

Correlation and Convergence

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(ca. 1952)

The correlation and convergence of the basic principles of Psycho-biology represent the initial phase of a unique process whereby science will rectify its own deviations; its essence being to supplant the “part” method by the “whole” system. The design philosophy and purview of the second principle in the Holistic is the correlation of the many facets of derived truth, the recognition of divergent hypotheses, and the reconciliation of the parts-to-whole correlation. It therefore represents a discursive or winnowing process in one aspect, and a convergence of desultory patterns of scattered truths in another, thus allowing piece-by-piece stalagmite ascent.

Much complacency exists today, and considerable pride and prejudice is taken in the attitude of “scientific progress in modern medicine.” Careful scrutiny of what actually exists would perhaps indicate less advance than might superficially appear. In one sense it would represent progress in that the particular system has been developed to a great degree: the number of scientific facts are overwhelming. In another sense, however, the accumulated divergent theories in medicine are found to produce a multitude of valid but scattered facts and principles, all true for their respective viewpoints. Each derived fact becomes the basis for another premise and system, and each system is, at least in some important respect, antithetical to all others.

Even the earnest attempt at correlation results in a further premise which is more complex and which is remarkably divergent from some other similar correlation. It was Lord Horder who commented: “I sometimes wonder if it would not help us to close down the laboratories for a while, to hand over our wards to our juniors, and to get together and try and see where we are.” The point is, Where are we?

To the extent that medicine has decreased mortality, it has proportionately increased morbidity. This is clearly evidenced on one hand by the remarkable decline in infections and communicable diseases, decreased infant mortality and increased longevity and so forth. But on the other hand, the actual and more than apparent increase of chronic and degenerative diseases, which have most stubbornly resisted all methods of prevention, cure, and in many cases, alleviation. These statistics have become well-known, and even at this moment are probably increasing in number. Consider the estimates: 7,000,000 cases of arthritis; 2,000,000 diabetics; 8,000,000 cardiac and blood vessel disease; 200,000 die every year from cancer, and so on.

Due credit is given to those who dedicate themselves to the persistent and arduous task of resolving this ever-increasing problem. These scientists find it difficult to rationalize this state of affairs simply by pointing to the increased geriatric cases, the improved diagnostic methods of previously unrecognized clinical entities, the greatly augmented environmental stress, and vaguely alluding to the acceleration of modernized living conditions. It remains, however, a task

as yet embryonic, which needs concerted activity in the direction of correlation on all levels of valid fact-finding: a process of uniting the basic concepts now extant and weaving these into ameshwork that has for its common denominator convergence—a unidirectional, single-purposed program.

Is it not evident that the circumstances surrounding civilized man have resulted in an almost hopeless maze of complexity? That were it not for the tremendous attempt to compensate and escape, civilization would burst its seams trying to suppress its disturbing symptoms? Any individual or group whose behavior is isolationistic may be reminded of Abraham Lincoln's words: "The man who will not investigate both sides of a question is dishonest."

Some rather interesting observations, which have been selected at random, were expressed by the late Dr. Alexis Carrell in his book *Man, the Unknown*, which pertain to the subject:¹

Humanity's attention must turn from machines and the world of inanimate matter to the body and soul of man; to the organic and mental process which have created the machines and the universe of Newton and Einstein. (p. 12)

The science of living beings in general, and especially of the human individual, has not made such great progress. It still remains in the descriptive state. Man is an indivisible whole of extreme complexity. (p. 15)

The conquest of the material world, which has ceaselessly absorbed the attention and the will of men, caused the organic and the spiritual world to fall into almost complete oblivion. (p. 18)

We are very far from knowing what relations exist between skeleton, muscles and organs, and mental and spiritual activities. We are ignorant of the factors that bring about nervous equilibrium and resistance to fatigue and to diseases. *We do not know how moral sense, judgment and audacity could be augmented.* What is the relative importance of intellectual, moral and mystical activities? What is the significance of esthetic and religious sense? What form of energy is responsible for telepathic communications? Without any doubt, certain physiological and mental factors determine happiness or misery, success or failure. *But we do not know what they are.* We cannot artificially give to any individual the aptitude for happiness. As yet we do not know what environment is the most favorable for the optimum development of civilized, an. Is it possible to suppress struggle, effort and suffering from our physiological and spiritual formation? How can we prevent the degeneracy of man in modern civilization? Many other questions could be asked on subjects which are to us of utmost interest. They would also remain unanswered. It is quite evident that the accomplishments of all the sciences having man as object remain. It is quite evident that the accomplishments of all the

sciences having man as an object remain insufficient, and that our knowledge of ourselves is still most rudimentary. (pp. 16-17)

¹ Alexis Carrel, *Man, the Unknown* (New York: Harper & Brothers, 1935).