

## INTERIM REPORT AFTER 35 YEARS OF RESEARCH

*Lecture delivered to the British Society of Dowsers after the Annual  
General Meeting on October 20th, 1954,*

BY L. E. EEMAN

Introducing the lecturer the Chairman said: Our lecturer this afternoon, Mr. L. E. Eeman, is well known to most of you personally—and to others by repute—as the inventor of his remarkable system of co-operative healing.

I must tell you that, like all modest men, he was somewhat reluctant to give us an address of such a personal kind as that which forms the subject of this lecture.

I told him, however, that the person best qualified to speak on any novel system or method is he who invented it and first put it into practice, and that in the case of a form of healing of such proven value, there is an obligation on its operator to make it known to as wide a circle as possible.

Mr. President, Ladies and Gentlemen,

When Colonel Bell invited me to address the Society on the occasion of our Annual General Meeting, I thanked him for the honour he was doing me, but it took me quite a time to realise that he was doing me an invaluable service as well as an honour. The Colonel suggested that since I had done some 35 years of research in various aspects of healing, "our members might be interested to know my conclusions to date." When, later, he asked me for the title of my paper, he unwittingly reminded me of the fact that every forward step I had taken in the past had invariably added to the apparent vastness of the unexplored "beyond," and that, therefore, any report on progress in such an illimitable field could be only an "interim" report.

It is good to be reminded that just as we cannot apprehend absolute truth, so we cannot experience absolute health. And, it may be noted that although seekers after the secret of life always know in their hearts that they can never reach the ultimate goal of their quest, each newcomer to the field is nevertheless certain that he has just embarked on the most worthwhile and enthralling of all adventures.

When I attempted to marshal my conclusions, I divided them into three classes according to their respective sources: intuition, logic and experiment. But, I confess that I could not decide on either intuitive, logical or experimental grounds which of these conclusions I should place before you. Instead, I found that one question alone was governing this selection: "Had this conclusion, irrespective of its scientific validity, seemed compelling enough, to me, to shape my behaviour through the years? If it had, then, I must submit it to your judgement." There is implicit in that question the affirmation that I do not regard the experimental method as invariably either the highest or the only trustworthy guide to right behaviour. I am unable to withdraw from

that position although, whenever profitable, I seek experimental validation of conclusions attained either intuitively or logically. I do so, not necessarily in order to add to the certainty of my own mind which, on occasions, is complete, but to help induce others to investigate given propositions. I fully realise that that statement may damn some of my conclusions for some minds, but I would contend that any one who attempts to guide consciously the normally unconscious evolution of his own mind must start by seeking, and must expect to find, at least on occasions, a clarity of apprehension of what is true, so compelling in itself that no experiment could add anything to its power to convince. And this not only in the "mystical experience."

Since my established behaviour was to decide which of my conclusions I should put before you, I began to take stock of what I had done, day in day out, for years past. I soon found that I had done many things in full consciousness, intellectually aware of their "reasons why" and of the desirable results which they must, in all logic, inevitably produce. But, as we all do, I had also done many things unconsciously, but things that nevertheless produced worth while results, just as inevitably as those done in full consciousness had done. And it was conclusions the Colonel had suggested I should put before you and not their unconscious effects. And, he had said: "conclusions to date." But are our latest conclusions necessarily the most reliable or important?

My own experience was, I believe, normal in that although many of my early conclusions were mistaken or at least incomplete, I nevertheless saw in them evidence not only of an innate longing for truth but also of a healthy determination to find it. They were soon followed by realization and correction of errors, and then, between 1919 and 1925, I made a series of observations which, to this day, appear to me fundamental and from which most of my subsequent conclusions naturally evolved.

I could not, from unaided memory, give you the genesis of my investigations, and yet, I feel this is essential to those of you, who being interested or engaged in one or another form of healing, may wish to assess which of my conclusions or techniques may be worthy of adoption in their own practice. However, the preparation of this paper was simplified by the fact that from the earliest days of my interest in the mystery of life, and health, I made notes of many of the notions, wise and otherwise, that crossed my mind. Thus, when Colonel Bell set me my paper, he did me the immense service of compelling me to read again, digest and assimilate, two fairly long and unpublished MSS which I had not seen for at least twenty years, and the gist of which I had almost forgotten, and a lengthier third which I had recently revised in readiness for a second edition. In the process, I was reminded not only of the reasonable "reasons why" I had first concluded that certain methods were healing, but also of the "hunches"



or intuitions which had first attracted me to them, and of the many much-less-than-wise ideas I had at times toyed with, or even believed in firmly. Truly, a grim reminder.

The first of these three MSS was written between the 22nd of March, 1918, when I was taken to hospital, a hopeless physical, nervous and mental wreck, and February, 1919, when I was transferred to my fourth hospital, to be eventually released from my fifth on the 4th August, 1919, with my papers marked "100 per cent. disability, permanently unfit for any duty." After a few weeks in a hospital bed, two things became clear to me: the first that I was in such pain and felt so ill that I couldn't live much longer, and the second that if I was nevertheless to recover I should have to do the job myself, as none of the different physical treatments I had received had relieved either the acute head and spine pains and the unbearable insomnia caused by a head injury, or the exhaustion brought on by war flying in four different countries, with dysentery and malaria added for good measure. In the circumstances, I devoted the first half of the 160 typed quarto pages of my hospital MS to an educational last testament for my children, then infants. That done, I concentrated all I had left in me on my wish to recover and to do so by my own means, in view of the failure of "allopathic" medicine. In time, this wish became so powerful that one morning, weak though I was, I wildly struck my bedside table with my fist and shouted at my orderly that "Whatever anybody thought, I would get completely fit again, even if it took me ten years." To this the orderly replied with qualified optimism: "There is one thing about you sir, when you go down the sink, you'll go down with a joke!" I will never forget those double-edged words, and to-day, after over thirty-five years, I stand by the conclusion implicit in my affirmation: "The first essential to recovery of health is the patient's own wish to live, and to live in the fullness of health."

However, we need not only a chosen end, but means to it as well, and so I devoted the rest of my hospital book to the production of what I called the

*Equation to Perfection.*

Knowledge + Intention + Will Power    Milestone reached  
-----  
Impulse + Suggestion + Exhaustion          = on our way to perfection.

In this equation the ideal was represented by 100 units for the numerators and 0 for the denominators, and the opposites in each of the three pairs were expected to share the 100 units. Using the addition sign between factors, I was humbled by the low results I obtained even with optimistic estimates of my own capacities, in any field, such as health, music, or philosophy.

I believe we would all find it helpful as well as enlightening to give ourselves marks, say once a month, on any ability we wished

to develop, and then watch our progress. After using the equation for a while, I was delighted not only with my improvement in health but also with myself, for having invented this simple way to sanctity. Nevertheless however much knowledge, intention and will may help us to overcome disease they are but the brittle tools of the conscious mind, and it suddenly dawned on me that whilst children and guinea pigs and other animals never have any knowledge of health or of the way to it, or ever seek it consciously, they usually heal quicker and better than do the most qualified, determined and wilful of specialists. Clearly, I had been carried away by relative nonsense, but my optimistic belief in it had released some of the healing forces of Nature and benefited me accordingly. I therefore conclude that, after the wish for health, a wish which implies the capacity to imagine or "plan" oneself in health, the most important factor is: "faith in one's power to execute that plan." And, may I here quote from a paper on "Creative Faith" which I had the honour of reading before you and which was printed in the June, 1952, number of our journal: "Precisely as common sense uses imagination to plan what *we know we can do*, so faith uses it to plan what *we believe we cannot do!*" In either case, there **MUST** be planning!

I had obtained results but misunderstood the mechanisms involved. My healing came to a halt, and I lay in bed, helplessly asking myself where on earth I was? Then, my intellect asserted itself and I set out to produce yet another and even better MS, that was to be a masterpiece of pure logic. However, there is no point in my giving it to you because before it had run to thirty pages my pure logic had run me into an impenetrable blank wall. My third conclusion would therefore be the purely negative one that healing is **NOT** a matter of either intellect or logic. Let us note, however, that this is no reason why we should not use our minds to try and work out how healing does in fact operate.

I could tell you of many more of my mistakes, but the two I have quoted suffice to justify the fourth conclusion, that error, when treated with due respect, can point the way to truth. I had faced my problem "in vacuo," as it were, and could solve it only by giving up my self-centred approach to it and setting it in a broad philosophical frame in which only understanding of, and submission to, universal law could lead to true individual well-being. I do not remember how I came to this conclusion, but I know that on my sick-bed I suddenly felt driven, possibly by despair at my own incompetence, to think back to first causes. I faced the age old conflict between Vitalists and Mechanists, and in 1918 gave my allegiance to Animism and Mysticism. This was before materialists had demonstrated, by material experiments, that matter, up to then their "only reality," had no reality at all on its own, but was merely the appearance which energy in motion presented to us through our sensory organs



aided at times by equally unreal extensions of them. Later, in a third MS, which I called "Conscious Evolution," I suggested that "dynamists," the lineal heirs of materialists, might now discover that energy itself, the "only reality" of to-day, whether atomic or other, really has no more inherent reality than matter had had, and that thought alone has. Or, should I have said, Life, or Being, or God?

Whereas materialists deny the existence of a planning intelligence behind the universe, animists see evidence of its action in all phenomena. Since my healing theories and techniques were evolved within an animist frame, I must submit at least an outline of this frame to you.

Creation is the conscious descent of Spirit into matter and by a continuous circular process which includes the evolution of matter through life, individuality and consciousness, &c., it culminates in the re-ascent of matter into Spirit. Creation is from God, through matter, back to God. That which Spirit consciously involves in matter, in a given order, must evolve out of matter in that precise order, at first in the shape of tendencies, urges and instincts. These are, at first, blindly followed, then successively sensed, observed and interpreted, at first superstitiously, and then understood and ultimately sublimated. Thus, the concept of evolution involved in creation promotes in matter the instinct to evolve: the first instinct. This implies life, individual life and thus is evolved the instinct of self-preservation: the second instinct. Since original ignorance of the law of life entails the inevitable breach of that law and the result of that breach—death, this in turn entails the instinct to preserve the species by reproduction, sex: merely the third instinct. But the fear of death entails more than race preservation by means of sex, it promotes the urge to the knowledge of the law of life, the knowledge that will make us free from death: the urge to rise above instinct and to have direct knowledge of Life, with a capital "L."

At the present stage of our evolution the intellect perpetually reminds man that he must for ever inevitably die. At the same time, seekers, more numerous and enthusiastic than ever before, seem compelled to work ceaselessly not only to prolong life but also to find its eternally elusive secret. This suggests that the Spirit creatively involved in evolution urges upon man, from within, that he must, just as inevitably, overcome death, perhaps even in time and not out of it, however many millennia this overcoming may take him. This conflict between observed fact and creative inspirations is, of the many which now absorb humanity, perhaps the most pregnant with hope, and it may help us to meditate on its potentialities.

To obey this inward urge to seek the secret of life, we must live and observe ourselves living. To live is to function, and animists

and materialists agree that the fulness of individual health can be only the effect of the efficient function of man's WHOLE personality in adaptation to his environment. As however, this environment involves other individuals, fulness of health must depend not only on the adaptation of individuals to non-reacting environments, but on the reciprocal adaptation of all individuals to each other by every means of mutual action available, and ultimately on the co-operative pursuit of health in realisation by all of the oneness not only of all life but also of its goal and purpose.

There is a fallacy which suggests that animists and mystics are, by definition, incapable of practical behaviour on the material plane. However, since they see in the material universe the execution of a creative evolutionary plan conceived by an absolute intelligence, they have one more reason than have the materialists for seeking to understand the laws of this material universe and to co-operate with them intelligently and practically. They agree with materialists that the basic axiom of the evolutionary theory is that "function precedes the organ," e.g., that light preceded and promoted the evolution of the eye and sound that of the ear. They differ from materialists in believing that it was absolute intelligence which gave to matter its apparent reality and that this intelligent first cause preceded and promoted the evolution in man of the frontal lobes which enable him to conceive a first cause and to meditate upon and relate himself to it, just as the eye enables him to perceive light and investigate and use it. Thus, he may come to think of the frontal lobes, or their equivalent, as the eye through which he may perceive divine light. Then, linking the first fact that only integral function of total man can produce the fullness of health, with the second fact that the function of certain brain centres is to relate the individual to the absolute, both theoretically and practically, i.e., philosophically and religiously, they logically conclude that "Thinking on these things" and "praying," i.e., using the frontal lobes for the purposes for which they have so far evolved, forms an essential part of the search for, and of the attainment and maintenance of the fullness of health.

When the animist has clarified the compelling intuitions upon which he rests his conviction that creations is "from God, through matter, back to God," he must accept as a reflected reality the material segment of the evolutionary circle. More, he must seek in this segment confirmation of his animist hypothesis by observing himself, and others, living through matter. In doing so, he must submit himself to the discipline of the experimental method and expect a like submission from those who would question his findings. It is in this spirit that I put before you further conclusions which appear to me both logically inescapable and, in the main, experimentally demonstrable. Time hardly allows me to do more than to enumerate them, but this paper will be



reprinted in *Radio-Perception* and confirmatory experiments are described in my book *Co-operative Healing*.\*

If health can be only the effect of the efficient function of the whole of men's personalities in adaptation to their environment, including each other, we must note that function always involves a trinity of mechanism, energy and control. Hence, there are only three possible causes of failure, both for machines and for men, mechanical, dynamic or control—or, in broad terms, body, nerves and mind—but innumerable combinations of all three forms of dysfunction or illhealth.

Whereas mechanical trinities function only objectively, that is when they are being used, living trinities function both objectively and subjectively. That is: they function not only when they are being used, but also when they are repairing themselves.

Whereas sound repair is essential to efficient use, efficient use is not essential to sound repair, and skill in use cannot compensate for failure in maintenance.

Objective use and maintenance are mutually exclusive: the engine must be switched off before repair can begin; man must relax his voluntary muscles before sleep.

A large portion of our tensions being un-conscious they must be made conscious before they can be eliminated, i.e., especially for civilised man, relaxation must be achieved *consciously before* sleep.

When a car is being repaired, it needs no internal energy for the purpose, all energy required being provided by mechanics who are external to the car. But, since the living trinity of body, nerve and mind repairs itself in sleep, it needs in addition to conscious relaxation and also before sleep, a supply of energy sufficient to make repair work possible during sleep and as long as sleep continues. Here I refer not to gross muscular energy but to that subtle force which the ancients called: "Vis naturae medicatrix," and which has since been labelled: "Virtue, Life force, Nerve force, Vital fluid, Divine water, Vital principle, Animal magnetism, Odyle," &c., &c., but which I prefer to call: "the X force" since we know so little about it, though I believe it is the fundamental principle in life, and may even be Life itself.

The body, like all its components, from organs and limbs to cells and atoms, is a bi-polar organism. Men, children, animals and plants illustrate this fact by their respectively unconscious, instinctive and automatic behaviour. Old, sick, tired and cold men are mechanisms that have run short of energy. Because of that, they instinctively rest with their hands and feet linked, thus closing energy circuits, until they have recovered enough energy, when they separate their extremities and stretch.

\* *Co-operative Healing*, by L. E. Eeman, The C. W. Daniel Co., Ltd., Ashingdon, Rochford, Essex, 21/- net.

Healthy, growing children sleep spread-eagled, but in illness they too close circuits. Old, sick, tired and cold animals likewise link their extremities, also separating them and stretching when they have overcome their energy shortage. Daisies, buttercups, water lilies and other flowers close their petals as the sun, their source of energy, goes down or hides behind heavy cloud, "stretching" in the morning or when the sun shines again after a storm. From the above, I conclude that: when energy supply is low, living things unconsciously connect their opposite poles, much as one puts a horse-shoe magnet away with a keeper linking its two poles.

As will be seen from the two diagrams of human polarities, which you have found on the chairs, the linking of hands and feet, or of the left hand with the base of the head and the right with the abdomen, forms closed circuits which promote a recuperative flow of energy within ONE body. A similarly beneficial flow occurs when *two* bodies are linked so that positive poles are connected with negative, as when a right-handed mother carries her right-handed infant left hand to head and right hand to base of spine. The energy which flows between opposite poles when they are in contact also flows between them when they are linked by suitable conductors. As we are conditioned by two centuries of electrical practice we are apt to jump to the conclusions that nerve force is electrical and that therefore copper wire is its best conductor, whereas, though muscles react to electricity, nerve force is not electrical. Nerves are the lineal descendants of vegetable fibres through millions of years of evolution, and have never been made of copper. The microscope shows that nerve fibres are much closer to wool, silk, cotton and other animal and vegetable fibres than to copper, and it is suggestive that 1900 years ago "virtue" was conducted from the body of Jesus through a garment, probably wool or cotton, to a woman who held its hem. Further, Dr. Baron von Reichenbach had, before 1850, been the first to demonstrate scientifically by brilliantly contrived experiments that silk was a better conductor for the "X" force than copper, and my attention was first drawn to his writings by the late Dr. Hector Munro, then by the late Dr. Oscar Brunler in 1938, and finally and decisively by Dr. A. T. Westlake in 1948.

All circuits which link opposite poles are relaxing and healing circuits and in them, silk and cotton fibres conduct nerve or "X" force from every member *to* and *through* every other member of the circuit, with clear therapeutic effects, provided subjects lend themselves to relaxation and do not surrender to, or conjure up, fear, the great destroyer and tension maker. Let us here remember that Jesus approached every patient with the exhortation to: "Have no fear." Unfortunately, the "Homoeopathic aggravation" or "healing crisis," this acknowledged



herald of a "root and branch" cure, often frightens a patient so much that he dare not continue the homoeopathic treatment which would complete his recovery. Then, the practitioner faces this dilemma: "If I warn the patient that he will experience a specific violent reaction and this materialises, he may say the cure is pure suggestion. If I do not so warn him, he may be frightened by the unexpected reaction. In either case, he may discontinue the correct treatment just as it approaches its culmination." Generally speaking, I would conclude that it is better to give a patient a clear warning whenever he can face the prospect of a crisis.

We must also bear in mind the fact that a patient may fear that as good comes from being coupled in the circuit with one person, ill may come from being coupled with another and that he may refuse even to experiment with more than one circuit partner, and that, a carefully chosen paragon of health. Let us overlook the fact that such patients, often zealous Christians, have no fear whatsoever of passing their own complaint to their partners. To the mystics and animists amongst them, I would emphasise that their basic hypothesis that "all things work together for good because they were conceived together by one all-intelligent cause" has it, as one of its corollaries, that "out of the evil of infection comes the good of immunity." To the materialists I would point out that the notion of putting together, in one hospital ward, victims of one complaint only, such as, say, T.B., or rheumatism, presumably in the dual hope that they will not only not infect each other but also that they may even help cure in each other what they had failed to cure in themselves, is fallacious. It puts me in mind of the headmaster who had gathered his arithmetical dunces in one dormitory on the theory that after months of hypnotic telepathy their combined unconscious would square the circle. It didn't!

I would add that, in practice, I had found that diverse complaints may be mutually antidotal, and that, say, T.B. and rheumatic patients are mutually helpful in the circuit; that infection and inoculation work in the circuit only in terms of specific resonance; that as there is no resonance between a piano in tune and one out of tune, so there is none between disease and health vibrations; that, in contradistinction, there appears to be identity of length between the waves of a specific disease and those of its anti-bodies or anti-toxins, the first being, may I suggest "in phase" and the others "out of phase"; that the greater the number and variety of patients and complaints in one circuit, the greater the number and variety of immunising frequencies present; and that in harmony with the principle that "all things work together for good," as multiple tendencies meet in the circuit, there operates between them a progressive, mutual and ceaseless inter-action towards collective health, which

no drug of static potency and no dynamic techniques of fixed rhythm could match. I would underline that living beings en masse are inherently, mutually, resiliently and perpetually moving towards life, that, in short, life is always "bio-tropic," as the mystic and the materialist both know "de facto" and as the mystic believes "ex hypothesi." But I would also repeat the warning of Jesus that fear and unbelief, however and whyever caused, would inhibit any beneficent agency, however mighty, and in this connection, I would again refer you to my paper on "Creative Faith" of 1952.

By 1927 I had come to the conclusion that if, in the relaxation circuit, the vibrations of disease germs, of vaccines and sera, of alcohol and of drugs passed from one body to another, these same substances should also propagate their frequencies in the circuit when they were contained, not in living bodies, but in test tubes. The great many experiments which I made from 1927 on with drugs, vaccines, body fluids, &c., with sick and well subjects, showed that drugs, sera, &c., work mainly dynamically and not chemically, as Hahnemann had shown. In 1936, I had the good fortune to meet Mr. J. C. Maby, and after he had studied the experiments in drug frequency conduction in the circuit which Miss Mary Cameron and I had done for years and had repeated them with me as his subject, he wrote to a physicist colleague who was associated with his researches: "Eeman was the 'patient' and he had no means of knowing what I was administering to him electrically. . . . In these circumstances he . . . made remarkably detailed statements on his sensations and bodily reactions, including blood pressure and circulation, respiration, muscle tone, salivation, gastric and other gland action, neurotic pains, &c. And, all these, in every instance, were suitable to the nature of the medicine—though the latter had only been administered in the form of electric oscillations and radiation."

After Maby, Mr. Eric Powell the well-known radiesthetist and homoeopathic practitioner and writer, and Dr. A. T. Westlake, considerably encouraged me by confirming my findings on drug frequencies with individual patients in the circuit. May I here thank all three once again for all the help they have given me. I feel, however, that as my experiments have shown that some drugs regularly produce in the circuit and in a few seconds, reactions of extreme violence in specific complaints, I must affirm that it is not quantity, no, not even in terms of homoeopathic potencies, which must be the basis of dosage, but time. The time-dose factor must be "proved," in the Hahnemann sense, just as homoeopathic potencies have been "proved," that is, by teams of medical research workers. It is not false modesty which compels me to insist here that I am not competent to do this work.



Recently, Dr. W. E. Boyd has published a paper on *Biochemical and Biological Evidence of the Activity of High Potencies*, and I hope that having placed the reality of "potency energy" beyond doubt he may next be ready to demonstrate quite as irrefutably the conductibility of this energy and even perhaps do so in the relaxation circuit.

If I do not misunderstand his highly technical paper, he concludes that potency energy of specific powers is released from drugs and the like, "in vitro," by "succussion," or vigorous shaking.

Does not this suggest that within the living body, the pulsations of the heart, reinforced by the muscular contractions of work, play, emotion, &c., do amount to succussion constantly sustained over three score years and ten? And, does not the heart, in addition to physically activating the body by circulating to all its parts the "gross" energy carried by oxygenated blood also suffuse it with the subtle "X" force which it releases by its succussing pulsations? Does it not galvanise the whole dynamic system with self-multiplying potency energy whenever danger threatens and adrenalin speeds up and strengthens the action of the succussing heart muscle?

Further, is succussion the only method for the release of potency energy? Does not emotion also release it indirectly by accelerating the heart's action? May not thought creatively liberate it at the psychic level and make it available to the body by dynamic, as opposed to chemical, action on the ductless glands or other body mechanisms?

As the mystic observes himself and others living through matter he must, in time, hear or read of, or even experience first hand telepathy, intuition, inspiration and the "mystical experience." If he meets with the latter, be it only once, the wonder of the event may lead him to seek its repetition away from the world. But, if he then remembers that he is living through the material segment of a divinely planned evolutionary circle he will no longer wish to escape from it but will instead seek to understand the working of material laws.

Amongst these is the law which decrees that an agent must use energy in order to make any other agent do work. For instance, and to be topical, if a scientist guides from the ground the flight of a hydrogen bomb, he can make sure of wiping out the right people in the right place and at the right time only if his guiding apparatus is connected with the bomb by a dynamic link. In keeping with that law, in my MS on "Conscious Evolution," I attempted to identify those parts of the human system which could, firstly in telepathy, send and receive messages to and from other human beings, and secondly, in inspiration and the mystical experience, receive impressions from higher beings or from the

absolute itself. I also postulated a form of energy which would operate in these supranormal processes.

To-day, I still hold that we must first seek in a material frame the mechanisms of functions which we exercise whilst in a material body rather than assume that for esoteric purposes we slip out of time-space at a chosen moment in time and place in space only to reverse the performance when and where desired. I still believe that energy is required for the transmission involved in at least some telepathic and mystical events and would be ready to relate these to the "X" force, under any of its many names, ancient and modern.

But, whatever the mechanisms and dynamisms involved in telepathy, it is an immensely potent instrument of healing which is either overlooked or misunderstood by both medicine and the Churches. Perhaps an illustration will convey what I consider an efficient telepathic-group-healing technique. If a patient with a sore throat consults me, I can help him by teaching him: how to relax, how to recuperate energy by linking his hands and feet, how to focus this energy by thought, e.g., the thought of singing which would direct nervous impulses to his throat, just as the dream of chasing a rabbit directs nervous impulses to the paws of a sleeping dog, and I can even give him some of my own energy. But, if I have another fifty people in the room, much more can be done, and done better and in less time. Those fifty people can, by imagining themselves, and the patient, singing warmly with healthy throats, telepathically transfer specific healing energy which will vitalise the patient's throat. More, their efficiency will be multiplied if they and the patient are all linked by suitable conductors, for, although telepathy functions without a conductor, it functions better with one. The Midlands Region of the B.B.C. can get a London programme through the ether and then re-diffuse it, but they find land lines more efficient and economical because of the inverse square law—and the notion that telepathy escapes the inverse square law has never been experimentally demonstrated. The principles involved in telepathic-group-healing can be tested clinically in little time, in a hospital ward, and most easily in a fever ward, as I have often suggested should be done.

Early in 1928 I finished the MS of "Conscious Evolution," giving all the ideas and conclusions which I have outlined before you, except those relating to the use of drugs and telepathy in the circuit which I had only begun to investigate in 1927 and which are detailed in my book *Co-operative Healing*. Having been induced, in great part by Colonel Bell, to re-read my early notes and MSS I must conclude that almost all I had thought and done since I made my early observations has been mainly development work, both theoretical and technical, based upon conclusions which I had reached almost blindly in hospital in



1918, in circumstances for which I can claim no credit, and at a time, when to all appearances, I was physically, nervously and mentally helpless and hopeless. I clearly remember now, being then unable to remember anything at all, not even the first page of a novel after I had attempted to read this first page at least twenty times. Yet, after simply relaxing in bed for a few weeks with my hands clasped and my feet crossed, that is, in circuit, I began to think again, "within," and to form clear and definite conclusions, though I was still unable to express them either verbally or in writing.

It is the meaning of "conclusions" that my good friend, Colonel Bell has made me ponder. The dictionary says: "Conclusion: ending, finish, way of concluding, final opinion, &c." No doubt this is true, in books. But, in real life, a conclusion is a sign-post, or it is DEAD, D-E-A-D. The first arm you see as you get there tells you where you have come from, which you already know. The standard itself tells you where you are, and it is good to know that you have got so far. Don't dwell on that! Instead, look at the arms which tell you where you might go next—in your search for truth. If you have travelled at all you know that neither the next post, nor any that will come after, will end your search and that they will, all, and for ever, ask you to decide what you must do next?

That was what I was asked to decide when I had finished the MS of "Conscious Evolution." The publishers who saw it before it eventually appeared in 1929 insisted between them that I must give up:

- (A) all references to the dynamism and mechanism of telepathy as my ideas were too far fetched;
- (B) all philosophical, animistic and mystical fantasies as they would only put off serious scientists (especially literary critics?) and
- (C) my pompous title: "Conscious Evolution" and substitute the more attractive one of *Self and Superman*.\*

What did I decide to do at that sign-post? Clearly I should have had the moral courage to have published the book myself, exactly as it had come to me. Instead, I gave in all along the line, because I was afraid of what people would think, and because I wanted to see my name in print, even with the core of what I had to say left unsaid. The irony of all this is that some of my respectable scientific friends find it easy to accept to-day what I was afraid to publish in 1927, whereas they cannot swallow now what seemed self-evident to me then. And we are still friends!

I have paid for this weakness of years ago, and would like to add one conclusion of general import to those upon healing

which I have given you. The most important thing in life is to have the moral courage to be oneself whatever the risk. It is better to cover fearlessly one tenth of the road to truth than to cover nine tenths of it with a shaking heart within. Fear paralyses, but with courage, one can always go on seeking.

In conclusion, if some of you will take only a few of my conclusions as reasonable sign-posts, I shall be as grateful to Colonel Bell for that as I am for the fact that he "succeeded" me into the conclusion that if we want to find, it is within that we must seek, and seek, and seek, and SEEK!

\* Arrangements have been made for a second edition of *Self and Superman*, by L. E. Eeman. The C. W. Daniel Co. Ltd. hope to bring it out in the spring, 18/- net.