

by
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in
collaboration
with
George Laurence
and
Carl Upton

PSIONIC MEDICINE

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*The study and treatment of the causative
factors in illness*

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Psionic Medicine

Foreword

by George Laurence MRCS, LRCP, FRCS (Edin)

I find it most gratifying that a scientist of Mr Reyner's standing should be so deeply convinced of the value of psionic methods of diagnosis.

As a doctor for over sixty-five years, I am disappointed with the lack of progress in medicine, especially as compared with that in surgery and other allied fields. Every day countless treatments and cures are advertised, but the majority of these are based on new synthetic chemicals—and causation has been ignored. The psionic principle looks for the cause of deviation from normal health before trying to deal with symptoms.

It is my hope that the book will stimulate interest in this important branch of medical science.

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A New Dimension in Medicine

There are epochs in medical history when the trend of knowledge is significantly changed. One can cite Harvey's classical treatise on the circulation of the blood in 1628, or the work of Louis Pasteur in 1865 which led to the now accepted antiseptic techniques. Yet another landmark was the discovery of penicillin by Fleming in 1938 which ushered in the era of antibiotics and the widespread chemotherapy of today.

Concurrently there has been a vast expansion of knowledge of the physical structure of living matter, both in respect of the intricate structure of the cells and in the communication between them, as a result of which medical practice has been able to devise new treatments for many bodily ailments, often with spectacular success. These very successes, however, have tended to create an undue reliance on the material aspects of medicine, in the belief that a full understanding of the physical mechanisms will ultimately provide a cure for all the ailments of the flesh.

This is an illusion, for although an intelligent application of material knowledge can often produce an amelioration of the conditions, the clinical symptoms are really only the physical evidence of some disturbance of the vital energy of the body. This is not, in itself, a new philosophy, having been held, if not always acknowledged, for at least 2500 years. In fact Hippocrates, revered as the Father of Medicine, is reported to have said that disease does not appear purely as a malady (*pathos*) but is significantly accompanied by an exertion (*ponos*) by the body itself to restore the disturbed equilibrium of its functions. This inherent healing power is known as the *Vis Medicatrix Naturae*, and the enlightened physician is well aware that his true role is to assist the operations of an intelligence which is considerably greater than his own, as has been pointed out with a characteristic sense of

wonder by Sir Charles Sherrington in his classic book *Man on his Nature*.

The problem, of course, lies in communicating with this intelligence, because it does not use the language of the material senses, but there have been certain developments in recent years which make it possible to communicate, scientifically and practically, with the vital energies in the body. This requires the use of the extra-sensory faculties which used to be regarded as haphazard, but of which the existence is now scientifically accepted. There is an established science of parapsychology which is concerned with the investigation of these inherent, but normally dormant, *psi* functions, as they are called; and their application to medical practice is therefore known as psionic medicine.

We shall see that this permits a much wider understanding of the human organism, of which the physical body is only a part, thereby introducing a new dimension into the applications of orthodox techniques. This constitutes a significant advance in medical knowledge, which many well-qualified and experienced practitioners believe heralds the advent of a new epoch in the treatment of disease.

Scientific discoveries are often ahead of their time and do not gain acceptance until developments in other directions have produced the right climate. In this sense, psionic medicine can be regarded as originating from the work of Samuel Hahnemann, whose *Organon der rationelle Heilkunde*, published in 1810, sought to rationalize the ancient but hitherto haphazard art of homoeopathy.

This is the technique of administering, in minute doses, medicaments which in a healthy person actually produce the disease under treatment; but this is an over-simplification because although Hahnemann's initial researches were based on this principle of 'like is cured by like', he subsequently found that the efficacy of the remedies was increased by a specific form of dilution called potentizing (which we shall discuss later), which virtually eliminated any physical trace of the original substance.

This led him to believe that the curative properties were not derived from the chemical properties of the substances, but from some subtle form of energy which they possessed, which was in some way preserved by his process of potentizing; and he con-

tended that the proper administration of these remedies reinforced certain vital energies inherent in the organism. He says specifically in his *Organon*:

In the healthy condition of man the spiritual vital force, the dynamis that animates the material body . . . maintains all parts of the organism in harmonious operation. When a person falls ill it is because this vital force, everywhere present in his organism, has become deranged by the influence of some morbid agent inimical to life.

These ideas received very limited acceptance in the material climate of his time, the more so since the subtle energies which he postulated cannot be understood in terms of the ordinary senses. To communicate with them a certain quality of intuition is required, which is customarily regarded with suspicion.

Today, it is accepted that the information provided by the physical senses is of a severely restricted character, and that the familiar world is only a limited portrayal of a much larger realm which is not manifest to the senses. We shall discuss this more fully later, but it will suffice to note here that we are equipped with a range of paranormal senses which can respond to the influences of this superior world, in which exist the real causes and relationships of physical appearances.

The real significance of Hahnemann's philosophy was its dependence on this paranormal sensitivity. He believed that the correct approach was to treat the patient and not the disease. There are, of course, many orthodox practitioners who have a similarly enlightened approach but the vast availability of modern specifics, and their apparently much more rapid effectiveness, inevitably tends to strengthen the reliance on physical medicaments.

Hahnemann painstakingly prepared a *Materia Medica* of some hundred preparations which had been proved by experiment to contain the appropriate corrective energies for a wide range of ailments. Today the list has been developed to include some 2000 items, but these are not regarded as specifics so much as guides to assist the practitioner to determine the real causes of the malady. There is a certain element of exploration—as with orthodox practice—but it is directed to the discovery of the true nature of the disturbances (which Hahnemann called miasms) responsible for the symptoms; and the efficacy of the diagnosis and subsequent

treatment is clearly dependent to a considerable extent on the intuition of the practitioner.

It was natural, therefore, that efforts should be made to assess these paranormal influences more objectively. This was not possible in Hahnemann's time, but towards the end of the nineteenth century the discovery of X-rays and other 'invisible' radiations prompted several doctors to wonder whether the concept of vital energy might not, after all, be valid. Among these was the distinguished American physician Albert Abrams who had studied in Europe under such famous masters as Virchow, Wassermann and von Helmholtz. He conceived the idea that all matter might possess its own intrinsic radiation—an idea somewhat ahead of its time, though one finds a hint of it in the writings of the seventeenth-century mystic Jacob Boehme, who speaks of 'the signature of all things'. Hence Abrams argued that if a suitable detecting instrument could be devised it should be possible to tune in to the radiations of different organs of the body, and so arrive at a scientific basis of diagnosis.

The problem was how to detect such radiation. It did not appear to be electromagnetic in character—and in fact is not—so that no orthodox equipment was suitable. However, during a routine examination of a patient suffering from cancer (of the lip) he observed a dull note when percussing a certain area of the abdomen. He subsequently found that he obtained a similar reaction on a healthy young man in close contact with a cancer specimen—or even connected thereto by a wire—from which he deduced that some subtle energy was being radiated by the unhealthy tissue.

He endeavoured to quantify the effect by introducing a resistance box into the 'circuit' and found that at a certain setting the reaction disappeared; and he then found that if he used other diseased tissues as a reference he obtained similar reactions, but at different resistance settings. Still later he discovered that the reactions could be obtained by replacing the actual patient with a sample in the form of a blood spot, or sample of hair or urine. This led to the development of the celebrated Abrams Box, by which a patient's sample could be analysed by reference to an empirically-determined register of vibration rates relevant to specific ailments.

The method attracted the attention of other investigators,

notably Ruth Drown in America and George de la Warr in England, who devised their own forms of instrument, and considerable interest began to develop in this technique of radiesthesia, as it was called. Its efficacy depended upon a combination of intuitive sensitivity and sound medical knowledge, and under these conditions encouraging results were obtained. Unfortunately the instruments were leased or sold to all and sundry without respect for qualifications, as a result of which many grossly unscientific, and even stupid, interpretations were made, which brought the system into grave disrepute.

Partly for this reason, and partly from prejudice, it was spurned by the orthodox profession who found it difficult to understand the possibility of diagnosis and treatment without the physical presence of the patient. Nevertheless, in 1924 a committee was appointed by the British Medical Association, under the chairmanship of Sir Thomas (later Lord) Horder, which somewhat unexpectedly reported that the diagnostic possibilities of the system appeared to have some validity; but since this was not accompanied by any recommendation for further research no official move was made to pursue the matter.

Radiesthesia, however, had received an impetus from another quarter. It had long been known that certain individuals possessed the ability to locate the presence of subterranean water, or deposits of metallic ores, by holding in their hands a forked hazel twig which exhibited a pronounced and uncontrollable movement when passing over the hidden substance. The effect was believed to be produced by an extra-sensory rapport between the mind of the operator and the object of the search, which produced involuntary muscular movements.

The art became known as dowsing, from an old Cornish word meaning to strike, and has been found to have many applications other than water-divining. Moreover, other forms of detector can be used, and for many purposes a small pendulum is more convenient. We shall discuss it in detail later, for it is a genuine art of considerable value in the development of the paranormal senses. It was extensively developed during the early years of the present century by the Abbé Mermet, a French priest who acquired considerable expertise with the pendulum, and whose standard work on the subject *Principles and Practice of Radiesthesia* contains records of many remarkable achievements over a period of some

forty years. A significant aspect of his work was the development of quantitative techniques which began to raise the process from an art to a science.

In the medical field a similar quest was pursued by a number of eminent doctors, in the forefront of whom was Guyon Richards, and later George Laurence; and it was the latter who was subsequently to make a significant advance in medical practice by integrating the techniques of radiesthesia and homoeopathy into a practical unity. Laurence was a surgeon of distinction who had become increasingly dissatisfied with the orthodox preoccupation with symptoms. In his own words, he says:

I had a growing conviction that I did not always know what I was really doing—or rather why I was doing it. In other words, I did not know *why* people were ill.

It was fairly easy to treat ordinary infectious diseases and acute ailments, but when it came to chronic disorders such as malignant diseases, rheumatism, degenerate nervous troubles, and other so-called incurable maladies, we did not know the 'why', and were reduced to treating names and labels, signs and symptoms, without a clue as to causation; and hence the temporary alleviation of symptoms was the best that I, or any of my contemporaries, could do.

By one of life's chances (which the philosophers say are not as accidental as they may appear) he came into contact with Dr Guyon Richards and was introduced to the idea of medical dowsing. This proved to be the key for which he had been seeking, for he had long been convinced that the physical body is only part of a much larger structure which is not recognizable by the ordinary senses. He believed that it was within this unmanifest realm that the vital energies operated, and he found that by the use of the pendulum he was able to detect the derangements of these energies responsible for the physical and psychological disturbances which produced the clinical symptoms.

He then found that by an extension of the technique he was able to determine appropriate treatment which would restore the vital harmony—usually, but not necessarily, by homoeopathic medications—and so for the first time was able to formulate a scientific method of diagnosing and treating the basic causes of illness. This he developed with patience and assiduity over the years, and has

now established a technique which he and his colleagues have applied for over a quarter of a century with remarkable success, often disclosing the hidden causes and appropriate treatment of many chronic and supposedly incurable diseases, as is exemplified in some of the case histories quoted later.

The system depends essentially on the exercise of the para-normal senses, of which the existence is now scientifically accepted; and because by convention the Greek letter *psi* has been adopted in this connotation, Laurence calls his system psionic medicine, of which the various aspects will be considered in detail in the chapters which follow.

The significant feature of psionic medicine is that it is not just another fringe technique but is a means of extending existing orthodox knowledge from the part to the whole. Nor is it merely an offshoot of radiesthesia, for the extra-sensory faculty is not used as an end in itself, but as part of an integrated system which involves a knowledge of homoeopathy allied to a thorough and practical experience of orthodox medical principles.

George Laurence knew from a very early age that he wanted to be a doctor, and in due course enrolled as a medical student at Liverpool University, where the Professor of Physics was Oliver Lodge (later Sir Oliver), whose ideas on the then new concepts of ether waves made an early impact. He subsequently went to St George's Hospital, London, where he qualified in 1904, following which he occupied himself with increasing distinction in a variety of hospital appointments and private practice.

In 1915 he gained the Fellowship in Surgery at Edinburgh, and later that year bought a third share in a practice in Chippenham, Wiltshire. Almost immediately his two senior partners were called up for war service, and he was left to carry on the practice alone, which involved a number of local hospital and consultative appointments which continued for nearly forty years.

During this period he had become increasingly concerned with causation and had begun to develop his concept of psionic analysis; and in 1954 he retired to Wargrave in Berkshire to devote himself exclusively to the practice of psionic medicine. His activities attracted the attention of other qualified practitioners, and in 1968 a group of doctors and dental surgeons formed the Psionic Medical Society to promote the wider practical application of the system,

with Dr George Laurence, MRCS, LRCP, FRCS (Edin) as President. The Vice-President is Dr Aubrey Westlake BA, MB, BChir, MRCS, LRCP, whose writings and lectures on medical dowsing are well known, while the Secretary is Carl Upton LDS (Birm).

Born into an English farming family, Carl Upton entered the Medical Faculty of Birmingham University where he studied dentistry in the Dental School of the Faculty. Throughout his training the emphasis was on the need for close collaboration with medical colleagues at all times, which materially influenced his outlook. After qualifying he spent two years in private practice before entering the Army Medical Service, in which he served for eight years at home and in the Middle East. He was then posted to the War Office as Deputy Assistant Director, Army Dental Service, which occupied him during the second half of the war.

At the close of the war he was sent for training in maxillo-facial dental surgery at the Victoria Hospital, East Grinstead, under Sir Archibald McIndoe, and was subsequently appointed Command Specialist Dental Surgeon to a home command, and later to India and Singapore. In 1948 he retired from the Army and entered private practice in South Africa, where he stayed for some years, working in close collaboration with his medical colleagues in local hospitals.

During this period he developed an increasing interest in the preventive aspects of dentistry, and took every opportunity to investigate any ideas, whether orthodox or not, which could throw light on the basic causes of dental disorders, in the pursuit of which he was greatly assisted by his wide travels and meetings with people of many races and types. On his return to England in 1963 he increasingly devoted his attention to the possibilities of homoeopathy in relation to dental conditions; and having come into contact with Westlake, and later Laurence, he realized that the fulfilment of his quest lay in the integrated philosophy of psionic medicine.

He therefore put himself in the hands of Laurence to receive a thorough training in the techniques, and in 1968 retired from active dental surgical practice to devote his attention to the furtherance of the reconciliation between medical science and the traditional healing arts to which psionic medicine holds an important key.

The conferences and journals of the Psionic Medical Society are attracting increasing interest among medical practitioners who feel with Laurence (and Hahnemann before him) the need to treat the patient rather than the disease. It is felt that the time is now ripe for an authoritative treatise on the subject, which I have been asked to write. I have agreed to do this with some humility, for my background is scientific rather than medical. Yet my philosophical researches have convinced me that the world of the senses is a very limited portrayal of a much greater reality, so that the application of this concept to medical practice appears to me to be fundamentally sound. This I hope to establish in the chapters which follow, with the collaboration of George Laurence and Carl Upton in the medical aspects.

We have given considerable attention to the format, for the object is not to create a widespread popular appeal, which would only embarrass the limited facilities at present available. Nor is it desirable to provide detailed medical information on the application of the techniques, because this might encourage the indiscriminate use of the methods by insufficiently qualified operators; and we have already seen the damage which this caused in the early development of radiesthesia so that today the term is regarded by many people with opprobrium. Psionic medicine is based on a very precise application of the paranormal faculties, which can only be effectively employed after strict and controlled training.

The book is therefore directed to those members of the orthodox medical profession who are beginning to mistrust the present preoccupation with the amelioration of clinical symptoms, and who are prepared to believe that these are only the manifestation of deeper underlying causes, to the discovery of which their skills could be more profitably employed. As we have seen, this requires a radical reorientation of thought, based on the understanding that the interpretations of the ordinary senses can only provide a very limited portrayal of reality.

The first part of the book will thus be concerned with a scientific assessment of the existence and characteristics of the unmanifest realms which contain the real causes and relationships of physical behaviour, and the possibilities of identifying these underlying patterns. We shall then consider the methods devised by Laurence for the practical interpretation of the ideas, illustrated by selected

case histories. It will be seen that the techniques do not supersede but reinforce orthodox knowledge, which is an essential prerequisite. One is reminded of the early days of electronics, which acquired a certain mystique, resulting in unnecessary and even incorrect applications in preference to straightforward methods. Similarly, orthodox medicine is adequate and right for many purposes, but is unable to cope with certain recalcitrant disorders, for which a more subtle form of therapy is required. This is the role of psionic medicine.