complexity of the site, Sue Brown proposed that the dowsing during this meeting should focus on four questions based on the later site history:

1. *Newbury Castle: is it one of the three Hamstead Marshall mottes and, if so, which one?* Traditionally the site for Newbury Castle was believed to be in Newbury itself, although no archaeological evidence was found when the new library was built at Newbury Wharf. The *Histoire de Guillaume le Maréchal* indicates that the castle was at the crossing point of the Southampton-Oxford and London-Bristol roads, and Myres (1932) considered that the main west to east route in Medieval times ran south of the River Kennet. The siege of Newbury is known from historical documents and there is a summary on the BBC history website (see Website references).

2. *When was motte no. 3 first built?*

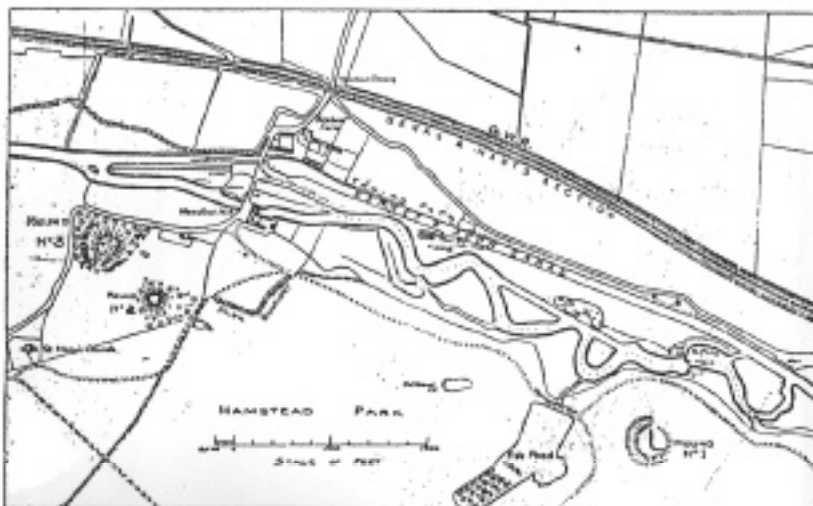
3. *Where are the upper, middle and new courts?* According to *The King's Works* (Brown et al., 1963), "[Hamstead Marshall] came into Edward III's hands in 1345 ... The place remained a Royal Manor until 1361 ... There were at least two courts, the upper and the lower, and there are also frequent references to the 'new court' which contained the hall, chambers and kitchen."

4. *Where is the building for the King's falcons?* "... In 1358 the bailiff spent some £40 on works which included a new stable, a building for the King's falcons and the repair of a fireplace in the King's chamber..." (Brown, et al., 1963).

All the dowsers present were invited to look at these questions. Most used a mixture of map and site dowsing and braved the foul weather on the day (wet and cold) to explore the immediate area of North Lodge.

### DOWSING RESULTS

The results are summarised in Map 2, where possible; the locations are approximate as they are based on descriptions rather than locked onto a



Map 1 – The Three Mottes at Hamstead Marshall reproduced from the 1932 Myres paper by kind permission of the Newbury District Field Club

Chris Francis.

This area west of Newbury has a long archaeological history (Keevill and Linford, 1998). The dowsing interest of the meeting was to focus on the main features of the site: the three mottes, with two close together within the North Lodge area itself and a third out to the east (Map 1).

In Medieval times, the site was linked to John Marshal and his son William, and there is documentary evidence of William's involvement in the murky historical period of King Stephen through to the reigns of Richard II and John. Stephen reigned from 1135-1154 (of which 1139-1154 was largely a period of anarchy and civil war); significantly he loosened the restrictions on the Barons

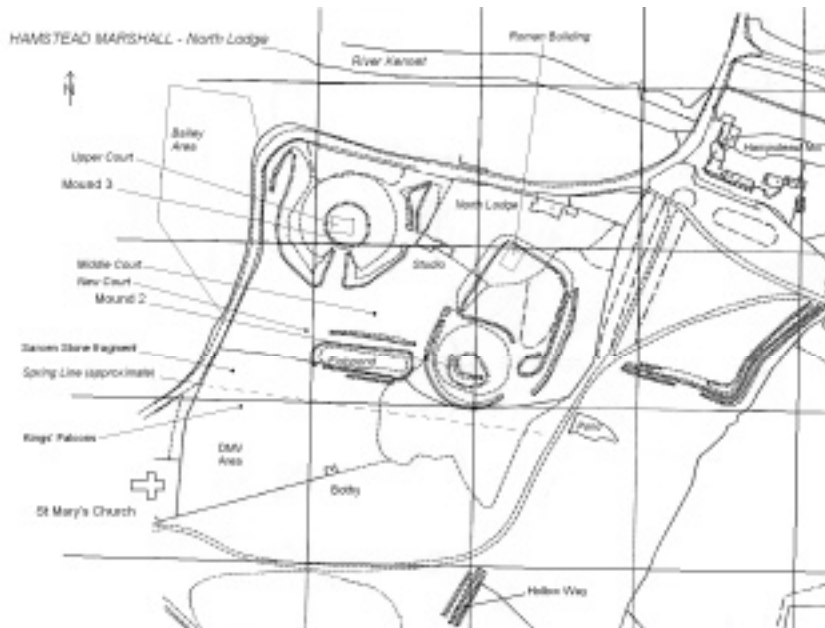
in Medieval times for fish-ponds. Also an early study of the site (Myres, 1932) conjectured that there was a large bailey area to the west of the third motte; some extensive dowsing work has been carried out in this area by Edward Fawcett. The course of the old road to the east of the North Lodge site is marked as a slight hollow way as it reaches the brow of the hill and passes another pond on a flattened area en route.

In the 17th century, to the south of St Mary's church, on the gravel plateau, the Earl of Craven built a large house and gardens. A deserted Medieval village (DMV) lying north-west of the church, on the down slope, (Map 2) was cleared, as part of the preparation for building the grand house and gardens.



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Map 2 – Mounds 2 and 3 - Map of Dowsed Results and additional features - based broadly on an original map from RCHME

search grid.

1. *Newbury Castle: which motte?* The results were split between mottes 1 and 3, although a couple of dowsers found the description "Newbury Castle" also mapped to the whole area covering all three mottes.

2. *When was motte no.3 first built?* This question was attempted by four or five dowsers with the following results: motte no.3 – 3400 BC, 1300 BC, AD 900-920, AD 1090, AD 1150; motte no.1 – AD 1210 (one dowsers only). This spread of dates suggests the repeated use of motte no.3 across the ages.

3. *Where are the upper, middle and new*



The motte no.3 as viewed from motte no.2, looking NW

*courts?* Again there was a split, as a number of dowsers found these to lie outside the area of Map 2, whereas others found the locations shown on Map 2

around the area of mottes 2 and 3. The top of motte no.3 (Photograph) was identified by several people as the location for the upper court, and one of the group picked up traces of a complex of wooden structures on the top of this mound.

4. *Where were the King's falcons?* A couple of dowsers located the place of the building for the King's falcons about 70 yards north-east of St Mary's church.

In the course of investigating the site, dowsers also found strong energy lines crossing under St Mary's church and the traces of a Roman building approximately 8 feet beneath the terrace to the rear of North Lodge.

In writing this report I have aimed to give a picture of what we found as a group on site on this occasion, but it is clear that there is scope for more comprehensive investigations. However, I hope that there is sufficient detail to give readers an insight into the main features at North Lodge.

#### SCOPE FOR FUTURE WORK

- To determine the relationship of motte no.3 and the small knoll to its immediate west, to the bailey area explored and mapped by Edward Fawcett.
- To show whether there are additional features in the area of the neighbouring property (Hamstead Mill) closer to the

River Kennet.

- With reference to the siege of Newbury Castle, to find the location of the besieging forces especially if they were trying to lay siege to two mottes. Were they able to cross the river? (Today, if you look downstream of the bridge, there is a clear shallow area by Hamstead Mill, which may have been a ford.)

- To see how extensive the Roman features were in the area.

- To follow up investigations of prehistoric features found on the flood plain between North Lodge and the River Kennet.

- To explore the history of the site of St Mary's church and associated energy lines.

- To show whether there are any other features relating to the pond on the plateau just east of North Lodge.

- To undertake a closer investigation of the DMV area – was the building for the King's falcons in this area contemporary with the village?

- To study the three mottes; applying the same process to all three mounds in a future study by looking for layers in sequence may provide a fuller picture of their history.

Thanks are due to all for their contributions on the day, and especially to Sue Brown for hosting the meeting.

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#### WEBSITE REFERENCES

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[http://castlewales.com/jf\\_gilbt.html](http://castlewales.com/jf_gilbt.html)

#### Genealogy:

<http://www.medievalgenealogy.org.uk/families/marshal/williammarshal.shtml>

#### Later history:

[http://www.bbc.co.uk/history/state/monarchs\\_leaders/magna\\_02.shtml](http://www.bbc.co.uk/history/state/monarchs_leaders/magna_02.shtml)



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## BLIND SPRINGS AND STONE CIRCLES

Edward Fawcett

(Ed: Edward Fawcett examines one aspect of ancient sites touched on by Ian Pegler – *Dowsing Today*, March issue, p16).

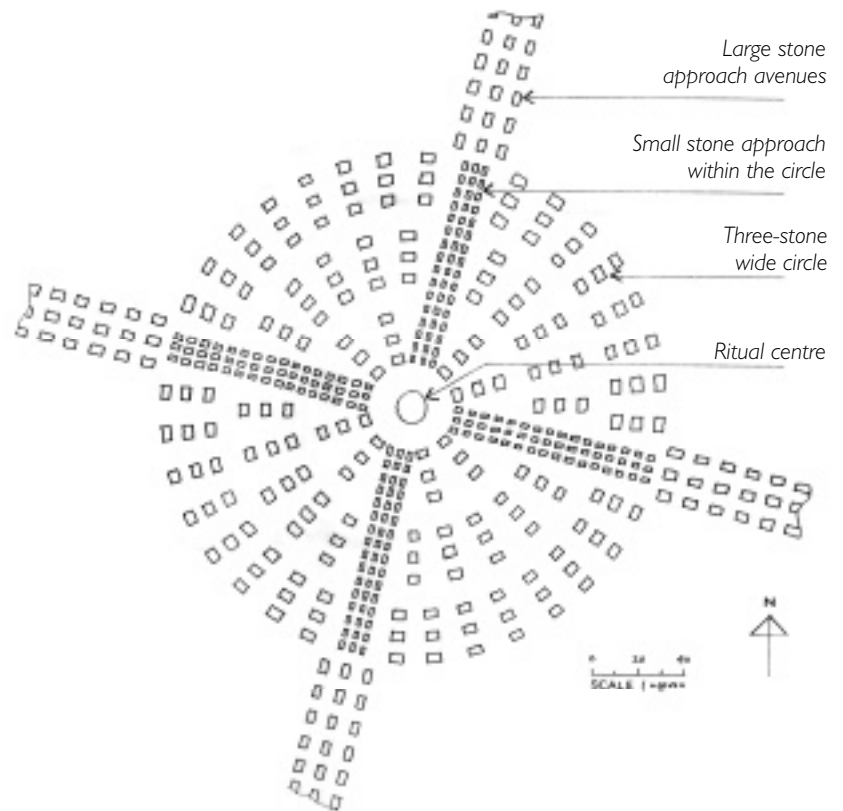
This is a subject that needs carefully controlled investigation by dowsing and other methods of seeing beneath the soil.

Cedric Bell in his paper of June 1996, *An Engineers Notes on Dowsing*, says, 'Members of the Institute of Dowsing surveyed all the known henges and stone-circles in the UK and Brittany. All had a common characteristic, they had been sited on blind springs.'

The idea of Blind Springs derives from Guy Underwood. In *The Pattern of the Past*, Museum Press 1969, p39, he says, 'Blind springs are centres on which primary lines converge...' The blind spring was the esoteric centre of the 'Old Religion as well as being the actual centre of its monuments'. He further says (p18), 'The earth force manifests itself in lines of discontinuity. ...The spring lines radiate from the centre and can be thought to form spirals.'

Having worked on stone circles for thirty years, using a 'y' shaped dowsing rod, I agree with Underwood that there is a circular centre to every circle complex, but I do not agree with the existence of spirals. According to my observations the focal centres are, 15, 21, or 30 paces in diameter. The largest of all are to be found at the end of the Quiberon peninsular in Brittany, where the Carnac alignments terminate, and are 60 paces across. When traversing these centres the dowsing rod remains in the position it took up on entering the circle, until the dowser reaches the other side, when it returns to the horizontal 'search' position. Careful slow-speed investigation within the circle has revealed no anomalies except at the precise centre, where the former position of a megalith can be detected. On this evidence alone a megalith can only be supposed, but examination of the surroundings of many now single standing stones has shown that they were once the centre point of circle complexes. Two widely separated examples are at Brodick Castle, Isle of Arran and in the gap of the Carnac alignments at Menec, but it is possible to quote more.

It would be fascinating to know the



Standard Stone Circle – Neolithic Period

precise rod movements that gave Underwood his information about blind springs and how he recorded it. Did he construct a grid and mark each individual observation on it? Did he rely on a general impression that he then drew up? The importance of recording each individual observation is critical. The conscious mind is only too ready to perceive pattern and having perceived it, to propagate it. Patterns should be recorded by looking at the marked observation points.

Starting at the NE quadrant at Avebury with a team of five, we gridded the whole site in five metre squares and recorded four points around the base of every lost stone. We returned and checked every observation some three weeks later. The result was the most complete reconstruction of a stone circle that has been made. This process has been repeated at many of the great circles in Wessex, Brittany and Scotland. A drawing of a standard circle, with its approach avenues, interior small

avenues and stone centre is attached. This digression has been made to illustrate the care that has gone into these observations.

To return to 'blind springs'; how in prehistory did they detect an invisible spring over which to place the centre of the monument? By definition it cannot be seen. The water, if there be any, does not seem to make the area greener. Underwood suggests that it might have been done by dowsing, but there is no evidence.

We must also explain what it is that causes the focal centre signals of 15, 21, or 30 feet in diameter. In chalk country the removal of turf would have exposed a white circle. Might this have been thought to represent the sun or moon? At Quiberon the circles were paved with flat stones, some of which are still in position. Others are now utilised to form nearby walls.

The centre is likely to have been the position from which the leader or Shaman controlled the ritual and to have been flat



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would be an advantage. In medieval houses chalk floors were hardened to the consistency of marble by treating them with sour milk. During the Neolithic period there is likely to have been a surplus of cow's milk in the spring, that could have been used as a hardener. An example of such a floor is to be found in the Brocktorf circle on Gozo (Malta). A path has recently been cut across the circle's centre and exposed a white layer, some three or four inches thick, running the width of the cut. This material, consisting of pounded chalk or limestone, is known locally as 'torba'. I suggest that all circle centres were treated in this way, either by hardening the native chalk, or by easily paving with stones.

The radiating lines or so-called spirals, found by Underwood, can easily be found by picking up some of the 'discontinuous' signals from the lost stones.

In fact it is unlikely that a blind spring would have been important in choosing the location of the circle. Its position in relation to where the rising and setting of the sun or moon could easily be observed and are likely to have been of more consequence.

A spring is an issue of water; so a blind spring is a contradiction in terms. \*Underwood further states (p19, para 3), 'ancient religious monuments are located where geodetic lines occur in profusion', and also (p18, last para), 'The earth force manifests itself in lines of discontinuity, which I call geodetic lines.' According to the Oxford Concise Dictionary, geodetic lines are surface lines following the shortest possible distance between two points. This is not the sense in which Underwood uses the term. His usage seems to be intended to give credence to the 'discontinuous' lines he detects.

I suggest that time given to settling the important question of the nature of blind springs and the central area of stone circles, would be well spent.

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## RESPONSE TO EDWARD FAWCETT'S ARTICLE ON BLIND SPRINGS AND STONE CIRCLES

Sue Brown

When I first started dowsing at Stone circles, I'd already read Underwood's book *Pattern of the Past* and was not surprised to find a 'water' reaction beneath or beside each stone, which seemed to lead towards the centre; and I accepted the idea that the stones were placed on top of these streams. However, a couple of years ago, in one week, I came across three examples of the opposite taking place. The rebuilding of a stone bothy, where a spring reappeared, mentioned in *The life of Victor Schauberg*; the labyrinth at Elizabeth's Sullivan's castle, where a blind spring moved from beneath the castle to the 'centre' of the labyrinth; and Billy Gawn's observations of water being attracted to heavy objects in the ground, which he can sense.

This idea arises from the fact that everything that has mass, has a circular, three dimensional, energy field around it. This mass will attract anything that is less dense than itself. So, if you stick a gatepost, telegraph pole or stone megalith into the ground, the energy field or mass of that item will attract water to it. So, providing the geology allows, a small stream of water will peel away from a nearby stream and then return to it, having been drawn underneath the heavy object. But a circle of stones is more complex. First, each stone is attracting water to it, but also the combined energy force of the circle of stones, (perhaps forming a vortex of energy?) draws water to the centre. Maybe the water is drawn up to the centre first and then out to each stone. Maybe I should check the direction of the flow at these circles.

If the above is correct, then all these ancient structures are obeying physical laws of mass and attraction.

It would be even more amazing if any dowser DIDN'T find a blind spring at the centre!

But at Easter Aquorthies, I found that the streams of water went towards the centre, but stayed outside an island in the middle, where it was reported there had been a capped dolmen. Was there a geological plug of some igneous/impermeable rock that prevented a blind spring forming? (Some of the stones here, certainly had magnetic areas.)

It may be that ancient people chose a site on or near water; such as crossing streams. It could be that shamans found their awareness was heightened over water; some people sing better while in the bath! We are largely made up of water and we know the effect the moon has on us and on bodies of water. I do think that that stone circles had an astronomical/calendrical link and possibly a connection with the landscape too. But now I believe the stone circle came first and the blind spring afterwards.

In Tom Graves' book *Dowsing and Archaeology*, Graves records on p14 that two French archaeologists, MM Louis Merle and Charles Diot, said that all burial structures and similar stone structures in France, were surrounded by underground streams. Dowsing Bronze Age barrows, I usually find concentric rings (a spiral?) of energy as I walk from the outside to the centre of the barrow. If I walk around the base of the barrow, there is always one point where the rods point inwards and take me directly to the centre, and then at right-angles to this path. The rods cross at the edge of the top of the barrow (just as well, or I'd fall down the slope). But, there is this phrase running through my mind, 'Dowsers always find what they want to find.' Once they think there is a pattern, or even the hint of a pattern, subconsciously they dowse the rest of it. So I should be wary of preconceived ideas.

The term 'blind spring' seems to describe a physical process of water pushing upwards, but being prevented from coming out at the surface and so is forced either horizontally and/or back down again. This maybe a stupid question, but can we verify whether our rods are always sensing 'water' or is it sometimes another form of 'energy' caused by the fields generated by 'massive' objects. It would be interesting to hear the opinions of other dowsers on this matter.

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## ROMAN ROADS IN THE UPPER COLNE AND STOUR VALLEYS (AN UPDATE)

Colin Peal

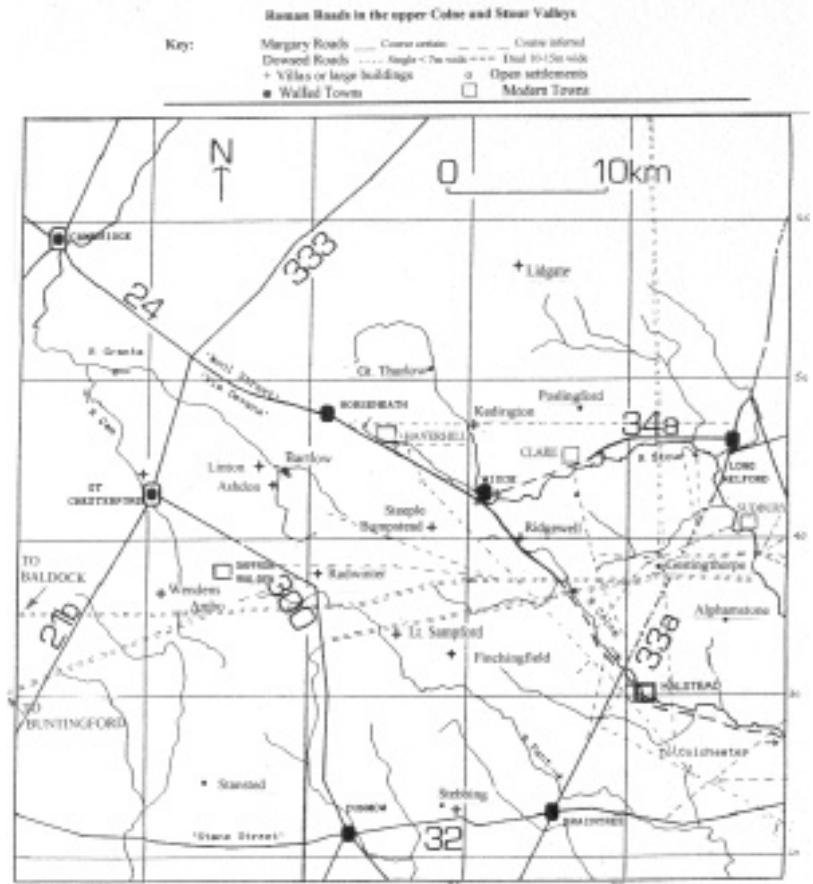
When I started to investigate the missing sections of Roman roads in this region in 1999 my search for information suggested that at that time Roman roads hadn't had much attention from dowsers in other parts of the country. It has been particularly interesting therefore to read articles on the subject from other regions in recent issues of Dowsing Today. It has prompted me to set down some further thoughts following my own more recent investigations.

In *Roads in Roman Britain* Hugh Davies comments on the great variation in the structure of roads around the country – 'roads vary considerably from place to place, and along their lengths, with builders responding to local conditions, either of topography or traffic demand.'

In Essex there is a comparative lack of excavation evidence for Roman, and earlier, roads. Perhaps this can be attributed to fairly continuous cultivation since the Romans left, but local geology may be another factor. In discussing this, the late Jack Lindsay (Footnote 1) commented – 'Not for nothing then is it that our area is the one where the Roman roads are the least known of any county in England.'

Essex is virtually cut in half both geographically and geologically by the line of the A12, the main road running north east from London via Brentwood, Chelmsford and Colchester to Ipswich and the East Anglian coast. This road, very roughly, marks the general line of the north shore of the Thames/Medway river system which once followed a more northerly course before the North Sea was formed. The northern and western parts of the County are on the Essex Till, described by John Hunter in *The Essex Landscape – a study of its form and history* – as 'a thick till of chalky boulder clays' renowned for its fertility. The whole area is rich in flint and has a scattering of glacial erratics.

Below the line of the A12 lies the relatively flat landscape which most people seem to associate with Essex. London clay predominates in the south with a chaotic jumble of sands, gravels and clays to the north and east. These were left behind by melting ice sheets of the Anglian Glaciation about 430,000 years ago giving rise to the very broken coastline, said to be the longest of any



English county.

Deposits of natural stone are lacking, apart from some septaria around the coast. The lack of local stone is well reflected in the great variety of materials used in the construction of the regions Shore Forts, notably 'Othona' at Bradwell-on-sea where they are still to be seen in the Saxon chapel of 'St. Peter-on-the wall'. The chapel is all that remains of the minster founded by St. Cedd in 653-54 A.D. from materials robbed from the Roman Fort. They can also be seen in the walls of Colchester Castle and in many of the early churches throughout the region. Their walls, mostly of flint cob, contain an unusually high proportion of recycled Roman brick and tile.

The impermeability of clay has long been put to use sealing ponds, moats, fish tanks etc. On a slope water runs off it and in dry weather it sets like concrete, one almost needs a pneumatic drill to break

into it. Romans, and perhaps even ancient Britons, might well have concluded that roads could sometimes be built without requiring continuous metalling. Perhaps all that was needed was to ensure good drainage into and from side ditches and just leave a compacted agger as a green lane. Grass is a good soil binder and is easy on the feet of people and animals, while sheep and goats can be relied on to keep grass and undergrowth under control along roads and their immediate surroundings.

In addition to providing a safe zone one possible function for the wide swathes or corridors of land within which roads in some areas appear to have run could have been to contain any livestock used for the maintenance of roads, their verges and corridors of adjoining land. In our own time some disused tracks and railway lines have become impenetrable jungles within a generation once regular maintenance has been discontinued.



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One possibility which dowsing has been hinting at is the use of timber planking – duckboards – on some road surfaces in the vicinity of forts, between buildings within forts, and along defensive boundaries where regular patrolling in wet weather could rapidly produce quagmires. Timber sleepers or tree trunks could also have been used to carry semi-floating trackways across boggy ground. This region is particularly rich in timber – there are 26 varieties in Broaks Wood alone. Maintaining the line of a road across streams, brooks etc. could be quickly achieved by cutting down large trees and manhandling the trunks across to form a quick and strong bridge. Willows with trunks 50feet high and more are not uncommon in these parts even today. Essex and Suffolk are still major

sources of cricket bat willow, a valuable crop for farmers on low lying land.

What prompted my quest was a challenge from local farmer/author, Ashley Cooper, on whose land at Hill Farm, Gestingthorpe (TL828386) an important Roman settlement was discovered during the 1940's by Ashley's father, Harold Cooper. It has long been thought that a major Roman road must have passed close to the site, but despite much archaeological time spent searching for it, no material evidence for one had ever been found.

*Roman Roads in Britain* by Ivan D. Margary is still the main reference work on the subject although it was first published over half a century ago. Margary was assisted in this part of the country by Harold Cooper and the late Jack Lindsay (Footnote 1). The Roman road network in

the region was also one of the subjects of investigation by the Haverhill and District Archaeological Group in the 1970s and 1980s.

The road that was assumed to have passed close to Hill Farm was Margary's route 33a which runs in a north-easterly direction from Little Waltham, two miles north of Chelmsford, through Braintree and Bocking to a point known as High Garrett about 1 mile north of Bocking (TL 777272). Archaeological evidence for the road peters out at High Garrett but reappears on the same alignment towards the northern end of Long Melford at TL 866467 at the junction of the present day A1092 and B1064. It then follows the same general north-east alignment through Suffolk and Norfolk eventually merging with Peddars Way and ending near Brancaster, site of the most northerly of the Roman Shore Forts. Margary attached great importance to this road. He considered it possibly even more important than Stane Street on the grounds that it might have serviced a sea link across the Wash between Brancaster and Lincoln.

In order to bridge the roughly eight mile (13km) gap between High Garrett and Long Melford Route 33a would have had to cross the Bourne Brook, the river Colne, the Belchamp Brook, the river Stour and intersect with another Roman road (Margary Route 24), rather grandly named the 'Via Devana' or Wool Street, supposedly linking Colchester with Chester. No hard evidence has come to light which establishes any of these points.

Jack Lindsay spent much time working along the banks of the Colne searching for evidence of any significant crossing but all he was able to find was some brick and other materials along the river bank somewhere upstream from where the now disused railway line crossed the river (TL 801321). As to whether it would have been associated with a river crossing, Colchester archaeologist M.R.Hull commented, 'Not, I would expect, a road crossing but a local crossing for a near house.'

A trench dug across the line of Route 33a north of Chelmsford in 1995 revealed an agger of a modest 3m width, something that would presumably not have been known to Margary and his contemporaries. Dowsing at several points from there along the route towards Braintree indicated continuity of structure and dimensions. At High Garrett the dowsed line branches close to the present



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day road junction. The dowsed lines from there follow straighter routes than the present day roads. The crossings of the River Colne in the Roman period, indicated by dowsing, are at the same places as the main road crossings of today, both way off the straight line route. These are:-

- 1) The A 131 bridge in the centre of Halstead at TL 812306
- 2) Between the two Heddinghams at TL 782351

From High Garrett one dowsed line follows closely the line of the present A1017, through Gosfield and Sible Heddingham, then along the Colne valley to Great Yeldham, through Ridgewell, and finally along the Stour valley through Sturmer into Haverhill.

From a 'T' junction in Sible Heddingham, now under a housing estate, a branch crosses the Colne a few metres south of the present road bridges (TL 782351, see Footnote 3). The line of this track has been dowsed through to Hill Farm.

The easterly branch from High Garrett traced by dowsing follows the 'deduced' line fairly closely (Margary gives his evidence for the route in Vol. I p225). Before it reaches the low lying meadows through which the Colne River meanders the dowsed line suddenly swings east towards Halstead, the river crossing coinciding with the present A131 main road bridge at the bottom of the High Street. The lines of many old trackways can be picked up by dowsing around the locality but they all appear to have been about two to three metres wide, probably just local and most likely pre-Roman.

South-west from Long Melford the dowsed line continues close to the 'deduced' line, crossing the Stour River at Rodbridge (TL 857437) exactly where the present road bridge crosses it – another instance of an ancient river crossing still in use? It continues along much the same alignment, crossing the Belchamp Brook a few metres downstream of Bardfield Bridge (TL847421) but, just as on the south side, it stops before reaching the Colne River in the grounds of Hepworth Hall (TL 805323), where many Roman finds have been made. This stretch of the dowsed line does indeed pass about half a mile to the east of Hill Farm. I had my first contact with John Baker, now Chairman of the Archaeological Dowsing Group, and Chairman of London and

Thameside Dowsers, when he sent a message after reading my original article to say that he had found the route by map dowsing, but as an Iron Age road

Most early significant river crossings were presumably fords. Basic requirements seem likely to have been:-

- 1) A good solid gravel base
- 2) Firm approaches on either side, rising quickly above flood level
- 3) Minimal interruption by flooding
- 4) Shallow water.

Upstream of Halstead the ford at Hull's Mill (TL 793332) is still in use, as is the road bridge at Alderford Mill, (TL 785339) a mile upstream from there, but at neither crossing are all the above conditions met. It is not until the crossing between the Heddinghams at TL 782351 that these conditions are best fulfilled.

The Colne valley between Halstead and Hull's Mill has become particularly prone to flash-flooding. This is mainly a consequence of land drainage schemes in the catchment area since the 1840s together with sewage and storm water drainage from more recent urban and industrial development. Although the Colne and Stour were less susceptible to flooding in earlier times, both rivers seem likely to have been both deeper and wider. Nevertheless early settlers might well have decided that there were places not far away which offered a less vulnerable crossing than these meadows. Brushwood tracks have been found in Essex, and wattle platforms on raised posts in the Crouch estuary testify to the willingness of early settlers to cross marshy ground if they considered it important enough. No evidence, dowsed or otherwise, has emerged to suggest that they bothered to establish and maintain a crossing of any significance across this stretch of the Colne valley.

A section of the so-called 'Via Devana' (Margary 24) is in use as one of the footpaths in Chalkney Wood (between TL 870260 and 880270 approximately), an ecologically important remnant of ancient woodland near Earls Colne. Here again a number of old trackways can be dowsed spreading out in different directions from the Wood. The dowsed line of Route 24(?) follows a fairly straight route through the centre of Halstead, but remains well to the south of the river until Whiteash Green. It then veers slightly north through Broaks Wood till it approaches the present day junction of the A1017 and A1124, known as 'Braitree Corner' It is in the vicinity of Braitree Corner that the dowsed line of

the road from Chalkney Wood intersects with that from High Garrett.

A previous owner of the property to the south-east of this junction told me some years ago that many Roman finds had been made in his garden, but there is no reference to them in a Historic Town Assessment report of 1995 or other archaeological records that I have seen so far. On the west side of the junction stands Brickwall Farm.

Braitree Corner is a very road busy junction. Although there are footpaths, there are also farm buildings and private property on every side. I have therefore had to rely to some extent on map dowsing of this locality, though Mr. Fuller, the owner of Brickwall Farm gladly allowed me to dowse his fields. What appeared to have been a substantial ditch and bank boundary was detected by dowsing in one field close to farm buildings near the junction.

Dowsing gave hints that a mansion, or some official building, might have stood here. In this connection it is perhaps worth noting that the high ground to the south of Brickwall Farm is known as 'Mount Nebo', the mount on to which Moses was called by God to look out over the Promised Land before his death, 'A land which I had espied for them, flowing with milk and honey, which is the glory of all lands' (Ezekiel 20). Brickwall Farm is renowned for its fertility and the richness of its pasture.

The dowsed line of Route 24 exits Brickwall Farm on to high ground heading north-west through High Street Green (TL 764346) eventually dropping down into the Stour valley to Sturmer where it intersects with the dowsed line of the road from High Garrett. It crosses the Stour where the present road crosses it and continues on the same alignment until it intersects with the dowsed line of the road heading south-east from Cambridge (Margary 24).

From Cambridge Margary 24 runs along the Gog Magog Hills through the Worsted Lodge intersection with the Icknield Way till it reaches a point just east of Horseheath (TL 633474) where archaeological evidence for the road disappears. Margary believed that this road continued along the same alignment into Wixoe then followed the general line of the A1017 via Ridgewell, Sible Heddingham and Braitree Corner, and thereafter via Halstead into Colchester. To



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the dowser; however, the line from Horseheath continues to respond 'loud and clear' on a line just to the north of Haverhill after which it maintains a steady east-west line, through Kedington, passing just to the north of Clare and Cavendish, until it intersects with Route 33a near Long Melford Church at TL 868468.

Reverting to Route 33a, the original subject of my investigations, whilst the dowsed information supports the belief that a road had existed along much of the 'deduced' line, it raises a question mark over the strategic importance previously attributed to this route. If there was a major strategic highway passing close to the Hill Farm settlement, perhaps it was still to be found.

Whilst dowsing possible prehistoric features with members of the Minter family on the ridge immediately to the east of Hill Farm, above Bulmer Brickworks in 2002, the line of a road was detected which appeared to be much wider than anything encountered previously. The response indicated an agger 12-13m wide with a discontinuity in the centre suggesting a dual carriageway. It was on an approximately east-west alignment, and was followed into Roman Field, Hill Farm, where it intersected with what is thought may have been the main entrance to the settlement immediately to the south of where the main Roman building is known to have stood.

From the Hill Farm site the dowsed line of this wide road feature heads south-west along a field boundary and cart track till it crosses the Gestingthorpe-Maplestead road at Audley End (TL 813377). It continues on the same alignment across a field into an avenue of trees, with side ditches, known locally as 'The Chase' (TL 803369). Although heavily overgrown it has all the appearance of a Roman, or early, road.

The dowsed line from Hill Farm and Audley End enters the Chase at a point where the track bends to the south east forming a wide angle dog leg. This track ends in a field after about 200m but the line has been dowsed through from there to a high point in a farm overlooking the Stour Valley at TL 887467.

East of Hill Farm the line of the track along the ridge above Bulmer Brickworks has been traced by dowsing across the Stour close to the Swan Inn at Henry Street (TL 880384) into Shalford Meadow formed by a wide meander of

the river.

From Shalford Meadow four branches have been detected and followed by dowsing to:-

1. East Bergholt (TM 073353) where a possible Roman settlement was detected. Several branches from there have been detected but not yet followed any further.
2. Chattisham (TM 094442)
3. Shotley (TM 240360)
4. Priory Farm, Preston St. Mary, site of a Roman Villa. (TL 937506)

At the western end of The Chase the track divides. One line heading west was dowsed right through to Baldock, where several Roman roads converge. It divides on the high ground east of Newport at TL 533353. The line of the southerly track was followed through to a junction with Ermine Street at Buntingford.

The more southerly of the two tracks exits the western end of The Chase on a compass reading of 245°. It has been dowsed through Rushley Green (TL 786365), across Kirby Hall Lane at TL 778362, the River Colne and on to the high ground west of the river near High Street Green. It passes just south of the Bottle Hall pub at Delvin End and gives a strong response crossing the lane between Blois Hall (TL 7463510) and Barr Hall (TL 743350). Roman finds have been made over many years throughout this area. Continuing on a similar alignment the line was dowsed passing just to the north of the site of a Roman hypocaust at Little Sampford that was discovered during a summer dig in 2004, part of 'The Sampford Project'. To date it has not been dowsed further west than the B184 Thaxted-Saffron Walden road.

At Hill Farm in 2001 Ashley Cooper had three trenches dug across the dowsed line of a trackway running north through Roman Field, passing alongside the site of the main Roman building. No visible traces of it could be detected, but concentrations of finds either side have been picked up during field walking over the years. During 2005 a further wide dual trackway 12-13m wide was dowsed on a line approximately 5° west of north out of the northern end of the Hill Farm settlement. This has been followed as far as Risby, west of Bury St. Edmunds at TL 803364 (mid-March 2006).

I have not used map dowsing much during the course of my investigations. This is partly because I cannot achieve

sufficient accuracy when covering a large area of landscape – I normally use the excellent O/S Explorer series maps. Also it is important, as far as possible, to check map dowsing finds on the ground, to ensure maximum credibility of the finds. Another reason is that many things can come to the attention just by looking. Amongst many features of interest to emerge from just looking and dowsing have been the lines of an extraordinary number of old roads and trackways, and hints of many old settlements and potential ritual sites. Despite the damage done to the archaeology of this region by intensive arable monoculture and associated deep ploughing since World War 2 landscapes remain a comprehensive database of information about their past. Dowsing is one, and sometimes the only, remote sensing method which can access some of the information they hold. That said, there are many pitfalls and booby traps out there for the unwary dowser to stumble into.

The most interesting find to emerge from my recent investigations has been the 'Ghost Roads' which give strong and clear dowsing responses but of which no physical traces remain and which have, so far remained undetected by other forms of remote sensing. The one exception is The Chase at TL 803369, mentioned above, though we have no evidence as to its origin. Several Heritage Writtle dowsers have recently found the lines of two or three similar features but, here also, no confirmation has yet been forthcoming from geophysical surveys or excavation. The dowsed line of ancient roads is sometimes marked by changes in hedgerow species, often with trees, and occasionally even by complete gaps. They are some of the landscape features that are always worth looking for, but I have not found them consistent enough to be a reliable guide. I have come across several instances where gaps in hedges coincide with the dowsed outlines of former buildings. Local soil testing has detected slight changes in soil acidity which may well account for these changes and can sometimes be linked with the import of materials for surfacing old tracks. This might therefore apply also to the filling in of ditches or providing a compacted base for timber-framed buildings.

I have never been a particularly psychic person but during the course of



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my investigations into the local Roman road network over the last seven years the many miles I have covered, and the many hours out in the landscape have gradually made me more sensitive to the 'Spirit of Place'. I have developed a wider range of dowsing responses which enables more detailed questions to be asked (see Footnote 3).

The Boudican Revolt of AD60 was the 'Big Event' of the Roman period in this region. The general story is well enough known, the slaughter of the 'colonists' and the torching of towns followed by the Roman's revenge, but much remains to be discovered about events in individual localities together with further information about the road network and settlements.

Footnote 1

Australian born Jack Lindsay was a classical scholar, poet, novelist, poet and amateur archaeologist. He recorded most of his investigations into the Roman roads in this area in the second of his two books, *The Discovery of Britain*. His first, *The Romans were here* he dedicated to Harold Cooper.

Footnote 2

It is possible that the crossing of the Colne at TL 782306 may have some ritual significance. It is equidistant between the sites of the churches, St. Nicholas, Castle Hedingham, and St. Peter's, Sible Hedingham. It is also in direct alignment

with them and Hedingham Castle Mound. (See *Another Draggon – EEG Matters Dec 2004*). The alignment of ancient church sites in this region and their relationship with the Solar and Lunar cycles is the subject of continuing research by Alan Watts and the 13 Group (*Dowsing the Alphamstone Enigma – Dowsing Today Vol. 40, No. 286*).

Footnote 3

Sensitivity to the 'Spirit of Place', at its most extreme, can manifest itself in psychic experiences. The late Edith Olivier wrote eloquently about the effect that Salisbury Plain always had on her (see *Discovery of the Beckhampton Avenue at Avebury – EEG Newsletter No. 23 Sept. 2001*).

"In a paper game we were asked what we thought to-day to be the Seven Wonders of The World and one of my selections was Stonehenge and the twenty miles round it. I still cannot think of anything more wondrous. Perhaps the word miles is too feeble and inadequate, for Salisbury Plain is an infinity lying in an eternity. The Earth possesses vaster distances, but none can be more utterly endless and on that Plain the monuments of the past are so ancient that they have become part of Nature herself. They belong as truly to the landscape as do the molehills thrown up last night."

She went on to describe in detail a vivid psychic experience when she visited

Avebury for the first time in 1916, one of several in her lifetime.

Many monuments of the past are still visible in Wessex and the rockier regions of the British Isles. In eastern England between the Wash and the Thames Estuary far fewer are visible, but they belong no less truly to the landscape.

I am most grateful to Sue Brown and Barry Hillman-Crouch for reading through my draft and for many helpful comments.

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## ARCHAEOLOGICAL DOWSING GROUP – Regional Contacts – March 2006

South West – **SW**, Cornwall, Devon, Dorset.

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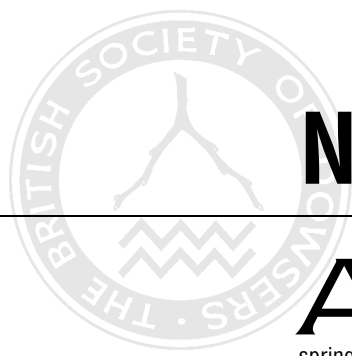
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Ex directory

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**Secretary/ Treasurer – Chris Francis**  
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01189 463928

**Communications – Sue Brown**  
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# News from Malvern

As I write this article, spring has arrived late in Malvern, the willow tree outside in leaf almost two months later than last year. The feelings that spring brings have spread into the office. Our courses programme, the largest ever, has made an excellent start and bookings are strong. If you are considering attending a course, please do not delay. One course worthy of note is the Dowsing for Archaeology Course at Writtle College. This course offers a really unusual feature – a JCB digger will also be in attendance to prove how good the dowsing is!

Our annual Congress – Adventures through dowsing, is also booking up well, so please do not delay, as ever, places are limited. Details on our courses and the Congress are to be found elsewhere in this issue.

## AFFILIATED LOCAL GROUPS

We are really pleased that the Society has more affiliated groups than ever. Slimbridge Dowsers and Anglesey Society of Dowsers have now affiliated bringing our total to 25 Groups.

We have been assisting several other members to start local groups :

Maurice Thompson, Shropshire Dowsers, (Tel: 07812 601135). Bart O'Farrell, West Cornwall Dowsers (Tel 01326 280681). Miranda Aldridge, Shaston Dowsers, in the Salisbury area (Tel 01747 820293). Ced Jackson, Malvern Dowsers (Tel 01684 560265) Jim and Wendy Doyle in Cambridge (Tel 01223 513016). Please get in touch with them if you are interested. They are all holding meetings and we hope they will be affiliating soon. Thanks to all these members for their hard work. Eileen Mackie in Alloway Scotland would very much like to hear from any dowsers near her. Tel 01292 43346.

## COUNCIL MEETING

The Council met on 23 April and discussed the work that is being done to expand membership. The Each One Reach One project was finalised and all members are being asked to contribute towards this vital task. We are also working on various ideas to enhance the attractiveness of BSD membership.

Council was delighted to approve the applications of 47 new members as listed below and three new members of the Professional Register.

As usual the activities of the Special Interest Groups were discussed. John Baker, Archaeology, reported on the full timetable of events taking place around the country and the continuing efforts to raise the profile of dowsing with professional archaeologists. Louise Mortlock outlined the busy year ahead for Water Diviners and the efforts to raise the awareness of the value of dowsing, particularly in the drought affected areas in South East England. The Health & Healing Group is to be restructured, following the

resignation of Chris Johnson due to work commitments. It will probably be sub divided into a regional organisation, similar to that successfully employed by the Archaeology Group. Any members or groups which concentrate on healing who would like to assist are asked to contact the office. David Sangwine regretted the need to cancel the Earth Energies Group Spring meeting due to a lack of willing helpers and a very heavy personal workload. A forthcoming committee meeting will decide on a spread of responsibilities and exciting ideas are being discussed for an ambitious series of meetings. EEG has not gone away!

Thanks to all those who took the time to respond to our membership survey. The results are now being analysed but there is still time for you to send yours in if you have not already done so. We are pleased to announce that the winners of the gift vouchers are: Magda Thompson Partridge, Carole Jolly and Lesley Hextall. Congratulations to them.

Our constantly changing window displays in the office are attracting much attention from passers by. This is an appeal to all you engineers out there. Do you remember years ago seeing little moving model cobblers in shoe shop windows? What we need is a similar model in our window, operating dowsing rods. Please contact the office if you can help.

Finally, several members have asked for news of Brother Kimpton in India. He is of course an elderly gentleman now and we understand his active dowsing is now rare. However he has a well trained team of helpers and the focus of activity at the moment is the building of 100 small houses for the poorest villagers. We are still passing donations from members to Reaching the Unreached. The UK representative is now Max Philbrick who lives in Northumberland. His telephone number is 01434 632707, email: max.philbrick@rtu.org.uk

Happy Summer Dowsing to you all!

*John, Helen and Liz*

## NEW MEMBERS

Francis Archer, Nicholas Ayres, Ann Baker, David Beech & Shirley England, Andrew Beecroft, Patrick Boyle, Richard Brayford, Tom Brown, Evelyn Buchanan, Robin Clarke, Victoria Cooper, Caron Crow, Roger and Brenda Drayton, Joan Easson, Diana Gilbert, David Goddard, Nyree Guider & Clare Muhsin, Elaine Happe, Pamela Harrison, Adrian Inledon-Webber & Jane Court, Sheila Kahler, Ruth Kelly, Gerry Kennedy, Peter Lakin, Diane Lancaster, Sylvia Lasek, Barbara Latham, Anthony Lloyd, Richard Marley, Gill Moore, Keiko Mukaide, Angela Murphy, Kate Oliver, D O'Neill, Adolf Packeiser, Russell Paveley, Emma Rainbow, John Renton, Gay Richardson, Donovan Ross, Monique Simmonds, Philip Slater, Valerie Tigwell, Elizabeth Turnbull, Michael and Lynn Vasse, Christian Walker, Janet Woolf.

## Copy dates for the BSD Journal

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

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

# Tools, Equipment and Books available from the BSD

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

like a copy please ask and we will be happy to send one by post. In addition, a range of tools and the latest and definitive books on dowsing and related subjects are now available from the new BSD online shop where you can pay securely by credit card.

|   |             |
|---|-------------|
| Aurameter SPECIAL OFFER to BSD members                | .....£75.00 |
| Journal Binder  | .....£5.00  |
| Mager Rosette – coloured disc – colours on both sides | £6.00       |
| BSD Tie – gold motif on blue or brown                 | .....£5.00  |
| No 1 Crystal pendulum on silver chain, 18mm, 2.5g     | ..£4.50     |
| No 2 Crystal pendulum on silver chain, 40mm, 6.0g     | ..£6.00     |
| No 3 Crystal pendulum on silver chain, 44mm 10g       | ..£6.50     |
| No 4 Nickel plated brass pendulum 25g                 | .....£12.50 |
| No 5 Hollow clear perspex pendulum 40mm               | .....£14.50 |
| No 6 Solid clear perspex pendulum 30mm                | .....£7.50  |
| No 7 Wooden pendulum plain waxed                      |             |
| 25mm diam turnip shaped                               | .....£7.50  |
| No 8 Wooden pendulum plain waxed                      |             |
| 25mm diam carrot shaped                               | .....£7.50  |
| No 9 Wooden pendulum                                  |             |
| 30mm diam, handcrafted and polished                   | .....£13.00 |
| No 10 Hawthorn pendulum 20mm diam                     | .....£10.00 |
| No 11 Brass bullet shaped pendulum 35mm 18g           | ...£7.50    |
| No 12 Nickel plated bullet shaped pendulum 35mm 18g   | ..£8.00     |
| Angle rods 6" long - Stainless steel                  | .....£6.00  |
| Angle rods 10" long - Stainless steel                 | .....£6.50  |

|   |             |
|---|-------------|
| Angle rods 10" long - Copper            | .....£8.50  |
| Angle rods 16" long - Stainless steel   | .....£7.00  |
| - Brass 16" long Brass                  | .....£8.00  |
| - Copper 16" long Copper                | .....£10.00 |
| Joey Korn Rods - regular                | .....£12.00 |
| Joey Korn Rods - portable               | .....£21.50 |
| 16" nylon V rod                         | .....£7.50  |
| Dowsing wands - single flexible rod 16" | .....£8.00  |
| Dowsing wands - single flexible rod 18" | .....£8.50  |
| Dowsing wands - single flexible rod 24" | .....£9.50  |
| Gemstone pendulums 1 stone NEW          | .....£15.00 |
| Gemstone pendulums 2 stone NEW          | .....£17.00 |
| Survey marker flags (50) NEW            | .....£10.00 |
| Quartz crystal pendulum keyring NEW     | .....£6.00  |
| Spiral bobber NEW                       | .....£12.50 |

**BSD Online**

Don't forget to visit our website at [www.britishdowers.org](http://www.britishdowers.org) and keep up to date with the latest gossip on our lively dowsing forum at [www.britishdowers.org/forum](http://www.britishdowers.org/forum)

**NEW BSD GIFT VOUCHERS**

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


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

# Affiliated Local Groups

- ANGLESEY DOWSERS**  
Date in August tbc – picnic and leys on North Coast
- BRISTOL DOWSERS**  
11 June – Trip to Avebury and surrounds  
16 July – Trip to Glastonbury  
20 August – Trip to Caerwent Roman Town  
10 September – Trip to Brandon Hill, Bristol
- DEVON DOWSERS**  
12 September – Talk by Nick Leach – Dowsing Down Under
- DOWSING RESEARCH GROUP**  
1/2 July – weekend in Penrith  
14 October – AGM Ryton
- EAST MIDLANDS DOWSERS**  
9 June – Talk by Wendy Edwards-Imbach – Feng Shui  
14 July – Talk by Julia Davidson – Hypnotherapy  
11 August – In House Question & Answer session
- GREATER MANCHESTER DOWSERS**  
16 June – Field trip  
15 September – Practical evening with Brenda Kirkham
- KENT DOWSERS, LONDON AND THAMESIDE DOWSERS**  
29 July – Talk on remote viewing, members only  
30 September – Talk on either dowsing tunnels at Waltham Abbey or Water Divining in Zambia
- NORTHAMPTONSHIRE DOWSERS**  
30 July – Field Trip to Church Char Welton  
10 September – Talk by Helen Ford – dowsing the human aura
- SLIMBRIDGE DOWSERS**  
29 July and 3 August – Ann Lodygowski, animal healer at Slimbridge Village Hall  
Regular meetings at Slimbridge Village Hall, fortnightly on Thursdays 1.30pm to 3.00pm
- SOUTH HEREFORDSHIRE DOWSERS**  
9 July – Group picnic at Tintern Old Station + site dowsing  
14 July – visiting various sites in Wiltshire including Stonehenge in the evening  
7 September – Talk by Fiona Hopes – Gardeneing with the moon
- SURREY DOWSERS**  
11 June – Joint conference with Sussex Dowsers at Billingshurst Village Hall  
16 July – Joanna Jones, Introduction to Crystal Healing

- TAMAR DOWSERS**  
25 June – Field Trip to Morwenstow, Hawker Country, with Alan Neal  
16 July – Field Trip to Merrivale archeological area (near Tavistock) with Devon Dowsers Meet at Merrivale Stone Rows at 14:00  
August – Rame Peninsula (south east Cornwall)  
24 September – Field Trip to Cadsonbury "Hill Fort" (on the Devon/Cornwall border)  
October – Potential visit to Coleton Fishacre a National Trust House (near Salcombe in South Devon). This event may be moved to early 2007  
12 November – Aaron Bray – A talk at North Hill Village Hall "Dowsing – then Drilling"  
10 December – Guest Speaker, North Hill Village Hall (To be advised)
- THAMES VALLEY DOWSERS**  
11 June – AGM and Social Gathering  
23 July – Field Trip – Crop Circles
- WESSEX DOWSERS**  
19 June – Field trip, site dowsing in Wareham  
23 July – Field Trip to Knowlton Church Circle, Horton.  
18 September – Talk by Hamish Miller – The Earth Energies of New Zealand
- WEST MIDLANDS DOWSERS**  
18 June – Talk by Peter Ewence on archaeological dowsing at Wootton Wawen Village Hall
- WEST WALES DOWSERS**  
11 June – Field Trip – Llansteffan Castle and well with John Seward  
25 June – Talk by Scott Lloyd – King Arthur of Wales  
2 July – Field Trip – Myndd Llangyndeime with Ros Briaghna  
23 July – Talk by Georgina Blything – Modern Witchcraft  
24 September – Talk by Sig Lonegren – Animal Vegetable, Mineral
- WYVERN DOWSERS**  
22-25 June – Long weekend in the Gower  
15-16 July – Crop Circle weekend with EEG  
19-20 August – Roadshow and classes at Chedworth Roman Villa  
For further information, please contact the persons listed on the back cover.  
*Will all Programme Secretaries please either ensure their websites are up to date, or make sure we have your up to date programme. If we don't know about it, we cannot advertise it!*

# 2006 BSD Training Programme



**Foundation Courses**

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

**Fri 7 - Sun 9 July**  
Monkton Wyld Court, Dorset .  
Tutor: **David Lockwood**

**Sat 11 - Sun 12 November**  
Launde Abbey, Leicestershire  
Tutor: **Paul Craddock**

Cost: £229 inc VAT fully residential.  
Please see website or telephone the BSD office for more details.




**2006 Annual Conference/Congress**

**Adventures through Dowsing**

Speakers: Rupert Sheldrake, Alanna Moore, Pauline Roberts, Jeffrey Keen

**Friday 15 – Sunday 17 September**  
**at The University of Northampton**  
Park Campus which is set within 80 acres of countryside

A full weekend of lectures, practical dowsing, workshops and lots of opportunities to meet dowsing friends old and new. Northampton is easily reached by train or road. Please see flyer with this journal.




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

**The 2006 Tutor Orientation weekend will be held on October 20-22 at The Antrobus Arms, Amesbury, Wiltshire.**

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

To be accepted onto the course you will need to either be a member of the Professional Register or provide evidence that you are a competent dowser.  
Please see our website or telephone the BSD office for details.




**Earth Energies Special Interest Group**

**Geopathic Stress**

**Sat 30 September - Sun 1 October**  
Nash Manor, Steyning, Sussex  
with **BSD Registered Tutors**  
**Patrick MacManaway & Sig Lonegren.**

Cost: £176 inc VAT plus Bed & Breakfast

This course has specific entry requirements, please ask for details.



**The Archaeological Dowsing Group**


**Dowsing for Archaeology**

**Sat 5 - Sun 6 August**

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

**BSD Registered Tutor, John Baker**  
Writtle College, Chelmsford, Essex  
Cost: £198 inc vat  
Please see website or telephone the BSD office for more details.

## Special Interest Groups Events



**The Water Divining Group**  
OF THE BRITISH SOCIETY OF DOWSERS

**24 June** – Water Divining for all comers with Peter Golding at Slimbridge Glos

**2 September** – Field day at Abbey Farm, Bradenstoke Wiltshire. Begins at 10am at Horsefair Farm. Dowsing for location and quality of springs, one reputedly holy water, location and depth of farm borehole, location of pipes, identification of a best site for new ponds and underground streams. Lunch followed by some archaeological dowsing and prehistoric burial sites.

**7 October** – Ground water Forum and a possible talk on geology/hydrology

**25 November** – AGM at Ryton Gardens Coventry

All dowsers new and experienced are welcome. Please contact Louise Mortlock, on 01249 890228 or 07776 238984



**Earth Energies Special Interest Group**

**12 November – AGM**  
at Ryton, Coventry with Billy Gawn and Jim Lyons

**Weekend Saturday July 15th and Sunday 16th 2006**  
EEG Ancient Sites and Crop Circles

Meet at the Barge Inn at Honeystreet, Alton Barnes, Wiltshire at 09.30 for 10.00 start, on each day. This popular and informal activity weekend is open to ALL BSD members and friends – there will be a big welcome to everyone – and it is FREE TO ALL NEW BSD MEMBERS! Each day may be split up between different activities and organised dowsing sessions will be provided as required. Just turn up on the day and enjoy the Avebury landscape and the Vale of Pewsey.

Please organise your own accommodation – the Marlborough Tourist Office provide an excellent service.

Organisers: Shaun Ogborne and David Sangwine

If you would like to book an evening meal on the Saturday, please contact David Sangwine on 01858 575869 (prior booking is essential).

# Special Interest Groups Events

## Are you interested in ARCHAEOLOGICAL DOWSING?

To find out what's happening near you, look at the list of ADG REGIONAL CONTACTS on the web site and find out about activities in your area.

'Archaeology Week' is 15-23 July this year. There will be many excavations and sites to see during the 9 days. The following website will give you information on events near you:

[www.britarch.ac.uk/naw/](http://www.britarch.ac.uk/naw/)

For example at the National Trust's Buckland Abbey, in Devon, there is a dowser demonstrating her skills.

Perhaps you could look for Anglo-Saxon or Roman canals? The Northern Archaeology Group mentioned in the 'Roman Canal' article, has a very interesting web site at:<http://www.n-a-g.org.uk>

Please let your Regional Contact know about the dowsing and digging exploits you get up to this summer, so we can all learn from them and develop our dowsing skills.

All queries to Chris Francis 01189 463928



## The Archaeological Dowsing Group

### ANNUAL GENERAL MEETING

**Friday 15 September from 1.30 - 5.00 pm  
at Northampton University**

Please note this is a separate event from the BSD Congress.

There will be an **AGM**, followed by a lecture, given by John Wombell:

*The problem of persuasion – the proof of the pudding is in the eating – or is it?*

and 3 other short talks, followed by a question and answer session.

Cost to BSD/ADG members £10

Cost to non-members £15

This includes afternoon tea and biscuits.

If you wish to attend, please contact Chris Francis:  
[Chris.Francis@three.co.uk](mailto:Chris.Francis@three.co.uk) Tel 0778 232 8864

## Advertisements

**Sep 30 & Oct 1st**

**All inclusive 4-day break**

at therapy centre in beautiful  
Andalucia, Spain for Dowsing  
& Feng Shui workshop with

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Near beaches & mountains. Flights excluded, £220.

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**COLIN STOTT – DOWSER** Location, Second Opinion Readings, Referrals, Advice Website at [www.colinstottdowser.com](http://www.colinstottdowser.com)  
Email: [Colin@colinstottdowser.com](mailto:Colin@colinstottdowser.com) Tel: 0161 796 0296

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

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

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

*Advertisements*

## Nash Manor, Steyning, West Sussex 2006 PROGRAMME

- Remote Perception Level 1 – Professor Peter Stewart 22nd & 23rd July
    - Introduction to Dowsing – Richard Creightmore 8th & 9th July
  - Rediscovering the Third Eye – Professor Peter Stewart 23rd & 24th September
    - Heal Thyself – exploring the potential of Jack Temple's healing work  
25th June, 20th August & 22nd October
  - Quest for the Emerald Tablet and the Holy Graal – Professor Peter Stewart  
4th & 5th November
  - Transforming the Mind 15th & 16th July, 5th & 6th August & 2nd & 3rd September
- Bed and Breakfast is available at Nash Manor. For a FREE brochure please telephone **01903 814988** or email: [info@nashmanor.co.uk](mailto:info@nashmanor.co.uk) or take a look at our new **WEBSITE** with our online shop.

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## ASSINGTON MILL



- |               |  |
|---------------|--|
| 9 June        | Dowsing for Beginners, with Colin Peal         |
| 19 July       | Dowsing & Water Divining, with Geoff Crockford |
| 28/29 October | Dowsing & Feng Shui, with Vicky Sweetlove      |

All events take place at Assington Mill, Suffolk, contact details: Anne Holden on 01787 229955, [info@assingtonmill.com](mailto:info@assingtonmill.com), [www.assingtonmill.com](http://www.assingtonmill.com)



## Working With Earth Energies

A professional training programme run by David Furlong

Course dates 2006

- Part 1 – **Earth Awareness** 14/15 October
- Part 2 – **Earth Science** 18/19 November
- Part 3 – **Earth Healing** 2/3 December

Venue: Malvern

Full details from Website:


[www.atlanta-association.com](http://www.atlanta-association.com) or write:

David Furlong, Myrtles, Como Road, Malvern, Worcs WR14 2TH. Tel: 01684-569105

### Other courses/workshop/trips:

**Sacred Egypt Tour** –14 Day Trip visiting some of the most sacred sites in Egypt – November 2006

## Advertisements



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### Empatheia Holistic Training Dowsing for Health Workshop

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

This is very much a fun and practical day where you are encouraged to participate and learn how to dowse with a pendulum. A fascinating method of finding the root cause of illness, which is simple and easy to learn. Find the solutions to your health problems.

Held in wonderful calm and relaxed atmosphere

**Some of the areas we will look at**  
Ethics & Protection  
Illness caused through stress  
Food & Environmental Allergies  
Diagnostic Sheets - Feeling Words  
Affirmations - Distance Healing - Candida

For more information please contact Chris Johnson on  
Tel 01905 455138 (24 hour answer service)  
email [chris@empatheia.co.uk](mailto:chris@empatheia.co.uk)  
Or look at our web site [www.empatheia.co.uk](http://www.empatheia.co.uk)

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



**empatheia** Working for better health

### Dowsing for Health

If you suffer from any of the following, dowsing could be the answer

- Stress • Headaches • Panic Attacks • Candida Albicans
- Hayfever • Environmental Sensitivities • Parasites
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Advice given on

- Diet and Stress related problems • ME • PMT
- Chakra balancing

**Distance healing consultations by telephone**

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- Sanjeevini Healing

For more information please contact Val Johnson  
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Val Johnson TCCAR BRCP APBP  
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Thermo-Auricular Therapist - Pranayama yoga teacher  
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