



PROFESSOR REISER'S WORLD CREATURE

A chapter from the manuscript

"GOD AND YOU AND LOGIC"

by C. K. Bliss.

Will chaotic evolution end in the self-destruction of its highest creature, or is there hope that ethical evolution will bring the emergence of a higher organism than man?

Professor Oliver L. Reiser of the University of Pittsburgh is an eminent philosopher and has given much thought to this question in a number of his important books. He propagates the new idea of Scientific Humanism, a new World Philosophy and Ideology for the integration of all human endeavours towards a better future. In order to appreciate the thoughts of this great thinker and his revolutionary ideas, I shall quote first his opinion about the bankrupt means and methods of our mental and moral leaders. He wrote in "A Philosophy for World Unification" (Haldeman, 1946):

"The purpose of philosophy is still what it was for Socrates and Plato: vision and guidance. Our bodies of knowledge consist of multitudes of facts. Wisdom is the insight in the relatedness of these facts to each other and to the central principles underlying man's conception of himself and his place in the universe."

"We have separated continent from continent, nation from nation, race from race, class from class; we have created many languages; and when we have evolved disciplines of science, we have divided up the resulting knowledge into departments called "fields", dividing chemistry from physics, medicine from psychiatry, geography from politics, education from life, morals from endocrinology, and so on. Until at last, today, our universe is broken up - it is a dismembered world studied by piecemeal analysis, a universe of uncounted fragments in a chaotic confusion which no one can put together."

"Synthesis - seeing things together, in their interrelations and as wholes - is the goal of understanding."

"We need to re-establish in men the faith that human beings are freely participating in a great adventure, the creation of something new here on this planet."

"For one thing, we need to develop a universal ethics which shall transcend races, nations, religions, and local cultures."

Twelve years later, in his recently published book "The Integration of Human Knowledge" (Porter Sargent, 1958), he finds harsher words to condemn our leaders in science, religion and philosophy:

"The world we hold so dear - man's birthplace, his present habitat, and ultimate cemetery - faces the ghastly prospect of an imminent and universal doom."

"Mankind has reason to be impatient with the failures of its thinkers, prophets, seers and teachers. They have not provided the purposes and plans for the conscious control of human evolution. Observe the tragic impasse, as this is revealed in the shortcomings of science, religion, and philosophy."

"Consider first the plight of society under the impact of science. Surely one of the fundamental difficulties of our world is that while the scientists are racing towards their specialization, they are failing to do their part in the recreation of social institutions to protect mankind from the harmful uses of scientific knowledge. Most tragic of all, scientists have not done what is possible toward integrating the bodies of knowledge created by science into a unified interpretation of man, his place in nature, and his potentialities for creating the good society. Instead they are entombing us in dark and meaningless catacombs of learning."

"And what does modern religion contribute towards this program of salvaging the great human adventure?"

"A religion is born when the philosophy of an ethical genius - Jesus for example - is converted by the disciples and followers of the master into an 'orthodoxy' which is then perpetuated by those who come later and organize it as a creed or religion. When this happens, the philosophy invariably loses something of its original insights, and ultimately it may become another fossil."

"Adherents of the Faiths repeat the ritual: if our science cannot save us from destruction, our spiritual superiority over communism will win the victory. Here we see the mental tranquilizer effects of the revealed religions, which look to a miracle for man's salvation."

"The churches are spiritually bankrupt."

"Such are the social malfunctions of science and theology. Now what is the situation in philosophy?"

"The troubles of the world are intellectual, no less than spiritual, and can be alleviated by perfecting a world philosophy. This common search should provide a higher plateau of co-operation enabling us to transcend the otherwise hopeless conflict of godless Communism versus Judeo-Christian supernaturalism. In a word, the real problems are philosophical not primarily political, economic, religious, military, or technological. The failure of our world is the failure of philosophy."

Professor Reiser expresses here the belief of many. For centuries philosophers have argued with words about the meanings of these words. The scientists however, have turned to the experiment in order to get an answer from nature directly. Unfortunately this led them to cultivating small specialized fields of knowledge. They are usually ignorant of what is going on in the other fields and they do not dare to intrude into the domains of their colleagues. Hence, they are unable to see the great unifying principles and laws which govern all phenomena of our universe.

Professor Reiser thinks that now - more than ever - the true philosopher is needed. He must co-ordinate the various knowledge in the various fields and must give us a unified interpretation of human knowledge about the great laws of nature which govern us and our world. But in order to be able to do this, he must be more than a philosopher. He must have specialized knowledge in the various fields of mathematics, physics, chemistry, biology, psychology, etc. etc.

Fortunately, Prof. Reiser is just such an all-round scientist. He knows more about these special sciences than many a specialized teacher. Consequently he deplores the present stand of philosophy which seems to have reached an all-time low. Many modern philosophers do not even talk about the ultimate questions of mankind. They talk only about the words they use.

"Not all philosophy has abdicated its historic role of providing the synoptic view which is unified knowledge. But much of current philosophy is seeking ways of escape from the laborious job of achieving the dynamic synthesis which is wisdom, by taking refuge in Logical Positivism, Existentialism, and the newest diversion, Language Analysis, especially as this is purveyed by Oxford University scholars."

"Among the British advocates of the notion that the task of philosophy is to analyze the meanings (uses) of words in language are Professors Gilbert Ryle, John Wisdom, R. M. Hare, J. L. Austin, and F. W. Strawson. In his survey of 'doing' philosophy, Mr. Warnock indicates that much of this approach stems from the work of Professor G. E. Moore, who inspired the belief that 'the business of philosophy is clarification and not discovery; that its concern is with meanings, not with truth; that its subject matter is our thoughts or language, rather than facts.'"

"In his book 'Language, Truth, and Logic' Professor Ayers argues that the philosopher is not directly concerned with the physical properties of things, but is concerned only with the way we speak about them, - 'the propositions of philosophy are not factual, but linguistic...they express definitions or the formal consequences of definitions,' as Ayers puts it."

"Such is the dreary state of affairs in philosophy in some parts of the world."

These words are added explanation of the waywardness of many modern logicians who usually are professional philosophers too. In previous chapters we have seen that many a logician is not at all perturbed when a statement is factually false, provided only it is logically true, that is true with regards to the words used in the propositions - no matter how false they are themselves.

However, Professor Reiser is hopeful.

"It is my hope that philosophers will soon return to their major function: putting into a unified world-view the findings of the natural sciences."

And here are some of the scientific and philosophical problems, as listed by Professor Reiser:

"What is man? Is he a 'machine'? Or is he a creature with an immortal soul? Or are there other alternatives?"

"What kind of universe is it that man inhabits? Is it governed by rigid causal connections? Or by 'chance'? Is there meaning and purpose within the cosmic processes?"

"What is man's place in nature? Is he here by accident or by design? Are there other intelligent beings on other planetary systems in the cosmos?"

"In the light of one's theory of the nature of the universe, biological evolution, and the nature of man, what is the best kind of social system for man to inhabit? Is man free to recreate society? What is the place of human values in the cosmic scheme?"

These questions are dealt with in 'cosmologies', speculations about the beginning, the development and the end of our cosmos and its phenomena. As most of our modern philosophers are too busy analysing words, we have to turn to the scientists for an answer to these questions. Alas, they are still engrossed in their belief of chaotic chance creation. At present two of their theories are accepted, the steady-state cosmology, and the big bang cosmology (see "The Evolution of Cosmologies" by O.L. Reiser in Philosophy of Science, Vol.19, No. 2, April 1952).

The steady state theory accepts the universe as it is, infinite in space and time. The galaxies are rushing away over the edge of space, and new matter is created in space. The adherents of their theory do not bother about the question how something can be created out of nothing. The adherents of the big bang theory believe that all matter was once concentrated in one super-duper atom. It exploded about 5 billion years ago, and the galaxies started to rush away. And they are still rushing away in ever increasing speed. These adherents don't bother to think of what happened during the time before the big bang. One of the founders of this cosmology was a priest, Abbe Georges Lemaitre, and perhaps because of him, Pope Pius XII declared in 1951 that God created the universe 5 billion years ago. The real significance of this declaration went unnoticed: that the pope himself refuted the Bible.

In these two theories there is no explanation nor mention of the manifestation of life, and the manifestation of intelligence, logic, love, care, conscience, ethics and mercy, as shown by the higher animals. For most scientists the question is not worth bothering about. It was very simple. When the temperature on our earth came down to the right degrees - life began. But how? Quite naturally, by some chaotic chance combinations and mutations of molecules and cells into all kind of fancy freaks (as seen in our zoos and aquariums). There is no aim, sense, reason or purpose in evolution, they cry.

It's chaos all right.

Any intelligent boy and girl who contemplates the logical engineering wonders of the organs of a flower, the organs of a bird, or the organs of a baby, must come to the conclusion that something more than senseless chance is needed to compose these marvels. A power of creative imagination must be at work in the creation of every living creature. And this indeed is what Professor Reiser proclaims untiringly. Against the cosmology of chaotic chance evolution he brings forth the cosmology of cyclic creative evolution in which the creative power of a Supreme Imagination is at work. Herebelow is in simple language an exposition of his fascinating theory.

From the Einstein equation we know that visible matter can be created out of invisible energy, and can dissolve back into energy. Hence apart from our visible universe of matter with our earth and all the galaxies, there must be an invisible "ocean of energy" out of which matter is constantly created and into which matter dissolves. The first particles of matter which are thus created are the electrons, protons, neutrons, mesons, etc. out of which a hydrogen atom is created, itself a complex solar system. Professor Reiser does not assume that these elementary bits of matter are formless. To form these amazing atoms the force of Supreme Imagination is needed. In order to make us "understand" what happens he refers to the image of a "Cosmic Lens" which like a lens concentrates the waves of energy and focus them into particles of matter. Later, this Cosmic Imagination forms molecules, crystals, one-cell creature, many-cell creatures, up to man himself.

Should this planet of ours be destroyed, its matter may dissolve back into the invisible universe of energy and be re-created elsewhere. Hence the name of the cyclic-creative cosmology. But if mankind will not destroy our planet and itself, is there the hope that still higher organisms of life will be created? Yes, answers Professor Reiser in his theory of "emergent evolution". In fact, we ourselves are witnessing and suffering under the birth pangs of a new organism, a world creature.

In order to understand better these fascinating ideas we must hear them from Professor Reiser himself. First his theory of cyclic-creative cosmology, then his theory of the emergent evolution of a higher creature than man. As a true scholar, he points out that others before him have evolved a similar cosmology "which meets the requirements of science and man's deepest yearnings."

"This is the cosmology of Pantheism, a world-view introduced into Western culture by Stoicism and exfoliated by Giordano Bruno, Spinoza, poets like Shelley and Emerson, and contemporary scientists like Einstein."

And here is how he describes his cosmology of Pantheistic Humanism in his book "The Integration of Human Knowledge.":

"1. Behind our perceived universe of material things in space and time there is a Cosmic Field of Energy, infinite, eternal, uncreated, and indestructible. Within this universal and undifferentiated ocean of energy there is a Supreme Imagination which, by way of the Cosmic Lens, acts as a focusing and guiding field of influence in controlling the creation and evolution of matter. Thus, high above the local gods

of our earth's regional religions, there is a Divinity, an immanent guiding field, maintaining the balance between the visible or manifest world and the invisible or unmanifest world (as required by Einstein's equation for the equivalence of matter and Energy, $E = mc^2$). This guiding influence organizes matter into the forms of evolution, from the inorganic to the organic world, from atoms to human beings."

"2. Since God is not a personality distinct from nature, 'miracles' and 'special providences' as violations of nature's laws cannot occur. Therefore, there are no revealed religions, and the doctrine of the verbal inspiration of scripture has no foundation in fact. The Supreme Imagination appears as an invisible field of influence permeating the visible physical universe, but since this impersonal and divine influence can never in man's thoughts be any greater than man's capacity to envisage, man will become more like Divinity as he reverences and increasingly understands the infinite and everlasting cosmos in which all things live and move and have their being (to use a Stoic phrase which Christianity borrowed)."

"3. There is no 'sacred' literature; there is no special religious experience; there are no chosen people; and sin as a violation of the laws of God as revealed to some prophet is sheer superstition. The clergy have no private contacts with supernatural powers, and they have no unique status as the interpreter's of god's will."

"4. Human consciousness in its awareness, and in its time-spanning properties, is man's most immediate experience of the cosmic guiding field in its organic expression. The invisible Supreme Imagination which guides the course of evolution in the visible physical world is a non-moral force, it is neither good nor bad, until it reaches up into human consciousness to appear as integrated personality, at which point the Cosmic Energy acquires moral attributes. If there are other universes - planetary systems with living and conscious creatures inhabiting them - there, too, problems of moral choice will arise. But here on this earth man alone is the bearer of that god-like quality of creative imagination which is the precondition for moral behaviour."

"5. Since a Pantheist does not pray to^a personal god for special favours, he must seek for human 'salvation' through the 'therapy of knowledge'. The Pantheist cannot go to war because some god demands it, and if some day man brings peace to the world, it will come as a result of the fact that man is endowed with the divine quality of creative imagination and has forged a social lens for constructive social synthesis. But if a Pantheist cannot be lured into virtue by promises of everlasting life in paradise, neither can he be tormented by fears of eternal punishment in hell. In a word, the sources and sanctions of the good life are natural from beginning to end. Man must fashion for himself a social lens for collective vision; but the potentialities of human nature are much richer than the materialists, ancient and modern, are willing to admit."

And now to the other fascinating aspect of Professor Reiser's thoughts, his theory of emergent evolution, the emergence of a higher creature than man. Let us try to understand his thoughts in simple language.

In previous chapters we have learned of the most momentous moment in the history of our earth: the decision of a number of living molecules to form a co-operativa, the one cell amoeba. Later, more cells formed higher and higher co-operativas until in the higher animals, we find that cells assumed various functions in order to make their complex co-operativa a going concern. Some cells built and operated the central pumping station, the heart. Others formed the eyes, the ears, the lungs, the intestines, etc. etc. of their community. The most important task fell to those cells who formed themselves into the central switchboard, the brain, in order to direct by electromagnetic impulses - going out over miles of electric nerves - the activities of the whole community which forms a living creature.

The next step in social evolution was the decision of a number of living creatures to form in themselves a higher community, as exemplified in the bees and the ants. Each bee and each ant is in itself a community of cells. But each bee and each ant itself is only a "cell" in their higher community of a beehive and ant hill. Thereeach individual performs its special task "unselfishly acting for the interests of the entire community" as Alexis Carrel told us in previous chapters.

These bees and ants are free to go wherever they like in order to perform their tasks. They may cross the frontiers of their environment, and they may never return. There is no coercion in their state, as it is in the states of human beings under dictatorial control.

Let us realize that our own body is a state of cells, almost a planet in itself. Indeed, there are many more millions of cells in our own body as there are humans on our earth. And what we do not realize is that millions of cells in our body enjoy the freedom to go wherever they want to go. They travel freely with the blood stream and the lymph stream. These leucocytes and lymphocytes are true amoebas, one cell creatures in themselves, for whom our own body is the "earth" they inhabit. But they are not vagabonds and vagrants. In going through all parts of our body they perform their social tasks as rescue squads, ambulancemen, repairer and rebuilders of damaged parts. There are other species too, plant-like and animal-like creatures, viruses and bacilli, some of them of utmost importance for the health of the whole community, others, however, are intruders and a direct threat to the community. There are sometimes even large animals in our own body, long worms, more gigantic in comparative size than the fabled sea serpent. In short, our own body is in itself a whole "earth", giving life and nourishment to many more millions of creatures than are indeed on our planet in existence as individual higher animals. Most important of all creatures in our body are the cells which form the brain, the neuroblasts, the electromagnetic switchboard operators, which direct all cells and all rescue and ambulance squads to every point of emergency.

Now let us imagine for a moment that our planet is in itself the place of a giant creature, a planetary creature, a world creature. Then every single man and woman, every single boy and girl is a "cell" in this world creature. So are all other animals and all plants. But what exactly is the place of the human race in this world creature? Threehundred years ago we wouldn't know. But in the meantime we have invented the telegraph, the telephone, the radio transmitter, the television system. We have spanned the whole earth with million upon millions of electric nerve wires, with cables and telephone lines and regional and national central switchboards. What does all this mean?

IT MEANS THAT WE HUMAN BEINGS ARE THE CELLS WHO ARE BUILDING THE CENTRAL SWITCHBOARD, THE WORLD BRAIN, OF THE NEW WORLD CREATURE TO BE BORN. Already we try to use the same cosmic imagination which works in our own brain and in our own body. When a finger gets hurt, its cells send a frantic telegram for help to the central switchboard in our brain. Immediately our brain sends out electric messages to various parts of our body, order the leucocytes to the scene, orders the manufacture of medicines, orders rescue squads and ambulances and repair squads to come to the help of their stricken brothers.

We, the human race, the world brain of the new word creature, act already in much the same way. Whenever an accident occurs on our earth, involving the health and well-being of creatures, be they humans or animals or plant crops endangered in a flood, an epidemic, a volcanic eruption, a famine, the world organisations, which we have built up already, receive frantic electromagnetic messages for help. And by cables and telephones and radio we order rescue squads to the scene, ambulances, medicines, food, repair materials and repair men in order to help the stricken people, the stricken cattle, the stricken crops, all "cells" of the world creature.

When we have hurt the little toe of our foot, we feel the pain, we feel the discomfort, we cannot walk, we cannot work, we cannot think. Our brain sends messages to all parts of our body, ordering everyone to help our brothers of the little toe. Similarly, we have come to realize that our well-being in America or Australia can only be assured if we do everything we can to help our brother cells in stricken area like India or Africa. All our strivings for a United Nations Organisation, a World Health Organisation, etc. etc. are the visible influence of the Cosmic Guiding Field, the Cosmic Imagination which is already at work in the central nervous system of every creature on earth. Observe a little cat who has eaten some slightly poisonous food. She feels ill. Her brain directs her to go out into the garden and nibble at certain herbs which contains the medicine she needs. She does it unconsciously under the cosmic influence - which has made us conscious to search for causes and effects, to find medicines and aid the cosmic imagination working in our body and in the body of stricken animals and plants.

THIS IS THE GREATEST POWER IN THE UNIVERSE: CREATIVE CO-OPERATION OF ELECTRONS, ATOMS, MOLECULES, CELLS AND CREATURES OF HIGHER HARMONY IN CO-OPERATION. We can call this Power Logos, the Ultimate Reality, or Cosmic Imagination or whatever other name in whatever other language we may give it. Any child could see its working in the flowering of a rose, in the flight of a bee or bird, in the intelligence, logic, love, care, conscience, ethics, and mercy which the higher animals display towards their children and members of their own species. What we human beings have to do is to understand this Cosmic Power of Co-operation and act on it. What we have to do is to realize the fallacy of our scientists, prophets, seers and teachers who see only chaotic competition and who preach only competition by various churches, various states, various competing ideologies.

This is the Vision, this is the Message, but this is also the Warning of Professor Reiser -

"We can be sure that we are facing the greatest reactionary movement in history, for this is the last ditch of the 'rule or ruin' people in politics, business and the authoritarian churches, who have their counterparts in every country of the earth."

Pantheism, the idea that God (theos in Greek) is in all (pan in Greek) creatures, all cells, all molecules, all atoms, has been evolved by other thinkers throughout the centuries, as Professor Reiser pointed out before. In his latest book he dwells especially on the cosmology and pantheism of Giordano Bruno. The difference between Bruno and Reiser is that Bruno lived in a country where the authoritarian church had the power to persecute, prosecute and put to death thinkers who thought differently and deviated from the doctrines of the party in power. He was burned in 1600 in Rome for defending the Copernican cosmology. Reiser's books would have been burned in Berlin and his body in Bergen-Belsen had he been in the hands of the Nazis. Had he been a Russian scientist, he would have found peace long ago in an eternal rest camp somewhere in the Siberian wastes. The authoritarian church, of which Karl Marx is God and Lenin his prophet, does not tolerate deviation from its sacred doctrines.

Fortunately, Professor Reiser lives in the United States. He can write freely and without fear. I am a citizen of Australia and so I too can write freely and without fear about Reiser's writings. Though we both have no hope that our ideas will be put into practice by the professional during our lifetime. The authorities in the temples of learning do not take to unorthodox ideas of unorthodox thinkers. It takes centuries. The new thinkers and their opponents must die first, as Max Planck pointed out.

On the cover of Reiser's book "World Philosophy" (The University of Pittsburgh press) there are a few words about himself.

"When asked to name his professional hobby, Dr. Reiser answered, "Anything new in the field of ideas."

And this puts him apart from the majority of his colleagues. Reiser knows that new ideas are influenced by the cosmic guiding field in minds who are not burdened by old and accepted ideas. They are the non-professionals, the outsiders. Professor Reiser takes kindly to them. He regards them as the "cells" in which the cosmic imagination brings forth new and inventive ideas - just as some cells of creatures have invented new ideas to cope with the difficulties of life - television for day animals, and radar for night bats for instance, as explained in previous chapters.

Among his non-professional friends, Professor Reiser refers in his books to the late Dr. C. Hilton Rice who has influenced him in the idea of a world creature. He gives credit to his friend B.G.H. Vanderjagt who has helped him in working out his cyclic-creative cosmology. He refers to me and my work many times in his books. Not that I have influenced him in his thoughts. The opposite is true. Much what I have said in this book is due to the influence of Professor Reiser. He took kindly to me at a time when most professionals considered me a crank. He sees me as one of the inventive "cells" in the emerging world brain. Let me explain the role of my work as Professor Reiser sees it.

In the cell state which is our body (or the body of any higher animal) the many millions of one cell creatures which travel through our blood stream, have their own nucleus from which the activities of all their molecules are directed by electric impulses. In addition, all those individual leucocytes and lymphocytes, and other creatures which roam our body, are directed by other electric impulses coming from our brain. We may very well

assume that the electric signals from the simple amoeba nucleus are somewhat different from the electric signals coming from the complex brain. But the telegraphic code of the brain is understood by all cells, and all creatures of our body.

At present, the human race talks in many languages and sends its messages over the wires and radio and through the papers and the books. Not only is understanding often blocked, demagogues and dictators deliberately block understanding even in the same language, by using ambiguous and fallacious meanings. Here my work Semantography, as I called it (from Greek semantikos significant meaning, and graphein to write) can come in useful for the emerging world brain, the new humanity.

Semantography has three aspects:

1. its Graphics, as a symbolism which bridge all languages,
2. its Semantics, which exposes vague and ambiguous meanings, and
3. its Logic, which is derived from the natural logic displayed creatures.

If the human race will build the world brain for the world creature to come, it must have a telegraphic code

1. which is understood in all languages without translation, just as mathematical symbols like 1 2 3 4 5 6 7 8 9 0 can be read in all languages without translation,
2. vague and ambiguous meanings in this telegraphic code could be exposed and recognized, just as the mathematical symbols x, y, z mark ambiguous meanings, demanding that they be resolved in exact meanings,
3. the logic of this telegraphic code must be the logic of nature, just as $2 + 2 = 4$ is a natural logical statement, understood and accepted in all languages.

These three conditions are dealt with in Semantography, which will be demonstrated in the second book. "Bliss realized the ambition of the great mathematician Leibnitz" said Reiser in his paper on "Unified Symbolism for World Understanding in Science" read at the Annual Meeting of the American Association for the Advancement of Science, Philadelphia 1951. And herebelow are a few quotations on Semantography from Reiser's latest book "The Integration of Human Knowledge" (Porter Sargent, Boston 1958) in which book he expounds the idea of the human race being the nerve cells (neuroblasts) of the new world brain (world sensorium) as told in foregoing paragraphs:

"The intercommunication systems, already partially functioning, which will unify the earth organism into a well-integrated whole, will come into being when the neuroblasts of the emerging embryo have matured into a world sensorium with an all-world semantography."

"The hypothesis is based on the fundamental idea that as social evolution progresses and becomes ever more intimately interwoven with the proliferating spiderwebs of telephony, radio, television, radar, telegraphy, and other media of communication, we are in fact constructing what may be termed the electromagnetic society. In order that the world

may be integrated into an electromagnetic society, we shall require as a physical basis for world unity, a unified and world-wide symbolism such as C.K. Bliss has given us in his Semantography."

"More effective communication among humans via electrical systems will require a planetary semantography."

"A global radio and television hook-up employing a planetary semantography is the earthly foundation for the coming psychic unity of mankind."

"The planetary symbols of Bliss's Semantography will provide the media for communicating the world philosophy of a Scientific Humanism."

In the second book I shall demonstrate that my symbols not only provide a simple logic, they also can communicate Professor Reiser's Scientific Humanism and "a universal ethics, which shall transcend races, nations, religions and local cultures" in such a simple and natural way that even children can understand it.

In closing this chapter I wish to give thanks to Professor Resier for all the encouragements he has given to me at a time when I despaired about the neglect of the professionals. He at least displayed the co-operative spirit of the cosmic imagination. And he led my mind into the most fascinating field of human research, a field which most scientists still consider as old-wives tales, the field of extrasensory perception, the capacity of some human beings to "see" events happening thousands of miles away, and to "see" even into the future. Of this we shall hear in the last chapter.