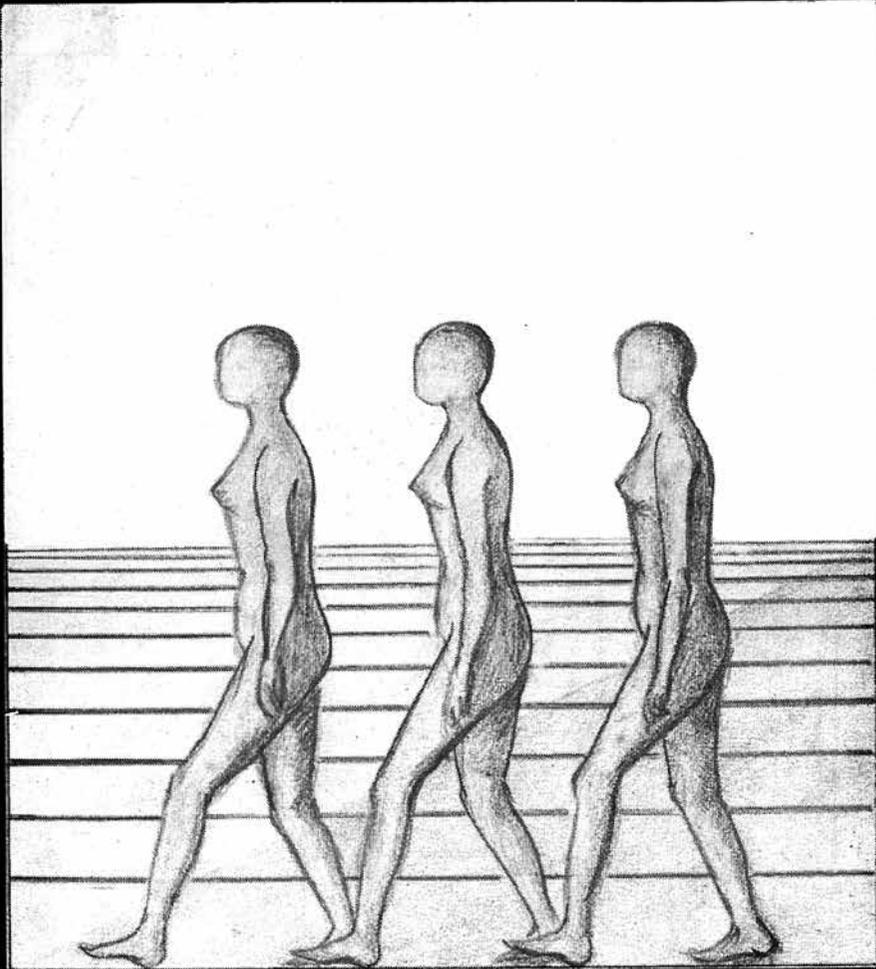


IRISH DIVINER



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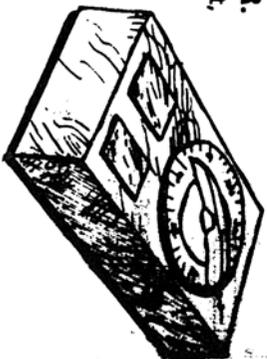
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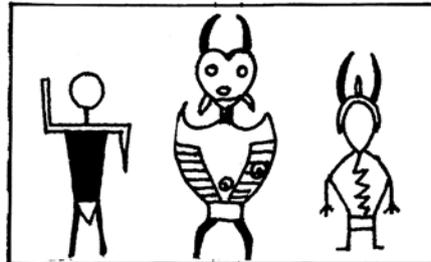
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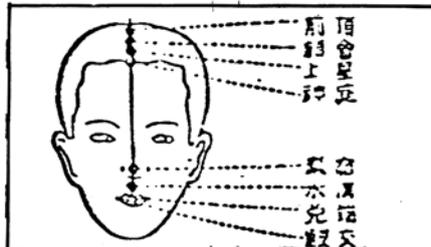
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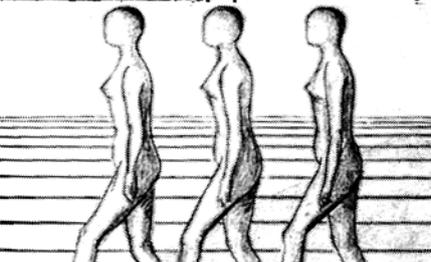
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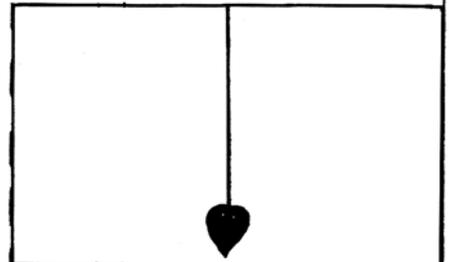
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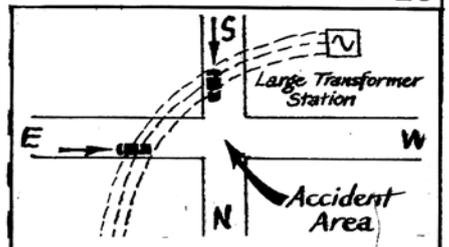
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An epoch is drawing to a close before our eyes. Intellectual ability and modern technocracy obviously cannot solve our problems. Have we not reached the turning point at which the last possibilities are exhausted, when collapse threatens ominously?

There are fears of a hidden danger, which at any moment may break over us with the force of an enormous tidal wave. Uneasiness, constricting even those who are surrounded by security and material prosperity, begins to smoulder everywhere.

Our planet, which has been exploited through a disregard of the Laws that guarantee its continuance, its balance and its development, is now reacting against us corresponding to the extent of our abuse. We are now being called to account for our wrong administration in every sphere — the reverses that mercilessly surge over us will compel us to reap what we have sown.

In order at last to occupy the position destined for us by virtue of our origin, we must become familiar with the working of Creation, clearly see our tasks and consciously shoulder our responsibilities. The world-clock demands it with the utmost urgency.

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The way of the Hopi

Mark Boyden

THE HOPI INDIAN nation are a small tribe who inhabit an arid and relatively barren reservation in Northern Arizona, basing their lives on subsistence farming. What sets them apart from other Indian tribes and makes them unique today is the tenacity with which they have clung to their own legacy and faith, eschewing the temptations of conquest, empire and commerce — which ultimately proved the downfall of more “advanced” tribes such as the Aztecs and the Mayans.

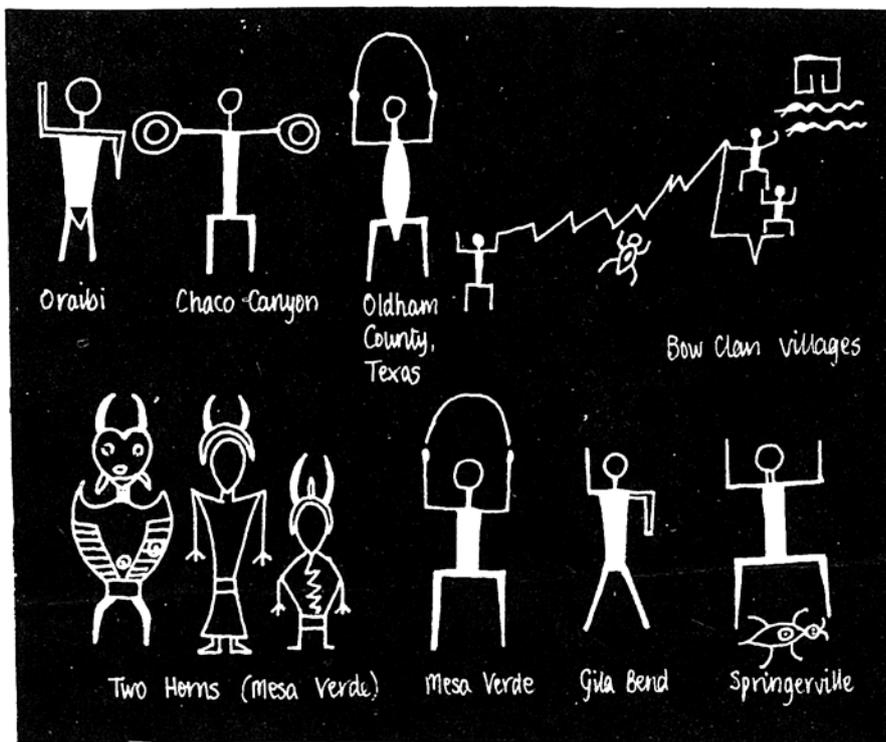
The Hopis believe in the fundamental spirituality of life and the foundation of this vision is their elaborate mythology and ritual. According to legend Nature has 7 cycles, or worlds to be fulfilled; each world destroyed by cataclysm when mankind forgets its purpose on earth and forgets to honour the Creator in thoughts and deeds. The Hopi believe they were delivered into this world (the fourth cycle of the earth) on the Western shore of Central America following the destruction by flood of the previous (third) world.

To test the Hopi's faith the Creator sent them wandering across the New World in search of their true spiritual home. But before settling they were to make several complete circuits of the new continent. During their travels the Hopi left their mark everywhere, in petroglyphs milleniae old. The symbols and animal figures tell the Hopi story and speak to those who can read them.

Though acknowledging that many other tribes entered America via the Bering Straits (as classical archaeology unilaterally asserts), the Hopis claim that still older tribes, finding easy hunting and gentle climates, failed to complete the appointed migrations and are, in effect, lapsed Hopis.

Like the Aztecs (whom they consider their brothers, together with the Mayans) and the Kahuna, the Hopi predicted the arrival of the “Lost White Brother” and greeted him on arrival with humility and courtesy. Their myth had always told of the existence of the four races of man and told of a time when all would mix together.

Throughout their history the Hopi were always pacifists. The Navajos



gave them good cause for grief and were always attacking them and gradually stealing the land on which they lived. The white man, when he did come, didn't treat them much better. Today the Hopis live on an arid plateau and it is only thanks to their expertise as farmers that they have survived at all.

The Hopis have always maintained a close rapport with Nature and celebrate the equinox and solstices with elaborate ritual. They believe that their energy is released during these practices and goes to Nature and helps her complete her cycle of renewal. They believe that if they did not help there would be a cataclysm. They have never sought more than their needs and always believed that devotion to Nature and the Great Spirit would guarantee adequate warmth and rainfall for their small crops.

The Hopis were one of the rain-making tribes and in times of drought or extra need they performed special ritual dances with music. Until recently we have tended to look upon such things with disbelief. In the

light of dowsing and radionics it seems very possible that the energy released during such rituals does in fact bring about a climatic change — in a word, rain.

The Hopis have survived until today, but it can hardly be said that they have thrived. Sadly one recognises that perhaps the major flaw in their character has been their pacifism and their willingness to admit when they are wrong. But such virtues have not been wasted and today the very White Man whom the Hopis once awaited is devoting himself to Nature and the Great Spirit in communal farms spread across America.

Those interested in further study of the Hopi Indians should obtain a copy of “The Book of the Hopi” by Frank Waters, published in paperback by Ballantine Books, New York.

Mark Boyden owns a small farm in Coomhola, County Cork, and has been studying man's relationship with Nature for some years. He will be contributing regular articles to the Irish Diviner.

Acupuncture, Homoeopathy & Dowsing

Philip Rogers

The ancient Chinese discovered that certain points on the surface of the body were related to certain organs and body regions. When internal organs or certain parts of the body are diseased, small localised areas on the surface of the body react in sympathy. These areas become sensitive to pressure and can be located by palpation or by dowsing. Western science knows these areas as zones of referred pain.

Modern science also recognises "trigger spots". These are superficial points in the skin or muscles which become sensitive in many diseases. Pressure on these points sends darts of pain radiating to distant areas. Stimulation of the zones of referred pain and trigger spots has resulted in many cures by doctors who know nothing about acupuncture. The Chinese, however, recognised the value of these points long ago. They also described many other points which may not be actually painful but which have strong effects on the organs.

In acupuncture treatment, the correct choice of points is most important in the cure. To help them choose the correct points the Chinese developed a philosophy of medicine which is partly esoteric and partly explainable by modern scientific knowledge of the nervous system. When the correct points are chosen, special needles are inserted and stimulated. The method is almost painless and the results are extraordinary.

In animals, recent work has confirmed that AP is highly successful. Many diseases which did not respond to Western veterinary science responded to AP. The philosophy of AP is very similar to that of homeopathy so let us first consider the use of homeopathy before we discuss the common philosophy. Homeopathy is a system of medicine developed, codified and taught by Samuel Christian Hahnemann in the early 1800's.

At the time, quinine had been discovered and was used to treat the symptoms of malaria or the ague. When translating a work on pharmacology, Hahnemann was struck by the similarity of the

symptoms produced by quinine with those of the ague. In that moment homeopathy was conceived. Over the following years, Hahnemann substantiated the first law of homeopathy. That is that drugs which can produce a certain pattern of symptoms in healthy people can cure the same symptoms in the sick. He used homeopathic drugs to treat the sick with tremendous success. In the cholera plagues which swept Europe, homeopathy cut mortality to 0.16% whereas mortality in the orthodox hospitals ranged from 20-70%.

In time, the homeopaths discovered that the dose of the drug could be reduced by special methods of dilution. It was discovered that you could dilute a drug to a million-millionth of the original strength and still retain therapeutic effect in man and animals. Today, dilution of 10-2000 are used by some homeopaths. Once you go above dilutions of 10-30 or so, you are below the atomic level. Therefore, homeopathy does not work by pharmacological effects but by non-material means. This brings us to the philosophies of AP and homeopathy. For the purpose of this paper, I will treat them as one philosophy because they are essentially similar.

The esoteric philosophy

(1) All activity involves energy. The basic energy of the universe (cosmic energy, chi, prana etc.) bathes and sustains all things. The energy has negative and positive aspects (Yin and Yang). There are no absolutes in the universe: Yin needs Yang as Yang needs Yin.

At the moment of conception, the life energy (Chi) is infused into the fertilized egg. From that moment to the moment of death, the Vital Energy largely determines the health of the individual. If the Vital Energy is tainted by genetic defects from the parents, by disease of the parents or by cosmic or environmental forces at the moment of conception, the new creature will carry the stigma to his grave. The Vital Energy is seen as a blueprint

which will determine the development and health of the creature. During pregnancy, the health and mental status of the mother can alter the Vital Energy of the foetus. (Many examples of this are also known to Western science). After birth, the young one is more open to effects of environment: food, climate, interpersonal emotions, injury etc. All of these can alter the Vital Energy to cause disease. Both philosophies accept that blockages or alterations in the Vital Energy precede the onset of disease except in obvious physical cases such as bone fractures, trauma, electric shock, burns etc. When the Vital Energy is freely balanced and properly tuned, the organism can withstand challenges which would make another very ill.

In the therapy of disease, both AP and homeopathy attempt to correct the Vital Energy. They are not interested in symptoms, except as a means to identifying what is wrong with the Vital Energy. Both systems teach that if the Vital Energy is corrected, the body will heal itself automatically. Thus, the homeopaths teach that the correct homeopathic remedy (that is, the one which matches the symptoms exactly) stimulates return of normal Vital Energy.

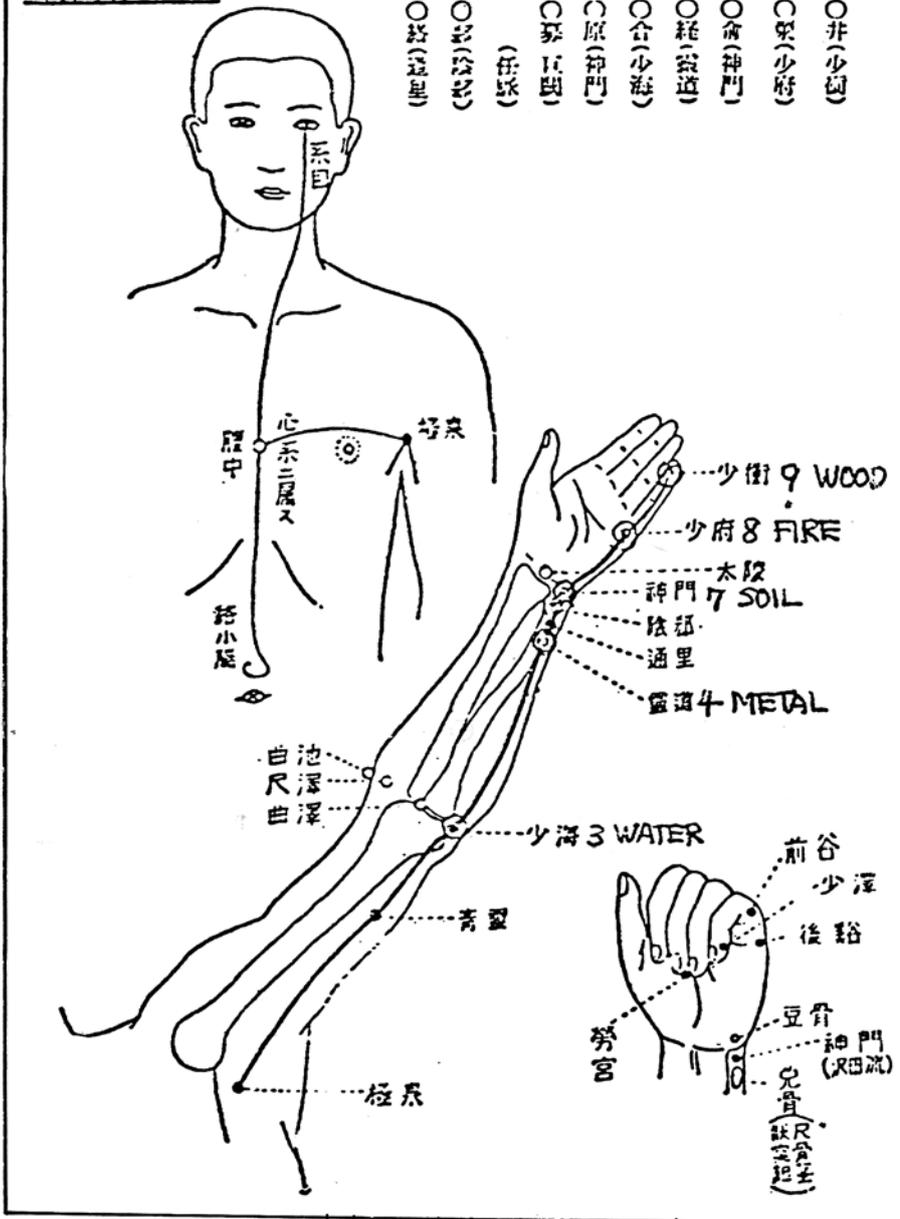
The acupuncturists needle special points which they know will free the blocks in the Vital Energy and will permit its circulation through the energy paths or meridians. Dowsing can be used in 3 main areas in medicine:

(1) to decide whether or not noxious earth or cosmic forces play a part in the disease. In this regard, many chronic diseases are associated with the patient sleeping, resting or working in strong dowsing zones.

If the dowser finds strong pull points under the bed, the favourite armchair or the work bench of the patient, the first step is to move the patient away from this area into "neutral zone". No treatment will be fully successful if the patient continues to remain in the dowsing zone. This also applies to animals, especially cattle tied in the same position for months on end. I have

手之少陰心經

HEART



on the kidney and excess on the heart meridian. Treatment could be by classic 5-Element points or as determined by dowsing. As before, the points for treatment can be determined by question and answer: to help THIS patient do I need to treat this meridian etc. When the meridians for treatment are located the points are chosen by: do I need to treat ST 1, 2, 3, 4 etc. going through each point on the meridians. Finally, before treating points selected by dowsing, authoritative textbooks should be consulted to ensure that the points chosen by dowsing are relevant to the symptoms of the patient.

(3) Dowsing and Homeopathy: Dowsing is very valuable in selecting the correct remedy. This can be done by mental question and answer method, going down through the list of drugs and noting the ones which give a positive reaction. Alternatively, the bottles of remedies can be tested one by one against the witness of the patient until the best reaction is obtained. The Materia Medica is then consulted to check that the chosen remedy is appropriate for the patient.

Having chosen the remedy, the dose, dosing interval and number of repeat doses need to be determined. This can also be done by dowsing, using question and answer methods: Which potency of drug X is most appropriate for my patient: 3rd, 6th, 12th, 30th etc. Which dosing interval is most appropriate: 3h, 6h, 2h, 24h, 2day, 3day etc. Then, how many doses are necessary: 1, 2, 3, 4, 5, 6 etc.

Both systems, AP and Homeopathy, also need to examine the diet and to advise on changes, if necessary. Neither treatment can be fully successful if basic underlying causes are not removed. Many people are allergic to common foodstuffs, dust, drinks etc. Dowsing is most valuable in this respect. All possible causes can be dowsed by question and answer as follows: Which of the following foods are harmful for my patient: milk, tea, coffee, eggs etc. Having identified problem factors, the patient is advised cut these out of the diet completely. Conversely, he may require certain foods, vitamins etc. and these can also be dowsed.

I would like to sum up by stressing the fact that man is composed of body, mind and spirit. The whole man is healthy in all three aspects and should strive to foster ALL THREE. Imbalance between the three aspects of man can lead to disease and psychic ill-health. Treatment must cater for the whole man not just for the physical aspect. If the Vital Energy is corrected, the body will heal itself.

seen such cases.

(2) In acupuncture, dowsing can be used to locate the energy imbalance in many ways. For instance (a) the Master Acupuncturist can tell what is wrong by feeling the Chinese Pulses. Traditional Chinese teaching says that the pulse is taken on three positions on each wrist. At each position, the pulse is felt superficially and then deeply. Thus, there are positions for the 12 main organs. There is lack of agreement on the position of the pulses. Despite this, the Master

can and does diagnose accurately which system is involved. This suggests to me that the Chinese Pulse Diagnosis is a type of dowsing rather than a physical palpation of pulses related to specific organs. (b) The energy imbalance can be located by question and answer. Each meridian is investigated one at a time holding the mental question: is there an energy imbalance in THIS meridian? If the reaction is positive, the next question is: is the energy in excess? Is the energy deficient? In this way one could locate, for instance, deficiency

Urban herbs

Robert Walker

ARE YOU INTERESTED in herbs? If so why not start to grow them yourself? Apart from the obvious advantages of wearing ourselves off the Almighty Packet — cheapness, better quality, kudos etc., there really is more to be learnt from contact with the actual growing plant, than can be absorbed from any book, however inspiring. If you have no previous experience of growing plants, herb gardening is a good place to start. And if you are already an expert, why not employ your talents in something really worthwhile?

Most of the common herbs are native to this country, or have been in cultivation long enough to be completely hardy. They are therefore easier to grow than most vegetables or decorative plants in common cultivation. Although the majority prefer to grow in the open ground, many adapt quite happily to container growing. A porch, balcony or windowsill is a perfectly acceptable alternative to a patch of garden. First find some containers. Strong wooden boxes, large metal containers, obsolete kitchen sinks, it should not be necessary to make expensive purchases at this stage.

The container should be at least 12" deep and must have drainage holes in the bottom; flowerpots should measure 6" deep by 6" circumference. Fill the bottom 3" with gravel, crocks or very coarse sand. This prevents the soil from becoming waterlogged, which, as any herb will tell you, is most uncomfortable. The soil is the next problem. Using soil straight from

the garden is a one-way ticket to disappointment. The plant's feeding roots can normally travel a long way to find the nutrients required but in the container all the nutrients must be provided in the soil mix.

A good mix consists of topsoil, peat and sand with a few handfuls of mature compost and a couple of teaspoons of hydrated lime to the bucketfull. If that sounds too complicated (it's great fun but a bit messy) ask a horticultural uncle, neighbour or friend for some of their potting compost; they will, of course, be only too delighted to oblige, and will tell you that my recommendations are utter bunkum; such is the way of gardeners. A good mix will last two or three years, and you will not have to feed it, in fact it's better not to. Not all herbs enjoy this environment. Those that adapt best to container growing are:

ROSEMARY. Evergreen shrub. Height and spread — 18". As well as using it in cooking and in tea, try it as a hair conditioner. Put a handful in a pit of water, simmer for 10 minutes and pour the water into your final rinse.

THYME. Evergreen shrub. Height — 9", spread — 12". With this plant and all the other shrubs, cut carefully to maintain it's compact round shape, never break pieces off by hand.

WINTER SAVORY. Evergreen shrub. Similar to thyme in size and

shape. Interesting savoury taste to go with omelettes, soups and stews.

SAGE. Evergreen shrub. Height and spread — 2'. It tastes strong so use it sparingly. I can recommend it as a cure for sore throat. To make tea of this or any other herb is easy, just like making tea in fact. As the taste of anything new comes as a bit of a surprise, you can soften the blow by including the equivalent of a couple of teaspoons of the herb into a pot of ordinary tea.

POT MARJORAM. Hardy perennial. Height — 12". Dies down in winter, so you will need to harvest the flower stalks just before the buds open in July.

To dry this or any other herb, tie in bunches and hang in a warm room out of direct sunlight, or spread out on paper on a radiator or in the airing cupboard. In about a week when the leaves are brittle, put them in a barely warm oven for a few minutes, so you can crumble them before putting the finished product in an airtight container, away from direct sunlight

If you are able to leave your containers out of doors, you will only have to water during a prolonged dry spell. If your gardening is confined to the house, try to give the herbs as much sunlight as possible. A south or west facing window is ideal; but too much heating is not an advantage. Happy gardening.

Rob Walkers lives in Sandyford, Co. Dublin and is a partner in the Fernhill Centre which cultivates a wide range of herbs.



Dowsing the hunt

Julien de Kassel

REMARKABLE RESULTS with the aid of dowsing have been reported by hunters in two French magazines my wife and I recently received. All types of game — rabbits, hare, pheasants deer and even wild boar — have been “raised” with the help of dowsers and the proposition is put forward that a good dowser could replace a pack of dogs to get the hunted out of otherwise inaccessible spots.

Radiesthésie Magazine is succinct in its comments, while *Les Amis de la Radiesthésie* goes into more detail. But both make the point very clear, that all forms of wild game sense the radiations from dowsing rods and pendulums, even pendulums used on a map.

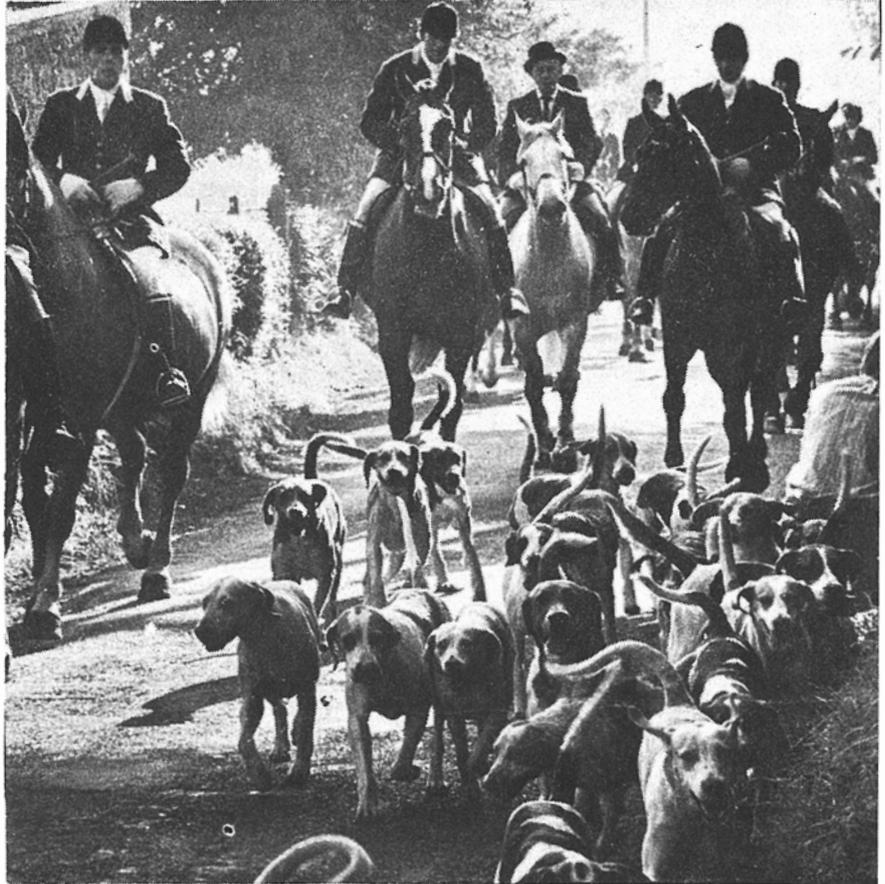
Under a sub-title “Hunting for Game” it says in *Radiesthésie* that “finding game is effected VERY RAPIDLY (the magazine’s emphasis) for experience proves that deer and, above all, wild boar, as well as other large animals are extremely sensitive to the influence of the dowser . . . and an animal that has normally settled down for the day in a chosen location will leap away, contrary to its usual temperament, if too much time is spent in pin-pointing its position . . .”

The experience is underlined in *Les Amis*. M.Ch. Brouard recounts the experience of the Commandant de la Bastide when out hunting deer, which is perhaps unique, for in this instance an ordinary pen-knife was used, at a distance of more than 200 yards, to “sex” the animal.

The Commandant, explaining that he and his party had been following animal paths in the Forest of Vierzon, said: “We came to a crossing in the path and there, face to face with us along one of the paths stood a deer. Buck? Doe? At that distance it was impossible to tell. It was a good opportunity to try out the method for determining sex.

“I took my penknife, to serve as a pendulum, and stretched out my left arm and used my hand as a form of antenna towards the animal.

“At that very instant it jumped back as if it had been hit by a rifle shot and escaped at a gallop. Never before has a standing animal, at that distance, moved away except at a walking pace. It must have been the effect of the “shock-wave” of our dowsing efforts.”



M Brouard also recounts confirmation by pendulum, while at dinner, of the presence of some deer in a thicket pointed out by his host’s gamekeeper and drawn on a small map. Again the effects of the pendulum must have been felt by the deer for, when the hunting party arrived at the indicated point the animals had vanished. Using the pendulum once more it was shown that the animals had crossed a path, 200 metres away, had run across country and crossed a second path at a distance of 500 metres. Dogs were put on the scent at the indicated point and were able to flush the deer exactly where the dowser had said they would be found.

Les Amis suggests that it is the radiation from man, as a feared enemy, which causes this unusual behaviour and points out that domestic animals are not affected by dowsing “because they do not regard man as an enemy”.

The articles in both magazines conjure up pictures of a dowser

walking ahead of a pack of dogs, driving game from their protective coverts by the mere effect of their powers, finding animals and game birds that even dogs would normally miss.

Is this, indeed, a possibility for the Irish hunting fields of the future? Can we expect to find a dowser riding ahead of the Master of the Hunt, while the Whip keeps his hounds well to the rear — to be brought into action only if the driven game takes to cover?

Whatever one may think about the legitimacy of hunting or of the high principles of the many Leagues against Cruel Sports, surely this is not a role that Irish diviners would gladly accept or wish to play? As a matter of scientific investigation it could, perhaps, be accepted that a dowser might try to raise a fox or pheasant, but it should stop there. The most intriguing aspect of these French articles is their claim that dowsers actually radiate energy — be it good or bad — and it is this phenomenon which begs for investigation by those who have the means.

The Alexander technique

James M. Taylor

The Alexander Technique is so little known that an answer to the questions "Who was Alexander?" and "What was his Technique?" immediately arises.

F. Matthias Alexander was an Australian, born in Tasmania in 1869. At the age of about 20 he was attracted to acting and the stage and became a reciter or one man performer. He was very successful at this and his services were in great demand. However, he had increasing difficulties with his voice. Reciting gave him a sore throat, made him hoarse and he could be heard sucking in air through his mouth while reciting.

Doctors advised various nasal sprays, gargles and resting his voice between performances, but to no avail. Finally he said to his doctor:

"I think my trouble is caused by something I do to myself while I am reciting."

To which the doctor replied:

"Yes, I suppose it is."

"Well, then what is it that I am doing to myself?" asked Alexander.

"I do not know" the doctor admitted.

Alexander decided to set about finding out for himself what it was he was doing to himself while reciting which caused his voice to fail.

He did this by simply observing himself very closely in a mirror whilst in the act of reciting. The whole investigation, which took him ten years of patient observation and experiment, is one of the great epics of scientific discovery. Eventually he solved his problem; but by that time he had become so fascinated by his new work that he gave up reciting and devoted the rest of his life to teaching his ideas.

He came to London in 1904 and lived and taught there until his death in 1955 at the age of 86. In the 1930s he started teaching students with the object of them carrying on his work. Slowly the movement grew and spread. At present there must be several hundred qualified teachers of the Technique all over the world. There is a Society of Teachers of the Alexander Technique in London.

The first thing to be said about the Technique is that it owes nothing to extraordinary powers. To divining or hypnotism or clairvoyance. It is really pure common sense. Like all great discoveries, it is in essence very simple,

yet it remains difficult to explain. It is one of what Aldous Huxley called "the non-verbal humanities". Could you explain how to play a classical piece on the piano? Or execute a drive at golf?

However, I shall do my best. The first proposition is that we co-ordinate ourselves in movement and at rest in a certain way. If you sit down or stand up or walk about or bend over, you do so in a way which is habitual to you. How you do it, you do not know. You have done it. In fact, you "youise yourself" in a way which can be said to constitute your individual, unique pattern of use.

The second proposition is that in the vast majority of people this pattern has become more or less defective. It started off well from birth, but slowly deteriorated until in a large number of people it is so bad that they are little better than walking deformities. Various reasons have been advanced for this. Probably the stress caused by the rapid rate of change in our society and in our lives is the major culprit.

The third proposition is that it was Alexander's discovery that there is a basic pattern which is the matrix of all individual patterns. He called this "the primary control of the general use of the self". Alexander disliked phrases like "body behaviour" or "body use" because he said you could not separate the mind from the body. A person is a "psychophysical whole". So he talked about the "use of the self", meaning the whole person.

This matrix is really the relationship, connection, way of co-ordinating the head, neck and back. If these work properly, then the arms, legs, hands and feet will tend to fall into place and form correct subsidiary patterns round the head and trunk. The relationship, briefly stated, is one in which the head is going forward and up off the neck while the back is lengthening and widening. Even a very elaborate description of the "primary control" only serves to mystify the untutored reader. It must be experienced to be understood.

The fourth and last proposition is that it is the function of the Alexander Technique to restore to the individual this improved pattern in exchange for his present defective one.

The method of teaching the Technique is, in my experience, unique

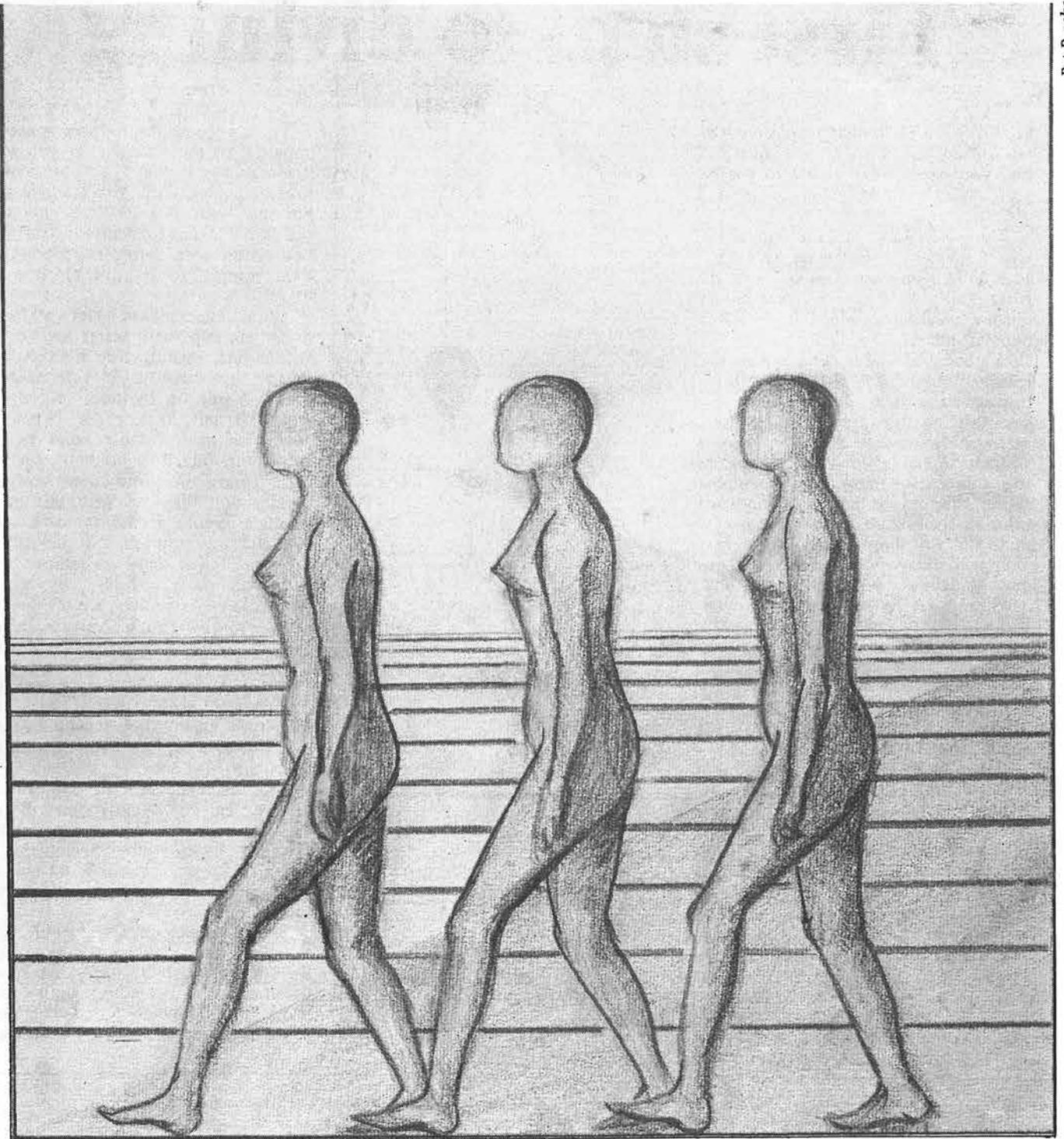
and must be dealt with. Ordinarily, we learn things by practising them. If you learn to type, or play the piano or drive a car, the method is basically the same. You simply practise it until you acquire the necessary expertise. The Alexander Technique, being as it were, an internal skill does not yield to this method. When Alexander finally decided that he wished to recite in such a way that his head would be going forward and up and his back lengthening and widening, he found that although (i) he had reasoned and even willed that this was the best and desirable way and ii) he even felt that this was actually taking place, his observation in the mirror showed him that he actually always reverted to his old, habitual way.

Finally he decided that it was essential to "stop off" or inhibit his habitual reaction to the stimulus to recite which he gave himself, then direct to himself that the new pattern should operate and then come to a fresh decision whether or not he should continue towards his end. The end being, in his case, to recite.

The Alexander Technique, therefore, has developed a method of teaching by inhibition and direction. The pupil is given a stimulus such as turning his head. He is then told to refuse to respond to this stimulus, to do "nothing". Then the teacher will guide the pupil's head round while the pupil is projecting to himself the idea that his head is going forward and up as it turns. In this way the pupil gets an entirely new experience. If these new experiences, which include such everyday movements as sitting down, standing up, bending, walking and so on, are repeated often enough, then the new pattern will gradually take the place of the existing one.

It must be remembered that a person's pattern of use is a constant factor in his life — like gravity. A good pattern is constantly helping him, contributing to his health and well-being. A bad pattern is equally constantly dragging him down, preventing the best from ever manifesting itself. A car firing on only three out of four cylinders will go; it is hard to start, pulls badly and wears out quicker than it should. Thus it is with use.

In a medical sense, use affects function. That is, the way you use your body will affect the way the organs of that body work. Any condition that is caused wholly or



in part by bad use will tend to clear up when the use is improved. The classic example is lower back pains which are caused almost entirely by misuse. But the range is wide and includes in general psychosomatic complaints, arthritis, rheumatism, asthma, headaches, heart conditions and a host of others. The Technique is also of great value in chronic irreversible conditions, such as the after effects of polio.

How a person senses himself, feels

himself, know himself in a kinaesthetic way is very basic and fundamental. If that pattern is changed, it is a deep change which must result in changes throughout his psycho-physical being. The changes in patterns of body use can be assessed, even measured; the overall changes in a person, of course, cannot. All that can be said with certainty is that there will be changes and those changes must be beneficial rather than detrimental; liberating rather than confining.

The Alexander Technique does not pretend to be a Way of Salvation. It has no Gurus and no following in that sense. If it says anything, let us sum it up in this little aphorism:

“If you want to live a long and happy life, make sure you have good use of yourself.”

James M. Taylor studied the Alexander Technique in London for three years from 1973 to 1975 and was certified as a teacher of the Technique.

First steps to divining

A.M. Lovatt

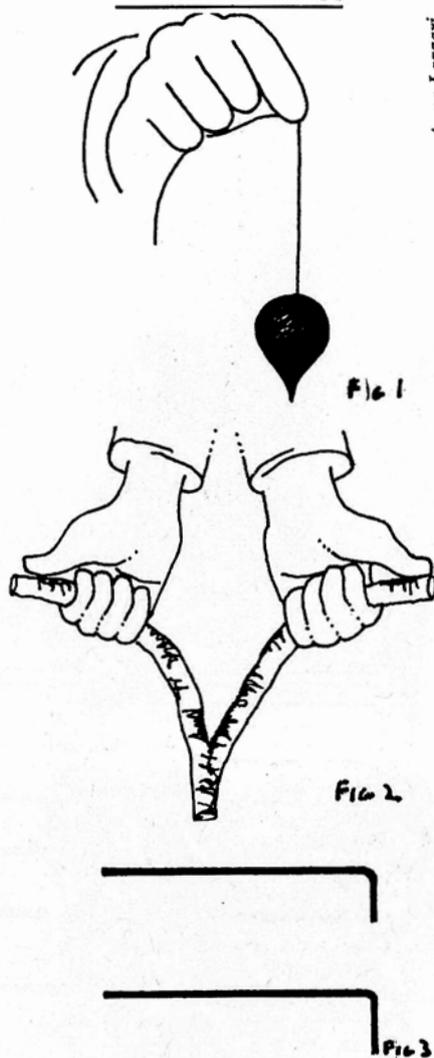
SIMPLY STATED, divining is a method for getting an answer to a question that you would not be able to answer using your ordinary mind or powers of deduction.

The basic tools are the pendulum, forked stick or angle-rods (see figs 1, 2 & 3). There isn't enough space to go into all of them, so we'll concentrate on the pendulum, which is the most popular today.

A good and usable pendulum is any reasonable spherical weight tied on a thread or string. It should move smoothly when you swing it, or you'll get wobbly results! Start by tying a 15-inch thread onto your weight, as this will do for many purposes in the future. There are many methods of using a pendulum. What follows is mine and you should not take it as law. You will discover your own variations and guidelines, your own reactions.

Now, start to swing the pendulum back and forth, away from your body. Adjust the thread until it takes no effort and just about swings on its own. This is the optimum length for your weight of pendulum — some dowzers call this "tuning in". It should be effortless.

When it is oscillating, a technical term for swinging, tell it to go to the right (a clockwise gyration). If you have the right length it will do this instantaneously. Now tell it to stop, which it will do immediately. Set it oscillating again and tell it to go to the left. Bring it back to oscillation and this time "visualize" it going to the right, gyrating clockwise. You should find it does so even quicker. Now visualize it stopping. If you have followed everything properly you will have discovered that you can move the pendulum with your mind



Anna Lazzari

To get good results you must be impartial to the outcome. If you want it to say yes, it will! If you are biased, so is your pendulum. Which way is yes? For me "yes" is a clockwise gyration and "no" anti-clockwise. You can find your own with experiment or train yourself to get one reaction for

yes. Some experiments. Get a friend to fill six cups with water and to put salt in one, making sure it's dissolved so you can't see it. If you want to use a sample or "witness" put a few grains of salt in a paper twist and hold this in the same hand as the pendulum. But it is better if you can keep firmly in mind that you are looking for the cup with salt in it. Oscillate your pendulum over each cup and ask yourself "is the salt in this one?" The same experiment can be made more complex by having your friend dissolve sugar in one other cup and white vinegar in yet another. You can search out each different item.

Other experiments are to take six playing cards from a deck and look at them. Choose one with a clear design, say the Ace. Shuffle the cards and lay them face down along a table and search for it. You can also hide a 2p coin under one of four cups turned upside down and after shuffling these around search for it. Again, a 2p coin in the hand will act as a "witness", if you like to use them.

You cannot expect to be right the first time, nor every time. But if you practise regularly you will develop your dowsing ability and learn to sense when you are in good dowsing form, it will save you many a failure.

— just what you don't want to do when seeking the answer to a question. If you practise this before each real job you will know how not to interfere.

Drowned man

WHILE I WAS visiting Thessaloniki in Northern Greece recently a friend came to see me and ask for help. His young cousin had disappeared. He had long been involved in left-wing politics and my friend wanted to know if he was alive or dead as he had been missing for several days. I asked for a photograph and a sample of unwashed clothing and he supplied these.

I sat down at a table with a local dowser and friend, Dino Athanasiou and without saying a word began. Using a map of the city and the

samples I scanned it methodically but got no reaction. Then I decided to rest my pendulum within the unwashed jumper, supplied as a sample, for a few minutes. I then held the pendule over the young man's photograph and asked if he was alive. "No". I double-checked and again got the same answer.

Without saying anything I gave the samples to Dino Athanasiou and asked him to give me his opinion whether the subject was alive or dead. He got a "no" reaction twice also. I then took the

samples again and began scanning the city for the body, but only got a slight reaction over the bay, a half mile from the shore and the city centre of Thessaloniki. We left it for that evening and decided to try again the next day.

But before we could repeat our searches the friend returned to tell us that his cousin's body had been washed ashore. He asked us if his cousin had been killed or died accidentally and when we dowsed this we got "killed". A few days later the coronor passed a verdict of accidental death.

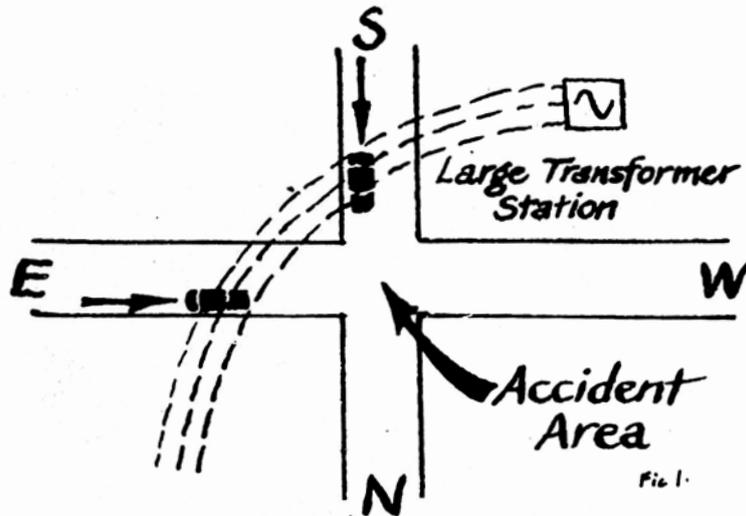


Fig. 1.

Accident black spots

Bob Ater

DOWSERS the world over have a unique opportunity to be of service to their fellow men. The locating of water and minerals is a well-known function of dowsers but there is yet another area in which dowsers can operate. This is the solving of the straight-line highway accident problem. There are sections of highways which, although they appear to be safe, are plagued with automobile accidents which can not be rationally explained.

In the United States we have a group of dowsers who are seriously studying the problem through the biophysical method. We seek information from local and state highway safety officials about areas which are known to have unexplainable accidents happening at the same spot over and over again. We dowse maps of the area to see if we can detect any natural or man-made radiations which might be involved. If we find any indication that this is the case we go to the location and dowse out the situation on the ground. A diagram of the area is then drawn showing the results of our search. Usually the source can be pinpointed. We then try to see if the radiations can be

stopped or redirected in a direction which will not cause any trouble. We don't have all the answers but we are learning.

One of the possible causes we have found is ribbons of positive and negative energies which run in, on and over the ground near some electric power generating and transformer facilities. These ribbons sometimes cross highways as illustrated in Figures 1 and 2. These can be found with a long bobber or wand. We feel that, as the driver passes through this on and off, field he or she becomes anesthetized and therefore confused, not being able to make proper responses.

It is possible also that these energies follow water veins and certain mineral veins for some distance interacting

with other energies at distant places to cause trouble there.

Another type of case is illustrated in Figure 3. Either man-made or natural energy crosses a highway obliquely. The automobile is caught up in this energy path and tends to follow it. There is laboratory evidence that this can happen. If the driver is daydreaming or is otherwise distracted the automobile is off the road and the driver can not explain what happened.

In at least one case one of our research team members felt a strong tug on his steering wheel, to his surprise, as he drove past a hay field in Vermont. Later we discovered a Ley Line Power Centre about fifty feet to one side of the road. The concentric rings could be seen in the grass. See Figure 4. Note the similar phenomenon in the laboratory experiment in Figure 5.

Our friends in Ireland and around the world are invited to join us in search for answers to this problem. I will be happy to dowse maps of accident areas for anyone wanting to work on this. We may be able to save some lives; perhaps even our own

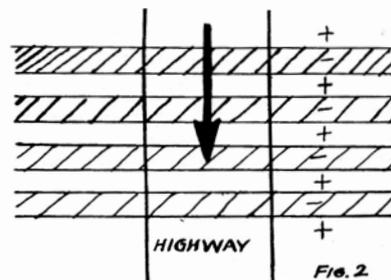


Fig. 2

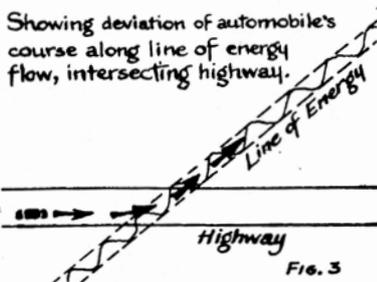


Fig. 3

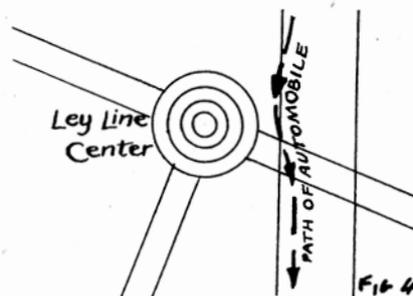


Fig. 4

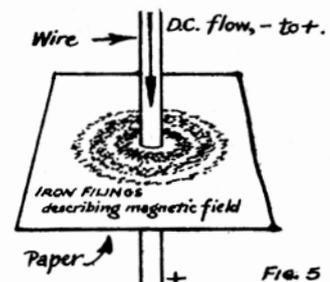


Fig. 5



Journal reviews

Zeitschrift fur Radiesthesia Editor: Josef Wagner

The first thing that strikes one about *Zeitschrift fur Radiesthesia* is the large number of articles devoted to the ill effects arising from the radiations of underground streams, described as "zones of interference". In the four issues published in 1977, which have been forwarded to us by our German friends, no fewer than 14 articles deal in whole or in part with this subject. Effects as diverse as accident black spots, bad school reports, radical changes of temperament in animals and even cancer are said to be caused by zones of interference. Means of protection are suggested, such as screening with wood or jute or commercially available suppressors, and many pages are devoted to the detection of the zones.

Contributor Hermann Gils recalls living for 17 years under the influence of a zone of interference before dowsing his house. In that time his wife had become so ill that the doctors had given up hope, their dog had become a vicious animal and a flock of red-starts had consistently failed to

complete their summer nesting under the eaves. Herr Gils bought a suppressor and within 4 weeks his wife had recovered and the dog had tamed down. He made some adjustments to the suppressor, so that it would reach the eaves and the following year the redstarts completed their nesting for the first time and raised not just one but two healthy broods.

An article entitled "Observations of the Earthquake in Northern Italy" (14/9/76) by Arthur Sonnenberg informs us that the electro-magnetic field over an East-West zone of interference increased during the 6 days preceding the earthquake. The author points out that as animals are well-known to react to changes in the magnetic field which occur prior to earthquakes, the observation of animals introduced by the Chinese as part of their forecast measures seems quite valid.

In other articles Arhim Uffen gives complete instructions to make adjustable pendulums in wood for measuring electric or magnetic fields, as well as locating the queen-bée cells in a hive. Heinz Erven tells of his special raised-bed gardening technique and explains the benefits of the

methods, which allow the growing of the most exotic vegetables and flowers even where the water-table is high. His article should be of special interest to farmers and horticulturists in many parts of Ireland. Herr Erven's nurseries at Ramagen have become renowned around the world and he receives hundreds of visitors each year.

Zeitschrift fur Radiesthesia is available from
Harold-Verlag Dr. Wetzel & Co. KG
8000 Muenchen 71.
for an annual subscription of 14. DM

Les Amis de la Radiesthesia Editor: Henry de France

Les Amis de la Radiesthesia is a light-hearted journal which aims at popular appeal. It contains many short stories, mostly humorous, but some of which have little to do with dowsing and might be construed by female readers to be little less than male chauvinistic anecdotes.

In the one issue we have in mind, kindly sent by our French friends, Jean Auscher of the Academy of

Sciences in Rome writes on "Psiologie Scripto-Pendulaire" and describes his new technique of dowsing. This feature article claims that it is possible to go beyond the simple yes/no pendulum technique and, by previously assimilating a code, to obtain clear graphic information that requires no further working out.

Les Amis de la Radiesthesie is available from
12, Rue du Terrage, 75010 Paris.
for an annual subscription of 32 F.Fr.

Radiesthesie Magazine
Editor: Robert Felsenhardt

This is the glossiest and most attractive journal we have received and one of the few using a large format. Its only shortcoming is that it never carries photos or drawings, which may only go to prove that dowsers are long-winded and need all the space they can get. According to a recent article the readership is about 4,000. It is interesting that France can support two separate journals and two societies; perhaps simple proof that the French take dowsing very seriously.

In recent issues Jean Mollard wrote on "The Problems of Water & Dowsing" and "Of Dowsing". In both articles he raised the question of the nature of dowsing and put forward a theory of resonance. He cited the fact that a tuning-fork when struck will cause the same note in a piano to vibrate. He says that as every particle in the Universe vibrates at its own rate, it could be that the billions of cells in our brain and sensory system can resonate and tune in to a given substance (water etc.) or person.

In "Dowsing And Its Applications To Psychology" Guy Derreumaux describes his technique for character analysis and details how dowsing can be used in job counselling, business and for choosing the most suitable marriage partner.

Odette de Kassel

Radiesthesie Magazine is available from Robert Felsenhardt, 102, Rue La Boetie 75008 Paris.
for an annual subscription of 40 F.Fr.

B.S.D. Journal
Editor: I. G. Gretton

THE BSD JOURNALS are a mine of information. Published quarterly for nearly 40 years they contain articles

on every aspect of dowsing and many unusual healing and esoteric subjects besides. The format has always been rather formal, a bit legal looking in fact, with rarely any illustrations but always neatly presented text. Many of the articles are taken from talks given at BSD meetings and one cannot help but comment on the high quality of their speakers, often real geniuses in their chosen field whether it be water divining, ley lines, health, technology or metaphysical subjects. Recent articles by Tom Graves (whose book *Dowsing* is essential reading for anyone interested in the subject) have put a very new light on dowsing and brought it right up to, if not in advance, of the present. Anyone seriously interested in dowsing and its allied sciences should not fail to take out a subscription.

The BSD Journal is available from

I. G. Gretton, Editor
14 Emanuel Road
Langdon Hills
Basildon
Essex SS16 6EX
England
Annual Sub: £2.

The United Dowser

Editor: Sam "Lobo" Wolfe.

IF ONE IS NOT used to it, the folksy town-home style of the *United Dowser* might tend to grate a bit on the more reserved and sensitive souls among us. Personally I found it to be a refreshing blast of West Coast breeziness; just the thing to banish any tendency towards cobwebs and staidness, that seems to engulf the world of dowsing from time to time on this side of the Atlantic. Receipt of the magazine is by membership only, which costs \$ 25 annually, and although its style appears at times almost flippant the articles are very informative and cover dowsing in all its varied forms and uses.

Issue No. 1 covered Radionics, Healing, Treasure Hunting and Agriculture with a particularly interesting, simple and concisely written introduction to the pendulum for beginners. Standout features of Issue 2 were articles on Radionic Photography, the Fundamental Ray and Serial Numbers. A running feature throughout the magazines is a Question & Answer section which is full of information.

The *United Dowser* is a very large size journal, published quarterly, usually with a colour cover and very glossy paper. It is edited by the Founder and President of the United Dowsers Association, a new dowsing group based in California. Sam "Lobo" Wolfe seems to be a one-man magician

with a tremendous amount of energy. He also sells some dowsing apparatus and travels around America giving practical dowsing lessons to groups of his students and members. The best thing about this magazines are their breeziness and simplicity. For me they made many previously difficult dowsing techniques easy as pie.

John McLaughlin

United Dowser is available from
Sam "Lobo" Wolfe, Editor
United Dowser
13451 Ector Street
La Puente
California 91746
USA
Annual Membership: \$ 25.

The American Dowser

Editor: Raymond C. Willey

When one is interested in a subject such as Dowsing, it is very hard to be objectively critical regarding articles and journal content, as, unless it is sheer gobblede-gook, one always learns something new.

The quarterly digest of the American Society of Dowsers I found stimulating with nicely written articles, short and to the point. At times a bit too short, perhaps. A lot of it is taken up with news and notes of conventions and activities of members. All very relevant if one happens to be living in that part of the world. An interesting article in the May, 1977 issue explains how to construct a versatile dowsing rod out of a telescopic radio antenna. If any member wishes to try this, a photocopy of the diagrams etc. can be made available.

A report on a Seminar conducted by Bud Brainard at an A.S.D. Convention brings out an interesting link between pineal gland and dowsing. Mr. Brainard states that there are four levels of dowsing.

1. Where the Dowser picks up electro-magnetic waves as in Dowsing for water.

2. Map Dowsing or searching for missing persons.

3. Where one can answer abstract questions or go after non-physical targets.

4. Where the Pineal Gland or "third-eye" is brought into play and the Dowser loses all concept of duality and works in the universal mind where past, present and future are all the same.

The relationship between the endocrine gland system and dowsing is a very important one that certainly deserves a lot of interest and experimentation.

THE LEY HUNTER

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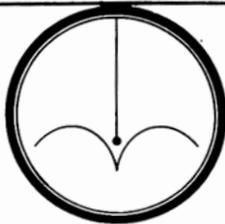
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ABOUT OUR SOCIETY

AT THE LAST Quarterly Meeting of 1977 the main speaker was Philip Rogers who delivered a very scholarly paper called "Acupuncture, Homoeopathy & Dowsing", which is reprinted in this issue. Everyone enjoyed his talk which drew parallels between the three subjects. John McLaughlin took the chair.

THERE WAS A Quarterly Meeting on February 25th at St. Werburgh's School Hall. John McLaughlin was Acting Chairman and opened the meeting by reading an article from the *Northern Standard* about the discovery of oil under Lake Mucknow by our member Petie Comiskey from Castleblaney. Then John McIvor demonstrated his method for depthing the find and pronounced the oil to be at 150 ft.

Simon Stone was the main speaker of the day and talked on *Professionalism In Dowsing*. He said that as the surface water of our island is becoming polluted industry and agriculture must look more and more to underground water supplies. The professional dowser, he said, is able to give the depth, quantity and purity of the underground supply. This should not be a haphazard affair, but a prompt and reliable service which should be rewarded accordingly. He suggested that dowsers could well practice on construction sites by locating pipes, cables and water mains.

Brian Keelan then said a few words about his ability to heal animals even at distance and mentioned how he tests the soil on his farm with a pendulum to see if it needs lime or not. John McIvor then appealed to all the members to send him material for his forthcoming book *Divining In Ireland*

AT THE LAST Quarterly Meeting at St. Werburgh's School Hall, Dublin, in May 1978, Mr. Gibson of the Naas Hospital, Dublin spoke on hypnotism and its use in therapeutics.

Newsletter

MEMBERS OF THE ISD will be receiving a new Newsletter in mid September. It will be produced by Beth Dawson, the Hon Secretary, and everyone is urged to send material, letters and news to her at "Kilronan's", Cloghran Co. Dublin. If you have something to say speak out. If you want help with a dowsing problem it will be published and the reply too. If you have ideas that you want to test don't be afraid, write about them. The Newsletter, simply produced by photocopy method, is for all of us and it can only begin and thrive if everyone of us puts something into it. It is an opportunity for us to speak to each other. Write today!

Divining In Ireland A New Book

JOHN McIVOR, a well known dowser and Honorary Treasurer of our Society, is writing a new book to be called *Divining In Ireland*. He tells us that Mercier Press are taking a strong interest in it. The book is divided into three sections. The first, called *Divining Down The Ages*, deals with the history of the art from pre-historic times. The second, called *Irish Diviners*, tells of some of the giants in dowsing who have been Irish. The final section is about his own personal experiences in divining, with many a good yarn and a tip or hint for the less experienced. Mr. McIvor has received great help from

Information & Membership
Anyone interested in becoming a Member of the Irish Society of Diviners should write to the Hon. Secretary, Mrs. Beth Dawson, "Kilronan", Cloghran, Co. Dublin.

Membership Fees are £4 for Full Members (voting) and £2 for Associate Members (non-voting). Please enclose a stamped self-addressed envelop when writing to the Society, it helps speed a reply and cut costs.

many of our members who contributed stories and biographies for inclusion. Anyone who would like to

contribute should contact him at 145 Castle Avenue, Clontarf, Dublin 3 or Tel: 332824.



The photographs above are of our Field-Day, held on July 8th this year at Beth Dawson's beautiful farm at Cloghran, Co. Dublin.

It was a great chance for many dowsers to get into action with rods and pendulums. We also listened to a tape of the 40 minute radio programme about

dowsing, made entirely with members of the ISD by Radio Eireann. A marvellous tea was laid on for us by Mrs. Dawson and everyone enjoyed themselves immensely. We should all like to thank Mrs. Dawson for a truly great day.