

# The Case for Radionics

by A. L. G. Dower

*This article was published as part of the Proceedings of the 1964 Conference of the Radionic Association held at the Queen's Hotel, Hastings. It is published in memory of Lavender Dower who died last year and also to publicise the fact that the proceedings of the Hastings Conferences, held during the 1960s, are now available on CD from the office.*

I am suffering from a feeling of profound inadequacy when I get up here this morning to speak to you on "The Case for Radionics". I have only been working in this field for just under ten years – not quite half the life of this Association – and I can only hope that that very lively and vital spark which lives in Radionic Therapy will speak for me and will prove its own case.

Radionic Therapy holds a very special place in the pattern of healing and a place which in some ways is quite different from orthodox medicine. For one thing the field that it covers is very much wider and deeper than orthodoxy. It takes into account not only the physical and mental health of the patient but the circumstances of the patient, his surroundings, his way of life, and his relationship with other people and, above all, those deeper causes which lie behind his disability.

Perhaps in these days of more specialisation, with people knowing more and more about less and less, we are far more akin to the homoeopath who looks upon the patient as a whole man. I think that a tremendous lot is lost in specialising because you lose sight of the patient as a whole and only concentrate upon the one thing upon which you specialise, and you can't see the wood for the trees. Perhaps the greatest discrepancy between Radionic Therapy and orthodox medicine is that we do not claim to heal, but only to open the channels of healing and to co-operate with the forces of nature, to enable the patient to heal himself. We try to remove the blockages which Dr. Langton-Lockton was speaking of this morning, to allow the life force to flow, and I was interested yesterday in hearing Miss Gore speak about the work of Dr. Still and his theory that if the path of the bloodstream was cleared you would have no tumours, and that all persons had within their body-chemistry the means of healing themselves. And this is what I think Radionic Therapy does, but it goes further than that, because as well as keeping clear the paths, the circulation, stimulating the organs, it goes further into the intellectual, the emotional and probably the imaginative body of the patient as well; so that the healing force can flow, not only through the physical, but through the etheric and mental as well, which brings whole health.

We claim to open the channels and to co-operate with those great forces of Nature which heal. So Radionics can really claim to be a clearer of paths, stimulator of organs and systems, and an initiator of self-healing. In every individual, and every individual is unique, there are the seeds of perfection and the seeds of destruction. The role of Radionics is to nurture the one and to help to control the other, but only the patient himself can do this. We cannot impose healing on anyone; we cannot heal a patient *malgre lui*, they have got to do it themselves, and in some ways I think our modern way of life has made that extremely difficult. We live an artificial life, we eat the wrong things, in many cases because we cannot help it, because the modern trend in agriculture gives us no choice. We are trying to do far too much, we are much too busy, we have no time to meditate or to sit and think, no time to let those forces of healing really flow smoothly; as we were told this morning, we are all neurotics.

It has been said, and I believe with perfect truth, that the truly happy person cannot be ill. That is a very profound truth and if you will just stop and think for a moment, how many truly happy people can you think of; and when I say truly happy I suppose I am talking about Dr. Langton-Lockton's normal, which doesn't exist. Think of the best person that you know and think if they are not tinged with any of the destructive emotions. Envy, greed, fear, hate, frustration (and that is something which is very prevalent), unsatisfied ambition, all these things are fuel to the seeds of destruction.

It is like a chain reaction, a destructive emotion which triggers off something which affects the whole balance of the body so that nothing works properly. The chain reaction can of course work the other way and it is our job to try and get it to do that. We are great people for living with our heads in the sand and not seeing those things we do not wish to see. There may be facts which we do not wish to face, and if somebody does not wish to face the truth then it is almost impossible to get him to do so. That, of course, makes blocks, because unless you can see clearly and face the enemy you cannot fight it and therefore the emotions grow up and strangle those seeds of perfection I have been speaking about. One role of Radionics is to help the patient to know himself. If a relationship can be established between the unconscious, the subconscious, the emotional and the imaginative, a better understanding can be achieved and with it an approach to reality.

One of the very interesting things which I fancy all Radionic practitioners have found is that there are about 20% of patients upon whom we can make no impression whatsoever. They seem to be completely impervious to all that we try to do for them. They are not necessarily the very sick ones; there are some people with quite minor disabilities or illnesses that we do not seem able to get through to at all. It may be just because we are off beam; we

may be having a bad day (and every practitioner does have his off days); it may be due to that, in which case, of course, one tries again. If you fail again it may be because you are not the right practitioner for the patient and you have been unable to establish resonance with the patient. There may be a lack of sympathy; it may be that you are just not functioning on the same wavelength. They may go to another practitioner: the other practitioner may have exactly the same experience – he cannot get through or do anything to help, however much he tries to do so and wishes to do so. So we must look further for another reason. It may be because the patient himself will not face reality, will not face up to the trouble, will not co-operate and know himself. It may be because the patient clings to his disability, as we all know instances where patients enjoy their illnesses; they would not live without them. It may be unconscious, but it is certainly true and there may be a number of reasons for that. They wish to be ill in order to explain a failure; it may be because they wish to get out of doing a hard job of work; it may be just because they want to be the centre of attention and they want to attract sympathy,

I had one case myself that was an eye-opener to me. It was a woman who came for treatment, who was induced to come by her niece who said that “Auntie” was extremely difficult to live with and could we do anything to help. Well, it was a bit vague, so I said I thought I had better see Auntie and I had her round and gave her a very thorough interview, asking her many questions, and the symptoms were very few – there were bumps that came up on her legs periodically, and she felt out of sorts, and very tetchy and irritable. She was a very difficult person. I started treating her and I was told that there was a certain improvement in the first month; then I got no reports whatsoever from her and I couldn’t find out what was going on. I wrote to her several times but I had no reply. So I thought ‘There is only one way to deal with this so I’ll send her a bill and see what that will arouse’. So I sent her a small bill, a very modest one, and still I had no reply. I met her niece in the village and I said ‘What’s happening to Auntie? I can’t get any answer out of her’, and she said, looking awfully embarrassed, ‘I’m afraid she is very annoyed with you indeed. She says she is no better and she is not going to pay your bill and you are all wrong’. So I said ‘Thank you very much; now I know exactly where I am’, and I wrote to Auntie and said ‘I am terribly sorry we have been so unsuccessful in your case and under the circumstances please destroy the account and think no more of it, I am only so sorry we have not been able to help’. I thought that was the end of that. Far from it. I had an immediate response, I had pages which started ‘Dear Mrs. Dower, I am extremely disappointed in you, I thought that when I came to you, you at least would set my mind at rest and tell me that I had cancer’. I thought, ‘Now I really have heard everything’ and I sought out the niece and said ‘Is your Auntie quite right in the head because she seems to want

to have cancer', and she said 'Well, I didn't tell you this before but Auntie has been sure that she has had cancer for years and she has been round to all the doctors and they all tell her she hasn't'. Of course the tragic thing is that I have very little doubt that that woman will eventually attract the state of cancer. She will contract it, and will then be in the happy position of turning round and saying, 'I told you so, I knew it all the time. I knew you were all wrong', but that is another reason which might explain a failure.

There is another reason which has been touched on earlier today, and that is the necessity for illness as an experience. I think there may be something in this. I don't think that illness is in any way a punishment, but I think that nothing is ever wasted, no experience that you can think of, is wasted, something is to be gained out of it, and it does add up to development and evolution. It depends how you face it, it may be a necessary lesson that you have to learn and not only you but the people who are connected with you. The people who surround the sick person have a test and an experience which is part of their development and evolution. I am just throwing these out as possible explanations of our sometimes complete failure. Just as you cannot have good unless you have evil with which to compare it, you can have no good health unless you have ill health against which to measure it.

I said that it was not a very good idea to heal somebody *malgre lui*, and I think that is so. In order to get something you have to give, you take out of life what you put into it and there is a certain personal responsibility to oneself. I have a horrible feeling that the Welfare State has struck a fundamental blow at human dignity because to a large extent it has lifted personal responsibility from the individual, and since it has been introduced, although there are very many excellent aspects of it, it is as though the whole of the general public has given a sigh of relief and thrown all their burdens upon the shoulders of the State. If they feel ill they expect to be cured free by the 'National Health', and I said 'free' deliberately because what is compulsory is not giving, you have no choice unfortunately with these awful stamps, you have got to buy them. So it is not a question of giving, you have something taken from you and in return you expect to be given pills and potions and wonder drugs, and made well again. And it doesn't even stop at that, you expect to have your children trained and educated without any personal responsibility towards them at all. The idea of training a child in behaviour, in ethics, in philosophy - all that vital side of national life has been thrown overboard and everything has been put on the shoulders of the State. Something has been taken away from the individual and has not in fact been added to the status of the State itself. So I would even go so far as to say that progress has subtracted from development rather than added to it. In the old days, when I was younger, it used to be 'My country, right or wrong', but it isn't

any longer now, it is only 'Me', 'What's wrong with me', 'What is that State or anybody else going to do for me as an individual'; the country itself has rather been thrown overboard and there has been a feeling of a great nation of introverts who are only interested in their own welfare, which I think is a pity. I would not naturally dare to stand up on a public platform and speak to you in this way, but you fortunately are a formed and evolved and developed audience and I am very fortunate in being able to be perfectly frank and honest.

This greed which I have been speaking of in the individual has unfortunately been reflected in the world of agriculture and that is one of the most tragic things in modern life. We were told something of it yesterday morning by Captain Harwich when he showed us those very sparse specks of light in the untreated soil and how they grew under Radionic development, and he showed us graphically what happened when you added inorganic substance into a fertiliser and blacked out those sparks of light. That is what is happening in agriculture and maybe in medicine as well, because the life force which keeps people going is not, I think, helped by the modern drugs. Rather like the greedy artificial fertiliser getting more and more out of the same land, so, in the process of trying to help people, those vital sparks, which are part of the force of life, are being dimmed.

Now to return to the case for Radionics, Whenever we are at a loose end we have a little discussion called 'What is Radionics?': it is a hardy annual and it is fascinating because, often as we may have it, we have never yet been able to come to any conclusion as to what it is. That is why I said I was speaking on a rather difficult brief. It may be that we shall never know what Radionics is, because it is something different to each one of us. It is a known fact that if one patient with a particular condition is analysed by six different practitioners, those six, working in their own particular ways, may well find quite different causes and give quite different treatments. At a cursory glance that might appear to invalidate the whole of Radionics, and for the scientist and the doctor it probably would. But if you look at it again I don't think it does, because every practitioner is working in her own way and on his own level. Can I put it like this: a man on the ground seen from 3,000 feet up looks like a black dot. The same man, observed from ground level and near, looks quite different and will be differently described, yet both descriptions will be true. The truth, you see, is relative and not absolute, and it depends entirely on the individual approach of the practitioners as to what they will find as the deep cause underneath the disability, whatever the disability may be, and their treatment will be entirely different.

We are dealing not directly with the physical but with the etheric counterpart, but that does not mean that you do not have an immediate physical

reaction to Radionic treatment. You have heard one instance yesterday of a subluxation which was put in straight away in a matter of minutes, on an instrument. Well nobody can really tell how that works, it is just something that happens if you are right in your analysis. It was dealing not with the physical but with the etheric, and yet there is some kind of a kick back from the etheric into the physical which manifests in the physical without any delay whatsoever.

Returning to the question, What is Radionics, there is the natural temptation to say what Radionics is not, but quite apart from that being a negative approach, I don't think myself that you can say what Radionics is not, until you can say what it is. The only constant factor, the common denominator, that is used by all practitioners of whatever persuasion, is rates or numbers. Now there may be a clue in this because numbers are very mysterious and powerful factors; for one thing they speak an international language, they are understood all the world over. Whatever tongue a person may speak, in whatever country they live, they mean the same thing. Many great cosmic problems can only be resolved by mathematics and numbers play an essential and irreplaceable part in our lives. I don't understand numbers at all; I was never any good at my sums; I never learnt my tables and I find them very difficult, but I find them fascinating and I am sure there is something in their use which we don't understand. I am quite sure that each number has a unique vibration or frequency and I am sure that when you put numbers in sequence in a particular arrangement you are setting up a complex pattern which means something very real.

Perhaps it would not be a good thing to resolve on what Radionics is at this early stage. It is very young, it is a very new science, it's a science and an art and a philosophy and it is little understood so far. In its infancy it might be a pity to be too rigid and to say this is what we are doing, this is Radionics. I think we want to avoid dogma as much as we can and for as long as we can, and let it be fluid, and pursue it each in our own way as Dr. Langton-Lockton suggested this morning.

Summarising the place of Radionics, it is at the moment only an auxiliary to other forms of healing, an auxiliary in several ways. It is an aid to orthodox medicine or should be; it is an aid to homoeopathy, osteopathy and to the herbalist; it can be used in conjunction with many different forms of healing; it can help to pick oral remedies, both allopathic and homoeopathic; it can help a patient to know and understand himself; it can help to restore mental and emotional balance; it can sometimes heal the incurable and we have quite a lot of instances of that, and it can at times fail to help even minor ailments, though we are not quite sure why. It has a unique position because it lies midway between the spiritual and orthodox. It is really a true mar-

riage between mind and matter; it is the bridge between one and the other. It has its limitations but they are self-imposed. I do not believe that Radionics in itself has any limitations; I think its power is infinite because it is using an infinite power.

It is an extremely difficult art. It is rather like prayer. People talk gaily about prayer but to me that is one of the most difficult arts of all time and if we only could learn to pray in truth we would not even need Radionics. But Radionics is perhaps an approach to prayer. It is a concentration of the mind and it is an asking, and with that I may leave it. I don't know that I have made out a very good case for Radionics; it seems to me to be perhaps rather confused, but it may have given you some lines of thought to dwell upon, which is the most I can hope to do.

### *Questions and Discussion*

*Mr. Wilson* Have you had any experience of people being made worse through Radionic treatment? I don't mean in the sense that some people have to be made worse before they are better but from the point of view of definite impairment.

*Mrs. Dower* I think that the worst that we can do is to do no good, in which case you get the natural deterioration of the condition of the patient. We do not believe that we can do harm by mistake. Anybody can do harm deliberately but you don't need a Radionic instrument in order to help you to do it. None of us would be in this work if we thought we could ever damage our patients by mistake.

*Chairman (Miss Smallbone)* I am in complete agreement with Mrs. Dower. The explanation which I give from time to time when challenged by that particular question is that we cannot do actual harm on the apparatus, but if for any reason we have failed to complete the analysis, or failed to do it really properly at that stage and therefore the wrong treatment has been arranged, the patient may become worse virtually through neglect - which is what Mrs. Dower said, only in slightly different terms.

*Miss Ray* May I ask our speaker how far would she agree with me that there is one very important common factor in the use of Radionic instruments, and indeed in the use of all radiesthetic devices, and that is the power of thought.

*Mrs. Dower* Yes, of course I agree. It is the power of thought, but there are some powers crystallised and channelled through the power of numbers.

*Miss Ray* But would you not say that as the meaning of language develops, becomes enriched by the use of words, especially the use of words of under-

standing, so it is with the rates used in Radionic treatment. The fact of using them with thought actually enhances their power.

*Mrs. Dower* Yes, I am sure that that is very likely, but I do think that there is a native power and vibration in numbers themselves.

*Captain Harwich* May I add another possible reason (to those already mentioned by the speaker) why occasionally Radionic Therapy does not bring a response, and that is where divine intention does not permit it. I think the speaker and myself know of at least one case where, were the person not incapacitated, a great deal of valuable work for humanity would never have taken place, and that person's condition defies every form of Radionic treatment.

*Maj. Blyth Praeger* Madam Chairman, may I suggest that perhaps we sometimes get bedevilled by the very name Radionics and use it falsely even among ourselves. We use it first in one sense and then another. As I see it, Radionics, in the one sense, is a matter of dials, rates and stickpad, used for the treatment of disease, and surely in that sense it is only one narrow band in a wide channel of healing available in a relationship of person A to person B. It might be simpler if one kept the word Radionics for simply those exact means by which person A shows her compassion and exercises her knowledge for person B.

*Mrs. Dower* I think that is a very interesting point, but it has certain difficulties. For instance within the Association, we are trying to form a professional body. If we are going to narrow it as suggested we are going to be a very small tight body, and we are going to exclude many people who could add a great deal to our work.

*Maj. Blyth Praeger* Yes, that is the difficulty and therefore, having used Radionics on Mr. B. this morning, we now - half an hour later - talk about Radionics among ourselves to cover the whole wide scope of personal healing, which it seems to me is automatically covered by the people in this room. We all have our own individual ways, abilities and knowledge, and some of us may not in fact use this bedevilling word Radionics to express it.

*Mrs. Dower* We have tried to find a substitute for the word Radionics but it is rather like 'What is Radionics?' We never got a solution.

*Maj. Blyth Praeger* Perhaps if we are all aware of the dichotomy it might save confusion.

*Mrs. Smithett* This is not a question or a criticism but a tribute, and I think it is about time that I gave it. I use only a pendulum, for just about everything, but if I hadn't had a very good basic training in Radionics I should not have understood in the least what I am now doing with my pendulum.