

Eugene Halliday – the Man and His Works

A compilation of brief information and testimonial as an introduction to Eugene Halliday, English Artist, 1911-1987.

David Mahlowe, Eugene Halliday's close friend and literary executor has written the following...

The privileged company who knew the author of these works, and experienced at first hand his boundless wisdom and humanity will know how difficult it is to make credible to a wider audience the magnitude of his powers.

His own description of himself was simple and invariable; Eugene Halliday, Artist. In the perfection of its Renaissance application it was exact. In Hermeneutics, Art, Religion, Philosophy and Science, our author was a true Master; man as microcosm, man as mediator of all things.

Throughout his life, Eugene Halliday worked without cease. The body of his work, written, spoken, drawn, painted, and sculpted, is imprinted not merely on paper and clay, but in the hearts of all those he helped in the spirit of Logos-love. He defined Love as "The willingness to develop the potential of Being wherever it appears". His life was utterly devoted to it until, worn out in love's service, he died in 1987, in his 76th year.

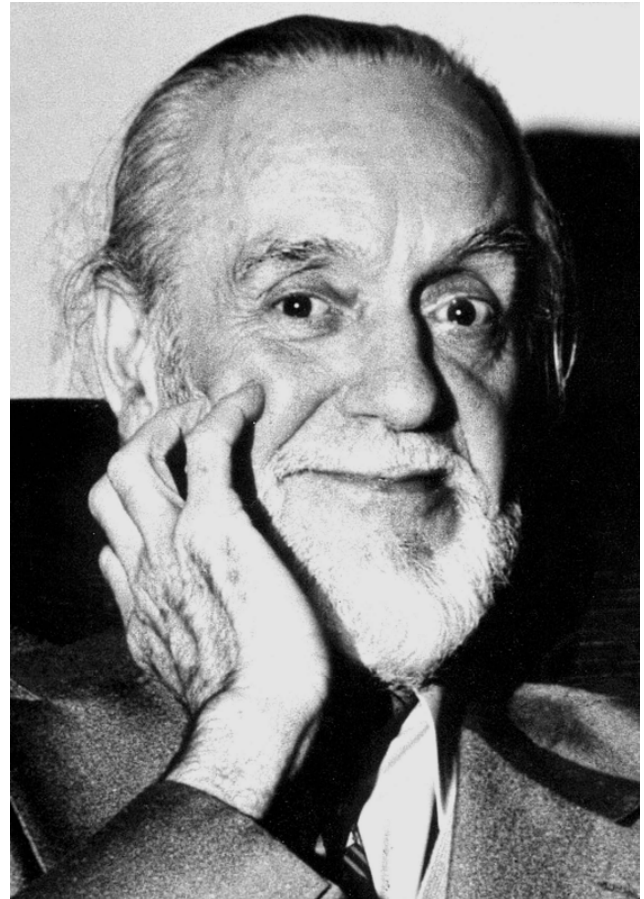
The vast span of the author's philosophical, religious and mystical experience is embodied in his books. Nothing has been added to or taken away from his words.

Of his work, our author wrote, "In my own day, I shall be believed." It is in the confident expectation of that day that these Works are offered to the Seeker for Truth.

- D.M.

Some comments by Alan Roberts – a long time, and current, student of the ideas and teachings of Eugene Halliday.

Few people can offer such an extensive body of work as the one freely presented by Eugene Halliday for your consideration. Indeed, Eugene Halliday's plays, books, essays, drawings and recorded talks provides a thorough and extensive discussion on the history of human ideas and experiences that is both accessible enough to be used as an introduction to a wide range of esoteric thought, and yet profound enough to involve those widely-read individuals sincerely interested in



Eugene Halliday

understanding both the range and depth of man's religious strivings.

Eugene believed that we are able to understand and experience God directly and always spoke to encourage and explain how this could be done. The truths he described were profound; thought-provoking; down to earth; and frequently extremely witty. He taught groups and individuals, often through the analysis of artistic, philosophical, or religious texts: and at other times through a single individual's personal challenges and problems.

Although Eugene Halliday's talks and writings reflect the concerns and the themes of the decades in which they were produced, many of these same concerns are still with us today.

Eugene's talks were invariably un-scripted, indeed you can hear him replying not only to written questions presented to him at the beginning of a meeting, but also to spoken questions put to him as these meetings progressed. In these recordings you

will hear Eugene recommending various procedures and practices designed to assist in the understanding, and consequential transcending of fixed ideas and motives. Thus they offer the interested listener the unique experience of being in Eugene Halliday's company during the period from 1957, until his death in 1987.

Eugene usually described himself as an artist, and he was an accomplished painter, sculptor and musician, but beyond this he also meant 'artist' in its Renaissance sense, of a rounded individual, actively involved in the interpretation of all areas of human development, Art, Religion, Philosophy and Science.

He was deeply versed in the religions of the world; in philosophy; in mythology; and hermeneutics (the interpretation of sacred texts). But he wore his wisdom lightly, making him a charismatic teacher and it was his personal example that instilled into his listeners the importance of the individual human being as a potentially reflexive, and responsive vessel of the divine intelligence.

Little is known of Eugene's early life, but his work assisting others may have begun with his lecturing to groups from his home in Manchester; and also in the Isle of Man during the summer months. In the late 50's and for part of the early 60's he lectured in Liverpool at the house of his friend, Ken Ratcliffe. Some of the recorded lectures survive from this early period of 'reel to reel' tape recorders.

In 1966 Eugene founded the Institute for the Study of Hierological Values (ISHVAL) based at Bowdon near Manchester in a large house (Parklands) provided by Yvonne and Fred Freeman. Here, with his wife Peg, and the support of close friends Zero and David Mahlowe he developed his work through lectures, groups and classes, and meetings with individuals as well as a tireless schedule of study and writing.

In Eugene's lifetime he published three short books together with innumerable essays. These three books: Reflexive Self-Consciousness; The Defence of the Devil; and The Tacit Conspiracy, contain the core of his teaching. These, together with a number of additional works, notably the four volume Contributions from a Potential Corpse (a day book of his thoughts) were subsequently edited and published after his death by David Mahlowe - who founded the Melchisedec Press for that express purpose.

Eugene had a profound effect on nearly everyone he came in contact with, and those who were taught by him regard him as a great sage; a true reflexively self-conscious being; and a man of great humour, wisdom, and compassion.

My Take On Eugene Halliday – Alan Roberts

In encouraging someone to involve themselves in any form of reading, we need to first describe the nature of the subject and outline the interest value of the piece to be tackled. The nature of the subject here is a vast treatise on the nature of life. So it falls into the categories of religion and philosophy. I also consider that it is the work of an inspired man, and that that is its value. I cannot prove that but then that is for you to decide if you choose to dip in to these pieces. This then is a personal testament to the value of Eugene's work.

In bringing the work of Eugene Halliday to the new reader I can really best fall back onto my initial experience of him. This will also serve to describe me, as regards how I was first captivated by these ideas and the man who described them.

I first met Eugene in 1971; I was a 21 year old student teacher at Keele University. As some indication of his effect on me it is now November 2006 and after 35 years and a degree and a Ph.D. I am still giving talks about his lectures and studying him much more than anyone or anything else.

I was working on the refurbishing the retreat centre of Ken Ratcliffe, Tan-y-garth Hall, set up to teach Eugene's ideas. Ken recommended that I go to Parklands, "You've heard the monkey, now go and see the organ-grinder," was how he put it. The first talk I attended was on Kierkegaard by Hanukah Rose and Eugene together, and I was hooked. I had never been to a lecture where the questions could literally reach anywhere and be on anything. They started with the subject matter, and returned to it regularly, but they digressed marvellously. Hanukah was scholarly but Halliday's comments ranged from the impish to the profound, and frequently both. To be upbeat on Kierkegaard is no mean feat.

My involvement was gradual. At first and I attended his monthly lectures at Parklands for two years or so thinking that he was a very intelligent man and a great talker, I had seen and heard quite a few of those at Keele. Then one evening I attended a meeting very depressed over a family pet. She was very ill with nephritis. It may sound trite now but the dog had been a true friend since I was eight and I was under pressure from my family to have her put down as she was really suffering. I could not bring myself to do it.

Leaving the ballroom where meetings were held, the usual crowd around Eugene seemed to part. Perhaps it was the dark cloud that hovered over me as I walked passed, but surprising myself as much as anyone I turned and blurted out, 'Eugene is it ever right to have an animal put down?' It was

probably the most genuine thing I'd ever said at a meeting up to that point.

His response was far more sensitive than I had expected or deserved and advised me that my dog had lost her natural instincts to let herself die, and, by being enmeshed in a human family and the emotional ties and relations this creates, was holding herself in life.

I listened, it was not the philosophical reply I thought I wanted. He then advised that I return home, keep her warm with a hot water bottle and tell her that I understood that it was time for her to go. She would understand the emotion behind the words, he said. The words would help me to release my end of the relationship and she could then release hers.

Not knowing what to make of this answer that ran against all I expected I went home and did as he said. The dog relaxed and slept. My father and mother bemused by all this were nevertheless both impressed with the change in the dog.

She died the following day. She just relaxed and relaxed until as my father put it 'She lay like a man, legs and 'arms' outstretched breathing deeper and slower until she died'.

So impressed was my Dad with her death that he wrote to Eugene although he had never met him and, father-like, had been disparaging of my initial descriptions of him. Probably he was concerned in case I was getting drawn into some sort of crackpot organisation.

This incident and Eugene's return letter deepened my opinion of the man. There was much more to this 'intelligent man', something far more than I, or my father, had met before. My Dad started coming to lectures. He remained involved and committed to the ideas that Eugene discussed with us to the end of his life; literally, the very end of his life.

Eugene's return letter is reproduced at the end of this article, so that you can make up your own mind about that. But beyond that it was the level of the response to my concern and to the animal's plight that made me value more intently what was happening at Parklands from then on.

And I have had other pets, and I have spoken to them too when their bodies have been too tired or infirm but it has never been as it was then. Only one other has taken themselves off rather than be 'euthanised'. So maybe it was just a coincidence. Or perhaps that when you are around someone as focussed as Halliday was, that so many coincidences happen.

And as my father soon realised it was about as far from being a cult as you could get. No commitment from us was asked at all, either financial or in terms of involvement by Eugene or any of the company at Parklands. Which is important, yes they did have to function, but I was not asked to help – ever. And to my eternal shame I never offered anything although I received so much.

His involvement and commitment to our understanding seemed to go way beyond ours. If we stayed on discussing things till one o'clock after a three-hour lecture, he did too. If you needed to sort something out and he was not seeing another, he made space to see you. On several occasions when talking to him others would arrive for a scheduled meeting. He would then leave me, sometimes for two hours, sometimes with an exercise to practise, and then return to me and continue where we had left off.

He never in all the time I listened to him claimed the ideas to be his. We did, and still do, we have no other way to refer to them, but he never did. If it is the truth then it is the universe's was the type of his answer. He was like an entry port for them, and like an entry port they flowed endlessly. He would attribute links and sources that echoed his argument continually – just as he does in his talks – but the depth of the conclusions he drew and the reach of the ideas seemed uniquely present in him.

I have never had such a commitment to my progress and to my understanding than his. We would follow an idea, argument or a problem through its history, geography philosophy whatever until I understood.

It is on the strength of the intensity commitment shown to me and to the others who knew him and on the thorough and absorbing nature of his work that I recommend his works.

Parklands,
27. XI. 74.

Dear Geoff Roberts.

The emotional life of a dog is intimately linked with the human beings who love and care for it. In the wild state a sick or old dog would creep away and hide until it either recovered or died.

But in a domestic situation a dog is led into an emotionally charged situation which heightens its sensitivity to human feelings and in consequence dissociates it from its own natural instinctive way of reacting to its own life processes, and to its tendency to release itself from its body when it reaches a certain state of "old age".

If the dog is attached strongly in its feelings to the human beings with whom it lives, its natural instinct, which in its old age would allow it to die, does not function properly, and so the dog is held into the emotional situation longer than it would naturally be. But if the human beings come to a realisation of the situation and feel that they can let the dog let go of its life-in-the-body, this removes the emotional holding-force which is keeping the dog in its body.

Judy's position was an economic one, distributing her energies in the best possible way for her during her process of withdrawal from her body.

As you are aware, all beings originate from and within the universe, which is itself a field of intelligent power. We originate in it, and, when we leave our body, we return to it to take up our essential position within it.

We are all in our origin a system of forces stretched out within the universal mind. This is why the symbol of the cross is so powerful. Judy's position echoed this symbol, as our own body does when we lay it down most economically. When we stretch ourselves out in this way, we re-experience at a certain level of consciousness the form of our origin in the star-forces from which we derive as a radiating pattern of power.

The lasting significance of any death is that we return to our source, that the forces which constitute us return to the place from which we came, a place in the universal power, unique for each one of us, yet constituting part of a cosmic pattern which in its totality makes up the mind of God, who is Himself the infinite intelligent power which builds the whole universe and everything and every being in it.

I hope this helps a little towards an understanding of the questions raised in your letter.

Thank you for your letter,

Yours with good wishes,

Engene Hathaway

The Collected and Related Works of Eugene Halliday mainly published by the Melchisedec Press

The Collected and Related Works of Eugene Halliday include eight volumes totalling fifteen books, here listed, plus two books and eight booklets which he jointly authored. All these books were edited and prepared for publication by David Mahlowe before his untimely death in 1998.

The Collected Works Of Eugene Halliday

Volume 1 - The Defence of the Devil
Volume 2 - Reflexive Self-Consciousness
Volume 3 - The Tacit Conspiracy
Volume 4 - In Four Books - Contributions from a Potential Corpse
Volume 5 - The Conquest of Anxiety
Volume 6 - Essays on God
Volume 7 - In Four Books - Through The Bible
Volume 8 - In Two Books - Christian Philosophy

The Related Works

Poems, Plays, Art - drawings, paintings, sculpture
Shakespeare, King Educator by Eugene Halliday and David Mahlowe
Top-economy - or whole-group good, with Fred Freeman
Meta-enterprise - an initial investigation, with Fred Freeman
Metathinking Top-economy - Booklets One to Seven, with Fred Freeman
The Halliday Review - magazine edited by Hephzibah Yohannan

Universal Truth - The Ground Of All Our Understanding - Eugene Halliday - excerpt

No amount of external fighting against defined material enemies can ever give the final inner peace which every human being seeks. Only the Good Fight within us can do this, for finally it is a matter of innermost self-consistency, attained after long and hard battle against forces of disintegration which, in this material world and within our own beings, attack us from every side. But hard as the battle is, and shall be, we have an assurance of final victory. The battle of Truth against falsity was fought and won before the foundation of this fallen world in which we dwell.

Disintegration can occur only where false relationships exist, for these have no true, permanent connections. Where relationships are true, all their constituents are so intimately related that they all presuppose each other, so that to know any one thoroughly is to know all. This is the meaning of the seamless garment of Jesus Christ, the clothing of the divine power in the Universal self-consistent form that the fourth gospel calls the Logos of the Divine Word.

Every true word we possess has a necessary relation with every other word, so that from every single word, by passing from its true definition to every other word, we may arrive finally at the wholly self-consistent Universal Truth, which is itself the ground-substance of all our understanding.

We have but to submit ourselves humbly to learn from any truth that which it has to teach us, and we shall arrive finally at the One Supreme Truth which we call the "Word of God". This word is not a fabrication of earthly man's mental cleverness; it is the very operative energy which is the power of the universal Creator Himself, whom we call "Our Father". 3-165.1-2

- Eugene Halliday

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