

Psychism and Mysticism

These two subjects are often confused, and rightly so, because in them persons seem to function and experience objectively what other persons do not experience, or if so, only subjectively. Psychologists, except those of the Roman Catholic Church, have either confused them, or repudiate them, but a few Catholics have accepted Mysticism while completely opposing Psychism. They also have discovered their fundamental differences despite seemingly vague similarities.

When we study cosmic and electronic energy, we become aware that there are certain rays which impinge upon the nervous system of animals, and have from that been recognized as what we call light. Early in the nineteenth century it was discovered that there were radiations and vibrations of the same order as those of Newton's light-rays which did not directly and sensibly affect the optic nerves. These have been called infra-red, and ultra-violet rays.

At least one investigator, the Austrian Reichenbach, attempted to demonstrate an objective Psychism. He claimed that some Psychics, and also some inmates of mental institutions, were responsive to these apparently non-visual rays from the sun. He was disclaimed and has gained infamy as a charlatan. Today we have patented instruments which create or respond to sound waves which no human, and perhaps not even an animal, can respond to. We also have cameras and other instruments which make use of ultraviolet and infrared rays. But we can hardly investigate the reactions of "peculiar" people to these "peculiar" rays as Reichenbach suggested. Yet there is a school of Electronic Medicine which actually deals with Psychics objectively—often without knowing it and in France the most profound scientists today seem to be aware of the need for investigation in this field.

It may be suggested that certain types respond to infra-red, or longer surge waves. It may be suggested that certain types respond to ultra-violet or even finer waves. But it should be deduced that these would not be similar so much as opposite types. And similarly, those whose realm of consciousness seems to function more in the subjective, or subconscious, would not be similar to those who seem to function as if in some expanded state or stage of consciousness.

Catholic investigators point out the following:

The Mystic

Functions in light

Alone best, but even in a crowd

Encourages, stimulates

Very moral

Wider range of consciousness than normally

Ecstasy

Tends towards the Universal

Interested in life

The Psychic

Functions in darkness

Only with very responsive and harmonious negative persons

Devitalizes

Amoral

Narrower range of consciousness than normally

Trance

Tends towards the personal

Interested in death

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The Mystic

Retains and even obtains knowledge from within
tions

Guide, if any, a great Religious Light

Intellect increased

Memory increased

Love increased

Worships in church or in nature

Can be aware to surroundings

Transcends humanity

Visions in light

Skin light

Lives in eternity

The Psychic

Does not retain knowledge of communica-

Non-historical "guides"

Intellect diminished

Memory diminished

"Gray" as to love

Not worshipful or devout

Often unaware of surroundings

Below humanity

Visions in shadow

Skin heavy in color

Bound to time

(There is no reason why the above cannot be sent to Cheney. I have not written to him yet. The next few days will include absorbing instructions and performing work here and carrying on by writing.)

Many great poets have been mystics. "Renaissance" of Edna St. Vincent Millay is one of the most striking of contemporary poets although Masfield has also shown profound mystical influences. This has been true of the majority of English poets from Blake onward. Many of the world's greatest poets have been mystics or mystically included, and recently we see the same influence coming into music and musicians. It is more evident in the lives of contemporary cosmic scientists, in their lives, in their philosophies, in their discoveries and in their outlooks.