Address given at the First Membership Meeting of the

AMERICAN SOCIETY OF DOWSERS

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by

Raymond C. Willey, Trustee.

Title -- Dowsing is a Fact of Human Experience.

1. What is dowsing?
2. What is its status in the United States?
3. What reasons can be presented for organizing the American Society of Dowers?
4. What does the American Society of Dowers hope to do?
5. What can an interested public contribute to such a program?

1. What is dowsing?

Dowsing is sometimes described as a gift or a faculty. It can be described more technically as an ability, a human ability, to search out.
The human searching ability can be applied to discover locations, objects, or information, for it includes an ability to reveal factual details.

Any such location, object, or information must hold either an immediate personal interest for the dowser or searcher, or else a temporarily-acquired personal interest must be created.

This human searching ability is put in use by activating some means outside and beyond the power and scope of the standard human senses.

In performing such a search, one of several kinds of devices is held by a dowser. Such a device will show consistent movements as the search is being conducted.

The dowser watches for these movements and interprets them when they are seen, extracting from the movements the information which has been obtained from some unknown means, the information which supplies the answer to the search.

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2. What is the status of dowsing in the United States?

This question can be answered by simply stating that dowsing has NO status.

It is true that the words, dowsing, divining, and water-witching, are found in the larger dictionaries. A dictionary may use one word to define another of the three, and it may supply a brief, non-committal description of the process.
For medias will be found to carry more elaborate de-
scriptions of the process but their critical evaluation of the act
put it in the category of folklore.

In our multi-million public school operation, from kinder-
garten through high school, it is doubtful if the story of
dowsing is ever officially mentioned from one year's end to
another.

A very few universities have given sanction to investigations
of the phenomena of telepathy and clairvoyance. Some of the de-
partments in the universities created for such study are be-
lieved to be compiling reports on the use of dowsing, perhaps
for future study. Generally speaking, across the country, the
scientifically trained minds that might have reason to make con-
tact with dowsing have proven to be unresponsive to its very
existence.

The literature of geology discredits dowsing for the pec-
uliar reason that geology does not admit the presence of sub-
surface water veins, the kind of water supply occurrence that
the dowser finds.

The literature of physics shows nothing in its textbooks
to account for the movements seen in dowsing and perhaps on
that account is definitely reluctant to give any acknowledgement
attesting to the reality of dowsing.

The literature of psychology presents a variety of theories
about human actions and behavior, but none of these theories
seem to apply to the behavior of the dowser in action.

Only Parapsychologists, students of the occult and mysticism, appear to show a professional interest in dowsing. Here again, as one finds in the encyclopedias, the reported interest seems to classify dowsing essentially as folklore. Parapsychologists might be said to regard dowsing as something mysterious at the plebian level. To them it is not such a fascinating study as other manifestations that seem to disclose a supernatural character.

3. Why form an organization?

In the light of such a discouraging situation, what reasons can be presented to justify the organization of the American Society of Dowers? What constructive basis can be set forth to account for a group of people, both dowers and non-dowers, setting out to interest the public in the subject of dowsing?

Probably the prime motivation for the organization of this Society is to establish that dowsing is a genuine fact of human experience and that it is not in the category of folklore.

Through the medium of the Society, dowers and friends of dowsing, all over the country, who know dowsing to be a fact, can pool their efforts to bring about such a recognition.

The Society can supply to the public a knowledge of what dowsing can be expected to do, can build up an image of dowsing
as a practical human ability, and, as with other human abilities, can instruct the public on its limitations.

The Society can help those who find that they have this searching ability to learn to use it more effectively. Drawing on the combined experience of its members, the Society can show how dowsing searches can be performed in a responsible, professional manner.

The Society has set up another very much broader objective. While dowsing, to date, places its claim for recognition on the fact that it is a practical human ability, the Society, in the Preamble to its Charter, expresses the belief that the peculiar, mysterious, unknown elements found in the dowsing process are simply undiscovered facts about the workings of the human being. The founding members of the Society believe that a study of the mechanics of dowsing may yield highly important collateral information about many other human mysteries.

By gaining recognition and acceptance of the fact of dowsing, a first step is taken toward undertaking a serious study of the unknown human elements that make dowsing possible.

The public should be interested to know that the presence of this searching ability is very wide-spread throughout the whole human race. It is believed that at least one person in ten can obtain some movement from a dowsing device and about one person in fifteen possesses enough of this searching ability to learn to conduct successful searches for water supplies and
other objectives.

Because so many people carry the potential to get a response from dowsing devices, it is not surprising that scientists and others trained in the standard professions either find that they possess such an ability or become closely associated with those who do. Among their numbers are many who have recognized the tantalizing questions which dowsing poses, and, as isolated individuals, have risked the censure of the conservative members of their professions to explore into the area of the questions suggested.

A final reason for forming the Society is found in that it offers to these sincere individual searchers after truth a chance to join in the community of interest which the Society can cultivate. There are organizations similar to ours in England and on the continent of Europe and much of their strength comes from the fact that many of their members are equally at home in gatherings of dowsers, in their university halls, and professional convocations. This is in sharp contrast to conditions prevailing in our own country. The forming of the American Society of Dowsers provides an opportunity for all who are convinced in the reality of dowsing to join in a common purpose.
4. What does the Society hope to do?

Frankly, first, the Society hopes to grow. It recognizes that its membership will be wide-spread geographically and will study all means of gathering, pooling and distributing the stories of what dowsing is accomplishing as one way of taking dowsing out of folklore and incorporating it as a fact of human experience.

The By-Laws of the Charter of the Society allow the formation of local chapters at which dowsers and their friends can make and keep up personal contacts, thus forming centers of interest across the country.

The Society hopes that, by the persistent efforts of its members, opportunities will arise to find large water supply sources that can be used by industries, water districts and municipalities. The shadow of the threat of a shortage of good water reaches more communities daily. Professional engineering has already admitted its inability to meet such a threat. The ability of a dowser to find the needed water may prove to be the last desperate resort for many a community as it has so often been for the individual home owner.

The progress of the advancement of knowledge about the human element in dowsing, the present unknown means by which dowsing is performed, cannot be so clearly predicted. In this field the Society can bring together members who hold an interest in this phase of the whole subject of dowsing. Such members can
in turn seek out any one who wishes to apply with sincerity the facilities of whatever science may be called on to examine into this unknown area. With a mutual exchange of ideas between a team consisting of researchers and dowsers, against a background of common confidence in the reality of the problem of this unknown human element, the stage can be set for progress toward revelation.

5. What can an interested public contribute towards forwarding the hopes of the American Society of Dowsers?

Well realizing that dowsing has no so-called academic status, the Society asks all who hear anything about dowsing to keep an open mind, even though at present they may feel far from convinced about dowsing as a fact of human experience.

Members of the Society don't care if you, a layman, laugh at the jokes and cartoons which appear, directed at dowsing. But remember that you must be prepared to laugh at yourself later. You may turn out to be the one in ten for whom a dowsing device will move. Nearly every active dowser has seen such a situation arise. Some one in a crowd watching a dowsing performance will be quite outspoken against it, and then, being persuaded to take hold of the forked stick, finds that it will turn down for him.

That dowsing is a fact of human experience will not be established by courts, legislation, forums, panels or even the court of public opinion. The public must know that the problem
is one of recognition, of accepting something that is already on hand, that is in existence. It calls for individual conviction, a conviction hastened by seeing dowsing competently performed. Actually this is not asking too much from the public. The factual knowledge about other subjects which can be now found in textbooks came from the same source, namely, intelligent observation.

Such a conviction may turn out to have a personal importance to many people. It is likely that the total value of water resources already discovered by dowsing, if one were able to canvas all home owners past and present whose water comes from dowsed wells, would reach into the millions of dollars. The intangible values in terms of safe and comfortable living through having a supply of water free from contamination can never be assessed in dollars. As the water supply in any community becomes scarcer, one can show his conviction in the reality of dowsing by backing any public official who has the courage to call on dowsers to find added water sources.

Members of the public are asked not only to remain open-minded about their contacts with dowsing, but to reserve judgement on comments made by laymen on the subject. If dowsing is a genuine fact of human experience then what takes place during a dowsing search must be something equally as positive, though it may not be understood. Dowsing has been called magic in a serious academic publication reviewing the subject within the last few years. The speaker believes that it is ridiculous in
this day and age for any one to use the word, magic, to describe something that can be performed by mature, intelligent, informed individuals. For the writers of such a publication to hide behind the word, magic, can be said to reveal a complete inability on their part both to grasp the dimensions of the subject of their publication and to construct a reasonable plan to organize the subject matter.

For with a surprising consistency, investigators who have reported on their efforts to try to find an explanation for dowsing by working with the techniques and using the formulas of inanimate science have admitted failure. The founding members of the American Society of Dowsers have found encouragement in those failures. They believe, as expressed in the Preamble to their Charter and By-Laws, that something in the nature of a study of "Animate science" must be developed in order to find out what happens to the human when he makes a dowsing search. They believe that the performance of dowsing offers conditions and situations that can be invaluable in setting up such a study. There is a need for "Animate science". The least understood thing in modern civilization is man himself.

Every member of the public has a stake in this part of the program of the Society. The interest and concern of many who have little reason to contact dowsing to search for water will be needed to build up the feeling of imminent necessity that must proceed the starting of this broader study of the human element
in dowsing. The Society believes that it can legitimately call for this interest and concern from the public.

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In review, the American Society of Dowsers has been organized to bring to the public the story of a greatly neglected aspect of human experience, neglected in the frantic struggle for more knowledge about the inanimate side of living.

The Society hopes for a large membership, dedicated to the objective of bringing prestige, yes, even prestige, to the practice of dowsing in all of its applications.

It hopes, by a dissemination of knowledge of what can be done, and how, to make the use of dowsing increasingly dependable.

The founders of the Society believe that, as word spreads reporting this increased dependability, a wide variety of human needs can be helped through the proper use of dowsing searches.

The founders of this Society also believe that an intelligent, fresh, open-minded study of the dowser in action can reveal information that will contribute to the creation of a subject matter suitable to be called "Animate science", a subject matter reaching far beyond dowsing to bring about a fuller understanding of man himself.